

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

JULY, 1890.

[No. 7

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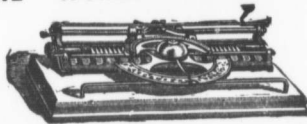
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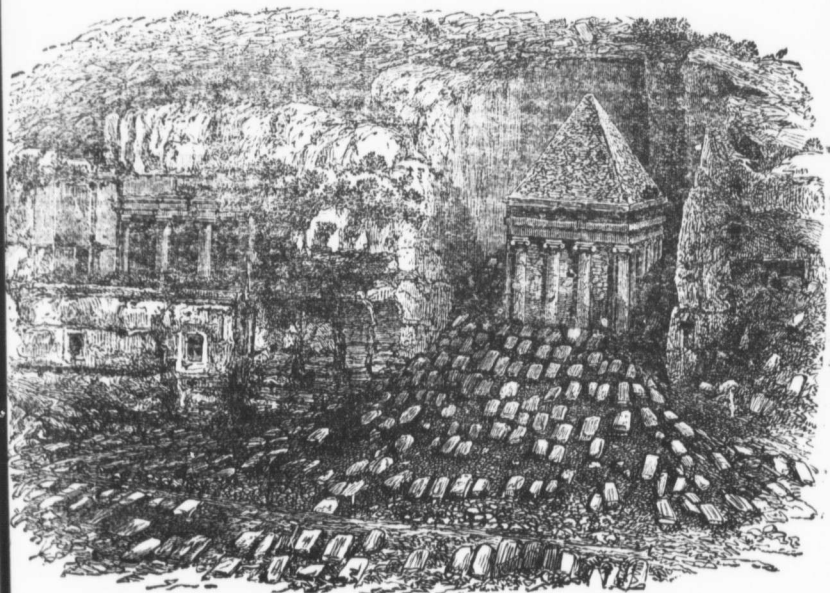
SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXIV.]

JULY, 1890.

[No. 7.



TOMB OF ST. JAMES.

VALLEY OF JEHOSEPHAT.

TOMB OF ZECHARIAH.

The Valley of Jehoshaphat.

BY THE REV. GEORGE BOND.

THERE are three or four ancient and most striking tombs in the Valley of Jehoshaphat. The first, as one travels up the glen to the south, is the tomb of Jehoshaphat, which,

perhaps, gives the valley its name, and of which a richly ornamented pediment is now all that is visible above the accumulations of rubbish. A little farther on is the most celebrated, the so-called Pillar of Absalom. It is hewn out of the solid rock of the hill, which here has been quarried away till it rises in a sheer escarpment along the road. The tomb consists of a rect-

angular base adorned with pilasters and heavily corniced, terminating in a peculiarly shaped dome with a finish in the form of an opening flower. It is about forty feet high. A hole has been broken through it, into what appears to have been a sepulchral chamber, and into it the Jews spit and cast stones, in execration of the rebellious son.

A little to the south of this structure is the tomb of St. James, which consists of four short Doric columns supporting an architrave, all cut in the face of the rock. This elaborate pseudo-portal is not, however, an entrance to the tomb, which is found a little farther south, and leads into a cave, some forty or fifty feet in the rock behind. Here the Apostle James is said to have spent the interval between our Lord's crucifixion and his resurrection, having declared that he would neither eat nor drink till his Master had risen from the dead.

Yet farther on is the tomb of Zechariah—a cubic block of about twenty feet on each side, surmounted by a pyramid ten feet in height, all hewn completely out of the rock, which has been cut away so as to leave it entirely detached. The sides are finished in two columns, and two demi-columns, with Ionic capitals. This is the tomb, so tradition affirms, of that Zechariah the priest who was slain between the temple and the altar; and the Jews hold it in high veneration. Their great ambition is to be buried as close to it as possible, and the whole vicinity is covered with flat grave-stones.

The traditional titles of these tombs are, of course, of no authenticity. The architecture is not Jewish, but Grecian, and points unmistakably enough to their origin in the times of Roman supremacy, or, at least, in the times when Greek and Roman ideas and art were in influential vogue in the country. Possibly enough, however, as Thompson observes, these old tombs may possess the unique interest of being the only buildings now extant on which the Saviour's eyes rested during His sojourn in and around the Holy City.—*Methodist Magazine*.

THE YOUNG PEOPLE'S PRAYER-MEETING.—The *Journalist* believes in the Young People's Prayer-Meeting as one of the very best agencies provided by the Church for the improvement of its younger members. It is a fact that young people do not feel at home in the regular prayer-meeting, where the pastor leads and where the older brethren and sisters seem to consider it their privilege to use all the time themselves, or, if a younger voice is raised in prayer or exhortation, to criticise the rash intruder and crush him into silence. In their own meeting the young are by themselves, and they thus enjoy a freedom that they cannot otherwise have. Let us then make our gathering for prayer the brightest and best hour of the week; let us bring in our unconverted companions and try to convince them of the pleasant and righteous ways of life under the direction of our common Head and Master.

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Sunday School Banner.

W. H. WITTHROW, D.D., EDITOR.

TORONTO, JULY, 1890.

Ministers' and S. S. Teachers' Institutes.

The latest plan for helping young preachers and teachers, devised by that prince of Sunday organizers, is a Preachers' and Teachers' Institute. These have been very successful in many places in the United States. It is arranged to carry on, during the month of August, at the Canadian Chautauqua, Niagara, a very vigorous and well-equipped Institute of this sort, at a time when a large attendance may be expected. There are in the five Conferences of Central Ontario over a thousand Methodist Ministers, about one hundred and twenty-five of whom are pursuing the Conference course of study. There are many hundreds of Sunday-school teachers and Bible students who would be greatly benefited by such an institution. Most of these are within 100 miles of the Niagara Assembly grounds. It is anticipated that from these numbers, from the young men who contemplate entering the ministry, and from local preachers and thoughtful laymen, ample material will be forthcoming to form a very successful Institute. It is designed to have free and conversational discussions of almost every topic which can affect church life and church work, such as the best methods of Bible study and teaching, the Relations of the Minister to Secular Subjects—as the Temperance Reform, the Capital and Labour Question, Social Christianity, Labour Reform, the White Cross Movement, Anti-Poverty Principles, the Ethics of Politics, etc.; the Sabbath Question, the Sabbath-school,

Epworth League, and other methods of retaining and influencing the young; How to Reach the Masses, etc.; Talks on Ministerial Difficulties and how to overcome them, Hints on Study, especially the Probationers' Four Years' Course; Talks on Sermon Making, Principles of Biblical Exegesis, Social Meetings, the Prayer-meeting, Revivals, and how to promote them, Reading-courses and Post-graduate Studies, Church Music, Class-meetings, Mission Services, "Concerning the Collection;" Talks on Preaching, What the Pew has to say on the subject, Rented Pews vs. Free Seats, Church Finance, Quarterly Meetings; Amusements, How to Guide the Reading, especially of the Young; How to Meet the Perils that Menace our Modern Civilization, Administration of Charity—Public and Private; Biblical Theology, its immutable principles, yet changing phases; Christian Archaeology, Light from the Catacombs on early Christian Life, and Character, and Doctrine; Relations of Art and Symbolism to Christianity, and Reactions of Doctrine on Art, Growth of Error as traced in Art, etc. An important feature will be the Question Drawer and Confession Cards, What Books have most Helped, What Things have most Hindered? etc. The discussions will be opened by brief papers, and it is expected that a large number of leading ministers and laymen of the Methodist and other Churches will take part in these discussions.

This Institute will be held from the 18th to the 25th of August, in the large auditorium of Niagara Assembly, at Niagara-on-the-Lake, as the closing series of a number of Sunday-school, Chautauquan and Teachers' Conventions, Missionary and other important educational and religious gatherings. Every facility will be given to make travel and entertainment as inexpensive and comfortable as possible.

Among those who will conduct classes and lead discussions will be the learned Principals of Victoria, Queen's and MacMaster Universities; Principal Cavan, of Knox College, Prof. McCurdy, of Toronto University; Prof. Goldwin Smith, Rev. Dr. Stafford, Rev. Dr. Carman, Rev. Dr. Sutherland, Rev. E. C. B. Hallam, M.A. (27 years Missionary in India), Principal Burns, Rev. Dr. Potts, Rev. Dr. Johnston, and others.

There will also be a special Sunday-school Teachers' Normal Class Institute and Sunday-school Assembly, conducted by Rev. J. McEwan, Jas. L. Hughes, and other prominent Sunday-school workers.

For full particulars and programme of the Assembly and Institutes, write to Rev. Dr. Withrow, Toronto.

ALL men are busy seeking goodly pearls—none would be rich, another would be learned, another would be beloved; but the majority are imposed upon, and take up with counterfeits for pearls. A man may buy his pearl too dear, but not that pearl of great price—which is everlasting happiness.—*Jeremy Taylor.*

"There Remaineth a Rest."

I praise Thee, O God, for the promise of rest—
Of glory, and joy in the home of the blest—
The heaven to which my freed spirit will soar,
Where sin, doubt, and fear can afflict me no more.

When wearied with toil how refreshing the view,
Thy promises give of a rest that is true—
Of rest in Thy love when my life's work is done—
When the goal is reached and the prize has been won.

When grief-clouds grow dark, and my heart is oppressed,
I read in Thy Word of the home of the blest;
Where sorrow, affliction, and conflict are o'er—
Forever with Thee—I shall feel them no more.

Thy Word is my guide to Thy glory and rest,
It comforts my soul, and brings peace to my breast;
I have by its aid been enabled to see
The glory, and bliss Thou hast laid up for me.

How precious the view! and although but a gleam,
It often makes earth like a paradise seem;
It brightens my path with a heavenly light;
And living by faith seems like walking by sight.

This is no fable, but a truth most sublime,
It nerves me for toil; and prepares for the time
"When hope ends in bliss, and faith closes in sight,"
And glimpses are lost in the fulness of light.
—R. Strachan.



"I desire to form a League, offensive and defensive, with every soldier of Christ Jesus."—*John Wesley.*

Continued Progress of the Epworth League.

THE Epworth League continues to make rapid progress. Although it did not come before the Church prominently till shortly before the Christmas holidays, and had to encounter the retarding influence of la grippe, which so impeded all Church work, yet in six months from its inauguration in Canada, 120 branches of the League were formed, and many more were under way toward organization. In proportion to the time and circumstances of this movement in Canada, and our numbers compared with those of American Methodism, this is relatively about as good a showing as their 2,500 branch Leagues formed in a year.

The General Superintendent and the Secretary brought the subject under the notice of each District Meeting. The East Toronto District appointed a committee to prepare a deliverance on the subject. The resolution of this committee strongly endorsed the principle of the League, and recommended it to the sympathy and co-operation of the pastors and congregations, as an organization specially adapted to promote the spiritual welfare of our young people, and to enlist their energies in Christian culture and Christian service. It recommended the Annual Conference also to memorialize the General Conference to provide for the recognition of the Epworth League as an integral part of our Church work.

The religious aspect of League work is kept in the very front—as an instance of this, large editions of the Prayer Meeting Topics has been required to meet the growing demand.

The Epworth Herald.

THE first number of this organ of the Epworth Leagues of the whole world is to hand. It is a bright, fresh, breezy, piquant paper, just such as we would expect from the taste and skill of its able editor, Dr. Berry, whom we are proud to remember as a Canadian boy, and as the son of a Canadian minister. We recommend all Epworth Leagues to take this paper. It will be in the highest degree helpful in their work. The League is fast becoming world-wide. It is destined, like Methodism itself, to belt the globe. Already there are 2,500 branch Leagues in the United States, 120 in Canada, others in Great Britain, Europe, Asia and the Islands of the Sea. The paper may be ordered of the Methodist Book Rooms, Toronto, Montreal and Halifax, or direct from the Publishers, Cranston & Stowe, 57 Washington Street, Chicago.

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The price to pastors	1 00	"

An extra copy will be sent free to the person getting up the club in each case. In view of the size, cost, and very low subscription price of *The Herald*, the terms will be strictly cash in advance with the order.

We have now and then met those exquisite, super-refined, hypocritical young people who are ashamed of the Methodist Church. It lacks "social tone." The "best people" go to other churches, they say. We are sorry for such unfortunates—unfortunate because they are ignorant of their church history, because they are not in sympathy with its work, because they are not consecrated to the service of Him who knew no social or intellectual distinctions.—*Our Youth*.

New Sunday-school Books.

King Alfred's Last Christmas, and Other Stories. By FANNIE SOPHIA HOLLINS.

Heart's Ease and Morning Glories. By JENNIE CHAFFELL.

Village Chimes, and Other Stories. By EDITH GREEVES.

The Apostle of Burmah; a Memoir of Adoniram Judson, D.D. By the REV. JABEZ MARRAT.

These are all handsomely illustrated and beautifully bound books, from the Wesleyan Conference Office, London. They can safely be commended as sound in doctrine, wholesome in spirit, and of good literary style.

The last is a thrilling story of missionary trial and triumph, among the most heroic ever recorded.

Ruth Lavender. By DORA M. JONES. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs. Price 35 cents.

This is a well written and touching story, illustrating the cruel persecution to which the early "Friends," or Quakers, were subjected. They were among the foremost apostles of civil and religious liberty, and like most pioneers in great reforms, many of them were martyrs for conscience sake.

Gold, Tinsl and Trash; Stories of Country and City. By the REV. ERASMUS W. JONES. Pp. 319. New York: Hunt & Eaton. Toronto: William Briggs.

This is a volume of clever sketches illustrating Methodist usages. Its purpose, the author says, is to "check in a measure the rising tendency among professed Christians to indulge in worldly and unholy amusements." The book is bright, breezy and wholesome, and we commend it for Sunday-school libraries.

Waldo. By N. D. BAGWELL, author of "Breakers Broken." Toronto: William Briggs.

We had the pleasure of reading this book in manuscript, and of recommending it for publication. It is very strongly written, and is in literary merit far above the average Sunday-school book. It is a graphic account of two orphan children of an infidel father, one of whom was reared in infidelity in the house of a sceptical uncle, and the other in the family of a Methodist minister. The benumbing, moral influence of scepticism, and the ennobling influence of religion are strikingly set forth, with the failure of the one to satisfy the soul, and the power of the other to ennoble and hallow the life. We cordially recommend the book for schools and families.

Gems Without Polish; A Story of the Country. By ALICE MAY DOUGLAS. New York: Hunt & Eaton. Toronto: William Briggs.

This book is written to illustrate the methods and benefits of that most delightful charity, the Fresh-Air Fund, which sends poor or sick children from the squalid and stifling slums of the city to the country for a week's enjoyment

of pure air. In 1887, the children's Fresh-Air Fund of New York sent some 10,000 persons to country homes for a short period. The same summer the St. John's Guild Floating Hospital carried nearly 24,000 sick children and their mothers. Very often close and tender ties are formed between the poor city waifs and their hosts, which sometimes lead to their adoption and introduction to wholesome country life. This book describes in a touching manner such a country week.

Up Among the Ice Floes. By J. MACDONALD OXLEY. Philadelphia: American Baptist Publication Society. Toronto: William Briggs. Price \$1.00.

Mr. Oxley is a clever Canadian writer, a native of Nova Scotia, now in the civil service at Ottawa, a member of Dominion Methodist Church, a prominent member of the Epworth League. He has won distinction as an able contributor to a number of the foremost American and English magazines and reviews, has written much on Canada subjects, and two or three volumes of narrative interesting for young people. This book is a stirring account of exploration, adventure, whale fishing, bear hunting and the like, by a crew sailing out of Halifax harbour, accompanied by a couple of boys, whose career our young readers will follow with the greatest interest. The book gives also much useful information, and is handsomely printed, bound and illustrated.

The Messiah King. By JAMES WITHERS. London: S. W. Partridge & Co. Pp. viii. 318.

This book is an admirable study of the life and kingdom of Jesus, the Messiah King. It urges his claims to sovereignty in secular as well as in religious affairs. It especially denounces the cruel war spirit which keeps 13,000,000 of men on a war footing in Europe, and is grinding the very life out of the people, and sending the women and children to toil in field and factory and mine. The book has received the highest commendations from the clergy of all denominations, and from the press. The author, a benevolent gentleman in the Isle of Wight, read in the public journals the present writer's account at the Sunday-school Convention in London of the vast extent of the Sunday-school work in Canada, and generously donates through him 500 copies of this book to Canadian Sunday-schools. Any school of any denomination sending through the minister of the Church to which it is attached five cents, to pay cost of mailing, will receive, post free, a copy of this book till the supply is exhausted. Address (enclosing five cents), Rev. Dr. Withrow, Toronto.

Selected Sermons and Lectures. By the late REV. W. STEPHENSON. This is a neat 12mo volume of nearly 200 pp., fine paper, and good type, and is issued from the Methodist Publishing House, Toronto.

The author of the volume was a well-known Methodist Minister in Canada for about twenty years. He was stationed at Toronto, Hamilton,

Ottawa and other places. He was much called for both as a pulpit and platform orator. His people often complained that he responded to so many invitations abroad. His congregations on such occasions were invariably very large.

In 1876 he joined the Presbyterian Church in the United States, and for some years was pastor in New York city. His health became impaired, which compelled him to retire from active labor. When he visited Toronto a few years ago, many were deeply affected to see his emaciated appearance. He had become prematurely aged, and died in 1889. His beloved daughters made a selection from his papers which they have published in loving memory of their beloved father. The volume contains six sermons and three lectures. The former with one exception are brief, but, the latter are complete, and those who heard the lectures on Martin Luther, Woman, and Curiosity and Curious People, need not be told that they are eloquent in the true sense of the term. The volume contains an excellent portrait of the lamented author. To all the friends of William Stephenson, we say, purchase this souvenir.

E. B.

Literary Notes.

THE TREASURY FOR PASTOR AND PEOPLE.—Its noteworthy papers for May are "The Chaff and Wheat of Religious Thought," by Rev. LeRoy Hooker, of Toronto, with biographical sketch, and portrait and picture of the Metropolitan Church. "A Plea for Foreign Missions," by Roderick Terry, D.D., New York. "John Knox and the Reformation," by Burdett Hart, D.D., New Haven. Dr. John Hall writes of Religious Barrenness. Rev. S. N. Bell furnishes a capital paper on Agnosticism. Its several departments in good things are fully up to former numbers. Yearly, \$2.50; clergymen, \$2.00. Single copies, 25 cents.—E. B. Treat, Publisher, 5 Cooper Union, New York.

"A Great Sunday-School" is the title of the opening article in *The Quiver* for May, and it is followed by an essay on "The World's Trinity," by Rev. J. R. Macduff, D.D. The serial, "Wings of the Morning," reaches its conclusion, and "A Broken Engagement" succeeds it. "Light and Liberty" tells us what the R-formation did and what it does. There are papers designed more especially for Sunday reading and there are others that are appropriate for week-day amusement. There is music, and there are poems of piety and of sentiment. The "Short Arrows" keep the reader well posted in the religious work of the world.—Cassell Publishing Company, 15 cents a number, \$1.50 a year.

A BEAUTIFUL CANADIAN STORY.—*The Graphic*, Chicago's popular illustrated weekly, is publishing a beautiful story of Canadian life, by Mrs. Mary Hartwell Catherwood, author of the famous "Romance of Dollard," the "Story of Tonty," and other charming chapters of

Canadian history and tradition. *The Graphic* story is entitled the "Children of Ha-Ha Bay," the scene being laid successively near St. Alexis, Chicoutimi and Tadousac. Marie, a fair orphan girl; her grandfather, a hermit, at Chicoutimi; Ignace, a brave young forester, and Justine, his sister, are the well-drawn characters in this, the best of Mrs. Catherwood's shorter stories. The three issues containing this beautiful sketch (finely illustrated by Mr. A. B. Davies), may be obtained of most newsdealers, or they will be mailed by the publishers on receipt of 30 cents.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending 17th, 24th and 31st of May, contain: "Prince Bismarck," "The English Conquest of Java," and "The Newspaper Press," *Nineteenth Century*; "Rotterdam and Dutch Workers," "Ought the Referendum to be introduced into England?" by Prof. A. V. DICKY and Matthew Prior, *Contemporary*; "Traverner's Travels in India," *ASIATIC*; "The Young Cavour," and "Conflicts of Experience," *Macmillan*; "Miracle Plays," *Longman's*; "Circuit Notes," and "The Last of the Calverts," *Cornhill*; "Talks with Trelawney," *Temple Bar*; "A Surrey River," *Blackwood*; "Light from Talmud," *Gentleman's*; "The Princess Bismarck," *Good Words*; etc.

For fifty two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low. Littell & Co., Boston, are the publishers.

THERE is a department of the Sunday-school connected with the Pilgrim Church in New York city, in which Chinese are taught. Among others there is one, Sam Sing by name, who has attended regularly for a couple of years. He is quite a bright fellow and has a good memory. On a recent Sunday that portion of Genesis relating to God's dealings with Noah at the time of the flood was given out as the lesson for the day. After explaining the passage very fully to Sam Sing, his teacher requested him to tell the story in his own words. This the Chinaman proceeded to do, and his teacher took it down in shorthand *verbatim*, as it fell from his pupil's lips. Sam Sing's version was as follows:—

"Noe he good man, and got three son, and son got wife, and Noe wife, that mean eight, eight good man. He God know him good, and God tell him to make a boat, and him Noe, wife and whole family, go in de boat, and get some meal, and fruit, and all fruit all kind good for to eat, and put all samee cattle, and horse, chicken, all samee kind of life, all put in there. Then, bime-by, soon, the flood come, and has all people die, and just as say rain forty day and forty night, and then say to Noe, whole family and all, live. All bad people all die, every one, cut him up. The rain come because Noe he good man, and he God wanted save Noe, whole family, and wicked people, every kill him die; rain hard."

Opening and Closing Services.

OPENING SERVICE.

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

LESSON SERVICE.

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

CLOSING SERVICE.

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

APOSTLES' CREED.

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

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

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE.

A. D. 29.]

LESSON I. LAWFUL WORK ON THE SABBATH.

[July 6.]

GOLDEN TEXT. Wherefore it is lawful to do well on the sabbath days. Matt. 12. 12.

Authorized Version.

Luke 13. 10-17. [Commit to memory verses 15-17.]

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Je'sus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her, and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Je'sus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of A'bra-ham, whom Sa'tan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Revised Version.

10 And he was teaching in one of the synagogues on

11 the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

12 And when Je'sus saw her, he called her, and said to

13 her, Woman, thou art loosed from thine infirmity.

14 And he laid his hands upon her: and immediately

15 she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation

16 because Je'sus had healed on the sabbath, answered and said to the multitude, There are six days

17 in which men ought to work: in them therefore come and be healed, and not on the day of the sab-

18 bath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath

19 loose his ox or his ass from the stall, and lead him

20 away to watering? And ought not this woman, being a daughter of A'bra-ham, whom Sa'tan had

21 bound, lo, these eighteen years, to have been loosed

22 from this bond on the day of the sabbath? And as he said these things all his adversaries were put to

23 shame: and all the multitude rejoiced for all the glorious things that were done by him.

TIME.—Possibly 29 A. D. PLACE.—Some town in Galilee. RULERS.—Same as before. DOCTRINAL SUGGESTION.—The Sabbath.

HOME READINGS.

- M. Lawful work on the Sabbath. Luke 13. 10-17.
 Tu. True Sabbath keeping. Isa. 58. 10-14.
 W. Lord of the Sabbath. Matt. 12. 1-8.
 Th. "To save life." Mark 3. 1-5.
 F. "Out of the pit." Luke 14. 1-6.
 S. "Now I see." John 9. 13-25.
 S. The Father's work. John 5. 8-17.

LESSON HYMNS.

- No. 286, New Canadian Hymnal.
 With joy we hail the sacred day.
 No. 288, New Canadian Hymnal.
 Oh, day of rest and gladness.
 No. 294, New Canadian Hymnal.
 Sweet is the work, my God, my King.

DOMINION HYMNAL.

Hymns, Nos. 153, 152, 151.

QUESTIONS FOR SENIOR STUDENTS.

1. The Infirm Healed, v. 10-13.
 Where was it Jesus's custom to preach on the Sabbath?
 Did the deformed woman whom he saw there apply to him for help?
 What is given as the cause of this woman's bodily infirmity?
 What did Jesus say to the woman?
 What was his purpose in laying his hands on her? Matt. 9. 20.
 Do any diseases now seat themselves in the region in which soul and body act and react on each other?
 What did the woman do when made straight?
 2. The Fault-finder Rebuked, v. 14-16.
 Who found fault?
 What was a "ruler of the synagogue"?
 What was the cause of his indignation?
 Did he express his views to Jesus, or to the people?
 Were Jewish physicians accustomed to care for their patients on the Sabbath day?
 What three qualities does Jesus elsewhere say are "the weightier matters of the law"?

Was the synagogue open, with Jesus in it, on the "six days" to which the ruler refers?

By what comparison does Jesus show this ruler his hypocrisy?

Why did Jesus proclaim the law of the Sabbath on his own inherent authority? John 5. 17-47.

When did he quote Scripture precedents? John 6.

3. 5.
 When did he base the true Sabbath doctrine on common sense and eternal principles? John 6. 9.

3. The People Rejoice, v. 17.

What effect had Jesus's teachings on his adversaries? Why did the people rejoice?

Practical Teachings.

A much larger degree of the sorrow of this world may proceed from satanic influence than is generally supposed.

The unspoken appeal of moral and physical misery is heard by Christ as promptly as if it were couched in sentences of the best rhetoric.

The underhand manner in which the ruler, by indirection, criticised Jesus was of itself enough to show his hypocrisy.

It is an awful fact that even in our day beasts of burden are better cared for than hundreds of thousands of our fellow-beings.

This lesson nowhere teaches that the Sabbath day is any less holy than Moses taught it to be; rather is it more so; but this holiness is to be the result of the spontaneous worship of the Christian heart.

Hints for Home Study.

1. Find other instances where Jesus assisted the faith of those whom he was about to heal by laying upon their hands.
 2. Find other instances in which Jesus answers unspoken objections.
 3. Find other instances in which Jesus defines our duty on the Sabbath day.
 4. Find other instances in which Jesus defines the duty of human beings by contrasting their case with that of the beasts that perish.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Infirm Healed, v. 10-13.
 Where was Jesus engaged in teaching?
 On what day of our week?
 What great sorrow was present in the synagogue?

How long had she been afflicted?
 What did Jesus say to her?
 What act did he perform?
 What great blessing came to the woman?
 How did she express her gratitude?
 By what act could she glorify God? See Psa. 50, 23.

2. **The Fault-finder Rebuked, v. 14-16.**
 Who began to find fault with Jesus?
 Why was he offended?
 What did he say, and to whom?
 To what commandment did his words refer? See Exod. 20, 9, 10.
 By what title did the Lord address him?
 What question did he ask about cattle?
 To what nation did the woman belong?
 By whom had she been afflicted?
 What question did Jesus ask about her?
 What is his question about doing good on the Sabbath? (GOLDEN TEXT.)

3. **The People Rejoicing, v. 17.**
 What effect had Jesus's words on the fault-finders?
 Over what did the people rejoice?

Teachings of the Lesson.

- Where in this lesson are we taught—
 1. That we ought to attend church?
 2. That we should do good as we have opportunity?
 3. That it is right to do acts of mercy on the Sabbath?

Home Work for Young Bereans.

Try and find some phrase in the description of this sick woman which is characteristic of a physician such as Luke was.
 Find how many rulers of synagogues are mentioned in the gospels, and what each one did.
 Find how many times Jesus was criticised for the work that he did on the Sabbath.
 Find a clear statement by Jesus of what the Sabbath was made for.

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus teaching one Sabbath? In a synagogue.
 What is a synagogue? A Jewish place of worship.
 Who came to the synagogue that day? A suffering woman.

How long had she been a cripple? Eighteen years.
 What was she unable to do? To stand erect.
 What did Jesus do when he saw her? He called her to him.

What did he say to her? "Thou art loosed from thine infirmity."
 What did he lay upon her? His hands.
 What then took place? She was made straight.
 What did she begin to do? To praise God.
 Who was displeased at this? The ruler of the synagogue.

Why did he find fault with Jesus? Because he healed on the Sabbath.
 How did Jesus reply? In words of reproof.
 How did the Jews treat their animals on the Sabbath? They cared for their wants.
 Who was this woman? A descendant of Abraham.
 Who had kept her bound many years? Satan.
 Who had a right to set her free on the Sabbath? The Lord of the Sabbath.
 What does this story teach? That all days are God's.

Words with Little People.

Satan hurts both soul and body. He binds people with chains of sinful habit, and wants to keep them bound.

Jesus calls all such captives to him. Whoever answers his call will find his chains falling off.

Whisper Prayer.

Jesus, call thy child to thee;
 Let me be from sin set free.

General Statement.

Jesus had now entered on the later stage of his ministry, when the bitter enmity of the rulers was beginning to have its effect on the masses. He seems to have been already excluded from many of the synagogues of Galilee.

EXPLANATORY AND PRACTICAL NOTES.

Verses 10, 11. One of the synagogues. It has been noted that the mention of synagogue teaching becomes much rarer at this later stage of our Lord's ministry. The breach was widening between Jesus and the Jewish leaders of religious thought. A woman. Dr. Plumptre calls attention to the "accuracy of the trained observer" traceable in this description: a) the duration of the affliction—"eighteen years"; b) the symptoms of permanent curvature of the spine; c) the peculiar phrase which has been translated "bowed together"—more literally, "unable to unbend;" d) the still more remarkable phrase, "spirit of infirmity." Luke, "the good physician," saw that the seat of the physical powerlessness was in the mind or soul—"as in some forms of catalepsy and aphasia." (1) *What a blessing to this woman did her habitual devotion suddenly become! Spirit of infirmity.* Not that, like so many other afflicted ones, she was possessed of a devil, but that the evil one had been permitted to afflict her. (2) *How many of our painful physical and mental experiences come, by divine permission, from the enemy of our souls we cannot yet tell. In no wise.* Rather, "altogether." She could not altogether lift herself up. No application for help is mentioned.

12, 13. **Called her to him.** We can fancy the crowd parting and eagerly closing again as the cripple passes toward the Master. **Woman.** A manner of address which in our day would lack courtesy, but which when Christ used it had no associations of discourtesy or unkindness. **Thou art loosed.** This wonderful statement was a test of her faith. The Greek verb is perfect, implying that the healing had been already performed. How many eyes watched to see if she

would try to walk erect as she had not walked for eighteen years. (3) *So the world watches every new convert to see the outcome of his faith. Thine infirmity.* Thy chronic stiffness. **Laid his hands on her.** To help her faith. **Immediately she was made straight.** The long nightmare had passed, and she stood upright as she had done eighteen years before. **Glorified God.** "Poured forth her joy in a continuous strain of praise."—*Ellieott.*

14. **Ruler of the synagogue.** A leading official, something like the ruling elder in the Presbyterian church. The Jews had no "clergy." The duties of the priests were confined to the ritual service; and each synagogue managed its own concerns. A certain order had, however, become conventional, and each synagogue had its ruler. **Answered.** This ruler is "covert and cowardly." He speaks not to Jesus nor to the woman, but insinuates to the multitude. **With indignation.** No one can become indignant quicker than a hypocrite. This man sought to bind the great Healer with fetters that had been worn for centuries by Jewish physicians, who were allowed only to attend to sudden illness on the Sabbath day, not to chronic diseases. **The Sabbath day.** It is difficult for us to understand the grievous burden which the Sabbath had become in Jesus's day. Moses's law had enjoined the Jews to "do no manner of work" on the seventh day; the traditional law which had grown up about the Pentateuch had elaborated this general commandment into thirty-nine specific prohibitions, and from these were "descended" a vast number of derivative prohibitions, every one of which the devout Hebrew was expected to observe. Even the physicians and the invalids were

circumscribed by them. **To work.** This was an effort to delude our Lord to the level of an ordinary "doctor." **In them therefore come and be healed.** "Transparently illogical and hypocritical."—*Farrar*. It was an insolent remark, also, and absurd; for Jesus would not be there during the "six days," and he alone could heal such cases.

15, 16. Thou hypocrite. This was not calling a name, but making a judicial decision. The Revised Version is probably correct, "Ye hypocrites." The whole sect to which this man belonged was striving to conceal genuine enmity with pretended zeal. **Doth not each one of you.** We all care for dumb brutes, and should we not be as kind to human beings? Even in Christian countries it is questionable, whether, as a rule, horses and cattle are not better cared for than unskilled laborers. These hypocrites broke their own rules to water their cattle; and is not this "daughter of Abraham" better than the ox and the ass? **Ought.** The ruler had said,

men "ought not" to be healed on the Sabbath day as a matter of ceremonial obligation; Jesus asks, "Ought not this daughter of Abraham to be unwrapped in love" and "loosed from her bond?" By alluding to Abraham Jesus appeals to the national feeling which this ruler shared. **Satan hath bond.** Most of our troubles come from this source. All through the Scriptures frequent allusion is made to Satan as the originator of at least some of the ills that flesh is heir to. See 2 Cor. 12, 7.

17. When he had said. While he was saying. **His adversaries.** Jesus could not begin a sentence in public but immediately his audience was divided into enemies and friends. (4) *So even to-day Christ's fan is in his hand.* **Ashamed.** Stultified. **All the people rejoiced.** Jesus was always a favorite with the populace. His enemies were priestly and political manipulators.

CRITICAL NOTES.

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

Opposition from the nation's religious leaders and conflicts with various representatives of this most influential class were to form as salient a feature of Jesus's ministry in Perea as they had in Galilee. No less than ten instances of such criticism or conflict are recorded by Luke: 10, 25-37; 11, 37-54; 12, 1-3; 13, 14-17, 31-35; 14, 1-24; 15, 1, 2; 16, 14-18; 17, 20, 21; 18, 8-14. For any thorough study of this period of Christ's life, therefore, it is necessary to bring together, analyze, and compare these various incidents, as it is indeed for any adequate understanding of the lessons, either of this month or of the next. The first three of the references given above show with what address and skill these learned but unscrupulous foes laid snares for his feet (11, 53, 54); and with what rare insight and courage he, on the other hand, exposed, both to themselves and to the public, their narrowness of sympathy, their hypocrisy, their injustice, their insincerity, and their fanaticism. Here, as in the northern province, suspicion, deadly but partially concealed hatred, and poisonous calumny settle down like a cloud upon every scene of public teaching, against which, however, the divine figure of Jesus presents all the more distinct and radiant a contrast. Thus, when a new and gracious miracle of his, following his solemn and impassioned address on such topics as his second coming (12, 35-48), the approaching crisis (49-50), and the necessity of repentance, is met by official criticism, none the less unsympathetic because direct, we hear him in our present lesson uttering a reproof as overwhelming to his adversaries as it was gratifying to the multitude.

Verse 10. Was teaching. In Perea, among a people who had not been made acquainted with his doctrine, he resumes the work of public instruction concerning his kingdom, which he had abandoned some time previously in Galilee. His coming had probably been heralded in this place by two of the seventy, and he had sought the synagogue as the convenient place for meeting the people when they were at leisure and in a mood to hear religious instruction.

1. Spirit of infirmity. The word "spirit," which is made more prominent in the original than in the translation, suggests some influence other than an ordinary natural cause as accounting for the loss of muscular power. In verse 16 Jesus connects satanic agency with the phenomenon. As he does not address this spirit after his usual manner, we may, perhaps, infer that it was not like the common cases of demoniacal posses-

sion. **Eighteen years.** The disease had become chronic, having, indeed, extended over a considerable portion of the patient's life. Doubtless no one had ever dreamed that she could be restored. **Bowed together.** Her deformity had made her conspicuous in every assemblage up to that hour; a source of unseemable embarrassment, especially to a woman. As in the case of the widow at Nain, the sympathetic eye of Jesus discovers the situation, and he resolves upon relief before any one has made request for it. **Could.** Of the two verbs which with a negative indicate impossibility, the one here used refers the impossibility to the nature of the case.

12. Called. The peculiar Greek word here used indicates, not that he requested the woman to come to him, but that he directed his voice toward her. **Woman.** This was a title of respect. Her age may have made the more tender address, "daughter" (8, 48), less appropriate. **Thou art loosed.** In Greek, thou hast been and art to remain so. Her infirmity has been like a prisoner's irksome chain.

13. Laid his hands. This was the recognized symbol for the impartation of power from one person to another. Num. 27, 18; Mark 5, 23; 1 Tim. 5, 22. **Immediately she was made straight.** Promptly stood erect, as she had not been able to do for eighteen years. She could now look her benefactor in the face. What a picture her own countenance must have been at this moment! **Glorified God.** She had come to the synagogue for worship, but had received such a blessing as she had not anticipated.

14. Ruler of the synagogue. He had the responsibility of selecting the speakers and was charged with the general oversight of the public exercises of the synagogue. He had authority to refuse to any given person the right to speak and to correct teachings in case he judged them out of harmony with accepted views. **Healed on the sabbath.** The mind of this Perea provincial was as narrow as that of the Judean Pharisees who could see in the opening of blind eyes at Jerusalem (John 9, 16) and the restoration of the withered hand in Galilee (Luke 6, 11) only a deed of reckless impiety. This country official would doubtless have agreed with his copartisans of the capital that such a profaner of the Sabbath ought to be put to death, but had not the courage to administer even a mild reproof either to Jesus or to the radiant woman standing at her full height before him. **To the multitude.** He re-

leaves his official conscience by delivering a reproof to the crowd in general, which nobody needed to apply to himself, inasmuch as none of them had come to the synagogue to be healed.

15. The Lord. This title is made use of in allusion to his dignity as the risen and ascended One. It was the one who had just performed a miraculous cure and who had earlier claimed to be the Lord of the Sabbath. Luke 6. 5. **Answered him.** He recognized the admonition to the people as a criticism upon his cure. **Ye hypocrites.** See ver. 17. Jesus sees something graver than the narrowness of an individual in the criticism—the stolid and wicked antagonism of the nation's religious leaders. This ruler and hundreds like him would pretend that the cure of a human sufferer was a kind of work which violated the Sabbath, but would not hesitate to do even more work than such cures involved for the beasts in their stalls. **Each one of you.** You do as much work on the Sabbath as I do, **His ox.** It is a case where his own interest is involved.

16. Ought not. This is a direct answer to the ruler's "ought not." Ver. 14. **A daughter of Abraham.** He dignifies her as one of the chosen people, and entitled especially to the Messianic blessings vouchsafed to her by her great ancestor, and so heightens the contrast with the animal creation. **Eighteen years.** Contrasted with the few hours since the beast was last watered. **Loosed from this bond.** If a mere animal could be loosed without violating the Sabbath, could not one of God's children also be released?

17. All his adversaries. There were others in the synagogue, then, besides the ruler who had felt themselves opposed to Jesus. **Put to shame.** They saw their inconsistency and hypocrisy. **Rejoiced.** The Greek represents the joy as continuing. The discomfiture of the adversaries was for the time complete. **The glorious things.** His miraculous works and his marvelous power as a teacher. While the multitude are in this transient state of receptivity Jesus improves the opportunity to speak to them about the development of his kingdom. Read verses 18-21.

The Lesson Council.

Question 1. To what extent does the complicated system of modern civilization make the keeping of the Sabbath different now from what was required in the time of Christ?

Both the authority of God and the good of man require, in every age and form of civilization, the cessation of all needless work and all public and private amusements on the Sabbath. Modern civilization, with its organized and diversified forms of industry, intensifies the need of a day for rest and worship, to preserve and protect the physical, political, economical, moral, and religious life. If Sunday work at the present time were reduced to the minimum of necessity, it would be found that though the kinds of necessary work required are different, yet, relatively, a less amount of work is necessary and fewer persons need to be employed on the Sabbath than in the time of Christ.—S. N. Fellows, D.D., Manchester, Ia.

Theoretically. Christ legislated for man; hence, for all civilization and all times. His ideal was attainable in his day, and it is in ours. The civilization that is so constituted as to rob any man of his character, life, property, Sabbath rest, or any other right, is too defective to endure. **Practically.** Experience is constantly accumulating argument in favor of the entire sanctification of the Sabbath. Every argument against

it is rooted in selfishness. Railroad men and other Sunday workers have souls. It has never proved profitable to posit exceptions to the laws of God.—E. S. Lewis, D.D., Chattanooga, Tenn.

Analytical and Biblical Outline. True Sabbath Service.

I. WORSHIP ON THE SABBATH.

In one of the synagogues. v. 10.
"Worship the Lord." Psa. 29. 2.
"Not forsaking the assembling." Heb. 10. 25.

II. TEACHING ON THE SABBATH.

He was teaching. v. 10.
"My doctrine... as the rain." Deut. 32. 2.
"I will instruct thee and teach thee." Psa. 32. 8.

III. COMPASSION ON THE SABBATH.

Jesus saw her, he called her. v. 12.
"Touched with the feeling." Heb. 4. 15.
"Bear ye one another's burdens." Gal. 6. 2.

IV. HELP ON THE SABBATH.

He laid his hands on her. v. 13.
"Strengthen ye the weak hands." Isa. 35. 3.
"To do good... forget not." Heb. 13. 16.

V. WORK ON THE SABBATH.

Loose his ox... lead him. v. 15.
"The Sabbath was made for man." Mark 2. 27.
"I desired mercy, and not sacrifice." Hos. 6. 6.

VI. LIBERTY ON THE SABBATH.

Satan hath bound... he loosed. v. 16.
"To proclaim liberty to the captives." Isa. 61. 1.
"Spirit of the Lord... liberty." 2 Cor. 3. 17.

Thoughts for Young People. How to Make the Most of Sunday.

1. Be present at public worship. Christ always was. The immaculate Son of God, who needed no atonement, as our great Exemplar regularly attended the synagogue, and took his part in its services.

2. Keep your sympathies alert. People need sympathy more at no time than on Sunday. They are unusually spiritually susceptible on that day; they are often "bowed together" with a week's load of care; they look wistfully toward you as a young Christian. Your sympathy will help them.

3. Do not exalt form and ceremony above spirit. Many men lose much from a want of the sense of perspective. That which is nearest their attention is to them the greatest thing in the universe. But God is a Spirit; true worship is spiritual; and, while every thing should be done decently and in order, we should avoid exaggerated conceptions of the value of "the law."

4. We live for the glory of God and the good of others. That is the final test of all our actions. If we really benefit others to the greatest possible degree we need not trouble ourselves about conventional propriety.

Lesson Word-Pictures.

BY REV. E. A. RAND.

There is a large, curious congregation one Sabbath in the synagogue, for Jesus himself is teaching. Many eager auditors has he. There is the ruler himself of the synagogue. He will preside, and see that all things are done in order. He does not have fullest faith in the loyalty of this Nazarene to custom and tradition. He will be on the watch, though, and repress any extravagances. He sharply watches Jesus. Somebody else is profoundly interested. It is that poor woman with the sorrowful

eyes and the distorted form. Distorted? What a crook she has to her back! She cannot look up directly. She must twist her neck, wrench the muscles of her face, and turn her eyes that she may see the Saviour. But once seeing, how she fastens her eyes upon him! Poor, poor soul—bowed down for eighteen years! She is drinking in his words, helping her to be patient, to be cheerful, to look higher than her trials, even unto God. So she slakes her hot thirst at this cool, running stream from a Saviour's love. And in some way his compassionate eyes chance to rest on this poor, burdened, distorted, unrightly child of humanity. Yes, he sees her, looks at her, and she knows it. Her eyes fall before that sympathetic glance. Can he really be thinking of her? Yes, he ceases his teaching. He calls to her. What does he say? Woman? Or does he say tenderly, even as did her mother in childhood's tender days, "Mary," or "Miriam," or "Hannah," or "Sarah?"

O, like the sound of running water to the thirsty; like the sight of a feast to the starving; like the open door of liberty to a prisoner; like the physician's assurance to the soul nigh unto death, declaring that there is hope; so is the voice of Jesus giving strength, comfort, peace. He calls. She stands before him. She tries to look up with twisted neck and face awry. She trusts, submits to, leans upon his strength.

"Woman," he says, "thou art loosed from thine infirmity!"

What! loosed? Healed? That awful burden lifted? That woman straight again, well, whole?

"O, it can't be!" people say. "We have known her eighteen years, and it has been always that way, nigh two-double!"

But she hears the voice of Jesus bidding her rise, and, like the withered flower amid the falling rain, like the bowed tinner when the task-master has gone, like the slave whose heavy chains have all been knocked away, she begins to rise! Yes, rising higher, higher! She lifts herself away up! She stands straight and strong! She is erect as a palm by the life-giving streams of Damascus. She is praising God, too, breaking out into one of the sweet, rich, full, exultant psalms of David, rejoicing in the God of Israel.

But look at the ruler of the synagogue! "What is this?" he is angrily asking; "all this fuss and noise of healing, the bolsterous acclamation of a woman in the synagogue, the excitement, too, of the congregation, and all on the Sabbath day!"

Dreadful, awful, sacrilegious! The earth will break up. The heavens will fall. He can repress himself no longer. He rebukes both the Healer and the healed, the woman and Jesus. O, how he snarls and growls, this holy defender of the Sabbath! And then the Lord's eyes, like the flame of fire in the Apocalypse, burn through him. Has the hypocrite forgotten about his dumb creatures whose thirst he slakes on the Sabbath? Any harm in stopping this woman's pain, with which Satan has been tormenting her? The ruler can say nothing. Dumbly and in confusion he feels his pretentious phylacteries, and tries to assure himself that his is holy.

But the people; into what a psalm of exultant praise they break forth! Glory, glory, glory to God!

By Way of Illustration.

BY JENNIE M. BINGHAM.

Keeping the Sabbath.

The Bible and nature teach the observance of the Sabbath. An association of twenty physicians voted "yea" unanimously on the question, "Is the testimony before

the committee of the British House of Commons correct: that men who labor six days in a week will be more healthy, and live longer, than those who labor seven; and that they will do more work and do it in a better manner?"

Release from Sin.

Martin Luther tells how Satan once came to him bringing a long black roll of his sins, long enough to make a swaddling band for the round world. Luther said to the arch-enemy,

"Yes, I must own to them all. Have you any more?"

The accuser, being expert at the business, soon supplied him with a further length of charges, till there seemed to be no end to it. Martin waited till no more were forthcoming, and then he cried,

"Have you any more?"

"Are not these enough?"

"Aye, that they are; but," said Martin Luther, "write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth us from all sin.'"

This was a receipt in full, stamped in such a manner that even Satan could not question it.

A writer says, "I once saw a policeman roughly seize hold of a fine-looking man who was standing at a street corner, and tell him he was arrested as a deserter. The man, when he heard the charge, instead of continuing the struggle, drew from his pocket a piece of paper, and handed it to the policeman, saying,

"What do you say to that?"

It was the man's discharge from the army. He had been a soldier, but was no longer. The policeman could only beg his pardon and release him. Satan makes many people miserable by reminding them of their former sins, and telling them that such sins cannot be forgiven, that they are still soldiers in his army. Let them not be dismayed, but pull out their discharge, upon which may be written, "Thy sins, which are many, are all forgiven thee." The law cannot arrest you, and you may go on your way rejoicing.

Fault-finding with Good Works.

"Some people have a natural attraction toward what is evil, and think it shows penetration in them. As a cat watching for mice does not look up, though an elephant goes by, so they are so busy mousing for defects that they let great excellencies pass them unnoticed."—*Beecher*.

Spiritual Blindness on the Part of Rulers.

An astronomer was one night taking an observation through his telescope, when he noticed that a star of the first magnitude was entirely obscured. He investigated and found that a tiny silk fiber on the glass shut off so much of the heavens as to make it seem that the star had gone out in darkness.

So is there danger that the fibers and films of earth will obscure our vision, and shut off heavenly glories, and make us dull to spiritual truths.

St. Augustine tells how he was approached by a heathen, who pointed to the sun and objects in nature, saying,

"These are my gods. Where is thy God?"

St. Augustine says, "I did not show him my God, not because I had not one to show him, but because he had not eyes to see him."

Good Results from Irregular Christian Work.

The "Salvation Army" has done for the neglected masses, especially in the cities of England, what the churches, well-organized as they are, would never have done, and that in the face of fierce opposition from the churches.

The early Methodists under John Wesley cut loose from old standards only to be persecuted by the Churchmen. But the results showed the adversaries ashamed and "all the people rejoicing for all the glorious things that were done."

The Teacher's Meeting.

A word-picture of this miracle....Draw from the class the meaning of synagogue, spirit of infirmity, ruler, daughter of Abraham, etc....The spirit of religious formality leads to 1) misunderstanding of the divine will; 2) dullness; 3) Inhumanity; 4) prejudice; 5) hypocrisy....The Law—a series of injunctions and prohibitions—contrasted with the Gospel—a divine force in the heart....Characteristics of Jesus here displayed: 1) Observation of the needs of the obscure; 2) Sympathy; 3) Power; 4) Discernment.... ILLUSTRATIONS: Law is a mechanism—part added to part, like a steam-engine, kept at work by borrowed force. Gospel is like a tree—instinct with life, its flowers and fruits a natural outcome.

References.

FREEMAN'S HAND-BOOK. Ver. 14: The ruler of the synagogue, 834. FOSTER'S CYCLOPEDIA. Ver. 10: Prose, 11909. Ver. 12: Poetical, 3491; Prose, 9355, 11680, 11684, 4282, 7582. Ver. 13: Prose, 3973-3976. Ver. 14: Prose, 3234, 11543-11549. Ver. 15: Prose, 11550, 1679-1681, 1685, 1690, 1691, 5565, 3558.

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Jesus the Conqueror.*

Pin a picture of a church to the board, and by the side of it print "Synagogue." Explain that this was the Jews' Church, or place where they met to hear the word of the Lord. Jesus often went to the synagogue, and was there taught. He was the greatest Teacher the world has ever seen. Talk about Jesus coming to one of our churches. Tell that he always comes when people meet to pray to him and learn about him, but we cannot see him as the Jews did. They could see him with their natural eyes, and hear him with their natural ears. Now we can only see and hear him with the eyes and ears of the heart.

Ask if children think many people would go to hear Jesus that morning. Suppose you should hear that Jesus would be at your church next Sunday, and you could see him with your eyes, just as you can see the minister, would you want to go? Indeed you would! A great many people would go who are not often seen in church.

Tell that it was so in Galilee that day. Above "Synagogue," print "Jesus." Below, "Great Crowds."

Ask if children have ever seen a cripple? Talk a little just here about the cruelty of laughing at cripples and deformed people. This lesson tells how Jesus treated such people.

A woman came to the synagogue that day who had been a cripple eighteen years. She was bent down, and could not straighten herself up. It must have been hard work for her to get to the synagogue, but she wanted to see Jesus. Perhaps she thought he would help her.

But would he see her in all that crowd? O, yes, Jesus always sees the one who needs his help. Print, "Jesus saw the cripple." What did he say to her? Read from the Bible verse 12. Was that all? No, he touched her. Read verse 13. Show a small chain—explain that it is used to bind, or hold fast. Jesus said

that Satan had bound this woman for eighteen years. Nobody could break the chain of disease which bound her, until Jesus came.

Did the woman help at all? Yes, by her obedience. When Jesus called her to come to him, she went. When he told her she was cured, she believed him, and began to praise God. This was her part, to obey, and to give thanks. Print "Jesus broke the bonds Satan had put on." Call upon some child to tell the lesson story from the board. Let others supply missing details, if necessary.

Show the chain again. Teach that Satan knows how to bind souls as well as bodies. He loves to bind children. He does not begin with a strong chain at first. Have a spool of fine thread. Call some child and pass the thread lightly over his two hands. Tell him he may try to break it. He will do it easily. Then show that the child who begins to do wrong thinks he can break the habit just as easily as this thread was broken. Perhaps it is disobedience to parents, or falsehood, or fretfulness. Pass the thread two or three times over the hands. Again it is easily broken. The child keeps on doing wrong, because he thinks he can stop at any time.

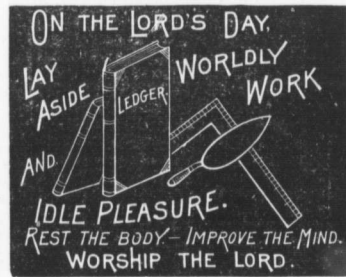


But all the time the little threads of habit are being wound about him [wind the thread about the hands as you talk], until at last he finds himself bound fast! This is the way Satan binds. [Let the child try to break his bonds.] Who can make us free? Only Jesus. He comes here today looking for the children who are bound. He sees just who they are. He is calling them to come to him, and let him set them free. Who will come?

Satan's captives are the people who love sin. We must leave Satan and go to Jesus, if we want to be saved.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. Draw the books in outline with white or yellow chalk, and color the corners and the bands with red chalk; the trowel and the square blue, except the handle of the trowel, which may be yellow.

The illustration is designed to teach the true way to keep the Sabbath, which should be truly the Lord's day. Worldly labor for profit, which is the every-day toil of the week-day, is to be set aside from the hands and from the mind. Some men of business are said to toil with busy thoughts of trade even when hearing the word of God preached, and hearing, they understand not. In reviewing the lesson, speak of the necessity for bodily

rest, the opportunity for mind culture, and last, but not least, the opportunity for the worship of God.

ON SUNDAY

REST, JOY, MEDITATION, GOD'S WORK, WISDOM,	NOT	TOIL, GLOOM, SLEEP, AMUSEMENT, WASTE OF TIME.
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OPTIONAL HYMNS.

- My Sabbath song.
- Sabbath home.
- O day of rest.
- With joy we hail.
- Safely through another week.
- This is the day of light.
- The Lord will provide.
- Jesus, my all.
- Jesus, lover of my soul.
- Seeds of promise.

- 328. Work song.
- 330. Some work to do.

The Lesson Catechism.

[For the entire school.]

1. Whom did Jesus heal in the synagogue? A crippled woman.
2. Why did the ruler of the synagogue complain? Because it was the Sabbath.
3. What did Jesus say he was? A hypocrite.
4. How do we treat our beads of burden? We care for them on the Sabbath.
5. What is the best rule for Sundays? GOLDEN TEXT.

CATECHISM QUESTION.

1. What is faith, in general?
Faith, in general, is a conviction of the truth and reality of those things which God has revealed in the Bible.
- 2 Corinthians iv. 18, v. 7; Hebrews xi. 1, 6.

A. D. 29.]

LESSON II. THE GREAT SUPPER.

[July 13.]

GOLDEN TEXT. Blessed is he that shall eat bread in the kingdom of God. Luke 14. 15.

Authorized Version.

Luke 14. 15-24. [Commit to memory verses 22-24.]

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many;

17 And sent his servant at supper time to say to them these things, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Revised Version.

- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he
- 16 that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper;
- 17 and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come;
- 18 for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and
- 19 see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to
- 20 prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I
- 21 cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither
- 22 the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done,
- 23 and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be
- 24 filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

TIME.—Same as last lesson; possibly 29 A. D. PLACE.—Same as last lesson. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The freedom of the will.

HOME READINGS.

- M. The great supper, Luke 14. 15-24.
- Tu. The feast of wisdom. Prov. 9. 1-6.
- W. The sin of refusal. Prov. 1. 20-28.
- Th. Impenitence. Zech. 7. 8-14.
- F. The marriage feast. Matt. 22. 1-10.
- S. Supper of the Lamb. Rev. 19. 4-9.
- S. The open invitation. Rev. 22. 12-17.

LESSON HYMNS.

- No. 182, New Canadian Hymnal.
Hark, the voice of Jesus calling.
- No. 103, New Canadian Hymnal.
Rescue the perils-ing.
- No. 104, New Canadian Hymnal.
Gather them in, for there yet is room.

DOMINION HYMNAL.

Hymns, Nos. 91, 90, 88.

O feast upon the love of God,
For Christ, his Son, has died!

QUESTIONS FOR SENIOR STUDENTS.

1. The Feast, v. 15, 16.
What explanation was made by one who sat at meat with Jesus?
What assumption concerning the speaker's salvation seems to underlie this explanation?
Is there any wide-spread solicitude to "eat bread in the kingdom of God"?
What is the difference between this parable and that of the king's supper? See Matt. 22. 1-10.
Whom does the giver of the feast represent? Psa. 25. 6.
2. The Invitation, v. 17-20.
Is it an Eastern custom to give a second invitation when the supper is ready? Prov. 9. 1-5.
What man of God did for Jesus duties corresponding somewhat to those of this servant?
What is typified by the supper-time?
In what sense are the good things of gospel grace now ready? Luke 10. 1-9; Matt. 3. 1, 2.
Why do men so readily make "excuses" to God, and refuse to accept his invitations? John 1. 11; 5. 40; 15. 24; Luke 13. 34.

What was the excuse of the first invited guest?
 What was the second excuse?
 What was the third?
 From what was marriage considered as a proper excuse? Deut. 20. 5-7.

Did any of these apologizers distrust the fact that the feast had been prepared?

Did any one suggest that the Lord of the feast was unworthy of his company?
 Was any of the three detained from any other than worldly causes?

Were any of these excuses valid?

3. The Guests, v. 21-24.

Why was the master of the house indignant?
 How does God regard the wicked now?
 What is the character of the lanes of an Oriental city as contrasted with the streets?

What class of sinners is meant by the poor, the lame, etc.?

Why was Jesus so anxious to invite the gross sinners to himself? Luke 4. 18; Mark 12. 37; Matt. 21. 32; Jas. 2. 5.

What did the servant report?

Where next was he sent?

What class of sinners is indicated by the tramps and the squatters of the highways and hedges?

How are they to be compelled to come in? 2 Tim. 4. 2; 2 Cor. 10. 4; 5. 14.

What class may be referred to by these wretches of the country as compared with those of the city?

To what people may Jesus have referred by the phrase, "Those men which were hidden?" Luke 4. 29; John 8. 50; Luke 9. 33; 10. 13; 8. 37; Acts 13. 46; Heb. 12. 25; Matt. 21. 43; 22. 8.

Practical Teachings.

All excuses from God's claims are groundless. Neither possessions, business, nor pleasure should stand between us and him.

None of these excuses were honest. And most modern neglecters of divine grace resemble these invited guests in their failure to squarely meet the divine claims.

How often the "children of the kingdom" are left out, while those whose opportunities are not nearly so good embrace God's offers and are saved!

Hints for Home Study.

1. Find a passage in Rev. 19 which closely resembles the exclamation with which this lesson begins.
2. Find the parable of the king's supper in Matthew, and compare with this.
3. Find other cases in which Jesus uses the framework of one story for various moral lessons.
4. Notice the various tempers of the "excusers." The first is "of necessity" absent; the second says, "I go" elsewhere; the third, with insolence, says, "I cannot come."
5. Find that place in Acts where a "servant" of the Lord deliberately turned from ungrateful invited guests to the highways and hedges of Europe.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Feast, v. 15, 16.**
 What blessing was spoken by a guest at a feast? (GOLDEN TEXT.)
 To whom were the words spoken?
 What did Jesus say in reply?
 What was the occasion of the supper? Matt. 22. 2.
 What says John about a guest at a feast? Rev. 19. 9.
2. **The Invitation, v. 17-30.**
 What invitation was sent out?
 To whom was this message sent?
 How was the invitation received?

While Jesus is still in the Perea dominions of the tetrarch Herod Antipas, proceeding toward Jerusalem, but pausing to teach in the places that lay in his path, he is one Sabbath day invited to dine with a company of guests at the dwelling of a wealthy Pharisee. He takes the opportunity of the feast to deliver some instructions to the assembled guests, warning them against selfishness and pride, and urging generosity toward the poor around them. Then he presents the picture of the gospel feast, with its abundant provision, neglected and despised by those who received its earliest invitation, until others are called to possess their forfeited privileges.

EXPLANATORY AND PRACTICAL NOTES.

Verses 15. Them that sat at meat. The entire narrative implies that the company was largely composed of rich Pharisees. They reclined, rather than "sat,"

What excuse was first offered?
 What was the excuse of the second?
 Why could not another come?
 What invitation does Wisdom send out? Prov. 9. 4, 5.
3. The Guests, v. 21-24.
 How did the man feel when he heard these excuses?
 What guests did he bid the servant to find?
 What did the servant soon report?
 What command was given to him?
 What is said of the guests first invited?
 Why were they thus shut out? Matt. 22. 8.

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the Gospel invites us to a great feast?
2. That all who will may come to the feast?
3. That only the unworthy will be shut out?

Home Work for Young Bereans.

Can you find any resemblance between the excuses of these guests and the reasons given by the scribes and Pharisees for rejecting Jesus?

Can you find any resemblance between the wretched crowd that the servant was told to gather from the lanes and hedges, and the crowds that gathered about Jesus? Seek to trace a connection between this story and the exclamation which gave rise to it.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus eat dinner one day? In a Pharisee's house.

What did the Pharisees think themselves? Very good people.

What parable did Jesus tell them? The parable of the supper.

What did he say a certain man made? A great feast.

Whom did he invite? Many guests.

Who was sent at supper-time to call the guests? A servant.

What did he say to them? "Come; for all things are now ready."

What did they all begin to do? To make excuses.

What excuse had the first and second? Work.

What hindered the third from coming? Pleasure.

How did the master feel when he heard this? He was angry.

What did he tell the servant to do? To go into the streets and lanes.

Whom did he tell him to bring to the feast? The poor and lame and blind.

When that was done, what was left? There was yet room.

Where was the servant then sent? To the highways and hedges.

What was he told to do? To compel people to come.

Who were not allowed to come to the feast? Those who were first invited.

What does this parable mean? God's call to us.

Words with Little People.

ANSWER TO YOURSELF.

Have I heard the invitation to be God's child, or have I not?

Have I accepted his invitation, or have I "made excuse"?

"All things are now ready."

Whisper Prayer.

Jesus, since there yet is room,
 Help thy little ones to come.

General Statement.

While Jesus is still in the Perea dominions of the tetrarch Herod Antipas, proceeding toward Jerusalem, but pausing to teach in the places that lay in his path, he is one Sabbath day invited to dine with a company of guests at the dwelling of a wealthy Pharisee. He takes the opportunity of the feast to deliver some instructions to the assembled guests, warning them against selfishness and pride, and urging generosity toward the poor around them. Then he presents the picture of the gospel feast, with its abundant provision, neglected and despised by those who received its earliest invitation, until others are called to possess their forfeited privileges.

EXPLANATORY AND PRACTICAL NOTES.

Verses 15. Them that sat at meat. The entire narrative implies that the company was largely composed of rich Pharisees. They reclined, rather than "sat,"

Roman customs in dining prevailed among the wealthier Jews; their tables were ranged around three sides of a square, the remaining side being left open for the

access of the waters; while outside the tables couches were placed endwise toward them, on which the guests reclined, each leaning on his left side, and taking the food from the table with his right hand. **With him.** How honored were these guests who sat at supper with the Son of man! (1) *How much more highly honored those who shall sit down with him forever in heaven!* **Blessed is he.** The speaker probably looked forward to the royal banquets which Jesus would be expected to give when enthroned at Jerusalem. In spite of our Lord's repeated explanations, he was constantly regarded by the populace as a sort of "pretender" to the Hebrew crown. **The kingdom of God.** This phrase had a thoroughly secular meaning in the mouth of the average Jew in Christ's day.

16. Unto him. A direct response. Our Lord would teach this fellow-guest that those whom he had justly called "blessed" did not appreciate the blessing, and would consequently lose it. **A certain man.** This parable and that of "the marriage of the king's son" (Matt. 22) strongly resemble each other, but there are also important differences, and they belong to different periods of Christ's ministry. **A great supper.** In the East rich men frequently gave feasts for their own glorification. The "supper" of this parable represents the blessings of the Gospel dispensation. (2) *God's grace is a feast of the richest fare, the fullest enjoyment, and the noblest companionship. Bade many.* His friends first; but guests were not always limited to family friends. Our Lord here probably refers to the Jewish people, to whom the Gospel was first preached; but, as in most of his parables, there is a secondary meaning, which applies to all who hear the call of Christ. ♦

17. Sent his servant. This custom of announcing when the feast is ready is not yet extinct in the Orient. This "servant" represents every bearer of the gospel invitation—preacher, Sunday-school teacher, or friend. (3) *It is a high honor to be God's herald of the glad tidings. Them that were bidden.* The second message is sent only to those who accepted the first invitation, a fact which turns into insult such excuses as those here given. **Come.** The call to the gospel feast is 1) authoritative (from God); 2) joyful (promising only pleasure); 3) urgent (demanding immediate attention). (4) *None can partake of the feast unless he "comes."* **All things are now ready.** The Gospel comes in the fullness of time, when the world has been prepared for it.

18. They all. The "chosen people" as a race rejected Christ; only individual Hebrews accepted their long-promised Messiah. **One consent.** Several sorts of excuses, but one mind and heart. **To make excuse.** Where a cordial acceptance might have been expected. (5) *The wonder is that any one should seek excuse from heavenly delights.* A true friend may at times feel the need of giving sufficient reason for his action, but no one with love in his heart will frame an excuse. And no excuse can be framed which will suffice to explain the neglect of salvation. **The first.** The excuses are alike in their source—an unwilling heart; but there are shades of difference between them. The first represents those in whose hearts dwells the pride of life; the second, those whose time is occupied with the toils of life; the third, those whose worldly associations and affections keep them back from Christ. (6) *How many and how varied are the influences which tend to hinder our soul's salvation. Bought a piece of ground.* A farm. This was a frivolous excuse, since his purchased property could wait until the morrow, while the feast could not be delayed. (7) *We should attend first to that duty which can least afford to wait. I must*

needs go. Notice a descending scale in the manner of the excuse. The first pleads his necessity; the second states his purpose; the third declines to come.

19, 20. I have bought. The first was too full of pride in his possessions; the second is too full of life's business. **Five yoke of oxen.** Most peasant farmers had as many as this. (8) *The one already rich has no desire for salvation; the one seeking to be rich has no time for it. I go to prove them.* It was right to prove his oxen, but wrong to let them carry away his privilege of salvation. (9) *"Things lawful in themselves, when the heart is too much set upon them, prove fatal hinderances in religion."*—M. Henry. **Married a wife.** Marriage in those days was a ground for exemption from military service. Here it represents the hinderance of sensual pleasure and of worldly association. (10) *How often earthly affections stand in the way of heavenly treasures.* The sin of all these invited guests was not only that their apologies were frivolous, but that they treated this generous invitation as though it were as burdensome as a military conscription. **Cannot come.** It is not customary for women in the Orient to accompany their husbands to public places or to parties, and this would not be a valid reason for absence from a supper.

21, 22. Showed his lord. The servant bears the message of his master to men, and the answer of men back to his master. (11) *So God's ambassadors may go to God with their gratitude over souls won, and their sorrow over hearts hardened. Being angry.* Can God be angry? Yes, but with a just and righteous indignation. **Go out quickly.** The feast must be enjoyed at once, if at all; now is the accepted time, not to-morrow. (12) *Workers for God must be prompt. Streets and lanes.* The creditable and discreditable portions of the city. To the Jews this meant that, as their leaders had rejected Jesus, he had turned to the masses—even to the publicans and sinners. **The poor.** These words fairly described most of the congregations Jesus preached to. **The maimed, and the halt, and the blind.** Those who have defects in character can have them supplied by Him who summons them to the feast. **It is done.** These servants unquestionably obey this strange command. (13) *Happy are those workers for Christ who are conscious of having faithfully obeyed their Master! Yet there is room.* The dregs of the city had been gathered, and the hospitality of the host was as yet unexhausted. God's provision of grace is vast as the needs of men. While there is one soul hungry, his share remains.

23, 24. Highways and hedges. The reputable and disreputable parts of the country. In the East there are multitudes of homeless beggars, who seek to shelter themselves from the sun by day and from the dews by night under trees and bushes outside the cities. These represent, in the parable, the Gentile nations who were called later than the Jews, yet far more readily accepted the word of life. While the twelve apostles in Jerusalem accomplished but little, Paul won thousands among the Gentile nations of Asia and Greece. **Compel.** Use urgency if necessary. (14) *The ultimate decision of every soul rests with itself.* There was no persuasion offered to those who had already excused themselves, because they showed no interest; but these, who were really unfit, and not at all prepared for the royal feast, are urged and besought to come. **None of those.** God never tolerates the contempt of the self-righteous. In the end, God deals with men as they in their hearts deal with him. Every soul has the solemn responsibility of choice, and even the Most High abides by its decision.

CRITICAL NOTES.

The incidents which intervene between the last and the present lesson should not be overlooked. The ruler who did not dare to reprove Jesus for the deed of mercy wrought on the Sabbath day gives way to other Pharisees, who, feigning the rôle of friendship, warn him of the hostility of Herod. 13, 51. These are in turn replaced by another prominent member of their faction who, hoping to gain fresh evidence against him as a profaner of the Sabbath, invites him, under the guise of kindly hospitality, to his own house. What holy courage and faithfulness the great Teacher again displays in dealing with these hard-hearted and cowardly leaders! He shuns not to declare to them the counsel of God and say that some of them shall never share the Messianic kingdom with Abraham. 13, 28-30. Disclaiming any fear of being killed by the heathen tetrarch, he prophesies that the party of which they form a part will take his life in Jerusalem. 13, 31-35. Fearlessly accepting the treacherous hospitality that is proffered, he destroys their wretched stratagem by asking a single question (14, 5), and then, with incomparable skill and boldness, turns what was to have been the means of his own discomfiture into an occasion of reproof and warning to the hostile assembly which filled the banquetting hall. After rebuking their selfishness in well-chosen precepts (14, 7-14), he convicts them, in the marvelously apt parable which forms our present lesson, of inexcusable indifference toward the heavenly kingdom, the realization of which they professed to make the one business of life.

Versé 15. Heard these things. Heard of the reward which the generous host would enjoy in the Messianic kingdom. Ver. 4. **El-wesed is he.** A superficial remark of polite but insincere compliance with what the bold Rabbi had just said. The kingdom he thought of, if he thought of any, was one belonging to this world. It was like saying, Ah, Master, how fortunate he will be who sees the Gentiles expelled and political liberty restored to Israel!

16. But he said to him. Jesus knew how to utilize the pious saying in a way which his patronizing interlocutors did not anticipate. **A certain man.** The rabbi's new sentence seems to promise some fresh incident, such as one expects to find in his morning newspaper in these days, and hence rivets the attention of all. **Made.** The Greek tense suggests elaborate preparations. **A great supper.** Whatever the story, it will prove at least germane to the present occasion, which also presents an example of hospitality. As verse 15 shows, it was common to represent God's bounty toward men by human hospitality. **Bade many.** Jesus was of course thinking of the gracious invitations which Jehovah had given to the Jewish people, and especially to their leaders, by the prophets, by John the Baptist, and by Jesus himself, looking to their repentance and preparation for the kingdom of heaven.

17. At supper time. It cannot be said with full confidence that it was customary to remind invited guests of their engagement at the very hour of the banquet. The sending of the servant was perhaps occasioned by the puzzling tardiness of the unwilling guests. The Pharisees and scribes certainly had delayed in accepting the gracious invitation to repentance which had been given them. **Come.** They could not say afterward that they had forgotten the engagement. They must now either accept or reject the invitation. The ruling party of Judaism could not ignore Jesus, and let him alone, as Gamaliel afterward advised them to do. Acts 5, 38. They must either accept or reject the preaching of John the Baptist and Jesus. The gospel

summons had an emphasis and importance for the heads of the nation such as it had for no others.

18. With one consent. All were alike determined that they would not accept the invitation. We have already seen how outwardly gracious and plausible the ruling party could be toward Jesus and his claims, but Luke has often enough shown us that in Galilee as well as Perea they were to a man inwardly determined to ignore his miracles and his teaching. The Pharisees could ask the triumphant question of John 7, 48, in any of the four provinces: "Hath any of the rulers believed on him, or of the Pharisees?" **Began to make excuse.** The word "began" is used to indicate what immediate and surprising effect the urgent summons had. Certainly the host at whose table they were eating that day had had his hospitable summons treated in no such way. The original is a little stronger than the version makes it, being much like our phrase "beg off." The man in verse 15 had sighed piously about the blessedness of eating bread in the kingdom of God; whereas he and all his party were inwardly resolved that they would not accept the invitation which had been given them by Jesus. This trait of the parable admirably represents the hypocritical interest in Jesus which the Pharisees were exhibiting on that very occasion. **I must needs go.** The indifference is a little more manifest in each guest. The first speaks of duty; the second says he is going elsewhere; the third declares acceptance out of the question and says nothing about being excused. Each one might have sent his regrets at the first invitation, if his excuse had been a valid one. Each has permitted himself to become preoccupied with other engagements. The Greek puts the various pretexts prominently forward, thus, "A field; yokes of oxen; a wife."

21. Being angry. He represents the stolid indifference which their lame apologies so effectually disclose. Did Luke and Paul never talk over this parable of their Lord's together? Paul often had occasion to rebuke this Jewish complacency toward the offers of grace in Christ, as he avers so effectually in Rom. 2 and 3. **Streets and lanes.** Go to the homeless. Seek those who never had an invitation to a banquet; who think themselves fortunate if they have any thing at all to eat. Jesus and his disciples had done just this. He had found in Galilee that the poor whom the rulers despised (John 8, 49), were hungry for the Gospel. The common people heard him gladly. Their minds were not preempted by theories of salvation.

22. Yet there is room. Who but the Son of man himself could have added this exquisite touch! "In my Father's house are many mansions." These Pharisees had made the kingdom of heaven only large enough for the lineal descendants of Father Abraham. How the heart of Paul, who spent his life in telling Jews and Gentiles about the roominess of the kingdom, must have burned when he heard this sentence of his Master's!

23. Highways and hedges. Scour the roads beyond the town wall for tramps and look in all the fence-corners for beggars asleep. They are hungry; they have asked for bread and have been given a stone; they will eat with relish. **Constrain them.** They will at first think the news from town a hoax; they will hesitate; they have never had a feast in their whole lives; you will have to use a little gentle violence to get them to believe you; but bring them along. Did those blind Pharisees see these allusions to the publicans, sinners, Samaritans, Gentiles? No. They little suspected how the brightest young man in their sect would one day

count it better to lead a Gentile slave out of the darkest lane in the heathen capital into the kingdom, than to be saluted as a rabbi in the market-place.

21. I say unto you. The master of the house speaks to his servants. **None of those men which were bidden.** The Pharisees and the rulers of the people had been called to repent and enter God's kingdom, **shall taste of my supper.** This is the final answer to the empty ejaculation of verse 15. If the Pharisees continue in their attitude of indifference to God's call, they shall be excluded from his kingdom. "Except ye believe that I am he, ye shall die in your sins." John 8, 24.

The Lesson Council.

Question 2. What is the application to our time of the commands in verses 21 and 23?

1. They direct us to urge the Gospel upon the poor, the ignorant, the degraded, and the hardened in our cities and villages. 2. They send us to the white fields of missionary work in the new parts of our own country and in foreign lands. 3. I venture to extend the application to the uncultured youth of every land also. There are many in the neighborhood of every church, and there are vast masses in the South, particularly, who might be "compelled" with education to come to the gospel feast.—E. S. Lewis, D.D.

In the "streets and lanes," "highways and hedges" of all our towns, cities, and communities, are hundreds and thousands who are unsaved; not so much because they have refused offered salvation, but rather because they feel themselves neglected, uninvited, unwelcomed by the churches. To "compel" such to come in means with warm, loving hearts to earnestly persuade them to come and be saved. This is the duty of every Christian, old and young.—S. N. Feltoes, D.D.

Analytical and Biblical Outline. The Gospel Feast.

I. THE FOUNDER.

A certain man, v. 16.

"Wisdom....furnished her table," Prov. 9, 1.

"The Lord of hosts....a feast," Isa. 25, 6.

II. THE FEAST.

A great supper, and had many, v. 16.

"A marriage for his son," Matt. 22, 2.

"He brought me....banqueting house," Sol. Song 2, 4.

III. THE INVITATION.

Come, for all things are now ready, v. 17.

"The Spirit and the bride say, Come," Rev. 22, 17.

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

IV. THE REJECTION.

1. Bought a piece of ground, v. 18.

"The cares of this world," Matt. 13, 22.

2. Bought five yoke of oxen, v. 19.

"They that will be rich," 1 Tim. 6, 9.

3. Married a wife, v. 20.

"He cannot be my disciple," Luke 14, 23.

V. THE GUESTS.

1. The poor....maimed....halt, v. 21.

"Base things....hath God chosen," 1 Cor. 1, 23.

2. Compel them to come in, v. 23.

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

Thoughts for Young People.

The Gospel Feast.

1. God invites men to enjoyment. Not to disagreeable, burdensome duties. His service is one of pleas-

ure and of privilege. The Gospel is the greatest of blessings.

2. The gospel table is ever spread. All mankind are welcome.

3. Excuses are easily framed. But 1) an excuse that is not a sufficient reason is a falsehood. 2) As the acceptance of this invitation is a duty, an excuse becomes a sin. 3) Christian life is a perennial delight that culminates in heaven; the self-excused shuts himself out from a life of privilege and an eternity of bliss.

4. None are too unworthy or too wicked to find a place in God's kingdom.

5. People should be urged to seek salvation.

Lesson Word-Picture.

Such dishes, such couches, such food, such a supper! At last every thing is ready, and a servant goes out to summon the bidden ones. Whom does he see? A man who slept last night under the hedge. The tramp crosses the roads to get a sniff of the odors of the feast. How he wishes he could come! So hungry! The servant looks contemptuously at him. He will never be invited. His robes are ragged and there is dust on the rags. The servant hastens away to the happy few who have been invited. He stops a man on his way to the fields. Ah, here is an invited guest. He looks up, stares, and shakes his head. He has bought a piece of land and must go and see it. The servant goes off in wonder, and almost runs over a blind man who is in the way, and whom he certainly would not have at the feast.

"Ah, there is the man I want! He will come," exclaims the servant. "That rich farmer over in the field, trying that fine yokes of oxen. He is invited."

To the servant's astonishment, this rich farmer declares that he also is too busy.

Just escaping collision with a poor old cripple stumbling about, and whom he certainly would not have at the feast, the servant looks up and spies a bridegroom over at the door of the house opposite.

"Ah, there is somebody who will want to go!" says the servant, and he reminds the newly married man that the great supper is all ready. What does this bidden one do but declare that, having just married a wife, he cannot come. In surprise and chagrin the servant goes home. The master is indignant. The great supper despised! All that preparation accounted a trifle! The bidden ones so-slighting the high honor tendered! In anger, the master sends the servant out to gather from street and lane, to bring in the poor and needy, to give to the humblest this exalted honor of a place at the great supper.

The servant goes out.

Ah, there is that blind man he almost ran over, and there is the cripple he almost collided with. He calls and he leads; they willingly follow. They have companions, others who are maimed and blind, and all flock to the soft, rich couches, and the long, tempting tables. Don't the blind wish they could see! And the maimed ones would be willing never to get away again. But not all the couches are taken. Room yet!

Out into the highways and hedges goes the servant. He looks round among the tramps and beggars for guests.

"Ah, there is one!" says the servant, "down by that hedge, fast asleep," for sleep is cheaper than food when one is a beggar. "Wake up!" he cries.

But when the man awakes, if it is not the very old wanderer the servant sneered at when out before!

Wanted now! Yes; wanted, a lot more of just such tramps and beggars! And the highway is swept of them, and the hedges are emptied, and into the great supper-room what a throng come pressing! All welcome, all fed! Blessed type of the great salvation, food for all, and free to all.

By Way of Illustration.

The Invitation.

God will not turn away his invited guests. Dr. Donar tells that on one occasion, having preached on the unpardonable sin, a man came to him and said, "O, sir, I have thought for some time that I was a Christian, but now I have great fear that I have committed that unpardonable sin. Did you ever know one who had the same idea?" "That I did," was the reply. "The devil has often pinned me to the wall with the same thought, but I knew if I could come to Christ I had not committed it, for whosoever cometh to him he will in no wise cast out."

Richard Baxter said, "I am so thankful the invitation says 'whosoever.' If it said, 'Let Richard Baxter come and I will in no wise cast him out,' I should be afraid there was another Richard Baxter in the world and it might mean him."

Invitation Neglected.

Bunyan tells how Christian in his journey saw a man busily employed raking together bits of hay, wood, and stubble, while over him stood a shining angel, holding above his head a crown of light. The perishable things about his feet filled his vision so that he could not see the crown which might have been his. A very old prayer from the Book of Common Prayer says, "May we not so strive for things temporal as to lose things eternal."

There is an old story of a beggar to whom one day there appeared by the way-side a beautiful being, with her hands outstretched, laden with treasures. As he gazed at her in stupid surprise, she glided past him; but she returned with her treasures still held out to him, and once more, with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. She had no sooner gone than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveler, and said, "Have you seen a beautiful stranger with her hands full of the things that I want, going along this road?" "Yes," replied the traveler, "her name is Opportunity. But once offered, and refused, she never returns."

A short time ago two trains collided near the Edinburgh station and seven men were killed. The signalman was simply neglecting his duty, but the awful cost was seven human lives. He was at once arrested. On the day of his trial he was missing, for he feared to face his judge. He is now outlawed, and dares not return home; and all this because he simply neglected his duty; he did nothing actively wrong, he only neglected. And as surely will men be entirely lost if they neglect this salvation offered to them.

A young man in deep distress of mind applied to his minister for advice and consolation. After he had laid before him the long and black list of sins that troubled his conscience, the minister reminded him that there was one blacker still which he had not named. "What can that be, sir?" he despondingly asked. "The sin to which I refer," said the minister, "is that of refusing to accept the invitation of Jesus Christ. He says, 'Come.'" That simple word helped him to a personal acceptance of Christ as his Saviour.

A man of the world was heard to offer sympathy to a Christian because he was a church-worker and had no time for worldly pleasure. He said, "I will enjoy life, and then at the close I will cry, 'Lord, save me!'" A few days later he was thrown from his carriage and killed. He only uttered one word, and that was an oath. To trifle with an invitation from the King of heaven means to place yourself with those of whom it is said, "None of those men which were bidden shall taste of my supper."

The Teacher's Meeting.

Time, place, and circumstances of this parable.... The gospel-kingdom resembles a feast: 1) The bountiful Host; 2) The rich provision; 3) The kind invitation; 4) It is ready now; 5) The invited guests make excuses; 6) A final exclusion of those who refuse; 7) The outcasts are invited; 8) Those whom men reject gladly receive and accept the invitation.... The gospel feast 1) prepared; 2) refused; 3) enjoyed. Analyze the excuses, and the classes of persons represented by them. State who were afterward invited, and what people are therein represented.... What does this lesson teach to workers for souls? concerning opportunities.... Word-picture of the Jewish feast to which Jesus was invited.... Show how privileges of Gospel are illustrated by supper.... Strange conduct of people in hesitating, delaying, and excusing themselves.... Various excuses which people offer for neglect of religion.... Loss of spurned privileges.

References.

FREEMAN. Vers. 16, 17: Double invitations, 691....
FOSTER'S CYCLOPEDIA. Vers. 14-22: Poetical, 3421, 3424; Prose, 7773, 3384, 13060, 5790; Poetical, 967.
Vers. 16-24: Prose, 8711; Poetical, 4021. Ver. 18: Prose, 9454, 8491-8499, 5366, 3223, 3023-3025, 1417. Ver. 23: Prose, 6681, 11733. Ver. 24: 10832.

Blackboard.



DIRECTIONS FOR COLORS. The table white; the word "salvation" yellow or scarlet.

APPLICATION. The gospel feast is ready. Our King of kings has prepared it, and to it has invited each one of us. On the table is free salvation, forgiveness of sin, joy, peace, and happiness. This was the table prepared for the Jews. All things were ready after years of training and waiting, but the invitation was rejected. Then the new invitation was extended, and Christ desires all men to come. Have I rejected the invitation? What excuse do I make?

Primary and Intermediate.**LESSON THOUGHT. The Invitation.**

Ask how many children have ever been invited to a party? How many have had an invitation something like this? [Pin to the board an envelope, neatly directed.] Do you smile, or look sad when you get an invitation to a party? If I should ask you all to come to my house to-morrow, would you begin to say, "I want to go to the woods for flowers," or, "I am going to my cousin's to play," or make some other excuse? No; you would be pleased, and say you would certainly come if you could.

Tell that Jesus one day told a story about how an invitation was received.

A man made a great supper, and invited a great many to come. At supper-time he sent his servant to say that all was ready. But the people all began to make excuses. One said, "I have bought a farm, and must go and see it." Another said, "I have bought some oxen, and must go and try them." Another said he had just been married and could not come. The man who had invited them to come was angry, and told his servant to go into the street and invite the poor and lame and blind. They did not make excuses, but even after they had come there was still room. So the servant was sent out again to the poorest parts of the city to find still other hungry people and urge them to come.

Tell that this story is a parable, and therefore has a meaning for us. Show an unlighted candle. Ask what it is for; yes, to give light. But does it give light now? No, because it has not been lighted. Tell that this story, before we see the meaning of it, is like the candle before it is lighted. When we learn its meaning, then it will be like the lighted candle shining in a dark place.



Print in large letters, "Come unto me." Draw a frame-work to represent a letter around the words. Tell that the good man who made a supper means God preparing the feast of truth and love for us. This is his invitation to the feast. We have no goodness or truth or love in our

hearts. So God calls us to come to him, and he will give these good things to us out of his own heart.

How does he send the invitation to us? Yes, in his own book. He sends it to every body. But a great many people make excuses, just as the man did who had bought a farm. Some think they have too much to do to come to God and learn of him. And others think they will have more pleasure in some other way than by accept-

ing God's invitation. Does God then stop inviting? No; he has made his great feast of love ready because he loves us so much, and so he sends his servant again to seek for the hungry people and urge them to come. The servant is the one who brings the invitation to us. Perhaps it is the minister. May be it is the Sunday-school teacher. Very likely it is your own dear mother or father, who tells you that God wants you to come to him and take all the good things he has made ready for you.

Show picture of a child praying. Tell that this is a little one who heard the invitation to "come," and obeyed. All the children are invited. Read from the Bible, "Suffer little children," etc. Jesus wants the children! Who will come? Sing "I think, when I read that sweet story of old."

OPTIONAL HYMNS.

Bread of life.
The gospel bell.
Weary of earth.
Come, said Jesus' sacred voice.
Jesus is calling.
Blest are the hungry.
Come, come to Jesus.
Pleading with thee.
Called to the feast.
Rescue the perishing.
Gather them in.

The Lesson Catechism.

[For the entire school.]

1. What message did the master of the house send to those he had invited? **All things are now ready.**
2. What did they do? **Made silly excuses.**
3. Where did the master send his servant? **To the streets and lanes.**
4. Whom did he gather to his supper? **The poor, the maimed, the halt, and the blind.**
5. What did the servant report? **Yet there is room.**
6. Where was he then sent? **To the highways and hedges.**
7. What reason was given? **That his house may be full.**

CATECHISM QUESTION.

2. What is faith in Jesus Christ?

Faith in Christ is a saving grace, whereby we receive Him, trust in Him, and rest upon Him alone for salvation, as He is offered to us in the Gospel.

As many as received Him, to them gave He the right to become children of God, even to them that believe on His name.—John 12.

A. D. 30.]

LESSON III. TAKING UP THE CROSS.

[July 20.]

GOLDEN TEXT. Whosoever doth not bear his cross, and come after me, cannot be my disciple.

Luke 14. 27.

Authorial Version.

Luke 14. 25-35. [Commit to memory verses 27-30.]

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Revised Version.

- 25 Now there went with him great multitudes: and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- 27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 *Salt is good*: but if the salt have lost his savor, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

TIME.—30 A. D. **PLACE.**—Perea (?). **RULES.**—Same as before. **DOCTRINAL SUGGESTION.**—The Christian warfare.

HOME READINGS.

- M.* Taking up the cross. Luke 14, 25-33.
Tu. Denying self. Matt. 16, 24-28.
W. Paul's example. Acts 20, 17-27.
Th. All for Christ. Phil. 3, 1-11.
F. Glorifying in the cross. Gal. 6, 7-14.
S. The reward. Rev. 7, 9-17.
S. The crown of life. Rev. 2, 1-13.

LESSON HYMNS.

- No. 113, New Canadian Hymnal.
 Just as I am, without one plea.
 No. 119, New Canadian Hymnal.
 Je us, thy blood and Righteousness.
 No. 137, New Canadian Hymnal.
 Jesus, I my cross have taken.

DOMINION HYMNAL. Hymns, Nos. 79, 78, 73.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Bearing the Cross, v. 25-27.**
 Why did Jesus so repeatedly seek to sift his followers?
 What does Jesus mean by hating one's dear ones and one's life?
 Is it possible for any sane man to hate his own life, in our modern use of the word hatred?
 Why is self-renunciation an indispensable condition of discipline?
 What is meant by bearing one's cross?
- 2. Counting the Cost, v. 28-35.**
 Of what glories were Jesus's hearers even that day dreaming?
 What is the first duty of a man who intends to build a house?
 What is the first duty of a government that purposes to declare war?
 What is the first duty of the man and woman who would be Jesus's disciples?
 Does the injunction of the 33d verse differ at all in its meaning from the injunctions of the 26th and 27th.
 For what is salt good?
 Is any thing good that has lost its savor—its vitality?
 What spiritual lesson should we learn from this?
 What is the savor by which Christ's disciples are to purify and save the world?
 What does he tell us to do with our ears?

Practical Teachings.

Without self-renunciation no one can do any thing in this world worth doing. Say that to yourself every day this week. Napoleon conquering Europe, Howard reforming prisons, the young men and women of to-day, or falling in distasteful spheres of business, are every one of them taking up the cross. They are renouncing many of the comforts of life for the sake of the one principle that inspires them. Put the same principle in practice on spiritual lines, and you have become a Christian.
 Sensible people never seriously undertake any thing in secular life without counting the cost; but in spiritual matters how many live at random! Do you?

31 and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an ambassador, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good; but if even the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

How many things that we look at are not seen! How many things that we hear are not listened to! Are you to-day hearing with your ears?
 The peril of losing one's spiritual life is great.

Hints for Home Study.

1. Find, if you can, an instance in Pilate's life which illustrates the 26th verse.
2. Find an instance in Herod the tetrarch's life which illustrates verse 31.
3. Turn the 27th verse into modern phraseology and idioms, and see how it will read.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Bearing the Cross, v. 25-27.**
 Who followed Jesus?
 What strange demand did he make of his disciples?
 How is this demand elsewhere explained? (GOLDEN TEXT.)
 How constantly must the cross be borne? Mark 9, 23.
- 2. Counting the Cost, v. 28-35.**
 What question is asked about counting the cost?
 What reason is given for so doing?
 What would a wise king do before going to war?
 If not so strong as his enemy, what would he do?
 What must every one do who would be a disciple?
 What reward is promised to one who forsakes all?
 Matt. 19, 29.
 Who are the salt of the earth? Matt. 5, 13.
 What is asked about poor salt?
 For what only is it fit?
 Who are exhorted to hear this teaching?
 What ought we to do besides hearing? Jas. 1, 22.

Teachings of the Lesson.

- Where in this lesson are we taught—
1. That Jesus requires supreme love from his disciples?
 2. That Jesus requires daily devotion from his disciples?
 3. That Jesus requires constant self-denial in his disciples?

Home Work for Young Bereans.

Find the case of a Hebrew king who decided a serious question of taxation without counting the cost.
 Find the case of a foreign invader who attacked Jerusalem and defied Jehovah without counting the cost.
 Make a list of the twelve apostles, trace their conduct from this time on, and mark out those who certainly had not counted the cost.
 Find the case of a man and wife who joined the early Church without counting the cost.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who went about preaching and teaching? Jesus.
 Who went with him at this time? A great many people.
 What did he teach them? How to be his disciples.
 What is a disciple? A learner.
 Who has the highest claim upon our love? God.
 What is worth more than our earthly life? God's favor.
 Who can be disciples of Jesus? Those who bear his cross.
 What is it to bear his cross? To deny self for his sake.
 What must one do who begins a work? Consider whether he can finish it.

What must a disciple of Jesus forsake? **All that he has.**

What do we do when we "forsake all?" **Give all to Jesus.**

What do we get in return? **His love and power.**

When is salt good for nothing? **When it has lost its savor.**

When is a Christian good for nothing? **When he loves less than Jesus.**

What is the savor of Christian life? **Love.**

Words with Little People.

A disciple of Jesus is one who learns of Jesus, loves Jesus, follows Jesus.

A disciple gives up all, as Jesus did; denies self, as Jesus did; seeks God's kingdom first, as Jesus did. A child may be a little disciple. **AM I ONE?**

Whisper Prayer.

All I have, 'tis little, Lord,
Yet I bring it at thy word.

General Statement.

These words were evidently spoken on Jesus's journey southward to one of the great Jewish feasts, when multitudes of Galilean pilgrims accompanied him. It is not certain that the verses of our lesson report a new discourse. The connection may be, as Dr. Cowles suggests, of this sort: Let no man assume that being at my feast means nothing more than eating bread in plenty and enjoying a good feast. This kingdom has another side to its significance, not inconsistent with what the feast implies, but of quite another character. Still the allusion to the great multitudes in verse 25 has led most commentators to believe that these words were spoken in the open air and quite apart from the feast of our last lesson.

EXPLANATORY AND PRACTICAL NOTES.

Verse 25. Great multitudes. Possibly pilgrims traveling in the same way to Jerusalem, and surging backward and forward around Jesus, the great central figure. **Turned.** To make quick comment on their thoughtless eagerness to follow him.

26. If any man com. The first months of Jesus's public ministry were months of invitation and proclamation, but from the day when he told the parable of the sower he began to sift his followers; his teachings thenceforth have an undercurrent which tends to carry away from him mere curiosity-seekers and shallow followers, while those who were at heart his disciples are drawn closer in intense spiritual communion. He was testing them, and this lesson can be clearly understood only with this thought in mind. "Self-renunciation," says Dr. Plumptre, "is with Jesus the one indispensable condition of discipleship." **Hate.** That is, he who would enlist with me must desert all others; no "malice prepense" is implied. (1) *Whoever follows Jesus must choose Jesus, and every thing that stands in the way must be rejected;* Jesus never taught the doctrine of hate. (2) *The true Christian loves his friends better than others love theirs.* **His own life.** This makes plainer the previous statement. We cannot properly serve our Lord without taking loving care of our bodies and minds. Hygienic care and education are so many manifestations of our love for our "own lives." This is eminently proper. But (3) *we are to hold life and love at the service of him to whom we have consecrated our all.*

27. Bear his cross. Those who heard Jesus had doubtless often seen some poor convict trudging along the highway, under Roman guard, bearing the cross on which he was soon to be executed. But none of these wretched prisoners were volunteers. Jesus "laid down" his life voluntarily. In modern phrase, this thought would be given by saying, Whoever does not hammer together his own galleys cannot follow me. Our Lord's intention is to proclaim that death stood just before him, and no man could be his follower who could not face death.

28, 29, 30. Build a tower. Builders get estimates. Point was given to this illustration by the fact, doubt-

less known to these "great multitudes," that Pilate had begun to build an aqueduct, probably with a tower attached, without properly "counting the cost," and had been unable to finish it. (4) *Christians must at the commencement of all things look to the end.*—*Brutus.* (5) *Every faulty Christian character is a half-built tower.* (6) *With so many incomplete towers the city of God [his chosen Church] cannot make upon its enemies the impression of an impregnable fortress.*—*Lange.*

31, 32, 33. What king. "Possibly another side-glance at contemporary history."—*Plumptre.* Herod the tetrarch's war with Aretas, his father-in-law, was very unsuccessful. Governments usually investigate the state of their armies on the eve of war. (7) *So Christians should count the cost of their profession. Desires conditions of peace.* We cannot successfully fight against God, and would better accept his "conditions of peace." (8) *The worst folly of all is to enter into the conflict of life with a wavering will.* **Forsaketh.** Bids good-bye to; renounceth. Some of the men to whom Jesus addressed these words had already "forsaken" their fishing-neets, families, ease, and safety. Much more must still be renounced—besetting sins, fancied righteousness—the hardest renunciation of all. So with us. (9) *Christ left all to be our Saviour.*—*Lange.*

34, 35. Salt is good. Compare Matt. 5, 13, and Mark 9, 50, for a fine example of the way Jesus often used the same frame-work to serve as an illustration of very different phases of truth. Salt, in scriptural symbolism, is "the life-retaining, antiseptic influence of God's Spirit."—*Alford.* **Have lost his savor.** A savorless white powder, even though you called it salt, would be of no commercial value. It is the saline principle we buy and sell. (10) *So it is not the name of a Christian we should seek, but the saving principle of a holy life. Wherewith shall it be seasoned?* Of no service—not even as manure—its owner gets rid of it as soon as he can. **He that hath ears to hear.** Jesus frequently made use of this startling phrase. Those who listened to him were in some regards very like the hearers of the present day. Use your ears!

CRITICAL NOTES.

Jesus knows how potent the influence of the rulers whose superficiality and indifference he has just dealt with (see last lesson) will prove with the Percan multitudes, whose enthusiasm he has awakened (13, 17) in much the same way as he did that of the common people in Galilee. He knows that his doctrine of a suffering (in-

stead of a triumphant) Messiah will cool the ardor of these applauding crowds and produce apathy on the part of many of his warmest adherents here as it did in Capernaum. Nevertheless, for the welfare of God's kingdom, the truth must be told. Many among the masses who surge about Jesus think no doubt with the

Pharisee of verse 15, that they, too, should like to eat bread in the kingdom of God. Infected with Pharisaic superficiality, however, they have only inadequate notions of the spiritual nature of that kingdom and of the cost of entering it. They need to be taught, as others have been, that the way which leads to life is narrow and the gate a straight one. Jesus, therefore, appeals to them the same tests which more than once before (9, 22-27, 12, 33) he had applied to his twelve disciples. See also 9, 57-62. The zealous ones who are following him are to be asked, Is eternal life the chief good to you? Vers. 25, 26. Will you have it at any cost? 27-35.

25. Went with him. In 12, 1, we have already had a token of the wide-spread attention which was gained by Jesus in Perea. Comparing 13, 22, it seems that Luke wishes the reader to think of the crowds as journeying with Jesus toward Jerusalem, where he was to be slain rather than crowned. **Turned.** Their following on after him was a sign of interest in him. Had they really thought what was involved in attaching themselves permanently to him? Jesus could not endure the thought of their being deceived. The same sad truth which he had proclaimed in the parable of the sower, as to the want of serious interest in the kingdom of heaven on the part of the masses, once more fills his heart.

26. Hateth not. This bold paradox was intended to provoke thought by its striking form. A household already divided, like that of 12, 53, on the question of allegiance to truth and duty is doubtless presupposed. To receive the kingdom of God in truth was indeed something more than to utter platitudes concerning it like that of verse 15. Never was the stern truth here revealed more needed than in these days, when so much exclusive emphasis is laid upon faith alone.

27. Bear his own cross. This was very much like saying "erect his own gallows tree," for the cross had not yet been glorified as a symbol. **Come after me.** Jesus knew how severe a test would come upon all who had believed in him when, not many days afterward, he should be crucified at Jerusalem. Recalling, after his resurrection and ascension, these strange and reiterated predictions they would the more readily accept his death as providentially significant. Luke 24, 26, 46. **Cannot be.** Cannot continue to be. Like Judas they could follow him for a time, but their attachment to him could not survive the shock of his death unless they were ready now to renounce all for him.

28. For. This word introduces an illustration showing why not mere listening only, but also renunciation of all, is necessary to discipleship. **Build a tower.** Not a house, but something as much outside their ordinary undertakings as becoming his disciple would be. **Count the cost.** Ask themselves what discipleship may involve in their domestic and all other relations. Ver. 28. **Complete it.** They may find it easy to follow him now, when the ruling party have been silenced (14, 6); but what if his entry into Jerusalem shall be followed by arrest and execution? Can they drink the cup that he is to drink? Mark 10, 38.

29. Laid a foundation. This is all the would-be disciples did who forsook him at Capernaum. John 6, 66. **Behold.** The Greek word is often used of sights which surprise the beholder. **Begin to mock.** At the trial, some days later, how persistent Peter found the maid in declaring his identity which he was so shamefully trying to conceal. The world has a sharp eye for the short-comings of Christians, and expresses abundant scorn but scanty sympathy for them.

30. This man. The language of contempt. **Fin-**

ish. In Greek, another word than that used in verse 28, revealing Luke's literary tact. The Revised Version skillfully preserves the variation.

31. What king. Jesus intentionally magnifies the enterprise of living the life of a disciple by speaking of it as involving a question as momentous as the fate of an empire. **Take counsel.** As verse 35 shows, they were to ponder well what following him implied. Have they taken note of the hostility of the heads of the nation; have they reflected on the consequences of openly professing belief in Jesus's messiahship? Observe that at least two persons in Jerusalem had taken such counsel and had resolved to run no risk in such a profession. John 9, 22. **Him that cometh against him.** The disciples would soon find the great majority of the leading men in Jerusalem coming against them. Acts 4, 1. Could they endure the deadly persecuting zeal of the patriotic souls so soon to be aroused for the extermination of the new sect?

32. Asketh....peace. Those who, in spite of the criticisms of the Pharisees, had adhered to Jesus and were now in his company had this opportunity to desert him without risking the displeasure of the rulers. The persecuting arm would not be lifted against them as Christians if they promptly made peace with their religious rulers.

33. So therefore. In view of the fact illustrated in the two smiles, namely, that Christian discipleship is an enterprise so great as to require a man's undivided and supreme devotion. **Renounce not all.** The word is applied to solemn farewells, such as that which Paul gave the Corinthian brethren. Acts 18, 18. **That he hath.** The Greek word contains an allusion to such settled relationships as those mentioned in verse 26. **Cannot be my disciple.** These words, like others of like purport (12, 15, 33) which Jesus had lately uttered so often, must have sent a fresh pang to the heart of Judas.

34. Salt. A true disciple of Jesus was one from whom went forth into society wholesome and holy influences which might well be symbolized by the preservative virtues of the substance named. The Pharisees, like the vapid specimen of verse 15, talked much about the kingdom, but brought no one into it. Matt. 23, 15. **Lost its savor.** The religious leaders of Israel had ceased to have a sanctifying influence upon the people. They showed none of the vigorous earnestness about entering the kingdom of heaven which Jesus taught as necessary.

35. Cast it out. There is no possibility of using a lukewarm or hypocritical Christian for the advancement of God's kingdom. **Let him hear.** Let him meditate on the far-reaching significance of the words he has just heard.

The Lesson Council.

Question 3. What is meant by "the cross" in our service of Christ?

The "cross" is the symbol of self-sacrifice, the first law of Christian life. The spirit of self-sacrifice is the true spirit of Christ. To "take up the cross" is to give up all for Christ, to openly confess Christ. This implies a complete surrender of will to him, a crucifixion to the world. "Each follower who hath the spirit of his Master is crucified in fact or in readiness of spirit."—S. N. Felton, D.D.

We cannot follow our own ambitions, pleasures, or inclinations, and follow Christ. The sacrifice of any one of these may be considered a cross, negatively;

but the positive significance of the cross is that humiliation, pain, or toil which we voluntarily assume and bear, even to death, if need be, for Christ's sake.—E. S. Lewis.

Analytical and Biblical Outline.

Seven Traits of Christ's Service.

I. A SERVICE OF DECISION.

Hate... his father and mother. v. 23.

"Not worthy of me." Matt. 10. 37.

"Neither count I my life dear." Acts 20. 24.

II. A SERVICE OF SELF-DENIAL.

Bear his cross, and come after me. v. 27.

"Let him deny himself." Matt. 16. 24.

"Suffered the loss of all things." Phil. 3. 8.

III. A THOUGHTFUL SERVICE.

Sitteth down... counteth the cost. v. 28.

"Think on these things." Phil. 4. 8.

"Take heed unto thyself." 1 Tim. 4. 16.

IV. A SERVICE OF BUILDING.

To build a tower. v. 28.

"Build upon this foundation." 1 Cor. 3. 12, 13.

"The building, fitly framed together." Eph. 2. 20-22.

V. A SERVICE OF WARFARE.

Going to make war. v. 31.

"Endure hardness, as a good soldier." 2 Tim. 2. 3.

"Put on the whole armor." Eph. 6. 11.

VI. AN EARNEST SERVICE.

Salt is good. v. 34.

"Ye are the salt of the earth." Matt. 5. 13.

"Have salt in yourselves." Matt. 9. 50.

VII. A PERSEVERING SERVICE.

Salt hath lost his savor. v. 34.

"Stony places...do root." Matt. 13. 20, 21.

"Rooted...built up...established." Col. 2. 7.

Thoughts for Young People.

The Price of Success.

1. "The explosive power of a new affection." Thomas Chalmers preached a great sermon on this subject. We need not cherish unkind feelings toward any human being, least of all toward the dear ones of our own household. But if our hearts throb with affection for Christ we shall have no trouble with the twenty-sixth verse of our lesson.

2. *Self-renunciation is the price of success in every department of life.* The men who wrote the oratorio of "The Messiah," and painted the Sistine Madonna, and discovered America, and invented the sewing-machine, and explored the Congo, invested all their hope of comfort and success in their great adventures. They took up heavy "crosses." You cannot win an earthly fortune without paying this price; much less can you secure a heavenly kingdom. Read the first Practical Teaching.

3. *Do not undertake to live at random.* If you do, disaster will be inevitable. If young Christians would all "sit down first" and count the cost, reckoning on their heavenly resources as well as their earthly limitations, there would be fewer inconsistencies and backslidings.

4. *Without genuineness all is lost.* There is much savorless salt in this world. Shams of every sort are worse than useless. A counterfeit coin is a positive evil. Let us be sure of our own sincerity at the outset.

5. "He that hath ears to hear, let him hear." This injunction was often repeated by Christ. More people are heedless than are either stupid or bad. "Take heed how you hear."

Lesson Word-Pictures.

What a multitude is following the Saviour, one great, jostling, anxious crowd! People in health and people out of health, the blind, the crippled, the deaf, a flock of beggars, publicans, and even doctors of the law and Pharisees. What do they mean? What do they want? Is it a seeking of Jesus, or a seeking of something Jesus can give? Is it a consecration they would make, or a present good they would gain? He suddenly turns and confronts them. They stop. They look. They can see him standing at the head of the crowd.

"He will heal somebody, and he may give us all a loaf of bread," is somebody's hungry conjecture.

No, it is a cross he holds out. His voice rings over the curious, self-seeking crowd. Who will be his disciple? Who will lift that heavy cross, quitting father, mother, wife, children, all, and going loyally behind the Nazarene?

It is not a crowd of selfish seekers only. There are some who would be disciples and not spectators. They may have started forward to range themselves on his side.

Are they sincere?

Have they counted the cost?

He sketches a tower-builder. You can see the builder marking out the ground. You hear a rolling of stones to the spot. You catch the sound of the blows of hammers. It is an animated, eager effort. The builder rubs his hands as he contemplates in thought a tall, massive, shapely tower rising toward the sky. But abruptly, in the midst of the work, a halt is called to the workmen. The builder cannot continue his tower. He did not count the cost. After all his effort there survive only those unfinished rows of stone, and a crowd of spectators pointing their fingers at him in mockery.

The Saviour shifts the scene. It is a picture of a swarthy king in his council-chamber. His brow is wrinkled. He thinks of another king and mutters fiercely. Heralds go through the land. The warriors are summoned. Armor is mended. Weapons are polished. Spears are sharpened. The fighting men gather. The war-chariots rumble. The long columns file out to meet the hostile ranks elsewhere on the march. Suddenly there is a summons home. The campaign is mysteriously suspended. Not ten thousand march out to war, but a solitary messenger rides over the hills and begs for peace. The cost was not counted. It ends in an abandonment of war amid great chagrin, and in a humble prayer for peace.

Who to-day will count the cost? who will build for Christ? who will do battle for Jesus? who, forsaking all, will go out to lovingly follow the Nazarene, a rough, heavy cross on the back?

As the Saviour looks over the gathered multitude, how many are there to cry, "I will follow thee, my Master?"

By Way of Illustration.

Counting the Cost.

When a visitor once congratulated Bishop Doane on his success in growing evergreens, he replied: "Ah, you do not see all the young trees that I have flung into the river. Only the vigorous pines and larches which got well rooted have survived the frosts and droughts." The same thought is often sadly suggested to pastors who recall the large number of converts received into the church in time of revival. Later, when the roll is called, many, like John Bunyan's "Timorous," have proved that there was transient feeling, but no radical change of heart.

Self-Crucifixion.

"Certain Moravian missionaries, in the old time of slavery, went to one of the West India Islands to preach, and found that they could not be permitted to preach there unless they themselves became slaves, and they did so—they voluntarily entered into bondage, never to return, that they might save the souls of slaves. We have heard of another pair of holy men who actually submitted to be confined in a lazar-house that they might save the souls of lepers, knowing, as they did, that they would never be permitted to come out again. I read of one who went to Barbary among the Christian captives, and there lived and died in banishment and bondage that he might cheer his brethren and preach Jesus to them. We fall short of what our Master deserves till we crucify self with him."—*Spurgeon.*

Bishop Taylor in the heart of Africa, Father Damien giving his life to the lepers of the Sandwich Islands, Savonarola burned at the stake for preaching repentance to sin-delled Florence, the noble company of missionaries scattered over the earth, giving up all which men hold precious—these have counted not their lives dear unto themselves for love of Christ and the souls he died to save.

"When Cortlandt Van Rensselaer left Yale College with wealth at his feet and aristocratic society beckoning him to self-indulgence, most people would have said that luxury was his road to happiness. His Master said, "I am the way." He turned his back on the pomps and vanities, entered the ministry, and became a missionary to the Negro slaves of Virginia. The sunshine of God was on his pathway until the last hour of his useful and beneficent life. I recall one whose heart was pierced by a sharp bereavement. In that dark hour, Jesus said to her, "I am the way to happiness." He turned her footsteps toward the poor who needed to be helped, and toward little children who needed to be taught. A new song was put into her mouth, and her life has become bright and joyous. Do you desire to be happy? Get out of self into Christ."—*T. L. Cuyler.*

When Alexander the Great marched through Asia his way was stopped with ice and snow, and his soldiers, being tired out with hard marches, became discouraged and refused to go further. When he perceived it, he dismounted, and went on foot through the midst of them all, making himself a way with a pick-axe. At this they all became ashamed and followed him. So should all men follow Christ along that rough and unpleasant way of the cross which he has traversed before them.

"Some men give part of their hearts to God. I'll illustrate. Suppose a man buys a house of me and I retain two rooms, in which I propose to keep a tiger and a lion and a lot of snakes. I give him a deed, and he says, 'What are you doing with those two rooms?' I tell him. He will probably hand back the deed and ask for the purchase-money. So God would hand back your heart if you reserve any part from him."—*Sam Jones.*

The Teachers' Meeting.

Probable environments of Jesus when these words were spoken. . . . Try to take your class back to the standpoint of the multitudes who first heard them. . . . Meaning of "hate," "disciple," "bearing cross," . . . Pilate illustrated verse 23; Herod the tetrarch illustrated verse 31. . . . Requisites of discipleship: 1) Willing renunciation of all other interests (vers. 23, 27); 2) "Counting the cost" (vers. 28-33); 3) Genuineness.

Vers. 34, 35. . . Christian living regarding 1) as an expenditure for the sake of securing a building "eternal in the heavens;" 2) a warfare waged to secure a victory over the world, the flesh, and the devil; 3) a crucifixion, to be followed by resurrection and glorification. . . . Possible errors in "counting the cost": 1) Ignoring the abundant reward; result—refusal of the divine invitation; 2) Ignoring the sacrifices which must surely be made; result—back-sliding. . . ILLUSTRATIONS: Fall of Napoleon III. Intrusted military resources to venal underlings; miscounted the cost and lost an empire.

References.

FREEMAN. Vers. 34, 35: Favorable salt, 637. . . . FOSTER'S CYCLOPEDIA. Ver. 20: Prose, 3563, 3363, 7175, 8646, 4530, 651, 5405, 12061. Ver. 27: Prose, 4944, 7654, 7656, 7641, 7639, 1189-1193, 10433-10442. Ver. 28: Prose, 4455, 4638, 1241; Poetical, 291. Ver. 30: Poetical, 291; Prose, 16693, 1172. Ver. 31: Prose, 7470. Ver. 33: Prose, 10837. Vers. 24, 35: Prose, 12344.

Primary and Intermediate.**LESSON THOUGHT. What is a disciple?**

Place on the board a cross, a tower, and a soldier. Cover each picture, and do not uncover until needed.

Make a great many marks on the board. Say that these marks stand for people. See, they seem to be going in a procession. Here is a longer mark than the others. That is for Jesus. The people are going to a great meeting—a Jewish feast. Jesus is going too. As they walk along they are listening to Jesus. Do you want to listen too? Print in large letters the Lesson Thought. See if children know what the word disciple means. Give the outside meaning—a learner, and tell that Jesus shows what a real learner will be like.

Uncover the cross. What does this mean? Children will be ready to tell what it is, and why we always think of Jesus when we see it. Jesus bore the cross, and so must his true disciples. Explain that this does not mean that his disciples must be crucified as he was, on a cross of wood.



But it does mean that they must give up their own way and go the way that Jesus wants them to go. Print on the upright beam of the cross, "God's way." On the cross-beam, "My way." Show that one lies right across the other, and it takes the two parts to

make a cross.

Mamma wants Willie to go to school. Willie does not want to go. Willie's way and mamma's way lie right across one another. This makes a cross for Willie. What is the right thing for Willie to do? Bear the cross by doing as mamma wishes. In some such simple way show that Jesus means cross-bearing to be the doing God's will when we do not choose it.

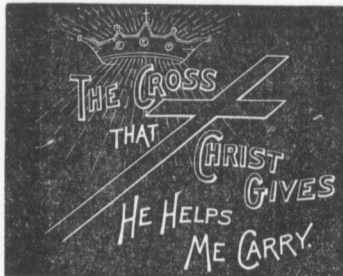
Uncover the tower. Once a man began to build a great tower. He did not stop to think how much money it would cost, and so, when it was only half done, the money was all gone, and the tower stood there, a sign of failure. When people saw it they said, "That man did not count the cost." Print above the tower, "A good life." Is this tower finished? Yes; say that this may stand as a picture of a good life begun by a child. Day by day he added stones of truth, of kindness, of obedience, of right-doing, until now he is an old man, wise

and good, and his tower of a good life is finished. He is just waiting to go and live in heaven with God and good angels.

Tell that some children begin to build such a tower, and do not finish it. They say it costs too much. They have to give up their own way and bear the cross for Jesus; that is, do as Jesus says, even when they do not want to. So they stop, and their tower of a good life is a failure. Tell some of the things that tear down a well begun tower—self-indulgence, love of money, wrong habits, etc.

Uncover the soldier. Here is a soldier. His business is to fight. There are two armies. Christ is the captain of one, and Satan leads the other. We must fight in one or the other. Which shall it be? If we want to be on the winning side we must take Christ as our Captain. Sing "We are little soldiers."

Blackboard.



DIRECTIONS FOR COLORS. Crown, bright yellow; rays of same; cross, white; the words, "The cross, Christ gives," bright red or scarlet; the remaining words, white.

APPLICATION. Repeat the Golden Text. I must bear my own cross, but it will be one that Christ will give me.

and, best of all, one that he will help me to carry. Above the cross is the crown, and we know that if he gives us a cross to bear he will also give us a crown to wear.

OPTIONAL HYMNS.

Who'll be the next.
All for Thee.
If, on a quiet sea.
Yield not to temptation.
Dare to do right.
Will Jesus find us watching?
Am I a soldier.
Must Jesus bear the cross.
Something for Jesus.
Take up the cross.
Stand up, stand up.
Jesus bids us shine.
No compromise.

The Lesson Catechism.

[For the entire school.]

1. What does the Lord say about the man who comes not after him. **He cannot be my disciple.**
2. What condition does he make? (**GOLDEN TEXT, Whosoever, etc.**)
3. What does a man do before building? **Counts the cost.**
4. What does a king do before declaring war? **Tests his strength.**
5. What must we do in coming to Jesus? **Forsake all.**

CATECHISM QUESTION.

3. What is meant by salvation?

It is the deliverance of the soul from sin and its recovery to spiritual life in God.

And thou shalt call His name Jesus; for it is He that shall save His people from their sins.—Matthew i. 1.

A. D. 29 or 30.]

LESSON IV. LOST AND FOUND.

[July 27.]

GOLDEN TEXT. There is joy in the presence of the angels of God over one sinner that repenteth.

Luke 15. 10.

Authorized Version.

Luke 15. 1-10. [Commit to memory verses 4-7.]

- 1 Then drew near unto him all the publicans and sinners for to hear him.
- 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
- 3 And he spake this parable unto them, saying,
- 4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
- 5 And when he hath found it, he layeth it on his shoulders, rejoicing.
- 6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.
- 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
- 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Revised Version.

- 1 Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
- 2 And he spake unto them this parable, saying,
- 3 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me,
- 4 for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.
- 5 Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the

9 And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

TIME.—29 or 30 A. D. **PLACE.**—Perea, probably.
RULERS.—Same as before. **DOCTRINAL SUGGESTION**—God's love to sinners.

HOME READINGS.

- M. Lost and found. Luke 15. 1-10.
T_U. Seeking the sheep. Ezek. 34. 11-16.
W. Delivered from the pit. Job 33. 14-30.
Th. Exhortation to penitence. Ezek. 33. 7-11.
F. Gathering with joy. Zeph. 3. 14-20.
S. The Good Shepherd. John 10. 7-16.
S. The faithful saying. 1 Tim. 1. 12-17.

LESSON HYMNS.

- No. 56, New Canadian Hymnal.
I am trusting thee, Lord Jesus,
Trusting only Thee.
- No. 33, New Canadian Hymnal.
Seeking the lost, yes, kindly entreating
Wanderers on the mountain astray.
- No. 34, New Canadian Hymnal.
I was a wandering sheep,
I did not love the fold.

DOMINION HYMNAL

Hymns, Nos. 73, 72, 60.

QUESTIONS FOR SENIOR STUDENTS.

1. **Lost Men Found**, v. 1, 2.
Why are publicans and sinners so often classed together in the gospels?
What reasons can you give for the fondness for Jesus shown by social outcasts?
Why are Pharisees and scribes so often classed together?
What reasons can you give for the antagonism which so early sprang up between them and Jesus?
Had this charge of the Pharisees any deeper meaning than merely that the Master chose criminals as his associates?
Does Jesus deny their charge?
Is it ever right to take pleasure in the company of sinners?
What one sublime purpose makes association with them a high privilege and duty?
2. **Lost Sheep Found**, v. 3-7.
In what sort of wilderness were sheep pastured?
How long did this shepherd seek his sheep?
Why did he carry the sheep himself?
Are there really any "just persons which need no repentance?" Rom. 3. 23; Jas. 3. 2; 1 John 1. 8.
3. **Lost Money Found**, v. 8-10.
About how much was a "piece of silver" worth?
How did women often use these coins?
What does the Old Testament teach concerning God's disposition to punish? Ezek. 33. 11.
What does Jesus tell us about our Father's good pleasure concerning us?

Practical Teachings.

The cardinal sin of the Jewish Church was that it sought not the lost. How about your Church? How about yourself?

The meanest tempers of scribes and Pharisees called forth the most precious words of parables. God makes the wrath of man praise him.

You are God's "silver piece," having his image and superscription upon you. Are you lost?

Hints for Home Study.

1. Find evidences in both parable and incident that the Pharisees and scribes needed repentance as greatly as the publicans and sinners.
2. Find the metaphor of shepherd and sheep in the Old Testament.
3. Find two occasions in which Jesus had already used this figure.

9 house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Lost Men Found**, v. 1, 2.
Who sought Jesus, to listen to his teaching?
Who found fault with Jesus because of this?
What did these men say?
What similar charge was made against St. Peter? See Acts 11. 3.
Whom did Jesus come to seek? Chap. 19. 10.
2. **Lost Sheep Found**, v. 3-7.
What parable did Jesus speak to the fault-finders?
What did he say about seeking a lost sheep?
What about the joy of finding it?
Who would be called to share the joy?
Whom does Peter liken to lost sheep? 1 Pet. 2. 25.
What finding of the lost causes joy in heaven?
Over whom is there less rejoicing?
Whom did Jesus not come to seek? Chap. 5. 32.
3. **Lost Money Found**, v. 8-10.
What treasure had the woman of the parable?
How much did she lose?
What did she do when she learned of her loss?
What when she had found the lost piece?
Where also is there joy over finding the lost?
(GOLDEN TEXT.)

Teachings of the Lesson.

- Where in this lesson are we taught—
1. That Jesus came to seek sinners?
 2. That Jesus seeks only sinners?
 3. That Jesus saves penitent sinners?

Home Work for Young Bereans.

Find descriptions of the Good Shepherd and of the lost sheep which Jesus had given a little before this time.
What prophet assures us that God has no pleasure in the death of the wicked?
What psalm uses this figure of a shepherd and his sheep to represent the relations of God to human souls?
What special commission did Jesus give to Peter?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who came near to Jesus to hear him talk? **Publicans and sinners.**
How did the Jews look upon these people? **With scorn.**
How did Jesus look upon them? **With love and pity.**
Who found fault with Jesus for this? **The scribes and Pharisees.**
What did Jesus want to teach them? **God's love for sinners.**
How did he do this? **By parables.**
What was the first parable about? **A lost sheep.**
Who will take time and trouble to find the lost sheep?
The owner.
What will he do when he finds it? **Rejoice over it.**
What was the second parable about? **A lost piece of silver.**
What does the woman do who loses one of her ten pieces of silver? **She looks until she finds it.**
What does she do when she finds it? **Rejoices over it.**
What is a lost sinner? **One who is away from God.**
When is a lost sinner found? **When his heart is changed.**
Who rejoices over sinners who repent? **God and the holy angels.**

Words with Little People.

WHAT IS IT TO BE LOST?

To love our own way; to put self first; to find our joy in earthly things.

WHAT IS IT TO BE FOUND?

To love God's way; to put God first; to find our best joy in heavenly things.

AM I FOUND?

Whisper Prayer.

Seek and find the child who strays
Far from thee in sinful ways.

General Statement.

The people of Perea were semi-Gentile in their surroundings, and less controlled by tradition than the Jews of Jerusalem. This was Jesus's first visit to their country. Great crowds followed him, and gave earnest heed to his teachings. Their welcome must have been all the more precious to his heart in its contrast with his recent expulsion from Jerusalem, and his foreknowledge of the cross, which was ever in his mental vision and daily drawing nearer. Some of the most gracious of Christ's words, and the very pearl of all his parables, belong to this period of his ministry. Two classes of interested hearers were largely represented in his audiences: the publicans, who were numerous in this district, and perhaps not quite so much despised as in the other provinces; and the "sinners"—those who for any reason were outside the obligations of the Jewish law. Pagans and moral outcasts were included among the "sinners." Such people found a strange attraction in the words of Christ, which proclaimed standards higher than the Mosiac law, yet were tender and loving toward those who were conscious of their own sinfulness. While Christ searched their consciences, he met them freely in social life, to the wonder and scorn of Pharisees and scribes. In response to the cavils of these critics Christ gave these parables: one presenting the sinner as a wandering lamb, sought among the mountains by the Shepherd; the second as a lost treasure, searched after diligently till found; the third as a wayward, repentant son, welcomed to the home and the board by a forgiving Father. Our lesson includes the first two.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Publicans. Tax-gatherers, hated as instruments of Roman oppression, and on account of their own extortion. They bought their offices, fixed the assessments at their own figures, and collected not only for the government, but for their own purses. **Sinners.** People careless of the Mosiac law, which, with its minute traditional regulations, became to many an intolerable yoke. Those living thus illegally would be likely also to live immorally. **To hear him.** Their sense of vileness had at first kept them away. (1) *Those who would save sinners must be able to feel for them.* (2) *There may be popular preaching which is also faithful preaching.*

2. Pharisees and scribes. Even in Perea there were orthodox Jews who looked with contempt on the half-heathen rabble about Jesus. **Murmured.** They "sought not the lost," and could not understand the One who did. **Receiveth sinners.** That which was our Lord's greatest glory these men thought shameful. (3) *But if Christ did not receive any sinners, how could there be any saints? Eateth with them.* Puts himself on their level. Their very touch might defile a Pharisee. A strict Jew became ceremonially defiled by eating with Gentiles or neglecters of the law (Gal. 2:12); but Christ dealt with men as men, and was independent of the traditions. (4) *Emphatically, Jesus came "not to call the righteous."* (5) *Christ came to break down the artificial barriers of class, and to make all men as brothers.*

3. 4. He spake. He does not deny the charge they make, but justifies his course. **This parable.** No mere statement could have taught as much as the three parables that followed, two of which are in this lesson. **What man of you.** He turns the force of the parable upon the murderers by showing that what they would do for a sheep, he was doing for a soul. **Having a hundred sheep.** The owner of the flock, not an hireling. (6) *Every man belongs to Christ, since he has bought us with his own blood. Lose one of them.* The natural type of the sinner is the lost sheep, without power to return to the fold and without means of defense against the foe. (7) *Only in Christ is there safety for the soul.* (8) *Though but one lamb was lost from Christ's fold, the shepherd would miss it.* John 10:14. **Leave the ninety and nine.** Not uncared for, however; under-shepherds were always employed. The background of this little story was much more familiar to Jesus's hearers than to us. **Wilderness.** Uncultivated, grassy plains. **Go after.** If he had loved less he might have sent a servant. Christ's coming to earth was a going after the lost, and in all this ministry this was his aim. "to seek and save the lost." (9) *Those who would save souls must not be content with sending*

others after the lost, but must go themselves. (10) *As with Christ, so with his Church, the missionary work is of the first importance.*

5, 6. Layeth it on his shoulders. As shepherds in the East are often seen carrying sheep too weak to walk. He does not scold nor punish, but soothes and helps. (11) *Christians should treat returning sinners with infinite tenderness. Rejoicing.* This gives us a wonderful glimpse of the infinite love of God. The salvation of souls is not to Christ a burden, but a pleasure; just as the mother rejoices over her sick child when the tide of disease has turned, although she has nights of weary watching still before her. **His friends and neighbors.** Whedon regards these as symbolizing "his fellow, but under shepherds, the pastors of his flock." **Rejoice with me.** (12) *Every sinner soul brings delight to Christ, and should gladden the hearts of his Church.*

7. I say unto you. There is majesty in this calm, simple "I," "I, who came from heaven, tell you what most pleases heaven." **Joy shall be in heaven.** Saints and angels watch with eager delight the earthly triumphs of the Gospel. **One sinner that repenteth.** Repentance is here not merely sorrow over sin, but sincere turning from it to God. The hour when the sinner's will is won to Christ is the hour when heaven rejoices over him. (13) *The most important moment of a soul's history is that when it casts itself on Christ. Just persons, which need no repentance.* There are none such; but many were, and many still are, self-righteous, and over such neither the good Shepherd nor the "angels of God" can rejoice.

8. Either what woman. The preceding parable dwelt upon God's love; this dwells upon God's thoroughness in endeavoring to save sinners. Some hold that the woman represents the Church, the bride of Christ, the Shepherd. **Pieces of silver.** Little coins with the image of an owl or a tortoise, worth about eighteen cents apiece, but with much greater purchasing power in those days. Women wore them then as a sort of metal fringe upon the forehead. We are God's coins. **Lose one piece.** A serious loss, for it was the wages of a day's work. The coin, lost in the dust, yet even there bearing the stamp of the king, is an admirable illustration of man in his ruined condition, unconscious of his royalty, and useless to the world, yet well worth seeking. **Light a candle.** In the East houses have few windows, and are dark even in the day-time; hence, to search thoroughly the candle must be lighted. (14) *So the sinner cannot be found unless sought by the light of divine truth, the word of God.* "Patience and diligence and minute observation" are as greatly needed in the salvation of souls as are the more aggres-

sive traits of the average revival. **Sweep the house.** This may indicate the general upturning and arousing which often accompanies the seeking of the sinner. Revivals and the ingathering of souls are often attended with a certain excitement and apparent confusion.

9. 10. Her friends and her neighbors. No special class of beings is here typified, but the general joy of the Church over the salvation of men is illustrated. **I had lost.** Perhaps through her own carelessness the

sheep had wandered away, but it may have been through negligence that the coin rolled into the dark corner. The Church is never altogether without blame when souls are lost from its holy precincts. **Joy in the presence of the angels.** The joy of saints in glory, and the richer joy of the Saviour on the throne. **One sinner.** (15) *If one sinner's repentance can attract the hosts of heaven, how easily may disciples awake those strains by winning souls!*

CRITICAL NOTES.

Two adverse criticisms passed upon Jesus by the religious leaders of the nation in Galilee were, after all, a part of God's flock. In Galilee Jesus had been touched by the forlorn spiritual condition of the multitudes, and had thought of them as sheep without a shepherd. Mark 6:34. **Go after.** In the original the first word suggests considerable distance, and the latter eagerness of quest.

5. On his shoulders. This is the easiest way for a man to carry a sheep, holding the front feet in one hand and the hind feet in the other. The sheep, in its hungry and exhausted condition, is thought of as unable to walk. The Saviour of men takes each publican and sinner to himself as his own burden of heart. **Rejoicing.** It is a shepherd's glory to take good care of his sheep, as it is a physician's to bring back his patient to life. The Son of man was never happier than when he could save those who were lost, and never sadder than when he saw that there were some whom he could not save.

6. Cometh home. In Greek, cometh is the house; where, in contrast to the houseless wilderness previously mentioned, there are people in the adjacent houses of the village to sympathize with him. **Calleth together.** From neighboring houses. Men of a class take interest in comparing experiences, whether they are shepherds, farmers, preachers, lawyers, or merchants. **Rejoice with me.** The shepherds would not take his enthusiasm amiss; they have hunted lost sheep themselves, and without success sometimes. The Pharisees are thus gently admonished that they ought to share Jesus's joy in the fact that the degraded have the Gospel preached to them and are brought home to God.

7. I say unto you. These words would be uttered more slowly and in a lower tone. **Joy.** Instead of murmuring. **In heaven.** Even if not here on earth. **More than.** It is a greater event for God's kingdom to be set up in a heart where it has had no place before than to be continued where it has already been established.

8. What woman. The question implies that what is to be said would be true of any woman. **Ten pieces of silver.** The ingenious suggestion has been made that these ten coins formed the necklace which Syrian women receive at betrothal or marriage, to which, therefore, all the significance and sacredness of a wedding-ring naturally belong. Women are said to show all the signs of alternate distress and joy here described on losing and afterward recovering one of these coins. **Light a lamp.** Window-glass is a modern luxury. The rooms had only such light as came from the door.

9. Her friends. In Greek, her female friends. The second illustration is intended only the more completely to show how natural it is for the human heart to rejoice over the recovery of things regarded as lost. **Rejoice with me.** What a remonstrance this repeated sentence makes against the cynical criticisms of the rulers!

10. Even so. The simple principle that recovered losses bring joy applies with even greater significance to his work. **I say unto you.** You Pharisees who have been murmuring. **Angels of God.** They are sent forth to minister unto the heirs of salvation. They are interested in the spiritual welfare of the publicans and sinners whom these earthly shepherds hunt.

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The Lesson Council.

Question 5. Who were "the sinners" with whom Christ ate? By what class of people, if any, at the present time are they represented?

The profligate, the vicious, the outcast, the criminal. Those who led an abandoned life. The loafers, vagabonds, and rowdies of our streets, the despised and the neglected, and the inmates of our jails and work-houses are of the class that was not utterly worthless while the Saviour was here.—E. S. Lewis, D.D.

Irreligious Jews, Gentiles—heathen, who, though deemed outcasts by scribes and Pharisees, were "pressing to hear" Jesus. In the three following parables Jesus contrasts and rebukes the spirit of the sneering, caviling Pharisees with that of God and angels, who not only watch with interest and hail with joy the recovery of these sinners and outcasts, but even go after them until they are brought home. The "sinners" with whom Christ ate aptly represent the "neglected classes" of to-day.—S. N. Fellows, D.D.

Analytical and Biblical Outline.

The Love of Christ.

I. A LOVE FOR SINNERS.

This man receiveth sinners, v. 2.

"He loved us... dead in sins." Eph. 2, 4, 5.

"While we were yet sinners, Christ died." Rom. 5, 8.

II. AN ATTRACTIVE LOVE.

Then drew near unto him, v. 1.

"Will draw all men unto me." John 12, 32.

"We love him... first loved us." 1 John 4, 19.

III. AN ACTIVE LOVE.

Go after that which is lost, v. 4.

Sweep the house, seek diligently, v. 8.

"Giveth his life for the sheep." John 10, 11.

"Gave himself for me." Gal. 2, 20.

IV. A SAVING LOVE.

Until he find it, v. 4.

"To seek and to save." Luke 19, 10.

"To save sinners." 1 Tim. 1, 15.

V. A REJOICING LOVE.

On his shoulders rejoicing, v. 5.

Rejoice with me, v. 9.

"No pleasure in the death of the wicked." Ezek. 33, 11.

"Not willing that any should perish." 2 Pet. 3, 9.

Thoughts for Young People.

Some Practical Applications.

1. You are a sheep "which was lost." For "all we, like sheep, have gone astray." Isa. 53, 6. You were in danger, and unable to help yourself. But the good Shepherd pitied you. "Afar in the desert" he heard your cry. He gave his life to save you. Have you ever prayed from your heart, "I have gone astray like a lost sheep; seek thou thy servant?" Psa. 119, 176. If so,

Up from the mountains, thunder-riven,

And up from the rocky steep,

There rose a shout to the gate of heaven,

"Rejoice! I have found my sheep."

If not, he is still seeking you.

2. A lost coin—have you been found? You are of value to the great King, whose image, defaced and rubbed away as it may be, you have always borne. But while lost you are useless; for what can be done with a lost dollar? If found, God can use you for himself. What a blessed destiny!

3. You are the shepherd, too, and the owner of the lost coin. We stand in Christ's stead; and we are to seek to the uttermost every lost soul; "though the road be rough and steep," the "house" must be repeatedly "swept;" we are not to give up our search "till we find it."

4. Joy in heaven. "The Lord thy God... will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." It was "for the joy set before him" that Christ "endured the cross."

And the angels echo around the throne

"Rejoice! for the Lord brings back his own."

Lesson Word-Picture.

Jacob is a sheep-owner, and a famous one. He is also a Pharisee, and a proud one. He is angry to observe this mingling of the great Prophet with the publicans and sinners. He eats, drinks, and seems ready to live with them. Among them is that great sinner, Cornelius. Does the Nazarene realize that he cannot keep his garments clean amid such defiling influences? There are others who feel as Jacob does, even Benjamin, Issachar, and David, all holy men, and there is Sarah, that holy woman, widow of the godly Nehemiah; Sarah, the owner of many bags of coin. She frowns upon the Nazarene and Cornelius. Others frown. They mutter and grumble. And the great Prophet sees it. He notices it all. Hark! He is telling a story. He is a wonderful story-teller.

"What man of you," he says, "having a hundred sheep—"

"Does he mean me?" wonders Jacob.

He pricks up his ears.

As he listens every thing about him changes. He is not in the midst of men and women, but sheep. His dear friends Benjamin, Issachar, and David, and that publican Cornelius, have all grown woolly, have developed their arms into legs, and now on all fours are nibbling the tender grass. All around this flock is a rough pasture-land. There are lonely streams and dark ravines, and the hills are bare and wind-swept. The night, too, is shutting down on the land.

"I must hurry my flock into the fold," murmurs Jacob; and in they scamper confusedly huddling. "I must count them," he says. "Benjamin, one; Issachar, two; David, three—" and so on up to ninety-nine, but where is the one hundredth? Where is Cornelius? Cornelius is missing!

"Where is he?" wonders the astonished Jacob.

He has not thought so much of Cornelius before, but how valuable that lost sheep seems now; more precious than David and Issachar and Benjamin—all the ninety and nine safe in the fold!

"I must hunt him up," says Jacob.

He grasps his staff and goes out to hunt all through the night in the rough wilderness-land for Cornelius.

Hark! Hear that plaintive bleat! It is Cornelius, Jacob runs to him, gathers him tenderly in his arms, and then hurries to the fold. He is so excited! He has found his lost sheep. He arouses his neighbors from their folds.

"Rejoice with me!" he cries. "I have found Cornelius!"

And lo! that scene vanishes and he is back again in the listening crowd about the Saviour, who talks about angels rejoicing over the lost sinner. Jacob is starting confusedly at Cornelius, but kindly now.

It is Sarah's turn next. The Prophet is telling about a woman having ten pieces of silver. How Sarah's eyes flash! She forgets that she is among men and women. Slowly they change and dwindle, all becoming smaller

and smaller, till only the face of each is left, set in a hard silver rim. They are just dumb, cold faces on Roman coins.

Cornelius is among them. Sarah is so glad to have them, and as she is about to retire at night she counts up her coins. Ah, Cornelius is missing! It is the face of an old Roman, and a great sinner, but how precious! In value he seems to outrank all the other nine safe in her bag.

She lights a candle.

She searches out the corner of the floor.

She sweeps out the corners of the room.

She goes through the house—the supper-room, the chambers, the court, every-where! O, how dear is that Cornelius! Suddenly a bright ray is flashed back in response to her candle! There is Cornelius in that corner! How she rejoices! She gets in all her neighbors, and they rejoice with her.

But quickly Sarah comes out of this abstraction. There is the great Prophet, amid the gathered crowd, closing up his story. There is Cornelius, but the holy woman: frowns no longer.

By Way of Illustration.

Lost.

A clergyman says that when a small boy he one day wandered from home and was lost. Through weary hours he searched for home and his father. At last his father found him, and he says, "I found that, while I was searching for him, he was searching for me." So does the good Shepherd search for us before ever we have turned toward him.

Christ's love for sinners.

Edward Irving went to see a dying boy once, and when he entered the room he just put his hands on the sufferer's head and said, "My boy, God loves you," and went away. And the boy started from his bed, and he called out to the people in the house, "God loves me! God loves me!" Only three words! The sense that God loved him overpowered him, melted his heart, and saved him.

Many of the Dutch farmers in Africa have held the black natives in great contempt, as the planters once despised their slaves. As one of these farmers was riding out one day, he saw one of the blacks sitting by the roadside reading, when he jeeringly asked, "What book have you there?" "The Bible," replied the Hottentot. "The Bible? Why, that book was never intended for you." "Yes, it was," replied the native, confidently, "for I see my name here." "Your name! Where?" asked the farmer, getting down from his horse: "show it to me." "There!" said the poor fellow, putting his finger on the word "sinners"—"there, 'sinners!' that's my name. I am a sinner, so that means me."

Searching for sinners.

A man arose in one of Moody's meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well, we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong."

A company of gypsies had encamped near a large town. A good woman, doing her Master's work, asked

permission to enter one of their vans, and after some delay she was allowed to do so. She found inside a poor boy, lying upon a wretched bed, and evidently at the very point of death. She spoke to him kindly, but received no answer. Then stooping down she whispered in his ear the old verse, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There was no reply. A second time she repeated it, and a second time there was no answer; a third time, kneeling down, she whispered in his ear the same verse, and the eyes, already glazing in death, opened, the thin white lips moved, and the answer slowly came, "Nobody never told me this before, but thank him kindly for it." What a rebuke in these words! At this very moment there are myriads of men, women, and children for whom Christ died, and whom he loves as much as he loves you and me, who, if they could hear the verse, "God so loved the world," would say, "Nobody never told me this before."

"There are some people who are forever talking about evangelizing the masses, but who never attempt the work of winning souls one by one. Somebody quaintly says that the priest and Levite who passed by the wounded man were on their way to preach to the masses, and could not stop to take care of one man even if he were dying."—A. T. Pierson.

"In a country where one hundred thousand souls are every year added to those who have neither church, pastor, nor sacraments, and five hundred thousand persons are absolutely without religious instruction, the church that does not lead in evangelism will soon die of dry-rot, if not by divine judgment."—Lord Shaftesbury.

The Teachers' Meeting.

Make sketch-map of Perea. . . Brief account of Jesus's Perea ministry. The circumstances of this parable . . . Be sure that terms publicans, sinners, Pharisees, scribes, are thoroughly understood. . . The differences between these two parables. . . Three lessons: 1) What is here taught concerning sin and sinners; 2) What Christ does for us; 3) The privileges of one who is saved. . . Duties here taught: 1) To welcome Christ; 2) To repent of sin; 3) To save souls; 4) To rejoice with the saved. . . Lessons concerning personal salvation: 1) Every soul is at some time "lost"; 2) The good Shepherd owns and misses all that are lost; 3) None are too worthless or too far gone for Christ to seek and reach; 4) To every straying soul comes the opportunity to be saved; 5) Every saved soul is welcomed by Christ with delight; 6) Heaven is interested in the salvation of souls; 7) The Church should earnestly and thoroughly endeavor to save all. . . ILLUSTRATIVE STORIES. The expeditions sent to find Sir John Franklin and his party near the North Pole illustrate the earnestness and persistence with which we should seek to save souls. . . Charlie Ross, a little boy stolen and never found, though earnestly sought. Christ never fails to find those whom he seeks. . . A lady dropped a diamond ring at a street crossing; reached down into the mud to find it.

References.

FREEMAN. Ver. 1: The publicans, or tax-gatherers. 750. Ver. 4: "Ninety and nine," 677. Ver. 8: The piece of silver, or denarius, 683. . . FOSTER'S CYCLOPEDIA. Ver. 2: Prose, 4431. Vers. 3-7: Poetical, 3717. Vers. 4-7; Prose, 3673-3675, 10321. Ver. 5: Prose, 11674

Ver. 7: Poetical, 2651; Prose, 3396, 4069, 4975-4982, 5177, 7547, 7548, 10068. Ver. 8: Prose, 3379. Vers. 8-10: Poetical, 3716. Ver. 9: Prose, 10314-10322. Ver. 10: Prose, 7324, 7325, 7548, 3396.

Primary and Intermediate.

LESSON THOUGHT. *Lost and Found.*

Tell a story of a lost child. You will have the absorbed interest of the class if you tell it with crayon in hand, even though you cannot draw pictures. You can make a square for Johnny's home and another for Willie's. You can make something to indicate a path with the flat side of your crayon. You can make erratic dashes to stand for underbrush, and long straight marks for trees. Then you can show how Johnny went by the straight path to Willie's home, but near night, when he started to return, strayed from the path to follow a squirrel, and so was lost. Talk about the long search, the sorrow in the home, and the joy when the lost was found.

Now you have the eyes and ears of the children, and they are ready to listen to what Jesus said about being lost.

Here is a group of people listening to Jesus. Make a number of marks to stand for the publicans and sinners gathered around Jesus. How eagerly they hear him! He is speaking kind words. He is showing how God their Father loves them. What does God love bad people? Yes; and he has sent Jesus to tell them so. A little way off make a few more straight marks. Tell that these are Pharisees and scribes. They look very angry. They are finding fault with Jesus, because he loved sinners, and treated them kindly. Make a heart on the board. Print inside, in as large letters as it will allow, "Pride." These men thought they were too good to associate with sinners. Teach that pride is as great a sin in God's sight as any thing can be.



Make a shepherd's crook on the board, or pin up picture of one. Jesus told a story about a shepherd who had a hundred sheep. One strayed away in the wilderness and was lost. Talk about it; frightened, torn by the briars, hungry, and cold. Tell how the shepherd goes after it. He pities it so that he

does not think how tired he will get himself. Sing, or read, "The Ninety and Nine." Children always appreciate this tenderly told story. If possible, have a picture of the good Shepherd carrying the sheep, to show at this point.

Tell that this parable is a picture of the way God seeks the lost sinner. When he finds him there is joy in heaven! The heart of God is glad, and the holy angels sing songs of joy when a sinner is sorry for sin, and wants to be God's child.

Jesus told another story. Show some pieces of silver. Talk about money; what it is good for, etc. A woman had ten pieces. She wanted to buy things that she needed with them. But one was lost, and she was very sorry. Tell how she searched for it; lighting a candle, to look in the dark corners, and sweeping the house until at last she found it. Tell how she ran and told her friends as soon as it was found, and wanted them to rejoice with her. This is another story to show how great is the joy in heaven when some one who has been going in the paths of sin comes back to God.

Print on the board, "How can I make Jesus glad?" Tell story of a little boy who had a Noah's Ark. One

day he brought out all the animals, and arranged them all in order, because, he said, he wanted "to give pleasure to God." God saw the loving thought in the child's heart, and was pleased with it. But there is no way so sure to please God as to be sorry for our naughty ways, and stop them all "for Jesus' sake." He will help any child who asks his help.

Make a cross, print "For Me" on the cross-bar, and tell again that Jesus died on the cross to save us from our sins.

Blackboard.



DIRECTIONS FOR COLORS. Lantern, light blue with bright yellow rays, the flame in the lantern being touched with red; the shepherd's crook, white; the words "Searching" and "Seeking," bright red. One symbolizes searching and the other seeking.

APPLICATION. My Saviour came from heaven, and endured suffering and death to save sinners; but, dearest of thoughts! he is seeking and searching just to find me. Each one of us can say that. All we, like lost sheep, have gone astray, but he will find me if I do not hide from him.

OPTIONAL HYMNS.

Wonderful words.
Everlasting love.
I'm poor, and blind.
Weary child.
Pass me not.
I lay my sins on Jesus.
Hide thou me.
I heard the voice.
I was a wandering sheep.

The Lesson Catechism.

[For the entire school.]

1. What complaint against Jesus was made by the scribes and Pharisees? **This man receiveth sinners.**
2. What two parables did he tell in justification of his course? **The lost sheep and the lost coin.**
3. What did the Good Shepherd do? **Went after that which was lost.**
4. What did the woman do when she lost her piece of silver? **Sought diligently till she found it.**
5. What did they both do when they found that which was lost? **Rejoiced with their friends.**
6. Repeat the GOLDEN TEXT. **"There is joy," etc.**

CATECHISM QUESTION.

4. What are the chief benefits included in salvation? They are the forgiveness of sins, regeneration of the new birth, and sanctification.

What is the forgiveness or remission of sins?
The penitent sinner who believes in Christ is freely pardoned, his punishment being remitted or not inflicted.
There is therefore now no condemnation to them that are in Christ Jesus.—Egmanns viii. 1.

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

1. July 6. A Sabbath Well Spent. Lev. 19. 33; Isa. 58. 13; Matt. 12. 12; Acts 20. 7; Rev. 1. 10; Luke 4. 16.
2. July 13. Work in the Highways and Hedges. Luke 14. 23; Matt. 11. 28; 1 Cor. 1. 26-28; Jas. 2. 5; Mark 16. 15; Rev. 22. 17; 2 Tim. 4. 2.
3. July 20. What is Your Cross? Luke 14. 27; Rev. 12. 11; Matt. 16. 24; Rom. 8. 17; Heb. 12. 2; 11. 23; 1 Pet. 4. 14.
4. July 27. Seeking the Lost. Luke 15. 4; 19. 10; Psa. 119. 176; Isa. 53. 6; John 10. 11; 1 Pet. 2. 25; 1 Tim. 1. 15.

Helpfulness.

BY SALLY CAMPBELL.

THERE was a stranger in our young people's prayer-meeting the other evening; a shy man he seemed to be, for he put himself away in the most unobtrusive corner he could find. It was early, and presently the leader of the meeting bent over him and told him the chapter for the evening, asking him to mark on a slip of paper the verse in it which pleased him most, and be ready to give it in when these slips were collected. As soon as the stranger began to understand what was wanted, his hand traveled, as if mechanically, toward the Bible beside him, and I watched approvingly as he looked over the verses at once, chose one, and wrote down the number.

The meeting opened with a hymn; singing is our weak point, and so it was with a still further sense of satisfaction that I heard a clear, strong voice from the corner pick up the tune from the very first note, and carry it on through all the stanzas from start to finish. And so it was with every hymn—even an utterly unfamiliar one, at which he persisted in manfully doing his best—and with the responsive readings.

We had a long speech that evening, and when it was over not a great deal of time was left. A call was then made upon the young men for a recitation of Bible verses. This was always a tedious process, accompanied by much hesitation and whispered entreaty. When two or three of the boys had been prevailed on to recite, and a long pause was setting in, again my unknown friend filled the breach by rising and repeating slowly and distinctly the verse beginning, "Remember now thy Creator in the days of thy youth."

When the service was over we were gathering up our Bibles and hymn-books, for it was a borrowed meeting-place and we must leave no signs of our occupation, and within five minutes I saw the strange young man making his way along the aisle, with his arms heaped up with Bibles, carrying them to their hiding-place. You may be sure that we gave that visitor a hearty invitation to come again.

We all know examples of this sort, though they are not so plentiful as might be wished. For in-

stance, at this same prayer-meeting, a few weeks ago, our regular organist was missing, and casting about in my mind for a possible substitute, my eye fell on a young girl in front of me. I was tired, the boys in my neighborhood had come in early and been very unruly, but summoning my faltering resolution and all the powers of persuasion which past experience had shown to be necessary, I crossed over to speak to her.

"Our organist is not here," I said; "will you not play for us?"

"With pleasure," was the prompt response, as welcome as it was unexpected.

This quality of ready helpfulness has a most refreshing charm. It rests and cheers one like a tonic.

Do let me give one further illustration, and then I will leave the moral to be read between the lines. This, too, is a prayer-meeting illustration. We wanted to enliven some weekly services held in a country school-house about a mile from town, and so promised to take out an extra speaker or two on a certain evening. When the night came the weather was bleak and forbidding and the roads deep with mud. Knowing that our absence would not break up the meeting, as the regular leader would be in place, the question arose whether to go or stay, and knowing, too, that the strength of young speakers was apt to give way in the face of empty benches, we were sorely tempted to decide in favor of the latter alternative. Finally, however, we left the casting vote to the young men themselves. Promptly at the appointed hour they appeared at the rendezvous, and, when cross-examined, showed themselves so unwilling to draw back that we were soon on the way. During the drive, after our usual custom in such cases, we tried to prepare them for the discouragement which they must expect. We had not proceeded far in our exhortation, when one of them interrupted us with much emphasis:

"Well, if there is no one there but ourselves, you will have to listen to us; for we mean to hold a meeting to-night, whatever comes—or does not come."

If you have never felt the emotion, you cannot tell with what an almost bewildered sense of relief we changed our rôle from encouragers to encouraged.

When we reached the little school-house, the benches, as we feared, were almost empty; there was only a handful of people to reward our elaborate preparations. Again misgivings assailed us, and we looked apprehensively at our aids-de-camp, only to find them as smiling and unflinching as though the house were thronged. True to their word, without need of entreaty, they carried the programme through with every flourish which had been planned—voluntary, solos, and speeches, and all. The result was that the few present were charmed, and though we had a small meeting, we had a big reputation for the next time.

Helpfulness is always helpful, but when exerted in a forlorn hope, how grand it is!

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Catarrh prevails in this country to an alarming extent. It is a troublesome and disgusting disease, usually induced by neglected colds, and, if allowed to become chronic, produces Bronchitis, and often terminates in Consumption. Ernest H. Darrab, Tollesboro, Ky., writes: "A year ago I was afflicted with Catarrh. One bottle of Ayer's Cherry Pectoral cured me." Miss Eva A. Hall, Ipswich, Mass., writes: "For any one who is troubled with Catarrh, there is nothing so helpful as Ayer's Cherry Pectoral.

Spitting of Blood.

Ayer's Cherry Pectoral cured me entirely." Mrs. R. Campbell, Woodville, Ont., writes: "I was troubled, for five years, with an affection of the throat and lungs, coughing severely the whole time. I used different preparations, and was treated by several physicians, without effect. I finally tried Ayer's Cherry Pectoral, and before finishing one bottle was completely cured." Dr. W. K. Gann, Monticello, Ky., writes: "I have been troubled with Bronchitis, since early youth, and am now 37 years of age. I owe my life to Ayer's Cherry Pectoral." Dr. J. H. Quirk, Fulton, Kans., writes: "Ayer's Cherry Pectoral saved my life twenty years ago. It is a favorite medicine in my family."

It Cured Me

of this troublesome complaint, when other remedies afforded no relief." Dr. F. Schley, Frederickstown, Md., writes: "In pulmonary cases, of an acute character, or, of catarrhal origin, I find Ayer's Cherry Pectoral invaluable." Dr. F. E. Pape, Sandusky, Ohio, writes: "I have used Ayer's Cherry Pectoral in my practice, and, in connection with Ayer's Pills, find it an invaluable remedy for colds, coughs, and the inflammations that follow them upon the throat and lungs. We have no other remedy which I consider so sure in its effects." C. H. Pierce, Moline, Ill., writes: "Catarrh had nearly destroyed my sense of taste and smell. Ayer's Cherry Pectoral effected a complete cure."

Ayer's Cherry Pectoral

Has effected many wonderful cures. Mrs. Mary K. Whitcomb, Hartford, Conn., writes: "Some years ago my mother had an obstinate cough, with severe pains in the chest, and several attacks of bleeding from the lungs. She was very much reduced in strength, and believed herself about to become a victim of Consumption. While in this condition, she was strongly recommended by Rev. Dr. Blanchard, of Lowell, Mass., to make a trial of

Ayer's Cherry Pectoral.

She did so, and by its use was restored to perfect health. Since her recovery the Pectoral has been her sole dependence for colds, coughs, and all similar troubles, which it has never failed to cure."

PREPARED BY

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.