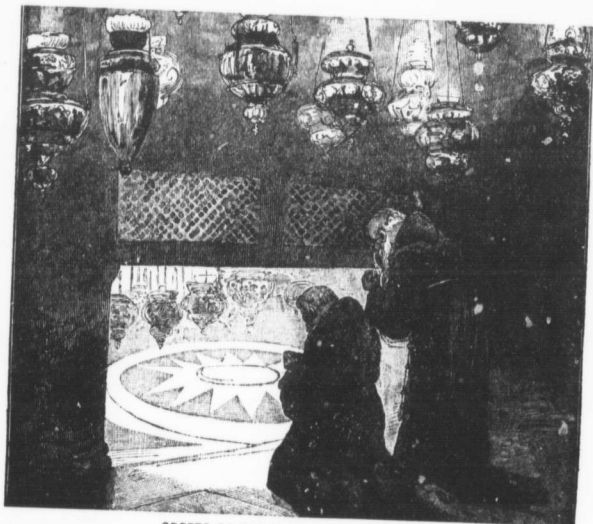


Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



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(see page iv.)

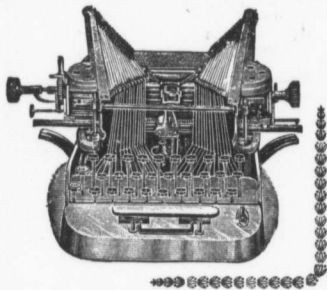
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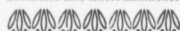
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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXIV.

DECEMBER, 1900.

No. 12.

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The Wise Men.

BY VERNON P. SQUIRES.

A thought which each Christmas I love
to let play
Thro' my mind, is of three who rode far
away,
Star guided by night, faith guided by
day,
In quest of the place where the Christ-
child lay,

Ten thousand sages have lived since
then,
Great monarchs have ruled, great teach-
ers have taught,
Great painters have painted, great sculp-
tors have wrought,
Great poets have chanted divine truths
to men;
Yet the three whom the world calls
"the wise men" are they
Who journeyed afar by a devious way,
Star guided by night, faith guided by
day,
Till they knelt in the place where the
Christ-child lay.

The Power of the Living Christ.

Steam is a power that can be tested
and proved, so is water, so is electricity.
Christ is a power just as plainly and
surely—in fact, the greatest spiritual
Power among men to-day. Steam and
electricity have not caused as great
changes in material life and the meth-
ods of business as Jesus Christ has
caused in mental and moral life, and in
the methods of worship. What about
the power of Confucius, Buddha, and
Mahomet? China, India, and all Asia,
with their sleepy, slow, non-progressive
idolatrous, superstitious systems and
cults—these are the answer. What about
the power of Christ? Europe, Germany,
Britain, America, with idols cast out of
all temples, with women and children
lifted to a new life, with philanthropies
flowing back as life-giving streams to
Japan, to China, to India—these are the
answer. Christendom is the proof of
the power of Christ.—Guardian.

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Sunday School Banner.

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

TORONTO, DECEMBER, 1900.

The Man Behind the Book.

While teaching a class in a large and successful Sunday-school lately, we were more than ever impressed with the shortness of the time allowed for the great result at which we aim. Not more than three-quarters of an hour is the possible limit in the class, and this but once a week. The time seemed to pass before we knew it.

While deep and strong impressions may be made in this time, it requires concentrated thought and intense energy. It does not take long for the weight of a pile-driver to drop upon a pile and drive it many feet, perchance, into the earth. It does take a good deal of time to overcome the inertia of a huge mass and raise it to the top of a beam. Now, we cannot drop down on our class like the weight of a pile-driver, but we can give force and emphasis to our teaching by due preparation and concentration of

thought and effort and prayer upon the lesson. But the greatest influence of the teacher should be his or her strong individual personality, the man or the woman behind the lesson.

We may be permitted a personal reminiscence. One of the most potent, moulding influences on our own life was that of the late Robert Wilkes, M.P., for many years our devoted Sunday-school teacher and class-leader. We remember to this day much of his teaching, but more of it we have forgotten; but one thing we shall never forget—his intense moral earnestness, the manner in which he was wont to plead with his class, sometimes with tears, to surrender themselves to the Great Teacher.

Mr. Wilkes was at that time, as during all his life, a very busy man. He was travelling almost constantly. He learned the lesson by heart and ruminated upon it while waiting for railway trains, in crowded stations, and upon the train. He came to the class surcharged, inspired with the truths which he had so incorporated into his very being. He was like an electric battery giving out mental shocks that stirred every heart and conscience.

But above and beyond this was his personal interest in each scholar. If any of us were absent from class or Sunday-school, we were sure of a visit on Saturday night, if not before, from this busy man. He selected books for our reading, gave wise counsels for our conduct, he surrounded our lives with loving interest and exercised a spell of power over our whole heart and mind. He was one of the best and most devoted Sunday-school teachers we ever knew. This busy commercial traveller acquired a working acquaintance with both Greek and Hebrew that he might the better comprehend the oracles of God, as he gained a familiar acquaintance with French and German for business purposes.

All teachers cannot do just as Robert Wilkes did; but all may be animated by the same love and zeal. They can show a personal interest in their scholars, in their home life, in their daily toil, in their hopes and ambitions. Thus they can grapple them to their hearts with hooks of steel. A call from the teacher at the home will do more to gain an influence over the life than a year's abstract and impersonal teaching. Perhaps, better still, will be inviting the scholars to one's own home, but the sep-

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arate and individual influence of the personal visit is even more potent than the diffused and divided influence in the class or social meeting.

The important thing is to come into personal relations, into close grips, with the individual soul. This is especially true in the revival for which we are looking, hoping, praying, and which, in good part, has already come. With the closing Sundays of this wonderful century, we should all seek a fuller consecration to this grandest of service, a richer anointing from on high, and a sacred resolve by God's grace to bring our scholars to the loving heart of the Saviour, a holy purpose not to be satisfied till each one is converted to God.

Methodist Magazine and Review for 1901.

This Magazine and Review will begin the new century with the best programme of contents it has ever presented. No magazine ever published in Canada has reached like this its fifty-second volume. The leading writers of Methodism, both at home and abroad, and many others, will contribute to its pages.

This Magazine will specially endeavour to help the great Forward Movement of Methodism, the religious and missionary revival for which our church is so earnestly hoping and praying. A very full and comprehensive programme has been prepared, which is announced in part in our advertising pages. It is the purpose of both Publisher and Editor to make this Magazine and Review a welcome visitor—a bright, cheery, inspiring and instructive guest in the Methodist homes of this Dominion.

The department of the World's Progress, treating the stirring events of the times, religious and missionary, and the trend of religious thought and work, will be fully treated, and the progress of science.

A lady correspondent of literary culture and refinement in the United States writes that it is the best monthly received at their house, although they have the reading of ten of the foremost.

We ask the co-operation of our friends to aid us by counsel and suggestion in the still further improvement of this periodical. Our great dependence is, of

course, upon the ministers, who are its authorized and official agents. By their aid its past success has been secured, and it is confidently hoped that it will share the prosperity of the growing time of our country. To aid them in the vigorous canvass the November and December numbers will be given free to new subscribers. A liberal scale of premiums at nominal cost will be offered.

SPECIAL OFFER TO SCHOOLS.

A special reduction is given to schools taking copies of this Magazine for circulation in their libraries. Two or more copies so taken will be furnished for \$1.60 each. This includes the November and December numbers free to new subscribers—fourteen numbers for \$1.60, or about 11½ cents per number of ninety-six closely printed, well-illustrated pages. Many schools have taken this periodical for several years, some in quantities as large as ten or more copies. They have found it more interesting, instructive, up-to-date, and economical than any other way of purchasing good literature.

PREMIUMS.

Subscribers so desiring may secure copies of Withrow's "Barbara Heck," "Neville Trueman," "Lawrence Temple," or "Valeria," at 30 cents each, post free; regular price, 75 cents.

Fifteen-Dollar Premium.

To the person who secures the largest number of new subscribers to The Methodist Magazine and Review for 1901, that number not to be less than six, the Editor will present a fine morocco bound, full gilt copy of "The People's Bible History." This is a sumptuous book of 1,300 quarto pages, 200 engravings, many of them full-page, bound in morocco, and full gilt, in case, price, \$15.00.

It contains a twenty-six page article by the late Hon. W. E. Gladstone, seventy pages by Dr. F. W. Farrar, Dean of Canterbury, thirty pages by Dr. J. Monro Gibson, London, forty pages by Professor Sayce, of Oxford University, seventy-five pages by Dr. Bristol, of Evanston, and forty-five pages by Dr. Joseph Agar Beet, two distinguished Methodist scholars, one hundred and forty pages by Professor Wilkinson, and important contributions by Dr. Gunsaulus, Dr. Pentecost, Dr. Gregory, of Leipzig University, Dr.

Lorimer, and other writers of foremost rank. This book forms such an apparatus for the study of the Scriptures as cannot elsewhere be found.

The months of November and December are the best months for the canvass. The Magazine for these months will be given free to new subscribers.

Lesson Helps for 1901.

The testimony of experienced teachers is that no help is more valuable for the study of the life of our Lord than a Harmony of the Gospels. The advantages of such a Harmony, or Monotessaron, will be shown by the following extracts from an article by Prof. Amos R. Wells, in *The Sunday-school Times* :

"Far above concordance, Bible index, Bible dictionary, I count the monotessaron the very best help to Bible study. The monotessaron, it might be parenthetically remarked for the benefit of the lexicon-lazy folk, is a harmony of the four gospels, so arranged as to make one continuous and complete story, in Scripture words alone. Speaking for one, I may say that through recent first acquaintance with a monotessaron, that Matchless Life has shone upon me with an entire splendour of beauty and majesty before unimagined."

There are several harmonies from \$1.00 to \$1.50, but the general testimony is that none surpass in fulness and accuracy that published by the Editor of *The Banner*, new edition, with map and geography of Palestine, by Prof. Hamil. For sale at Methodist Book Rooms, Toronto, Montreal, and Halifax. Price, 50 cents.

Teachers willing to accept agency for schools will please communicate directly with the Rev. Dr. Withrow, Toronto.

The Chapel of the Nativity.

(See Frontispiece.)

This is found in the Church of St. Mary, as it is called, at Bethlehem. It is owned jointly by the Greeks, Latins, and Armenians. It is supposed by some

to be the church erected by Constantine in A.D. 330. If this be true, it is probably the oldest building in the world erected by a Christian church. The floor is paved with stone, and the walls are plain. Passing through the church, you descend thirteen steps to the crypt and you are in the Chapel of the Nativity, a cavern in the rock, the floors and walls of which are paved and lined with beautiful marble. It is about ten feet high, twelve feet wide, and nearly forty feet from east to west. It is lighted by thirty-two beautiful lamps, which are continually burning. Tradition has long held this as the birthplace of the infant Christ. To the left is an altar, under which, in a recess, is a silver star (as seen in our picture) in the marble pavement, with this inscription: "Hic de Virgine Maria Jesus Christus natus est." "Here Jesus Christ was born of the Virgin Mary." About the recess hang fifteen lamps, owned and kept burning by the Greeks, Latins, and Armenians. This is supposed to mark the spot of the birth of Jesus. To the right you descend a few steps to the Chapel of the Manger, where Jesus was laid.

"We were kindly shown through all the portions of the church, and with tender thoughts looked again and again upon these narrow walls, which once held a young mother joyful at the birth of the long-promised Messiah. While the shepherds told the story of his birth, and the Magi went to their own land to relate the wonderful tidings, Mary, of royal womanhood, 'kept all these things, and pondered them in her heart.' She had a deeper sorrow; she experienced a higher joy and honour; she knew the secret of the Lord, but turned her loving, calm eyes on her infant child and worshipped God, and thought upon his mercy to the world and to his hand-maiden. Oh, happy, blessed family, crowded from the inn to teach the world a lesson of loving humility to the end of time!"

We printed last year in *The Banner* a number of excellent selections of music. These we find were very highly appreciated. We print another one in this number, and shall, from time to time, as we find first-class music, present it for the benefit of our readers. Nothing will be more helpful in the revival which is already upon us than a choice selection of spiritual songs.

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Christmas Hymn.

BY JOHN MILTON.

This is the month and this the happy
 morn,
 Wherein the Son of heaven's eternal
 King,
 Of wedded maid and virgin mother born,
 Our great redemption from above did
 bring;
 For so the holy sages once did sing,
 That he our deadly forfeit should release,
 And with his Father work us a perpetual
 peace.
 Nor war nor battle's sound
 Was heard the world around;
 The idle spear and shield were high up
 hung,
 The hooked chariot stood
 Unstained with hostile blood,
 The trumpet spake not to the armed
 throng,
 And kings sat still with awful eye,
 As if they surely knew their sov'reign
 Lord was by.

Methodist Magazine and Review
for November.NOVEMBER AND DECEMBER NUMBERS FREE TO
NEW SUBSCRIBERS

Among the well-illustrated articles in this number are, "Cuba—Her Need and Condition," Wyckoff's "Workers," an eloquent paper on "Oxford Under Two Queens," by W. Morley Punshon, "The Passion Play," "The Paris Exposition," by the Editor, "John Wesley," with the famous Romney portrait, a character-sketch of Mrs. A. E. Barr, and others. The account of New Ontario, with its Resources and Prospects, by the Rev. A. B. Johnson, will be a revelation to most readers. "Life in a Convent" is a striking narrative. Two strongly-written Canadian stories are also given.

The announcement for 1901 is of special attractiveness. The November and December numbers will be given free to new subscribers.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

The Greatest Need.

The Sunday-school Journal says:

In response to the question, What is the greatest need of the Sunday-school at the present time, and how can it be met? we have replies from a number of leaders in Sunday-school work.

The Rev. C. R. Blackall, D.D., editor of the periodicals of the American Baptist Society, emphasizes the need of thorough preparation on the part of the teachers. He says:

"In my judgment the greatest need in Sunday-school work at the present time is more thorough preparation of teachers upon the best educational lines. Not that there should be less spirituality or less consecration, but a clearer perception of its character and obligations, and greater capacity for true teaching. There might well be fewer teachers and larger classes than are generally found in the Sunday-school, and teachers should be chosen for their aptness to teach, their knowledge of what is to be taught, and their fidelity to Christian principle. Normal or institute training, added to individual effort, form the only means of such thorough preparation as the work requires."

The Rev. Dr. Charles S. Albert, editor of The Augsburg Sunday-school Teacher, also points particularly to the teacher, indicating that he should be able and well equipped. In his opinion,

"The greatest need in Sunday-school work at the present time is capable Christian teachers apt to teach and equipped to teach. The need will be met when teachers have strong spiritual life themselves, know the doctrines of the church, are instructed in pedagogic laws, become acquainted with their textbook, the Bible, thoroughly. They should know child-nature and how to deal with it. Teacher training and normal instruction are means to this end."

The Rev. W. H. Withrow, D.D., refers likewise to the condition of the teachers. He thus presents his view:

"The greatest need of Sunday-school work at the present time, in my judgment, is consecrated teachers; teachers filled with the love of God and of his word and of the souls committed to their care. Next in importance, I judge, is an intelligent conception and deep conviction of the spiritual teachings of the

word of God, an aptness in fixing these in the hearts and minds of the scholars, not so much by direct instruction as by judicious questioning, educating from the consciousness of the scholar correct apprehensions of divine truth. These results can only be secured by much prayer, earnest faith, patient study of the word, and the illumination of the divine Spirit."

Very similar is the judgment of the Rev. M. C. Hazard, Ph.D., the editor of *The Pilgrim Teacher*, as will be seen when he tells us:

"The greatest need now and always is a consecrated and trained corps of teachers. Given that in a school there will be both conversions and development in the Christian life. While one system of lessons may be superior to another, yet good teachers will make the poorest selection the most effective. It is well to have a good gun, but the good gun in the hands of a poor marksman is quite ineffective. Those schools who are trying different systems of lessons will do better by increasing their teaching efficiency. Hence each school should have a teachers' training class."

So it would seem that the greatest need is not finer rooms, nor more entertainments, nor a new piano or a larger orchestra, or a good many other desirable things, but more consecrated and better trained teachers. Given devoted, informed, and skilled teachers, and we ought to have successful schools.

Christmas Number of Onward.

The Christmas double number of *Onward* last year was very highly appreciated by our schools. This costs us more than double the expense of our ordinary issue, but so warm was the welcome it received that we are determined if possible to surpass it in our double Christmas issue of the present year, that for December 8. This will be a large sixteen-page paper, full of Christmas stories, pictures, and poems, and will be, we believe, the most attractive number of *Onward* we have ever issued. It will be furnished in any quantity at the rate of \$1.00 per hundred. Every scholar in our schools should have a copy. Send in your orders at once that you may secure this Christmas souvenir which we offer at far below cost.

How the Pastor Can Help the Home Department.

If it is to be a great aid to him, he must be a great aid to it. Its success will largely depend upon his attitude toward it. What can he do for it?

1. He can introduce it. He should not wait for the superintendent of the Sunday-school to move in the matter, but should urge its adoption himself. He can enlist the pastors of the other churches in the work, so that the canvass will be in the interest of all, and thus good understanding and fellowship be promoted.

2. He can commend it. He can recognize it as a worthy department of church work. He can notice it from the pulpit, commending it to all. He can preach upon the value of Bible study, emphasizing the opportunity which the Home Department gives to carry on such study at home in connection with the Sunday-school and by the aid of the excellent helps which are furnished. He can speak of it in his pastoral visits, especially recommending it to business men, to the aged, the infirm, the invalids, the mothers, servants, nurses, etc.

3. He can recognize it. He can recognize it by making mention of it in public prayer, just as he does any other activity of the church. He can preach special sermons, to which its members shall be invited.

4. He can cheer its workers. He can let the visitors see that he values their work. He can tell them of the good words which he hears, of the encouragement which the Department has been to invalids and others, of the value it is to him in his labours, of the reclamation of backsliders, etc.

5. He can identify himself with it. He can meet with the superintendent and visitors of the Home Department in their quarterly meetings, that he may there learn all that they are doing and make further suggestions to enlarge their work and make it more fruitful. In this conference he will hear many things which will be simply invaluable to him, and will be able to push the work forward to greater usefulness. Not to make use of this effective agency is simply to make a great blunder.—M. C. Hazard, Ph.D., in *Home Classes*, or, the Home Department.

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Christendom's Hymn to Christ.

Martin Luther sang his Christmas carols in the streets of Eisenach, and in the home of Conrad and Ursula Cotta. Milton has given us his matchless ode on "The Morning of Christ's Nativity." Mrs. Browning has enriched English literature with her song of the "Virgin Mother to the Child Jesus." The many holiday books at this season give us many rare and exquisite selections from the poets of Christendom on the birthday of Christ. The Latin hymn, the "Adeste Fideles," is a hymn of triumph. Dr. Sears' wonderful hymn, "It Came upon the Midnight Clear," is a revelation of the human heart's hope and bewilderment in the midst of life's burdens. But was anything ever written more full of childhood's spirit at this happy season than the "Child's Hymn to Christ," by Turner Paigrave?

"Thou that once on mother's knee
Wert a little one like me,
When I wake or go to bed,
Lay thy hands about my head;
Let me feel thee very near,
Jesus Christ, our Saviour dear.

"Be beside me in the light,
Close by me through all the night;
Make me gentle, kind, and true—
Do what mother bids me do;
Help and cheer me when I fret,
And forgive when I forget.

"Once wert thou in cradle laid—
Baby bright in manger shade,
With the oxen and the cows,
And the lambs outside the house,
Now thou art above the sky;
Canst thou hear thy children cry?

"Thou art nearer when we pray,
Since thou art so far away;
Thou my little hymn wilt hear,
Jesus Christ, our Saviour dear,
Thou that once on mother's knee,
Wert a little one like me!"

Love is the Fulfilling of the Law.

For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If we could discern truth by that dreadful light, would it

not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels!

The God of love forbid we should ever make the trial! May he prepare us for the knowledge of all truth by filling our hearts with all his love, and with all joy and peace in believing!—John Wesley.

Book Notices.

BEACON LIGHTS OF THE REFORMATION. By W. H. Withrow. Methodist Book Rooms, Toronto, Montreal, and Halifax. Pp. 304, with 70 illustrations. Price, \$1.00. Usual discount to schools.

This book has not heretofore been obtainable except with sets of the Epworth League Reading Course for 1898-1899. It may now be procured singly, printed on superior paper, with special binding.

Of this book *The Epworth Herald*, Chicago, says: "Dr. Withrow's name is known and honoured among the readers of *The Herald*, and his book has found its way to our book-table. He writes of old and honoured friends—Wycliffe, Huss, Jerome, Savonarola, Luther, Zwingle, Calvin, Coligny, Tyndale, Knox, Cranmer, Latimer, Ridley. Dr. Withrow reviews these noble histories with the touch of one who loves. The chapters are more than readable—they are delightful throughout."

MAKERS OF METHODISM. Methodist Book Rooms, Toronto, Montreal, and Halifax. Pp. 307. With 38 engravings. Price, \$1.00. Usual discount to schools. "It is as fascinating as a romance."—Rev. Dr. Wallace, Victoria University. "It is history vitalized."—Rev. Dr. Shaw, Principal Wesleyan Theological College, Montreal.

"The Makers of Methodism' is peculiarly adapted to all the young people of Methodism."—Rev. Dr. Potts.

"Makers of Methodism,' by W. H. Withrow, is a bright and graphic account of the lives of the Wesleys and their fellow-helpers, the men and women

who, in the providence of God, changed the moral aspect of Great Britain, lifted up the fallen from a condition little better than that of beasts to the dignity of men and the fellowship of saints, and impressed upon the age, both in the Old World and in the New, the stamp of a higher Christian civilization. Wonderful narratives of surpassing faith and love, they hold the reader spellbound, whether read for the first time or the thousandth. The volume is fully illustrated by portraits of the heroes of Methodism and views of the places which they have made for ever memorable by their noble words and works."—New York Christian Advocate.

Dr. Withrow's stories of Canadian Methodist life, BARBARA HECK, LAWRENCE TEMPLE, and NEVILLE TRUEMAN, with numerous illustrations, are specially suited for schools and family reading. Price, 75 cents each.

VALERIA, A Story of the Catacombs, recounts the trials and triumphs of Christianity in the heroic days of persecution. The teachings of the catacombs give a vivid insight into early Christian life and character. Well illustrated. Price, 75 cents.

These books can be procured from the Methodist Book Rooms, Toronto, Montreal, and Halifax, at the above rates, with the usual discount to schools, or may be ordered at any book store in the Dominion. Persons willing to accept agency for their sale will receive very liberal discount. A specimen copy forwarded on application. Please communicate directly with the Rev. Dr. Withrow, Methodist Publishing House, Toronto.

"Bible School of Pedagogy. Outlines for Normal Classes." By A. H. McKinney, Ph.D. With an introduction by Jesse Lyman Hurlbut, D.D. Cincinnati: Jennings & Pye. Toronto: William Briggs. Pp. 78. Price, cloth, 40 cents; paper, 25 cents.

The special need of the Sunday-school of the twentieth century, it is said, is trained teaching. In many places institutes and training schools are furnishing this, but many persons are beyond the reach of these. This book brings

the institute to their door. We can think of few more helpful things to a Sunday-school than the study of this book by the teachers, and discussion of its themes and methods in the teachers' meeting. It includes a brief outline on human nature and psychology, chapters on the classification of pupils, on the different grades of scholars, including the "bad boy," on review, how to study the lesson, school discipline, and the like.

"The Isle of Unrest." By Henry Seton Merriman. Author of "The Sowers," "With Edged Tools," "In Kedar's Tents," etc. Toronto: William Briggs. Pp. 344.

This is No. 401 of Macmillan's Colonial Library. The "Isle of Unrest" is the rugged island of Corsica, the birthplace of the arch despot of Europe, Napoleon, and, according to one tradition, of the world's greatest sailor, Christopher Columbus. In Corsica the vendetta still survives as perhaps in no place else in Europe. The picture of the fierce, lawless people, their passionate patriotism, and the complications following the fall of Napoleon III. after the battle of Sedan, give a remarkable insight into some of the most stirring events of recent times. The motif of the tale is the fine old sentiment of Lovelace's, "I could not love thee, dear, so much, loved I not honour more." The book is very admirably illustrated.

"New Fables for Boys and Girls." By William J. Forster. Author of "There and Back," "Some English Rivers," "Scenes from the Wonderful Life," etc. London: Chas. H. Kelly. Toronto: William Briggs. Pp. 96.

Mr. Forster is a past-master in the art of writing for young people. These fables exhibit the humour and wisdom of old Aesop combined with a religious teaching which that shrewd old pagan did not possess.

"Illustrative Notes. A Guide to the Study of the International Sunday-school Lessons." With Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures, Diagrams.

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1901. By the Rev. T. B. Neely, D.D., LL.D., and R. R. Doherty, Ph.D. Cincinnati: Jennings & Pye. Toronto: William Briggs. Pp. 392. Price, \$1.25.

This book seems to improve year after year. The main part of the work, as hitherto, has been done by Dr. R. R. Doherty. He has called to his aid such special students as Professor Buell, Dr. Moulton, President Gobin, Dr. Hurlbut, and many others. Every department of sacred literature has been diligently can-

vassed, and latest contributions to Bible study examined with care in order to obtain the best material for the illustration of the lessons. During the first half of the year they are on the life of our Lord, and for the second half upon Old Testament characters. The book is very copiously illustrated, and has numerous maps and diagrams. How such a work of nearly 400 octavo pages can be furnished for the price, can only be explained by its very large sale.

Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. Oct. 7.—JESUS DINING WITH A PHARISEE. Luke 14. 1-14. *Commit v. 12-14.* (Read Luke 13; John 10, 22-42.) **GOLDEN TEXT:** Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14. 11.
- II. Oct. 14.—PARABLE OF THE GREAT SUPPER. Luke 14. 15-24. *Commit v. 21-24.* (Read Matt. 22. 1-14.) **GOLDEN TEXT:** Come; for all things are now ready, Luke 14. 17.
- III. Oct. 21.—THE LOST SHEEP AND LOST COIN. Luke 15. 1-10. *Commit v. 4-7.* (Read Luke 14. 25-35.) **GOLDEN TEXT:** There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.
- IV. Oct. 28.—THE PRODIGAL SON. Luke 15. 11-24. *Commit v. 20-24.* (Read Luke 15.) **GOLDEN TEXT:** I will arise and go to my father. Luke 15. 18.
- V. Nov. 4.—THE UNJUST STEWARD. Luke 16. 1-13. *Commit v. 10-12.* (Read Luke 16. 1-18.) **GOLDEN TEXT:** Ye cannot serve God and mammon. Luke 16. 13.
- VI. Nov. 11.—THE RICH MAN AND LAZARUS. Luke 16. 19-31. *Commit v. 19-22.* (Read Luke 16. 19 to 17. 10.) **GOLDEN TEXT:** Lay up for yourselves treasures in heaven. Matt. 6. 20.
- VII. Nov. 18.—THE TEN LEPROUS CLEANSED. Luke 17. 11-19. *Commit v. 17-19.* (Read for connection, John 11.) **GOLDEN TEXT:** Be ye thankful. Col. 3. 15.
- VIII. Nov. 25.—SOBER LIVING. Tit. 2. 1-15. (World's Temperance Sunday.) *Commit v. 11-14.* (Read Isa. 28.) **GOLDEN TEXT:** We should live soberly, righteously, and godly, in this present world. Tit. 2. 12.
- IX. Dec. 2.—THE RICH YOUNG RULER. Matt. 19. 16-22. *Commit v. 23-26.* (Read Matt. 19. 1 to 20. 16; Luke 17. 11 to 18. 14.) **GOLDEN TEXT:** Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark 10. 24.
- X. Dec. 9.—BARTIMEUS HEALED. Mark 10. 46-52. *Commit v. 50-52.* (Read Mark 10. 32-52.) **GOLDEN TEXT:** Lord, that I might receive my sight. Mark 10. 51.
- XI. Dec. 16.—ZACCHAEUS THE PUBLICAN. Luke 19. 1-10. *Commit v. 8-10.* **GOLDEN TEXT:** The Son of man is come to seek and to save that which was lost. Luke 19. 10.
- XII. Dec. 23.—PARABLE OF THE POUNDS. Luke 19. 11-27. *Commit v. 20, 27.* (Read Matt. 25. 14-30.) **GOLDEN TEXT:** Every one of us shall give account of himself to God. Rom. 14. 12. Or, CHRISTMAS LESSON. Matt. 2. 1-11. *Commit v. 4-6.* **GOLDEN TEXT:** Thanks be unto God for his unspeakable gift. 2 Cor. 9. 15.
- XIII. Dec. 30.—REVIEW. **GOLDEN TEXT:** Thou crownest the year with thy goodness. Psa. 65. 11.

ORDER OF SERVICES.—FOURTH QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (Psa. 19. 7-14.)
 SUPT. The law of the LORD is perfect, converting the soul:
 SCHOOL. The testimony of the LORD is sure, making wise the simple.
 SUPT. The statutes of the LORD are right, rejoicing the heart.
 SCHOOL. The commandment of the LORD is pure, enlightening the eyes.
 SUPT. The fear of the LORD is clean, enduring forever:
 SCHOOL. The judgments of the LORD are true and righteous altogether.
 SUPT. More to be desired are they than gold, yea, than much fine gold:
 SCHOOL. Sweeter also than honey and the honey-comb.
 SUPT. Moreover by them is thy servant warned; and in keeping of them there is great reward.
 SCHOOL. Who can understand his errors? cleanse thou me from secret faults.
 SUPT. Keep back thy servant also from presumptuous sins; let them not have dominion over me:
 SCHOOL. Then shall I be upright, and I shall be innocent from the great transgression.

ALL

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

III. SINGING.

- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

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

CLOSING SERVICE.

I. SINGING.

- II. RESPONSIVE SENTENCES. (Psa. 91. 1, 2.)
 SUPT. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

SCHOOL.

I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE LIFE OF JESUS.

LESSON IX. THE RICH YOUNG RULER.

[Dec. 2.]

GOLDEN TEXT. Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark 10. 24.

AUTHORIZED VERSION.

[Read Matt. 19. 1 to 20. 16; Luke 17. 11 to 18. 14.]

Matt. 19. 16-26. [Commit to memory verses 23-26.]

16 And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Je'sus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Je'sus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Je'sus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Je'sus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

REVISED VERSION.

16 And behold, one came to him and said, Master, what good thing shall I do, that I

17 may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep

18 the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear

19 false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith

20 unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and

21 come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

22 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

23 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom

24 of God. And when the disciples heard it, they were astonished exceedingly, saying,

25 Who then can be saved? And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

Time.—Early in A. D. 30.

Lesson Hymns

Home Readings.

- M. The Rich Young Ruler. Matt. 19. 16-26.
 Th. The Commandments. Exod. 20. 1-17.
 W. Neither poverty nor riches. Prov. 30. 1-9.
 Th. Leaving all. Mark 10. 23-31.
 F. Following fully. Luke 9. 18-26.
 S. Treasure in heaven. Matt. 6. 16-23.
 S. Eternal life. 1 John 5. 1-12.

New Canadian Hymnal, No. 345.

Lord, I care not for riches,
 Neither silver nor gold.

New Canadian Hymnal, No. 155.

Oh, how happy are they,
 Who the Saviour obey!

New Canadian Hymnal, No. 256.

I will sing you a song of that beautiful land,
The far away home of the soul.

QUESTIONS FOR SENIOR SCHOLARS.

1. *The Cost of Heavenly Treasure*, v. 16-22.

With whom had Jesus been in discussion previous to this scene?

Of what class was this "one" who came with a question to Jesus? Luke 18. 18.

Why did he use the word "good" when he spoke to Jesus—"Good Master?"

Why did Jesus answer as he did?

What commandments did Jesus cite?

What is the number of the last commandment he mentioned?

What did Jesus mean by being perfect?

Can anyone render a perfect obedience to the law?

Was the young man's answer, "All these," etc., true? Give a reason for your answer.

What was the young ruler's claim?

What did Jesus lead him to see?

Did Jesus demand an unreasonable thing of him?

Can you mention any incident in the Old Testament where God demanded all that a man had?

2. *The Cost of Earthly Treasure*, v. 23-26.

Why is it that a rich man shall hardly enter the kingdom of heaven?

What makes it more difficult for him to enter heaven than for a camel to go through the eye of a needle?

What may be meant by the eye of a needle?

What did Jesus teach us to the difference between divine and human standards of judgment?

Teachings of the Lesson.

1. Young manhood is impulsive and restless. Impetuosity is at once an element of power and of weakness. It is not in earth to satisfy the yearnings of a human soul.

2. Young manhood needs God's restraint. Youth needs to obey the divine command; needs the divine guidance to give direction to his powers; needs to live for others and consecrate himself to Christ.

3. The danger of young manhood is the love of the world. The treasures of the earth and the pleasures of the earth have drawn many young men away from Christ and the kingdom of heaven.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Cost of Heavenly Treasure*, v. 16-22.

What had Jesus done just previous to this lesson?

To what place was he going?

Who came to him?

What was he seeking?

What thoughts are conveyed in "there is none good but one, that is, God?"

What was the character of the young man?

What had his education been?

What stood between him and eternal life?

Was he willing to give all he had to possess it?

May not the desire of this world's treasures keep us from eternal life, even though we never possess them?

2. *The Cost of Earthly Treasure*, v. 23-26.

Will Christ be satisfied with our wealth alone?

How can we know just what Christ wishes us individually to do?

What will be the price of a life given over to earthly enjoyments?

How long will earthly pleasures last?

Can they ever really satisfy?

Why does God sometimes ask hard things of us?

What did Christ say about riches? GOLD-EN TEXT.

How did this affect the disciples?

How did the Jews regard worldly prosperity?

What are the peculiar temptations of riches?

How did Christ explain the difficulty?

Have you counted the cost of serving the world?

How will seeking the heavenly treasure affect our earthly responsibilities?

Practical Teachings.

Where in this lesson do we learn—

1. The value and authority of the Ten Commandments?

2. The danger of earthly treasures?

3. The unlimited power of God?

QUESTIONS FOR YOUNGER SCHOLARS.

What rich man came to Jesus? *A young ruler of the synagogue.*

What did he call Jesus?

What did he ask him?

What did Jesus tell him?

Who gave us the commandments?

What does he tell us to do with them? *Keep them.*

What did the young ruler think? *That he had always kept the commandments.*

Do we keep the commandment "Thou shalt do no murder" when we hate some one and wish we might harm him?

What did Jesus see? *That the ruler did not keep the commandments in his heart.*

What did Jesus prove to him? *That he loved money more than he loved God.*

What did Jesus say about rich people? *That it was hard for them to enter heaven.*

Why? *Because they loved something more than God.*

What does Jesus ask of each one of us? *Our whole heart.* _____

THE LESSON CATECHISM.

(For the entire school.)

1. What did a young man ask Christ? *How to find eternal life.*

2. What did Jesus tell him to do? *To keep the commandments.*

3. What did the young man say to this? *"All these have I kept."*

4. What did Jesus then command him? *To sell all and follow him.*

5. How did he receive this? *He went away sad.*

6. Who did Jesus say find it hard to enter God's kingdom? *Those who trust in riches.*

7. What is the GOLDEN TEXT? *"Children, love one another, that you may love one another, that your love may be perfected through truth." etc.* _____

NEW CHURCH CATECHISM.

63. What is Christian baptism? Christian baptism is baptism with water in the name of the Father, the Son, and the Holy Spirit, as the sign of purification from sin and of admission into the Church, and the seal of the covenant blessings.

Matthew 28: 19.

THE LESSON OUTLINE.

BY REV. J. L. HURLBUT, D.D.

Young Manhood.

I. ITS TRAITS.

1. *Impulsiveness.* "One came." v. 16.
Came one running. Mark 10. 17.
To be sober-minded. Titus 2. 6.
2. *Aspiration.* "Eternal life." v. 16.
Affection on things above. Col. 3. 2.
Follow righteousness. 2 Tim. 2. 22.
3. *Restlessness.* "What lack I?" v. 20.
Not satisfied with silver. Ecces. 5. 10.
First the kingdom. Matt. 6. 33.

II. ITS NEEDS.

1. *A Guide.* "Good Master." v. 16.
Thou art the guide. Jer. 3. 4.
Follow thou me. John 21. 22.
2. *A Law.* "Commandments." v. 17.
What doth the Lord require. Mic. 6. 8.

Wherewithal... cleanse his way. Psa. 119. 9.

3. *A Purpose.* "Be perfect." v. 21.
Unto a perfect man. Eph. 4. 13.
Be thou an example. 1 Tim. 4. 12.

III. ITS DUTIES.

1. *To Self.* "Go and sell." v. 21.
Let him deny himself. Matt. 16. 24.
Treasures in heaven. Matt. 6. 19, 20.
2. *To Others.* "Give." v. 21.
Ready to distribute. 1 Tim. 6. 17, 18.
Not grudgingly. 2 Cor. 9. 7.
3. *To Christ.* "Follow me." v. 21.
Take up the cross. Mark 10. 21.
One is your Master. Matt. 23. 8.

EXPLANATORY AND PRACTICAL NOTES.

After our excellent lesson for last Sunday, extracted from the epistle of Paul to Titus, it may be well again to call attention to the last journey of our Lord from Galilee to Jerusalem—a journey which ended at the cross. Speaking strictly, it began not in Galilee, but in the secluded town of Ephraim (Judea), to which our Lord had retired lest the hubbub made by the raising of Lazarus should interfere with what he recognized as the plans of Providence. From Ephraim, instead of going southwestward to Jerusalem, he went northward, and we last saw him on the borders of Samaria healing ten men that were lepers. Then came what is called "The Perea Ministry," which may have lasted about six months, or may have been compressed into a few weeks. In our Lord's day

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Perea was fertile and well populated. The chronological arrangement of the words and deeds of Jesus while journeying southward through it is a perplexing problem. We may perhaps assume as the date of the present lesson the month of March, A. D. 30. Mark and Luke both record the story of our lesson, but add little to Matthew's account except that the young man in his earnestness came running and knelt before Jesus (Mark), and that he was a "ruler," probably of a local synagogue (which of itself would indicate wealth and social position, even if we were not repeatedly assured that he "had great possessions" and "was very rich"). A young man who amid youth's temptations, and with the added temptation of wealth, maintained an irreproachable moral character, and who had lofty spiritual ambitions, and sufficient independence of character to greet with reverence a rabbi whom it was now the fashion of the rulers to scorn—assuredly such a young man was no ordinary person. In our day moral "conventions" and "proprieties" fence in the "better class," and make it not nearly so easy for "respectable people" to commit flagrant sin as it was in the days of our Lord. Evidently this young ruler had won real moral victories before he came as an inquirer to Jesus.

Verse 16. *Behold.* "Look! I am about to tell you an astonishing thing." *One.* A rich young ruler. *Came.* Ran and knelt down before Jesus. *What good thing shall I do.* Here is the very marrow and gist of the Hebrew religion. Human life was regarded as made up of three classes of items—good deeds, inconsequential deeds, and bad deeds, and it was quite within reach to do some one tremendously good deed and so purchase salvation of the Most High. Among the entirely new conceptions that came into the world with the teachings of the Lord Jesus there was a new emphasis placed on the doctrine that the moral character of an act depends on its motive. This young man's creed was faulty. No one good deed can atone for sins, because God expects all deeds to be good. It is not by *doing*, but by *being*, that we have *eternal life*.

17. *Why callest thou me good? there is none good but one, that is, God.* It is a strain on the natural meaning of this phrase to understand it as implying that Jesus did not think himself good, or that he thought that God only ought to be called good. It is almost an equal strain on the language, though more in harmony with current theology, to understand the words as a direct challenge to the young man's faith in our Lord's divinity, as if Jesus had said, "You cannot consistently call me good unless you acknowledge my divine nature." But the true reading is, "Why askest thou me concerning the good?" We may reverently conclude that our Lord had two closely related objects—first, to force this young man of independent action into independent thought, and, secondly, to raise still higher the idea of Himself. When our Lord asked the hostile Pharisees how David could call his son Lord, he was trying to rid them

of parrotlike repetitions, and to make them reverently think; now in tenderer mood he deprecates on the lips of this earnest young man words that were on the lips of almost everybody else. "Good Master" had come to mean no more than "The Honorable Mr. So-and-so; and *Why callest thou me good?* might be interpreted to mean, "Measure your compliments. Keep your standards of honor and goodness high." But what about the second clause of our Lord's reply? The Revision changes this also: *One there is who is good.* Jesus will not be classed merely with other "good masters." Whatsoever goodness the youth has found in him is of God; so titles of courtesy and convention are quite out of place. So far had God been pushed back in the common theology of the Jews that the rabbis had a saying, "There is nothing that is good but the Law." *If thou wilt enter into life, keep the commandments.* A second statement provocative of deep thought.

18, 19. The young ruler inquired, *Which?* As if it could not be possible that Jesus would refer him back to the old tables of the law. *Thou shalt.* Our Lord here groups six commands which belong to the moral law and are of permanent obligation. Five of them are taken from the familiar group of the ten, the sixth is to be found in Lev. 19. **18.** The *written law*, preserved to us in our Bible, and the *oral law*, a mass of comment and tradition from uncounted generations of scribes and teachers, when put together made such a mass of detailed instruction that it was generally admitted no man perfectly could obey it. So it had become important for Jews, whose eyes seldom saw beyond the letter of the law, to ascertain which of all the commandments were the essential ones, and which might without deadly

peril be ignored. This question, in various forms, was frequently discussed by rabbis.

20. *All these things have I kept from my youth up.* This reply implied a consciousness of general integrity which appears to have been recognized by our Lord, who looked on him and loved him (Mark 10. 21) ; but it was combined with a low and merely legal view of moral obligation. The question, *What lack I yet?* may have been uttered in the very spirit of Pharisaic self-sufficiency ; or we may take the pleasanter view of a profound student of this gospel : "Something within him whispered that his keeping of the commandments was too easy a way of getting to heaven ; something beyond this was necessary ; but after keeping them all he was at a loss to know what that something else could be."

21. *If thou wilt be perfect.* "If thou wilt lack nothing." *Go and sell that thou hast.* Your "great possessions." *Thou shalt have treasure in heaven.* It will not do to say, as some have glibly said, that our Lord was a Socialist—he was not in any ordinary use of that phrase ; or to teach, with St. Francis of Assisi, that nakedness and poverty are the fit conditions for perfected Christian lives. Uniformly our Lord's conduct and teachings were inconsistent with such doctrine. Nevertheless one truth bore constantly on his mind—that no man could at one time have earthly treasure and heavenly treasure. A man having great earthly possessions, and holding them as "talents," as the good God's investments temporarily intrusted to him, is in the direct way to get "great possessions" in heaven ; but a man with great possessions *who feels that he possesses them*, who reckons on worldly wealth as his source of satisfaction, has no right, according to our Lord's teaching, to claim treasure in heaven. There is no sin in holding and using what money we have ; no man can use money wisely who does not hold it to some degree. But the sin is in a man's feeling that his wealth is his own.

These seven verses are grouped by our outline under the title, "The Cost of Heavenly Treasure." Now let us prayerfully ask, "What did our Lord define that cost to be?" For this young man it was the sale of his earthly treasure and the giving of it to those that needed it most ; for us all it is a similar "dying to the world" and "living to God." It is living in the world, but not of it ; it is having our conversation (citizenship) in

heaven. It is wise, as in another lesson we learned, to make friends of the mammon of unrighteousness ; but that can be done only by using worldly wealth as we use overcoats and winter wraps, ready to slip them off at the proper moment. And so, in brief, the cost of heavenly treasure is doing without treasure in this world ; not always doing without money, but always doing without treasure ; for our treasure is in heaven.

22. *He went away sorrowful.* Sad to say, his sorrow does not seem to have been of that godly sort that worketh repentance ; but it indicated a prolonged inward conflict between desire to follow Jesus and to retain the *great possessions*.

23. *Verily I say unto you.* A gathering up of all the emphasis with which our Lord could impel a truth. *A rich man shall hardly enter into the kingdom of heaven.* Mark, who gives a more detailed account, adds that in answer to his disciples our Lord explained this to mean a man that trusts in riches. The word "hardly" represents a great difficulty. The "kingdom of heaven" stands for the dominance of the heavenly idea, whether in this world or in the world to come.

24. *Again I say unto you.* A still more stringent observation. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* A proverbial saying, expressing, by a figure easily comprehended, a difficulty that could never be surmounted by natural forces. The needle represents the entrance into the kingdom of God. A camel can pass through it only by the exercise of miraculous power on the camel, for God's gateway is essentially unchangeable. So the rich man cannot possibly enter into the kingdom of God, *no rich man can*, who has lived to amass, and who is trusting in, his wealth. Nevertheless, as our Lord proceeds to show, men to whom God intrusts wealth are given an opportunity not only to enter the kingdom of God, but to become tall saints therein ; a miraculous change is wrought not only in the terms of salvation, but in the nature of the man.

25. *They were exceedingly amazed.* Well they might be. They had never heard of that absurd explanation of modern times, that the Needle's Eye was the name of a gate just large enough to admit a camel without his load. They correctly understood our Lord to be stating in straightforward language an absolute impossibility. Their can-

In the question he posed to J While the same, the different. The purpose

dor is shown by their next question, *Who then can be saved?* They begin to fear that their own entrance into the kingdom of God is imperiled. Not because any of them were wealthy, for all the intimations of the gospel records show that at least after they became disciples they were poor, but because (as the question shows) they were trusting in their own riches, scanty as those riches were. A man can go to eternal ruin by the worship of half a dollar as really as by the worship of a million of dollars. Furthermore, men have been kept out of the kingdom of God by refusal to surrender to God "possessions" of a sort not reducible to money value.

26. With men. On the "human side," as we sometimes say; as a matter of ordinary

fact, setting aside supernatural power. It is contrary to nature (as absolutely unnatural as for a camel to go through a needle's eye) for a rich man to hold his treasure as belonging to God. *But with God* (who can arrest and subvert all forces of nature) *all things are possible.* He will not save a few rich favorites; he will save no one, rich or poor, who does not in the truest sense surrender his all. But God "giveth more grace;" and as a matter of history he has helped men of "great possessions" to hold them as coming from him, and as being subject to his order; so that they are no longer rich men; they are simply banks in which God keeps accounts, and to which he sends his drafts day by day.

CRITICAL AND HOMILETICAL NOTES.

A SUGGESTIVE BACKGROUND.

The incident immediately preceding the story of the lesson, so placed by all three of the evangelists, is suggestive by way of contrast. Little children—Luke calls them "infants"—had been brought to Jesus with the request that he would put his hands on them and pray. His disciples rebuked those who brought them; but Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." And Mark and Luke add his words, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Directly following this touching and instructive incident came the young ruler to Jesus with the question, "What good thing shall I do that I may have eternal life?" We cannot fail to see the contrast between the self-conscious and the self-righteous spirit of the young man and the simplicity of the little children. The words of Jesus spoken a little while before to his disciples would have been a fitting answer to the ruler's question, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18. 3).

THE SAME QUESTION.

In the lesson of September 9 we had the question here asked by the young ruler proposed to Jesus by a lawyer (Luke 10. 25). While the question in both cases was the same, the spirit and purpose were very different. The lawyer asked the question for the purpose of trying Jesus; but the young

ruler had no sinister motive. The comparison of the two incidents is instructive as showing Christ's method of dealing with the two men. Both of them alike, because both of them thought in common that eternal life was the reward of good works, he referred to the law; and each of them was brought at last to a requirement for which, without a change of heart, he was incapable—the lawyer to recognize and love even a Samaritan, and the rich ruler to sacrifice his wealth. This rather startling truth is brought out in both of these incidents, namely, that salvation depends not upon the things which we can do, but upon the things which we cannot do. "Go thou and do likewise," Jesus said to the lawyer after he had told him the story of the good Samaritan; but that was a thing impossible for him. "Go sell whatsoever thou hast and distribute to the poor," he said to the young man; but of such a self-sacrifice he was incapable. Sooner or later a man comes upon some moral demand in the presence of which he is impotent. When that happens two things ought to be frankly recognized: that he cannot attain to eternal life by good works, and, consequently, that he needs a Saviour. It is the hundredth thing which a man cannot do that shows him that he must have help. The mission of Jesus is to enable us to do the impossible.

MORAL COMPLACENCY.

The fundamental defect in the young ruler's character was moral complacency. He was a good young man, and he knew it. But

his conception of goodness was defective. Jesus intimated that when, in response to his salutation, he said, "Why callest thou me good? there is none good but one, that is, God." His notion of goodness was the merely conventional; he had not risen to the notion of holiness. Jesus therefore directed him to the goodness of God, who charges his angels with folly, and in whose sight the heavens are unclean. It was a case where a man's very excellences became a barrier to his moral progress. Whenever a man begins to say of himself, "I am good," he makes it impossible for him to become better. The points of departure from which the soul goes forward to higher attainments are not the hours of its most complacent satisfaction with its own goodness, but the times when it is most deeply humbled with the sense of its unworthiness and sin. Job's feet stood at the doors of new and higher life when he said, "I abhor myself, and repent in dust and ashes" (Job 42. 6).

BORN RICH.

This ruler had great riches. Being young, it is quite certain that his wealth was inherited. He was born rich. There is a great deal of peril in that. A rich man's son finds himself at the beginning in the midst of luxury. He comes to regard luxuries as necessary. His life has never been disconnected from them. A man who from poverty struggles up to wealth is not likely to feel so about the things that wealth secures. He does not forget that he once did not have them, and he knows in many cases that he was happier without them than with them. But the rich man's son is likely to feel that wealth is indispensable. It is identified with his whole conception of life. Unquestionably there is more moral peril in being born in a palace than in a peasant's cottage. Rich men cannot be too careful to impress their children with the fact that "a man's life does not consist in the abundance of his possessions."

A PAINTER'S INTERPRETATION.

Genuine artists—poets or painters have been insight into character. Hoffman's now familiar picture of this scene of the lesson is a fine example of artistic moral interpretation. The form and face of the young ruler reveal his character. He is richly and daintily dressed, his broadly bordered mantle falling in graceful folds from his shoulders; his hands are slight, with long,

tapering fingers—hands that evidently have never known toil; there is no suggestion of grossness in his figure and posture, and the face is almost spirituelle in its effeminate refinement and delicacy—a face that reveals a sensitive soul capable of refined sentiments and susceptible to generous impressions. But the soul lacks robustness, there is weakness of will, an ease-loving and luxury-loving spirit that is incapable of voluntary suffering and hard self-denial; a man of good wishes and a dreamer of fine dreams, but to whom soft raiment and delicate fare and elegant leisure were so essential that his soul shrank in impotent dismay from any proposal that implied giving them up. He was a lover of the world—a refined, gentle-natured, aesthetic, sentimental lover of the world, in whom the carnal mind was so purged of grossness and touched with such a warmth and glow of ethical interest as to seem almost spiritualized—an admirable, lovable young man, but with whom the cross was an impossibility. That is the kind of rich man whom it is most difficult to save.

Thoughts for Young People.

Concerning Eternal Life.

1. *Observe how the simple question of this young ruler led our Lord back over almost the whole battleground of his moral and spiritual life—back to the doctrine of eternal life, which the Sadducee denied; back to his own divine kingdom, which the rabbis disputed; back to the stern, uncompromising morality for which Jesus stood as evidently as did John the Baptist; back to the doctrine of essential goodness, concerning which on another occasion our Lord led another questioner to frame his own answer; back to the true doctrine of neighborhood as expounded by the parable of the Good Samaritan.*

2. *The soul that once yearns after eternal life cannot be satisfied without it—neither with earthly riches, nor with the pleasures of youth, nor with the honors of men, nor with the ordinary moralities of life. This young man had all these, but he hungered for something more (verse 16).*

3. *There is but one who holds the key to eternal life, and that one is Jesus. He alone can tell us how to find the life in God that is eternal. The ten commandments, with their spiritual interpretation by Jesus in the Gospel, are the laws by which the heirs of*

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eternal life must live. These are the laws of earth and heaven alike (verses 17-19).

4. *He who seeks the eternal life must be willing to surrender his earthly possessions.* The greatest obstacle is to be found in worldly cares; but even these may be overcome by the power of God (verses 21-26).

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

DANGER SIGNALS.

Do not spend much time in the class discussing the former part of verse 17 nor the meaning of the "needle's eye." Jesus's question in verse 17 was for the purpose of learning whether the young man regarded him as a divine teacher, or as one of the rabbis. Verse 25 shows that the reference to the needle's eye was to show the impossibility of one who loved his riches entering the kingdom of God.

PLACE.

Jesus is on his journey down the Jordan. Somewhere in Perea the interview recorded in this lesson took place.

PERSONS.

Jesus and his disciples (verse 23) and a young man. The teacher should dwell at length on the young ruler and his character. Have the class tell all they know about him, and then fill in what they leave out. Combining the three accounts (Matt. 19, Mark 10, and Luke 18), we learn that he was young, rich, honored, religiously trained, and of irrepensible character.

THE LESSON PICTURES

may be made most interesting:

1. *The young ruler questioning Jesus.* Picture him as an earnest, candid inquirer. Ask: What was his question? Why did he ask it? What greater question could he have asked?

2. *Jesus answering.* Picture the loving Saviour receiving the young man kindly. Ask: What did Jesus mean when he said, "There is none good but one?" How did he say the young man could enter into life? Why did he say this?

3. *The dialogue between Jesus and the young man.* Try to have the class see the two as they stood there, both so earnest. This was the great crisis of the young man's life.

Have verses 18-21 well in mind, try to have the pupils understand their meaning, and show how much superior this young man was morally to most persons. Yet he lacked something. What was it? Why would that lack keep him out of the kingdom?

4. *The young man leaving Jesus.* What a picture this is! There stands the loving, helpful Saviour, and there goes the young man? Ask: How did Jesus feel? How did the young man feel? Why did he go away?

PRACTICAL APPLICATION.

1. Take the various commandments, all of which Jesus allowed the young man to declare he had kept from his youth up, and ask the class how many of them could honestly affirm they had kept them always. Suppose we should each stand side by side with the young ruler, could we measure up to him morally? He was a man of extraordinary moral character, and yet he was not only outside the kingdom, but unless he underwent a change he could not enter in. (Recall Nicodemus.) Jesus loved him, wanted to help him, yet was helpless because one thing stood in his way.

2. How many there are to-day who are kept out of the kingdom because of *one thing!* With the young man the one thing was his great possessions, which he was unwilling to give up for Jesus' sake. With us it may be something quite different. There are many now who are very poor and yet are kept out of the kingdom by *one thing*, just as the young man was. What is the one thing? Let each search himself and ask: Is there anything that I love so much that I cannot enter the kingdom. May the Holy Spirit not only reveal what the one thing is, but give the heart no rest until it is relinquished for Jesus' sake.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 16-20. The ruler who thought to reach heaven by keeping the commandments was like the child who wanted the step-ladder brought so that he could touch the moon. And when to gratify him, it was brought and he was put on top, he said, "Just a little more and I'd touch it." The ruler could not see that the Christ-life was infinitely above him even after he had climbed up to the platform of commandment-keeping.

Verse 21. Does Christ and the Christian religion demand any giving up? Surely it does. It asks that first things shall be put first. Business, scholarship, athletics demand that the lower desires shall give way before that which is higher. The student who would be a scholar must shut his ears to the calls of pleasure. An athlete who was taking his departure from a delightful social gathering at the early hour which his training demanded, and who could not eat the delicious food there provided, because forbidden by his rules, was commiserated by a friend. The athlete replied: "It's a little hard now, I'll own, but I'm working for a big prize, and I ought not to complain. When field day comes and the crowds cheer me, and the fellows bear me off on their shoulders, these little sacrifices won't seem much." So in the light of the great reward, our little sacrifices will seem of small account.

The value of a great sacrifice. When during the South African war I saw our fine young fellows leaving college and the luxuries of life for one of the severest hardships and danger, I said: "Here is proof that man is made in the image of God. He is capable of complete self-sacrifice and noble heroism. And there is nothing which transfigures character and lifts it toward divinity like some great giving up."

The Great Refusal. For many years this interview has been spoken of as "The Great Refusal." Dante wandering through the Inferno thought he saw the young ruler searching for his lost opportunity. Jesus asked the same of Matthew as he did of the ruler. Suppose Matthew had turned away sorrowful, we would have had no book of Matthew and no apostle Matthew—only a despised publican who had lost the great chance of his life.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

He was rich, young, influential, attractive, with qualities that won the love of Jesus. It would seem this were perfection. But no; like a beautiful rose with a worm hidden at its heart, in the very center of this charming character there was a secret sin surely working destruction. Jesus, beholding him, loved him too well to let him remain self-deceived. He loved him so well that he could

give him pain to save if possible his precious life. Had he loved less he would have taken the easier way of commending the good he saw in him and sending him away pleased with himself and with the "Good Master." But the "love all love excelling" is faithful as well as tender. It chastens and rebukes that it may bless and save.

Why did this eager seeker for eternal life go away from Jesus with a grieved heart? For the very reason which hinders you and me from the fullness of joy right here and now, in the midst of daily work and present surroundings. He was not willing to surrender *self* to God. The "I" was large in this young man's thought. "What good thing shall I do?" "All these have I kept." Many excellent qualities he had, the best of all he lacked—love, which would have made it easy to do anything the good Master required. Love has no "possessions;" all it has belongs to the **One Lover** in the sweet community of loyal devotion. Love of self; the choice to use money, time, talent in our own way rather than in God's way, sends us away from Jesus, sorrowful. There is no real joy in such a choice; conscience and will are not in harmony.

In the case of this young man it was his money that hindered him from following the Lord fully. In your case or mine it may be the want of money, or circumstances not to our liking, or even some trivial thing we would be ashamed to confess. Whatever it is, if we are not willing to submit all to God and accept with loving trust his way of disposing of our possessions, the worm is at the heart of our character, eating away our hope of life eternal. "Loyalty to a rightful sovereign is the truest liberty." No chains are so galling as the slavery of self-will. Whatever brings the heart to sweet submission and harmony with the will of God is a blessing, however hard it may seem. "No chastening for the present is joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness."

Because Jesus loved this young man, and saw great possibilities of usefulness and happiness for him, he tried to show him how to make the most of his possessions. For the same reason he tries to teach us the same lesson. By the disappointments, vexations, testings of each day he says: "Come, take up the cross and follow Me. Give up your self-will, your rebellious choice, your own disposal of money, time, or talent; give all to such serv-

ice as I direct, and you shall have riches indeed."

"Was it not a great trial to lose all your money?" one asked another. "Yes; but the trial of my faith was more precious than gold," was the reply of the trustful Christian who had found the joy of eternal life in the harmony of her will with the sweet will of God. Do not let us go away sorrowful because we are not willing to give our "great possessions," whatever they may be, to him who possesses all things and with whom we may be joint heir.

The Teachers' Meeting.

I. State the events between Lesson VII and the present lesson: (1) Certain utterances on the coming of the kingdom of heaven (Luke 17. 20 to 18. 8). (2) The Pharisees and the publican (Luke 18. 9-14). (3) Instructions concerning divorce (Matt. 19. 3-12; Mark 10. 2-12). (4) The blessing of little children (Matt. 19. 13-15; Mark 10. 13-16; Luke 18. 15-17). . . . II. Compare the three accounts of this interview, and note what each gospel states that is not given in the other gospels. Combining the three accounts, tell the story. . . . III. State what traits of character were shown by this young man. . . . IV. The lesson suggests certain thoughts concerning young manhood: (1) *Its impulsiveness*. The young ruler became suddenly full of enthusiasm, and his ardor suddenly cooled. Youthful impetuosity is at once an element of power and an element of weakness. (2) *Its restlessness*. "What shall I do?" (3) *Its needs*: (a) The restraint of law. "Keep my commandments." (b) A divine guide. "Follow me." (4) *Its duties*. Living for others; consecration to Christ. (5) *Its danger*. Love of the world. . . . V. What are here shown to be the requirements of Christ's service: (1) *Obedience*. (2) *Uprightness*. (3) *Unselfishness*. (4) *Self-denial*. (5) *Consecration*. . . . VI. How may riches help a man to be a Christian?

OPTIONAL HYMNS.

Thy word, almighty Lord,
Jesus is calling.
So near the kingdom!
Child of a King.
Take up the cross.

Heavenly Father, grant thy blessing.
Abba, Father.
Hark! the voice of Jesus calling.
Calling, pleading, waiting.
Ready for labor.

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

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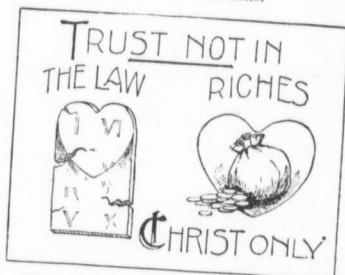
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Blackboard.

BY THOMAS G. ROGERS.



When we set our hearts on anything but Jesus, and have anything in our hearts but him, we shall fail. The young man felt the insufficiency of the law to save him, although he felt that he had not broken a single com-

mandment. But nearer to his heart lay his wealth, in which he trusted; and on this Jesus tested him, bidding him sell all and follow him. The young man saw his own weak-

ness, and went away sorrowful and unsatisfied. Only through Christ can we have eternal life, and not in the things that fail and vanish away.

LESSON X. BARTIMEUS HEALED.

[Dec. 9.]

GOLDEN TEXT. Lord, that I might receive my sight. Mark 10. 51.

AUTHORIZED VERSION.

[Read Mark 10. 32-52.]

Mark 10. 46-52. [Commit to memory verses 50-52.]

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

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

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

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

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

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

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

REVISED VERSION.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimeus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of

47 David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.

48 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus.

49 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabbi, that I may receive my sight.

50 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabbi, that I may receive my sight.

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

Time.—Near the end of March, A. D. 30.

Place.—Near to Jericho.

Home Readings.

M. Bartimeus Healed. Mark 10. 46-52.

Tu. Son of David. Matt. 21. 1-11.

W. Earnest cry. Luke 18. 35-43.

Th. Invited to come. Mark 10. 13-16.

F. The will to heal. Luke 5. 12-17.

S. The healing touch. Matt. 9. 27-31.

S. Matthew's narrative. Matt. 20. 29-34.

Lesson Hymns

New Canadian Hymnal, No. 70.

The whole world was lost in the darkness of sin,

The Light of the world is Jesus.

New Canadian Hymnal, No. 395.

I hear a voice, 'tis soft and sweet,
It bids my sin-sick soul rejoice.

New Canadian Hymnal, No. 41.

Lead, kindly Light, amid th' encircling gloom,

Lead thou me on.

QUESTIONS FOR SENIOR SCHOLARS.

1. Seeking a Saviour, v. 46-48.

Where is Jericho?

How early in history have we mention of it?

What historic events are connected with it?

Of what importance is it now as a city? What memorable event of this visit does Luke give?

What is the best basis for any man to rest on when he asks remembrance from history?

What did he hear that greatly interested him?

How much did he know of Jesus of Nazareth?

How much did he believe concerning Jesus of Nazareth?

What prophet had made this same declaration concerning the coming Messiah?

What was the effect of his cry upon the throng?

How does the crowd almost always treat the earnest seeker for Jesus?

What was the effect of opposition on Bartimeus?

2. Saved by Faith, v. 49-52.

What was the effect of his determined earnestness upon Jesus?

What had he implored from Jesus?

Why did Jesus ask the question of verse 51?

What hint can you find here as to the method and nature of acceptable prayer?

What was the blessing he received?

Jesus said, "Go thy way." What did Bartimeus show his way to be?

What must be the life of every seeker who finds Christ?

Practical Teachings.

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

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

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

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Seeking a Saviour, v. 46-48.

Between what two places was Christ journeying?

Who accompanied him?

Who sat by the roadside begging?

What did he do when he heard that Jesus was passing by?

Were beggars permitted to ask aloud for alms?

Were those about him sympathetic?

Did this discourage him?

Of what is blindness a type?

Could the blind man heal himself?

2. Saved by Faith, v. 49-52.

How did Jesus feel toward him?

Compare the human and the divine sympathy.

What joyful message was brought to Bartimeus?

What is the joyful message for sinners today?

How did Bartimeus respond?

What spiritual lesson may be drawn from the "casting away of his garment?"

What did Jesus say to him?

What did Bartimeus desire? GOLDEN TEXT.

What triumphed?

What wise example did Bartimeus set after he was healed?

Could he have believed on Christ if he had never heard of him?

What missionary lesson does this teach to us?

What inheritance does God offer to us?

Practical Teachings.

Where in this lesson do we learn—

1. That Christian people sometimes stand between souls and the Saviour they seek?

2. That worldly people sometimes encourage souls in their search for the Saviour?

3. That no soul seeks the Saviour without finding him?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go after he left Perea?

What river did he cross?

Whom did he find waiting for him?

Why do the blind often beg?

What blind man wanted Jesus to help him?

What had he probably heard? *That Jesus had cured other blind people.*

What did Bartimeus do when he heard that Jesus was passing?

What did some people try to do? *To stop his calling to Jesus.*

What did the blind man do? *He called the louder.*

What did Jesus tell the people to do? *To bring the blind man to him.*

How did Bartimeus show that he was in earnest? *He threw away his long outside garment so as to go the faster.*

What did Jesus do for him?

What did the man do after that?

Who can cure heart blindness?

THE LESSON CATECHISM.

(For the entire school.)

1. When did the story told in our lesson happen? *As Jesus went out of Jericho.*
2. Who was the chief actor of the story? *A beggar named Bartimeus.*
3. What did he believe concerning Jesus? *That he was the promised Messiah.*
4. What word of his shows this belief? *"Thou son of David, have mercy on me."*
5. What blessing crowned his belief? *He received his sight.*

6. To what did his gratitude then lead him? *He followed Jesus in the way.*

NEW CHURCH CATECHISM.

64. Who are the proper subjects of baptism? The proper subjects of baptism are infants and adult believers.

Mark 16: 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 2: 38, 39.

THE LESSON OUTLINE.

Out of Darkness into Light.

I. NEEDING SALVATION.

1. *Blindness.* "Blind Bartimeus." v. 46. Light to them...in darkness. Luke 1. 78. Blinded the minds. 2 Cor. 4. 4.
2. *Poverty.* "Sat...begging." v. 46. Art poor and miserable. Rev. 3. 17. Blessed...poor in spirit. Matt. 5. 3.

II. SEEKING SALVATION.

1. *Hearing.* "Heard...as Jesus." v. 47. Word which was preached. 1 Pet. 1. 25. Faith cometh by hearing. Rom. 10. 17.
2. *Calling.* "Have mercy." v. 47. Nigh unto all...that call. Psa. 148. 18. Seek ye the Lord. Isa. 55. 6.
3. *Persevering.* "Cried the more." v. 48. To pray and not to faint. Luke 18. 1. Because of...importunity. Luke 11. 5-9.

4. *Coming.* "Casting away...come." v. 50. Come...deny himself. Luke 9. 23. Come...take my yoke. Matt. 11. 28, 29.
5. *Believing.* "Son of David." v. 48. I believe. Acts 8. 37. Help thou mine unbelief. Mark 9. 24.

III. FINDING SALVATION.

1. *Welcomed.* "To be called." v. 49. No wise cast out. John 6. 37. Not willing...perish. 2 Pet. 3. 9.
2. *Healed.* "Received his sight." v. 52. Into his marvelous light. 1 Pet. 2. 9. To open their eyes. Acts 26. 18.
3. *Grateful.* "Followed Jesus." v. 52. We love...first loved us. 1 John 4. 19. Giving thanks unto...Father. Col. 1. 12.

EXPLANATORY AND PRACTICAL NOTES.

The healing of Bartimeus is one of the most picturesque miracles of Bible story. It is told by three evangelists, Matthew, Mark, and Luke, and there is what Dr. Moulton wisely calls a curious but wholly unimportant inconsistency between their records. Matthew says there were two blind men; Mark and Luke mention only one. Luke places the miracle at the entrance into Jericho; Mark, "as Jesus went out of Jericho with his disciples." We may well suppose that there were two blind men, but that the unnamed one either presented not so conspicuous a case of blindness or was not nearly so bold and picturesque a personality as Bartimeus. The other difficulty is easily explained if we keep clear in our minds the condition of Jericho in the days of our Lord. It was an old and intensely Jewish city, notable for the large number of priests who resided in it, when Herod the Great turned it into a mercantile center and embellished it with magnificent buildings. As a consequence two Jerichoes stood side by side which had little to do with each other. The old city, conspicuously Jewish, was where Jesus and his disciples would naturally spend the night; the new city, resplendent with the Roman architecture of which Herod the Great was so fond, with its hippodrome, amphitheater, towers, and palaces, would be the home of Zaccheus, the tax-collector; and on the short and crowded highway which connected the two towns we may suppose this miracle to have occurred.

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Verse 46. *Came to Jericho.* Jericho lies on the direct route from the East to Jerusalem. At the time of the gospel history it was a place of importance. Its plains remain as of old, and good crops of wheat here and there attest to the richness of the soil; but the city has dwindled down to a village of about one hundred low-roofed huts, ugly and dirty, but surrounded with fig trees which cast a pleasant shade. Its modern name is Riha. *As he went out of Jericho.* In this statement Mark agrees closely with Matthew, but disagrees with Luke, who places the miracle "as they drew nigh unto Jericho." To one who has a wholesome view of inspiration such incidental inconsistencies present no difficulty. A not very probable explanation is that there were two miracles, one as the disciples entered, the other as they left, the city; the other, not without warrant, that there were two Jerichoes, and that this miracle was performed as Jesus was going out of one and drew nigh to the other, is given in our introductory note. *With his disciples and a great number of people.* Already there was arising all over the country that popular enthusiasm which came to a head on the day of the triumphal entry. The text implies not merely that our Lord and his friends had slipped into one of the great caravans that came down in quick succession through Perea just before the passover week. This "great number of people" was rather a sort of volunteer bodyguard or legion of honor. *Blind Bartimeus, the son of Timeus, sat by the highway side begging.* "Bar" means "son." The order of the words in the Greek is "The son of Timeus, Bartimeus, a blind beggar." This is the only case where the Aramaic prefix, which means "son," is combined with a Greek name.

47. *When he heard that it was Jesus of Nazareth.* His sensitive ear distinguished sounds unlike the sounds of the familiar caravans; cheers, doubtless, and songs and yodels, various indications of a triumphal parade; and the inquiring beggar learned that the man thus honored was Jesus. This was a name well known to the populace of Palestine; a man, who for three years had come to be generally regarded as a great healer, an incomparable teacher, a prophet, and, stranger than anything else, a friend of the common people. His name was linked with that of Nazareth, his early home, because of the convenience of thus distinguishing him from other men of the name of

Jesus, of whom there were not a few. *He began to cry out.* It was his only chance. *Thou son of David, have mercy on me.* The first part of this pathetic appeal throws emphasis on the character of Jesus: "Thou whom our fathers hoped for, of the lineage of that king of Israel to whom the promise was given (Psa. 132. 11); thou who art come to establish the everlasting covenant between God and man, 'even the sure mercies of David' (Isa. 55. 3), observe my misery and relieve it." In the second clause the emphasis naturally falls on the word *me*—as Dr. Daggert suggests: "Feeling the disadvantage of a blind man in a crowd, Bartimeus fears he may be overlooked."

48. *Many charged him that he should hold his peace.* Luke says, "They which went before rebuked him," and implies (by the original) that the multitude was leading the way before our Lord as a guard of honor. Let us beware lest by any means we discourage those who are seeking Christ. *He cried the more a great deal.* His faith in the power and mercy of Christ was stimulated to greater effort through the opposition he had found, and this faith speaks in the words of his address, and is approved by our Lord's words to him (verse 52), "Thy faith hath made thee whole." His opportunity at best would be brief; he must make the most of it. *Thou son of David, have mercy on me.* This repetition of the very words which had been rebuked by our Lord's would-be representatives is a sort of holy defiance. He is calling to Jesus, not to them, and he climbs over their interference.

49. *Jesus stood still, and commanded him to be called.* It will help us much to understand this story if as vividly as possible we reproduce in imagination the scene: The brilliant sunshine, and the flapping garments, the noise of the good-natured crowd, where everyone talked at once and no one had much to say; the steady forward movement of Jesus and his disciples, while the multitude about him swayed this way and that, individuals sometimes pushing before to look backward, sometimes lagging a little behind; the high, shrill cry of the beggar; and then the sudden silence, while the Master stands, and immediately the disciples form close about him, while at a somewhat greater distance, but yet closely pressed by curiosity, the larger crowd circles around. "Our Lord turns the discouragers into inviters." *They call the blind man.* Eager in their thought-

less, shallow kindness to do anything the Master asks.

50. *He, casting away his garment, rose, and came to Jesus.* The Greek word is much stronger than the English "rose;" "leaping up" better gives the meaning. In his eagerness he throws off his outer mantle, and dashes off to the feet of Jesus. This incident, as well as the words of comfort, is given only by Mark.

51. *What wilt thou that I should do.* "By this question, as on the occasion of other miracles, our Lord calls forth a declaration of faith in his power from the afflicted persons. Thus he 'went about doing good' at once to their bodies and to their souls." Observe how accurately the blind man must reveal his own character and his estimate of Jesus by what he asks. *Lord.* The word in the original is *Rabboni*, "My Master," the same as in John 20. 16. It was a word ex-

pressing a sort of reverent endearment. *That I might receive my sight.* His greatest deprivation is most clamorous. He had never wanted anything as much as sight, yet probably he had never asked a man for it before.

52. *Thy faith hath made thee whole.* "The work of healing was always dependent upon the faith of the recipient as really as on the power of the healer." *Immediately he received his sight, and followed Jesus in the way.* He was a beggar, and probably had no family relations. In no case did orientals anchor in social life as we do. The Jews, especially, lived so that two or three times a year they could readily leave their homes and go down to the capital. With a glad and grateful heart Bartimeus doubtless at once joined the caravan to Jerusalem. An early legend of the Church says that Bartimeus was one of the witnesses who defended our Lord at his trial.

CRITICAL AND HOMILETICAL NOTES.

THE GREATER JOSHUA.

The names Joshua and Jesus are but variations in spelling, both meaning "saviour." The Old Testament Joshua is forever associated with Jericho, not as its saviour, but as its destroyer. He came with a mighty army, and the city's walls fell down at the blast of his trumpets. But Jesus, the greater Joshua, came to Jericho as a Saviour. "For the Son of man is not come to destroy men's lives, but to save them" (Luke 9. 56). This only recorded instance of his coming to Jericho, and probably the only time in fact, is forever associated with two acts of great grace—the opening of the eyes of blind Bartimeus, and the bringing of salvation to the house of Zaccheus the publican (Luke 19. 1, 2). In harmony with this, the only other mention of Jericho in the gospels is in connection with the compassionate story of the good Samaritan.

DISCREPANCIES.

Matthew, Mark, and Luke describe this miracle. The accounts have differences and discrepancies. Matthew says there were two blind men, Mark and Luke speak of but one. Only Mark gives the name Bartimeus. Matthew and Mark say it happened as Jesus and his disciples were departing from Jericho, while Luke states that it was as they approached the city. It is unprofitable to waste ingenuity on the attempt to harmon-

ize these discrepancies. They are immaterial. The logical force and moral significance of the miracle are not affected by the question as to which side of the city was the place where it was performed. Such variations, of which there are not a few in the gospel history, show two things: first, that there was no collusion on the part of the writers, and, second, that the inspirational guidance given them by the Spirit was not concerned about incidentals.

IMPURTUNATE PLEADING.

This may properly be called a prayer miracle. Bartimeus was an importunate, irrepressible pleader. His case was one of extreme need, and sight was a prize worth striving for. His cry had in it the agony of his long years of night. It was a great but quickly passing opportunity. He evidently had heard of Jesus, for he recognized who he was when his name was mentioned. He had probably heard of his having given sight to other blind men—it was but seventeen miles to Jerusalem, where within less than a year the eyes of the man born blind had been opened, a miracle the fame of which was doubtless widely spread. Bartimeus had probably long determined what he would do if Jesus ever came his way. Now that he was come no refinements of conventional propriety should prevent him from attracting the Lord's attention. He cried out as a

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drowning man might cry to attract the attention of a boat passing in the darkness, and when rebuked cried yet more loudly. His example, and that of the two other blind men described in Matt. 9. 27, and that of the Syrophenician woman, are protests against languidness in prayer. "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11. 12).

SAVED BY FAITH.

Bartimeus believed on Jesus in a high sense. He addressed him by the title "Son of David," which was the well-understood designation of the Messiah. And when he came to Jesus he addressed him again by that most reverent title, "Rabboni," the title which broke from the lips of Mary Magdalene in that glad moment when she recognized the risen Lord by the empty sepulcher (John 20. 16). His importunate cry, the haste with which when bidden he cast away his garment as he ran to Jesus, the earnestness with which he presented his desire, and the worshipful titles with which he addressed Jesus, were all expressions of a deep and confirmed faith. So Jesus said to him, "Thy faith hath made thee whole." To the two other blind men to whom he gave sight (Matt. 9. 29) he said, as he touched their eyes, "According to your faith be it unto you." To the woman who touched the hem of his garment he also said, "Thy faith hath made thee whole." To the woman who anointed his feet in the house of Simon the Pharisee he said, "Thy faith hath saved thee." He asked for nothing but faith, and he never failed to honor it.

SPIRITUAL SIGHT.

The eye is the principal avenue through which knowledge comes to the mind. By an easy and natural process of figurative speech sight is identified with knowledge. "I see" is equivalent to "I understand." So light and darkness are metaphors for knowledge and ignorance. The faculty for spiritual discernment is represented as sight, and incapacity for spiritual understanding as blindness. So Christ's miracles of restoring sight to the blind are typical of that illumination of the soul which comes with the new birth. Hence the words of the man born blind, "One thing I know, that, whereas I was blind, now I see," express the experience of the converted man. But vision is not knowledge, only the faculty for knowl-

edge. He who has seeing eyes has the means for an indefinite increase of knowledge. All objects, all landscapes, all sublimities, all beauties, are open to him. To him who has hearing ears all voices, all harmonies, speak. Faculty is the chief thing. So Christ's great work is to give us spiritual faculty, the power to see, hear, know, and feel spiritual things. But the gift of eyes and ears involves the duty of using them. He that hath ears to hear, let him hear; he that hath eyes to see, let him see. Spiritual sight and hearing can and ought to be educated. If Christ opens our eyes it is our business and duty to make the most of them.

Thoughts for Young People.

Our Opportunities.

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

Teaching Hints for Intermediate Classes.

DANGER SIGNALS.

The wise teacher will accept the most reasonable explanation that he can find of the seeming discrepancies in the accounts of the healing of the blind man, or men, as given by Matthew, Mark, and Luke. He will be prepared to answer any questions in reference thereto that may be asked in the class, but he will not suggest difficulties

where there is so much of real value to be taught.

INTRODUCTION.

Jesus is approaching the last week of his earthly ministry. At Jericho, then an important city, about fifteen miles northeast of Jerusalem, Jesus gives sight to two blind men, one of whom is

BARTIMEUS,

who was one of a number to whom Jesus miraculously gave sight (see Matt. 11. 5; 9. 27-31; 12. 22; Mark 8. 22-26; John 9. 1-7). The teacher should be prepared to speak briefly of the prevalence of diseases of the eye in the East. The helplessness and hopelessness of the life of the class that Bartimeus represented should be made clear.

LESSON PICTURES.

These are six, and should be presented vividly:

1. *The blind beggar.* Picture him sitting there by the wayside. Question the class about blind persons that they have seen sitting on the streets waiting for alms, or being led about the city.

2. *The approach of Jesus.* Picture Jesus coming along followed by a multitude (verse 46). Make this scene real by questions: Who compose this multitude? Who are they nearest to Jesus? What is Jesus talking about? Where is he going? etc., etc.

3. *Bartimeus's appeal.* Ask: When did Bartimeus cry out? For what did he ask? What did the bystanders do? What did Bartimeus then do? What did Jesus do? What did the bystanders then say?

4. *Bartimeus going to Jesus.* Picture him casting away his outer garment, and in the fullness of faith and expectancy springing up and going to Jesus. Picture those who had just rebuked him, now helping him toward the Healer.

5. *The cure.* Dwell on verse 51 as an excellent specimen of direct petition. Show from verse 52 that there was nothing partial or incomplete about the cure. Bartimeus received his sight instantly.

6. *A new follower of Jesus.* What did Jesus tell Bartimeus to do after his healing? What did Bartimeus do? Why? How did Bartimeus feel toward God? (Luke 18. 43.) What did the bystanders do?

AN EXAMPLE OF EARNESTNESS IN SEEKING A BLESSING.

This lesson offers an excellent opportunity of teaching the young how they are to receive blessings, physical and spiritual, from the Lord. Look at Bartimeus.

1. He knew just exactly what he wanted. Have the class repeat the Golden Text.

2. He sought the desired blessing directly and earnestly. "And when he heard...he began to cry...have mercy on me." No time was lost in beginning to ask or in coming to the point.

3. He paid no attention to his surroundings. Note: (1) He was blind. (2) He was poor. (3) A crowd was between him and Jesus. (4) He was rebuked for his presumption. He disregarded all these drawbacks in the intensity of his desire to be blessed.

4. He let go. His old cloak or mantle would have hindered his getting to Jesus, so he cast it aside. Multitudes fail to receive blessings because they are not willing to let go that which keeps them from the blessing.

5. He sought in faith (verse 52). Our prayers and our seeking are often pointless and aimless, because we do not ask and seek in faith.

Have the class turn to and read Luke 11. 9-13 and Mark 11. 24.

By Way of Illustration.

Bartimeus's opportunity. A great ocean steamer had gone aground, and every attempt to get her off failed. A passenger who knew that coast told the captain that once a year an unusually high tide swept the shore, and there might be just one night when the ship could be floated off. They waited day after day and watched the tide as it climbed up the vessel's side higher and higher. The anxiety grew intense when it was known that on the efforts of the ship just when the tide was highest their lives depended, for they were on a barren coast out of the line of passing vessels. Just at the moment all steam was put on, and with tremendous effort the great ship floated into deep water. This was Bartimeus's opportunity, and he knew and used it. Some of our scholars will this day have the best opportunity of all their lives to become Christians. Show them the danger of losing the opportunity.

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Verse 49. I was attending a fine parlor concert where an artist was giving us the finest music, when a lady, who seemed to be enjoying the entertainment, suddenly inclined her head away from the piano and then left the room. The mother's ear heard the cry of her little child above the sound of sweetest harmonies, and the mother-heart hastened to answer. So Jesus in this triumphal march toward the crucifixion and resurrection heard and answered the cry of a blind beggar. And to-day above the music of heaven he hears and heeds our cry for help.

Verse 49. He had the disciples call Bartimeus. He gave them a part in the blessed work. He says he has called us to be co-workers with him in the salvation of the world. He asks us to call others to him. A physician said: "When I was a medical student I attended an operation where a great surgeon did the work. His assistant failed to come, and he chose me to help him save that life. How proud I was to be chosen to help this great man!" Spurgeon says: "I realized that God could save the world without me, but when he told me that I might help him I praised him for the honor and the privilege."

Verse 50. Bartimeus cast aside that which hindered his going, although he probably chose to keep it. Young people, you must cast aside your hindrances. It may be that some friend will hinder you, it may be an amusement, it may be your business. When Bartimeus had to choose between his garment and his sight he chose his sight, and he would have been a fool to do otherwise. Don't choose the garment and so lose your life. Don't choose the little pleasure and lose eternity.—*McNeil*.

Heart Talks on the Lesson.

Wonder of joy in a moment of time! Years of darkness; a passing opportunity; clear vision; a new world henceforth. And all this marvelous change because this man came near to Jesus, asked with confidence, and believed his willingness and power to give what he asked. Many a soul in spiritual darkness deeper than the night in which Bartimeus groped has had revealed to it a world of spiritual beauty, glorious possibility, and blessed hope, a path shining more and more unto the perfect day, in a moment when Jesus passed by. It is a blessed

Gospel which offers immediate salvation. There would be no hope for some poor souls who cry out to Jesus in their last moments of peril if he were not an instant Saviour.

There was a day like this in our lesson story in the experience of one whom I know. I know her well; I know she is no dreamer and what she affirms of herself is true. She was so blind that she had no idea of what it meant to see. She thought the rest of the world was wrong, and the cause of her blundering, stumbling ways was outside of herself. She saw God very dimly, a long way off, and did not recognize him as her Father and Friend. The most she knew of Jesus was what others told her; she had never been near enough to feel his touch. She did not see the real beauty and meaning of life. It was a poor, beggarly existence, dependent upon what the passing throng might offer. But one day, when Jesus was passing, the Spirit said in her heart, "Rise, he calleth thee," and she discovered that she was blind indeed, and cried out, "Lord, make me see!" In a moment, as with Bartimeus, it was done. There was given her a new view of God, of herself, of life; it was a new heaven and a new earth. She could not comprehend it all at once; like the dawn, the new day rose before her. Gold and purple promise; far-stretching landscape of opportunity; rivers of pleasure; gardens of fruit; life never meant anything before, but now how rich, how beautiful! As years have gone by sight has grown clearer. New visions open. Now, standing in the evening shadows, with supernatural sight she looks beyond the setting sun into a future stretching on in everlasting light. What if she had never cried out, "Thou Son of David, have mercy on me?" What she would have missed through all the years! And there is so little left to see this side of the sunset hills it would be desolate indeed if her vision was not trained for sight, like that of sailors on the sea. If she had not seized that opportunity when Jesus was passing, and the voice said, "Rise, he calleth thee," she might have gone blind forever; she might never have come so near Jesus again.

He is passing by to-day. He calls you by this lesson; by his Spirit in your heart. Say now to him,

"Open my eyes, light, blessed ways to find—
Jesus, have mercy on me, I am blind."

The Teachers' Meeting.

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

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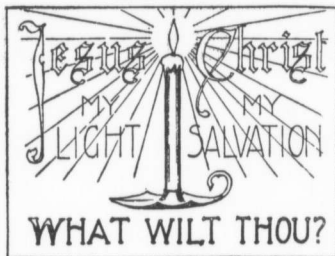
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OPTIONAL HYMNS.

I'm poor, and blind, and wretched.
I lay my sins on Jesus.
Lord, at thy mercy seat.
Lord Jesus, I long to be perfectly whole.

To Thee I come.
Now bless me.
Come, sinners, to the Gospel feast.
I'm kneeling, Lord.
The great Physician.

Blackboard.



Jesus shines a light in the world, dispelling the darkness of sin and error. Whenever he is preached the shadows are lifted and the true light shines. He is the light of salvation to all who call upon him and desire it of him. The one wish of poor blind Bartimeus was that he might receive his sight, for that was his chief need. What wilt thou?

LESSON XI. ZACCHÆUS THE PUBLICAN.

[Dec. 16.]

GOLDEN TEXT. The Son of man is come to seek and to save that which was lost. Luke 19. 10.

AUTHORIZED VERSION.

Luke 19. 1-10. [*Commit to memory verses 8-10.*]

1 And Je'sus entered and passed through Jeri'cho.

2 And behold, there was a man named Zac-che'us, which was the chief among the publicans, and he was rich.

3 And he sought to see Je'sus who he

REVISED VERSION.

1 And he entered and was passing through 2 Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of

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was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

5 And when Je'sus came to the place, he looked up, and saw him, and said unto him, Zac-che'us, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zac-che'us stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

9 And Je'sus said unto him, This day is salvation come to this house, forasmuch as he also is a son of A'bra-ham.

10 For the Son of man is come to seek and to save that which was lost.

4 stature. And he ran on before, and climbed up into a sycamore tree to see

5 him: for he was to pass that way. And when Jesus came to the place, he looked

up, and said unto him, Zaccheus, make haste, and come down; for to-day I must

6 abide at thy house. And he made haste, and came down, and received him joy-

7 fully. And when they saw it, they all murmured, saying, He is gone in to lodge

8 with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Be-

hold, Lord, the half of my goods I give to the poor; and if I have wrongfully ex-

acted aught of any man, I restore four-

9 fold. And Jesus said unto him, To-day is salvation come to this house, foras-

10 much as he also is a son of Abraham. For the Son o' man came to seek and to save that which was lost.

Time.—Near the end of March, A. D. 30.
Place.—The confines of Jericho.

Home Readings.

M. Zaccheus, the Publican. Luke 19. 1-10.

Tu. The gracious call. Matt. 9. 9-13.

W. Author of salvation. Heb. 5. 1-9.

Th. Use of opportunity. Isa. 55. 6-13.

F. The last first. Matt. 21. 23-32.

S. Seeking the lost. Matt. 18. 7-14.

S. Confession and salvation. Rom. 10. 1-10.

Lesson Hymns

New Canadian Hymnal, No. 33.

Seeking the lost, yes, kindly entreating
Wanderers on the mountain astray.

New Canadian Hymnal, No. 61.

When I was far away and lost;
Oh, 'tis wonderful!

New Canadian Hymnal, No. 32.

Oh, word of words, the sweetest,
Oh, word, in which there lie.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Seeking the Saviour*, v. 1-4.

What momentous journey was Jesus now closing?

By what route had he come from Galilee?

State some salient points in the history of Jericho.

Of what profession were many of its inhabitants?

State what you know about the peculiar Roman method of collecting taxes.

How, probably, had Zaccheus amassed his wealth?

What circumstances tended to greatly increase the throng about Jesus as he passed through Jericho?

What motive may Zaccheus have had back of his desire to see Jesus?

Had this throng any of the features of a royal procession?

2. *Finding the Saviour*, v. 5-7.

How would Jesus's princely self-invitation probably impress Zaccheus?

How would it undoubtedly impress the supercilious priestly observers?

What did Zaccheus do?

What did the priestly critics say?

What is the full implication of this epithet "sinner" as applied to Zaccheus?

3. *The Results of Salvation*, v. 8-10.

What was the first impulse of this reformed sinner?

What was his second determination?

What was the Roman law concerning restitution of gains ill-gotten by taxgatherers?

In what sense did Jesus declare Zaccheus to be a son of Abraham?

Was this rich taxgatherer regarded as a lost soul by his neighbors of Jericho?

For what is the Son of man come?

Teachings of the Lesson.

Where in this lesson do we learn—

1. That Christ sees those who are looking for him?

2. That Christ brings salvation to those who receive him?

3. That Christ honors some whom others despise?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Seeking the Saviour, v. 1-4.

What miracle had Jesus just performed?

Where did the incidents of this lesson take place?

Who sought Jesus?

Who was Zaccheus?

What was his position?

What obstacles were in the way?

How did he surmount them?

Was this a brave thing to do for a man in his position?

If we are really in earnest will difficulties in the way stop us?

Is there anything between you and Jesus?

2. Finding the Saviour, v. 5-7.

Did Jesus know his heart's desire?

Is he always ready to meet those who seek him?

How did he address Zaccheus?

Is there any other instance of Christ offering himself as a guest?

What spiritual lesson may be drawn from this?

How did Zaccheus respond?

Can it be otherwise than joyous if Christ is our guest?

3. The results of salvation, v. 8-10.

How did the crowd feel about Christ's action?

What proof did Zaccheus give of a change of heart?

How did Christ receive it?

How was he doubly a "son of Abraham"?

If any have erred is that any reason why they should be kept from salvation? GOLDEN TEXT.

Practical Teachings.

Where in this lesson do we learn—

1. That Jesus is no respecter of persons?

2. That the way to begin to seek Jesus is to begin to do right?

3. That the Son of man is come to seek and to save that which was lost?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now? *In Jericho.*

What was Jericho sometimes called? "*The City of Palm Trees.*"

Who climbed a tree to see Jesus pass?

Who was Zaccheus?

Who were the publicans? *Men who gathered the tares.*

What did the Jews think? *That publicans were all dishonest.*

Why do you think Zaccheus may have been dishonest?

Who saw Zaccheus in the tree?

What did he say to him?

Was Zaccheus glad to have Jesus call him by name?

Would you be?

How did he receive Jesus?

What made some find fault?

What did Zaccheus tell Jesus?

What did Jesus tell him?

When does salvation come to a house?

When Jesus comes in.

For what did the Son of man come?

Does he know if you are really trying to get near to him?

THE LESSON CATECHISM.

(For the entire school.)

1. What means did Zaccheus take to see Jesus? *He climbed into a sycamore tree.*

2. What did our Lord tell him he intended to do? *To abide in his house.*

3. What did Zaccheus say he would do for the poor? *He would give to them half of his goods.*

4. What would he do for those whom he had wronged by false accusation? *He would restore them fourfold.*

5. What did Jesus say? *"This day is salvation come to this house."*

6. For what did the Son of man come? GOLDEN TEXT: "*The Son of man,*" etc.

NEW CHURCH CATECHISM.

65. What is the mode of baptism? The Scriptures do not prescribe any mode as exclusively valid. The mode commonly practised by our Church is sprinkling.

66. What are the obligations imposed upon us by our baptism? The obligations imposed upon us by our baptism are renunciation of sin, faith in Christ, and loving obedience to Him.

Acts 22: 16.

THE LESSON OUTLINE.

A Son of Abraham.

I. HIS HINDRANCES.

1. Chief among the publicans. v. 2.
Eateth with...publicans. Luke 7. 34.
Sinners to repentance. Matt. 9. 13.

2. HE WAS RICH.

- How hardly...riches. Luke 18. 24.
Temptation and a snare. 1 Tim. 6. 9.

II. HIS PURPOSE.

- Sought to see Jesus. v. 3, 4.
With my whole heart. Psa. 119. 10.
Do it heartily. Col. 3. 23.

III. HIS PROMPTNESS.

- Came down...joyfully. v. 6.

Made haste...delayed not. Psa. 119.
60.

Gladly received his word. Acts 2. 41.

IV. HIS LIBERALITY.

- The half of my goods. v. 8.
Charge them that are rich. 1 Tim. 6. 17.
More blessed to give. Acts 20. 35.

V. HIS JUSTICE.

- If I have taken...restore. v. 8.
To do justly. Mic. 6. 8.
Learn to do well. Isa. 1. 16, 17.

VI. HIS SALVATION.

- Salvation...to this house. v. 9.
They which are of faith. Gal. 3. 7.
Came to save sinners. 1 Tim. 1. 15.

EXPLANATORY AND PRACTICAL NOTES.

Three groups of facts weave themselves into a curious background for the beautiful picture presented to us by this lesson—facts connected with the city of Jericho, with the character and standing of Jewish publicans, and with this last journey of Jesus to Jerusalem, so radically unlike any other journey he ever made. Last Sunday we familiarized ourselves with the surroundings of Jericho, on a low, hot plain near to the Jordan, which, however, even to-day smiles as of old, whenever Turkish misrule will permit it, like the "garden of the Lord." A town so lavishly endowed as was Jericho, and situated with such rare advantages on a main road of traffic, might be expected to pay large revenues to Rome. In proportion to the greatness of these revenues and the vigor with which they were collected would arise bitter hatred against the chief publican. Every religious and patriotic and prudential consideration led the loyal Hebrew to hate publicans. But Jesus had already chosen a publican to be one of his twelve apostles, had spoken a notable parable which favorably contrasted a devout publican with a hypocritical Pharisee, and had frequently made charitable references to publicans and sinners. No wonder that these wealthy outcasts showed a strong disposition to support such a Messiah. This disposition may have been especially shown during the last journey of Jesus to Jerusalem, which was very evidently a journey toward the climax and crisis of his career. Friends and enemies alike recognized this. The common people who heard him gladly were now for the second time aroused to vague hopes that in spite of his unworldly spirit he might assume the crown and scepter of Jewry, and the high priests and rulers had a corresponding terror of our Lord's arrival at the capital. Just how they regarded him we cannot certainly say, but very probably the conservative people of Jerusalem were in terror of the approach of his caravan, which, with every mile of its progress, took on a more and more triumphal character.

Verse 1. *Jesus entered and passed through Jericho.* This is the same "entrance" and "passage through" referred to in verse 46 of our last lesson. It is fair to assume that Zaccheus lived in the "Roman city" of Jericho.

2. *A man named Zaccheus.* Concerning him no fact is recorded other than that we are about to study. *The chief among the publicans* was presumably a man of conspicuous mental force. The lower grade of publicans, those who personally extorted taxes from resisting or sullen citizens, were human brutes, men of hard hearts and thoroughly

unscrupulous. But their "chief" must, in spite of social ostracism, have ranked higher in the community. He may have been, probably was, just as bad at heart as they, but he did not do his own dirty work. The right to collect the taxes due from a province was sold at auction in Rome to capitalists, who employed natives of various social grades to do the collecting. Zaccheus stood midway in rank. He took his orders from the Roman receiver-general, and in turn gave orders to underlings who robbed the public. As the power of Rome was behind the publicans to enforce their demands, and

as their work was never strictly supervised, the temptation to fraud and extortion was great. *He was rich.* This was both cause and effect of his being "chief among the publicans."

3. *He sought to see Jesus who he was.* The evangelist's phraseology emphasizes the superficial curiosity of Zaccheus. He did not seek to hear Jesus, but to see him, just as in recent times processions with Li Hung Chang or the Shah of Persia in them have drawn crowds.

4. *He ran before.* Hastened to a good point of view before the procession reached him. The only chance the little man would have. *Climbed up into a sycamore tree.* An "Egyptian fig" tree, which has low spreading branches.

5. *Zaccheus, make haste, and come down; for to-day I must abide at thy house.* The outline suggested for the teaching of this lesson presents three topics: Seeking and Finding the Saviour, and the Results of Salvation. This verse is the first of three which are set apart to illustrate finding the Saviour; and in our religious thinking, writing, and speaking we are apt to think of Zaccheus as a specimen heedless sinner, to whom the divine call unexpectedly came. It is well thus to treat the narrative; but this profound truth does not exhaust the teachings of the passage. We must remember that our Lord might already be said to have begun his triumphal procession. All the way from Perea to Jerusalem, including the remarkable events at Jericho and at Bethany, the singing, exulting multitudes led him in triumph. We see all the events of the last two weeks under the shadow of the cross, but the disciples of our Lord and the attendant Pharisees and scribes and priests did not so see them, and to them his deliberate choice of Zaccheus from among all the citizens of Jericho was full of meaning—a meaning that does not readily come to us as we read the story. It carries with it the kernel of that statement that the Son of God came not to save the righteous but sinners; it told the truth of that other remarkable statement that harlots and publicans shall enter the kingdom of God while the children of the kingdom are shut out. Our Lord's invitation to Zaccheus said as plainly as if the words had been uttered, "You are the fittest man in all this town to entertain me." It was an awful rebuke of the priesthood, and of that hypocritical con-

ventional moral propriety which as a thin crust so often covers reeking iniquity.

6. *He made haste, and came down, and received him joyfully.* This verse justifies the command made in the last verse. Zaccheus's joyful haste shows his character. Pharisees had invited our Lord to banquets, when it was prudent to do so; but most of the Pharisees and scribes would have very grudgingly met such a self-invitation as this; but Zaccheus loved the characteristics which he saw in Jesus. Doubtless he was at heart a seeker before he found a Saviour.

7. *When they saw it, they all murmured.* This gushing, inconsiderate throng, who sounded our Lord's praises one moment and criticised him the next, who ordered Bartimeus to be silent and almost immediately said, "Rise, be of good comfort, the Master calleth for thee," helps us to understand how the triumphal song, "Blessed is he that cometh in the name of the Lord," was so speedily succeeded by the wild cry, "Crucify him, crucify him!" Till a man is converted he can never be reconciled to the way God dispenses his favors. *He was gone to be guest with a man that is a sinner.* That Zaccheus was a publican was enough. That broke every law of patriotism and ecclesiasticism, and it was a crime in the mind of the average Jew even to associate with such a man.

8. *Zaccheus stood.* Doubtless an hour or two or three had passed between the events of verses 7 and 8. The feast was spread, such guests as Zaccheus could command had been summoned, the poor lined the walls, Zaccheus had placed our Lord in the seat of honor, conversation had begun, pearls of wisdom had been given by the Galilean Messiah to that heterogeneous crowd. Then came the greatest sensation of the day, when the host himself arose, and with great gravity made the following confession and pledge: *Behold, Lord, the half of my goods I give to the poor.* Notice in this the profound reverence Zaccheus felt toward our Lord. He turns to him as the representative of all ecclesiastical and rational power. Notice, too, that what we are apt to call generosity (though much of it would be the merest justice) came in this case before what we are apt to call justice. Of course, the publican's conduct would have been unjust if more than half of his goods had been taken from others by false accusation, for it was his duty to pay all his debts before he gave. But fifty per cent to

benevolence! *If I have taken anything from any man by false accusation, I restore him fourfold.* This was in strict accord with the moral ideas of the ancients, which, strange to say, in many regards were in advance of those prevalent in Christian countries nineteen hundred years after our Lord's teachings. The Roman law obliged publicans to make fourfold restitution when it could be proved that they had abused their power. No man is a true follower of Christ who is not both just and generous.

9. *This day is salvation come to this house.* Salvation from the vile doom in both worlds to which public opinion had sentenced Zaccheus. Jesus, the prophet of Nazareth and Galilee, the Messiah, on the direct route, as most of the crowd believed, to assume his throne in Jerusalem, reverses public opinion and pronounces the salvation of this man, *forasmuch as he also is a son of Abraham.* He had forfeited his sonship by his vile profession, but he is now restored

by this inexplicable rabbi. That a spiritual transformation was also wrought in Zaccheus at this time the narrative implies. The incident in every part is full of comfort to all who, out of favor with their fellow-men, long for the favor of God.

10. *The Son of man.* Everyone would recognize that by this phrase Jesus referred to himself. *To seek and to save.* The seeking shows his love, the saving shows his power. *That which was lost.* Out of God's household. This verse, which has been wisely selected as the Golden Text of the lesson, contains the gist and marrow not only of the incident we are studying, but of the whole career and teaching of Jesus, and of the whole history and doctrines of Christianity, in so far as Christianity is really the offspring of our Lord. Wherever churches or individual Christians neglect to seek and to save that which is lost, or keep before them any other ideal than this, they are untrue to the spirit of their divine Lord.

CRITICAL AND HOMILETICAL NOTES.

EAGER INTEREST.

If we may accept Luke's account as correct, the miracle of restoring sight to blind Bartimeus was near Jericho as Jesus was approaching it from the east. A considerable multitude (verse 36) was with him then. The report of so notable a miracle must have spread rapidly, and the praises of the accompanying crowd, who "gave praise unto God" on account of the miracle, must inevitably have attracted much attention. So that when Jesus entered Jericho we can easily imagine that the streets along which he passed must have been thronged. All were trying to get near to him, at least to see him, all were talking of him, and all were following after him. The "City of Palms" was in a state of enthusiastic excitement.

ZACCHEUS THE TAXGATHERER.

Among those most eager to see Jesus was Zaccheus, chief of the taxgatherers, a wealthy man. The name indicates that he was a Jew, which would increase the popular hatred for him in his odious office. Jericho was a very important revenue city, it being the chief point for the collection of duties in the trade between the Roman province and the domains of Herod Antipas. The publicans, particularly the chief pub-

licans, had great opportunity to make large profits out of their office through fraud and extortion. This dishonest extraction was their special sin (Luke 3. 13). Zaccheus recognizes this ill reputation of his class (verse 8). His words, however, are not to be taken as a confession that he had practiced extortion. It is probable that his eager desire to see Jesus sprang from something deeper than the contagion of popular enthusiasm and curiosity. He probably had heard how graciously Jesus had treated his fellow-publicans a little while before and not far distant (Luke 15, 1, 2). He may even have been aware that one of Christ's disciples was a publican. Everything indicates that he was deeply interested in Jesus. The means he adopted to enable him to see Jesus show the energy and quick resourcefulness that had doubtless secured for him chief position in his profession.

JESUS WAS IMPOLITIC.

Jesus was most impolitic in many things which he did. This case is a striking instance. He was being carried forward on a great wave of popularity. His passage through Jericho was a triumphal procession. In the midst of that popularity he did a thing that set everybody to murmuring against him. He stopped under a tree into

which the most unpopular man in the city had climbed, called him down, and announced in the hearing of the people that he wished to be his guest. Then, before all eyes, he went to the house of this man who in the public estimation was the most hateful of sinners. Zaccheus was not expecting any recognition; so it was only necessary that Jesus should have passed by without assuming to have seen him, and there would have been no offense to anyone. The "polity" of Jesus evidently was not that of worldly wisdom. We have frequently before seen him throwing cold water on popular enthusiasm. How little interest mere flattering demonstrations could have had for him at that time, and with what deeper thoughts he was occupied we may learn by reading Luke 18, 31-34 and Mark 9, 31, 32. He was only about one week from the cross.

A SUDDEN CONVERSION.

Zaccheus was suddenly converted. When he climbed into that tree he had no expectation of anything more than a sight of Jesus as he passed along the street; when his feet touched the ground, as he came down, he was Christ's disciple. Conversion proper is perhaps always instantaneous, for on the human side it consists in a changed volitional attitude, and the will does not act gradually but instantly. Many influences may lead up to that act, many even unconscious processes in the mind may prepare for it, but what we call conversion is a crisis-point at which the will makes a revolutionary decision. The immediate occasion of that decision may be some wholly unexpected happening, such as Christ's call to Zaccheus to come down from the tree, the vision which burst upon Saul as he journeyed toward Damascus, the fear and astonishment which came to the jailer at Philippi, the boy's street cry of "Tolle lege, tolle lege" ("Take and read, take and read"), which came to the profligate young Augustine; or it may be the result of long-continued and quiet influences, the issue of deliberate reflection. But however it is reached there is a moment when the will surrenders and the soul's attitude toward God changes, and that is conversion. That is the human side of it; there is a divine side also.

THE ETHICS OF CONVERSION.

Conversion is a moral change, and will show itself in a new line of moral activ-

ities. Salvation is not attained to by good works, but good works will certainly follow the experience of salvation. If a man's mind is changed, his heart changed, and his motives changed, his conduct will surely be changed also. Any alleged conversion that does not carry with it works of righteousness is an illusion. When a man becomes a Christian he will do the works of Christ. Saul's changed attitude of will was manifested in his question, "Lord, what wilt thou have me to do?" We know that Zaccheus was a new man because of the new deeds he pledged himself to. A mere emotional explosion that does not change a man's conduct must not be called a conversion.

BENEVOLENCE AND JUSTICE.

Because Christ had come into his life Zaccheus proposed to do two things: first, to give half of his goods to the poor; second, to restore fourfold if he had taken from any man unjustly. That is, he proposed to be benevolent in a large way, and to be just. Half should go to the poor; out of the remaining half he would make restitution. Perhaps the current maxim, "Be just first, then liberal," is correct if properly interpreted. But in reality it is made to do about the same kind of duty as the saying, "Charity begins at home." Justice is given such an interpretation as to leave no chance for liberality, and home charities are made to swallow everything. When property is consecrated there will be no conflict between justice and benevolence, nor between "home" and "foreign." The Christ-spirit includes the near and the far.

ORGANIZED BENEVOLENCE.

Giving to the poor directly for the supply of their immediate demand for food and clothing was about the only method of charity known in Christ's time. But we have many more and better opportunities for helping the poor than Zaccheus had. Our charities are organized and our almsgiving may be more wisely applied. Schools, opportunities to earn equitable wages, hospitals, moral stimulus to higher ideals, social sympathy, the removal of temptations to vice, the maintenance of a helpful and wholesome environment—in all these ways we are learning in the best way to help the poor. And yet the utter helpless, the absolutely dependent poor, are always with us, and them we must directly feed and clothe.

Teac

This that no

Thoughts for Young People.

Conditions of Friendship with Jesus.

1. *Friendship with Jesus is not conditional upon respectability of character.* For Zaccheus's reputation was evidently bad, and his business was so shameful as to make him a social outcast.

2. *Friendship with Jesus is not conditional upon previous purity of heart.* For Zaccheus had been unscrupulous in the collection of taxes, and nobody would have thought of him as being the purest man in that "city of priests." The pure Christ chose him, nevertheless, to be his host.

3. *Friendship with Jesus is not always initiated by public demonstrations.* "Kneeling at the altar" and similar manifestations are unspeakably helpful as steps toward that friendship; but it is a thing of the heart, and begins in one's inner consciousness far beyond the range of other's eyes. "Publicans" and "sinners," whom we despise, may, at this very moment, unseen by us, be eagerly climbing into positions whence they may see the Lord when he shall "pass that way."

4. *No one can win the friendship of Jesus who does not feel his lost condition.* Christ came to seek and to save the lost. The self-righteousness of the Pharisee practically excludes him from the circle of Jesus's friends.

5. *No one can win the friendship of Jesus who does not greatly desire it.* With what haste Zaccheus descended the tree and ran to his home to welcome the Lord! Our Lord's friendship is not thrust upon any one against his will.

6. *Friendship with Jesus cannot be maintained without conformity to his lofty law of justice.* It was a matter of course that the repentant and saved Zaccheus returned, with lavish interest, the wealth he had unjustly taken. A true Christian man cannot consciously wrong others.

7. *No true friend of Jesus can be unsympathetic, or stingy, or self-centered.* Benevolence to the needy was as direct an outcome of Zaccheus's conversion as was justice to his business associates.

Teaching Hints for Intermediate Classes.

INTRODUCTION.

This lesson follows the last one so closely that no time need be spent on the connection.

The time is the last of March, A. D. 30, and the place Jericho.

As a rule, the truth that is most applicable to the present needs is the one that should be selected for the pupils, but, occasionally, a lesson should be fixed in the minds of young people in such a way that they may be able to recall it in years to come. Examples of such lessons are "The Prodigal Son" and our lesson for to-day.

Have the pupils take their pads and print,

SINNER,
SEEKER,
SAVIOUR,
SAINTE,

and then by questioning develop the lesson as follows:

A SINNER.

Ask: What was his name? What does that word mean? How do you know he was a sinner? (Verse 7.) What was his occupation? Had he been successful? (Verse 2.) What is the world's test of a successful man? What is God's test?

A SEEKER.

Ask: Whom did Zaccheus wish to see? Why? What interfered with his seeing Jesus? (Verse 3.) What did he do? What did this action indicate? What did Jesus do? What did he say? What did Zaccheus do? How did he feel?

A SAVIOUR.

Ask: For what did Jesus come into the world? Have the class repeat the Golden Text; explain it and press it home until all understand its meaning. What did Zaccheus expect of Jesus? What did Jesus give to him? (Verse 9.) (Be ready to explain the meaning of the statement, "He also is a son of Abraham:") "This expression was probably used with reference to the sneers of Pharisees against publicans and sinners, as being unworthy of eternal life." What better gift could Jesus give to him? From what had Zaccheus salvation? (The teacher should not take it for granted that the pupils understand the meaning of the term "salvation," but should explain it.)

A SAINT.

A saint is a person who is freed from his sin. Ask: How did Zaccheus become a saint? How did he prove that he had be-

come a saint? (Verse 8.) What should Christians do in regard to their sins? (1 John 1. 8, 9.) What example set by Zaccheus should Christians follow?

A CONTRAST.

Review rapidly the lesson of two weeks ago—"The Rich Young Ruler." By questioning ascertain whether the pupils understand why the ruler did not enter the kingdom. Then explain why Zaccheus was able to enter the kingdom so readily. To make the point all the more impressive have the pupils realize that the young ruler was a much better man than Zaccheus, because he had kept all the commandments, and Zaccheus had broken a number of them. The two men were alike in the possession of position and riches. What was the difference between them? Zaccheus was willing to part with his possessions for the kingdom's sake, the young ruler was not. Herein is the great contrast between the two.

APPLICATION.

Teach: It is not what a person is or has that gives him a right to entrance into the kingdom. It is not what he has or has not, what he is or is not, that keeps him out of the kingdom. On what, then, does his relation to the kingdom depend? On his willingness to accept Christ as his Saviour, his Lord, and his Master. Only as he does this will lie be happy in the kingdom and able to obey its laws.

By Way of Illustration.

Verse 2. What does Christianity owe to the man who has good clothes and a fine house and money, and who is a social outcast or a renegade from the Church? In our enthusiasm to care for the man by the roadside we have almost forgotten the man in the tree. The Church is interested in drunkards, but how about the rumseller? Are preachers and Church members apt to consider them utterly lost and unworthy any ministrations? The Church builds schools and sends teachers to the ignorant. What are we doing for the college graduates who have fallen among philosophers and scientists who have stripped them of their early beliefs and left them spiritually half dead? Do not Christians regard them with horror

and suspicion? The Church must do its duty by the rich as well as the poor. Jesus came to save the man in the tree as well as the man on the ground.—C. E. Jefferson.

Verses 3, 4. A man said in prayer meeting: "Sometimes I feel like Zaccheus down in the crowd. My stature spiritually is pretty short, and worldly affairs crowd around me to shut out Jesus Christ. What shall I do then? I do what Zaccheus did. I get where I can see Jesus. This prayer meeting is a good place from which to see Jesus. And so is God's word and my own closet and the company of saints. We have many trees which help us to see Jesus."

The touch of love. "When did your reformation begin?" was asked of a Christian worker in London who had once been a criminal. "With my talk with Lord Shaftesbury." "What did he say to you?" "I don't remember much, except that he took my hand in his and said, 'Jack, you'll be a man yet.'" It was the touch of his hand, electrified by his soul of love.

Verse 8. We would like to have a work that reaches men's pockets. I can imagine one of Zaccheus' servants going to a neighbor next morning with a check of one hundred dollars. "What is this for?" asks the neighbor. "My master defrauded you of twenty-five dollars a few years ago and this is restitution money." That would give confidence in Zaccheus's conversion.—Moody.

It has been well said that "a personal consecration" should be spelled "a purse-and-all consecration." And when a United States official recently received a sum of restitution money from a man who said he had been converted the official said, "I believe it, more by this restitution of a hundred dollars than though he had given a thousand dollars to charity."

Heart Talks on the Lesson.

Why Zaccheus sought to see Jesus I do not know. Possibly curiosity was the first reason. But it matters little why he wished to see him or how he accomplished it; the important fact is that he did see him, and was a happy man in consequence. Men and women have gone to revival meetings out of curiosity to see and hear what was going on; they have even gone to "make fun," and the Spirit of God has touched them, and

they have been surprised, as Zaccheus was, to find curiosity changed to love and fellowship with Jesus. It seems strange this can be so, but Jesus's own word explains it: "The Son of man is come to seek and to save that which is lost." However adverse outward circumstances may seem, you may be very sure nothing outside of yourself can really keep you from your Saviour if you desire with all your heart to find him. Nothing keeps him from us except the shutting of our own heart's door.

Zaccheus was a model seeker for Jesus. He had heard much about him, now he was determined to see him for himself. There were many hindrances. The crowd, praising God for the healing of Bartimeus, was directly in his way; it quite shut Jesus from his sight. Well-meaning but too vociferous people, who talk more than they do, and shout his praise more than they live it, are often in the way of those who truly wish to see him. Zaccheus was hindered by his business. He had grown rich by oppressing the poor; his fellow-citizens did not respect him, and he must have lost his own self-respect as everyone does who is not honest and upright in his dealings. Such a sense of meanness and unworthiness greatly hinders a soul from seeing Jesus. But while these and many other difficulties were real, and would have prevented Zaccheus from seeing him if he had yielded to them, he overcame all, and gained even more than he hoped for. The outward hindrances he conquered by using the means his own good sense and enterprise suggested. The inward hindrances Jesus himself overcame as soon as he saw that Zaccheus was in real earnest and was doing all in his power to get a sight of him. His past life, his sense of unworthiness, his sin, Jesus seemed to forget entirely. As if he had always been one of his nearest friends, he said in the hearing of those who knew just what sort of a man he was, "Zaccheus, make haste, come down; I am coming to be your guest to-day!" "What! going to be a guest with a man that is a sinner?" cried the astonished crowd! "Strange he prefers Zaccheus to us who have been shouting his praise with all our might." Yes, with a sinner who sincerely, joyfully welcomed him. So he always does. Not tears of repentance; not efforts to do better; only a sincere desire to see Jesus, carried out with firm purpose which no obstacles can conquer, will bring him into

our hearts to abide the very day he sees in us that desire and purpose.

The coming of Jesus to abide with him made Zaccheus a changed man. He could not be mean or selfish any more. His past life looked so hateful in the presence of the pure and loving Jesus! His true repentance began when he saw himself in contrast with the One who had condescended to be his friend. His first thought was to make restitution for the wrong he had done; to show justice for injustice, kindness for oppression. Salvation had come to him—salvation not in profession, but in the root and spring of his desire and purpose.

"Glory be to God," says Dr. Plummer, "there is such a thing as conversion. To be converted is to turn from self, self-will, self-righteousness, all self-confidence, and from sin itself, and to be turned to Christ." Salvation came to Zaccheus through a desire to see Jesus so strong that no hindrance could baffle it; prompt obedience to the call of Jesus to come to him; and the joyful acceptance without question of a great Saviour offered to a great sinner. So may salvation come this day to you.

The Teachers' Meeting.

Environments of the lesson: (1) Make a sketch-map showing Perea, Jericho, and Jerusalem; (2) Describe Jericho, "the city of priests;" (3) Define a "publican;" draw out from the class why publicans were despised; (4) Time in Christ's life when this took place.... Teachings of this lesson as to (1) The character of Christ; (2) The way of salvation; (3) The duty of a Christian.... Characteristics of Zaccheus as a sincere seeker of Christ: (1) His sense of need; (2) His sincerity; (3) His determination; (4) His promptitude; (5) His sorrow for sin; (6) His righteous endeavors.... Characteristics of Jesus as a divine Saviour: (1) He notices individuals; (2) He chooses those that need and desire him; (3) He calls those he chooses; (4) He is merciful toward those who seek him; (5) He saves to the uttermost.... Additional practical lessons: (1) Change of heart is evidenced by change of life; (2) Reparation of wrongs is a Christian duty; (3) Jesus is no respecter of persons; (4) The presence of Christ makes us conscious of our moral condition.

OPTIONAL HYMNS.

All for Thee.
My Jesus, as thou wilt.
I heard the voice of Jesus.
Jesus, Lover of my soul.
Lead me, precious Saviour.

Jesus, thou everlasting King.
The name of Jesus.
The Saviour calls.
I will follow thee.
Jesus Christ is passing by.

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SYCAMORE.—Thomson, *Land and the Book*, vol. iii, page 113. Tristram, *Natural History of the Bible*, page 397. Tristram, *Land of Israel*, page 509. Wilkinson, *Ancient Egypt*, vol. ii, page 110. Geikie, *Holy Land*, vol. i, page 133.

SERMONS ON THE LESSON.

Verse 2.—*The Homiletic Review*, vol. xxxvii, page 521.

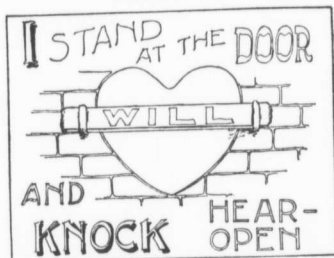
Verse 4.—Macmillan, H., *The Spring of the Day*, page 207.

Verse 5.—*The Pulpit*, London, vol. lxxix, page 101.

Verse 8.—Tillotson, J., Works, vol. vii, pages 447, 465. Chillingworth, Works, page 631. *The Pulpit*, London, vol. lxxiv, page 556.

Verse 9.—*The Pulpit*, London, vol. lxxi, page 225; vol. lxxx, pages 41, 57.

Blackboard.



How glad Zaccheus must have been to have Jesus as his guest, and how joyfully he received him! He did not lock the door when the Master said he would abide at his house that day. Yet that is just what some do when they know he is coming. They hear him knock and let him stand without, while the strong bar of their "will" shuts him out. His presence would transform the life, and dispel all forms of sin. O that they would open to him who has waited and knocked so long, lest he turn away grieved and strive no longer to enter the chamber of the heart.

LESSON XII. CHRISTMAS LESSON.

[Dec. 23.]

GOLDEN TEXT. Thanks be unto God for his unspeakable gift. 2 Cor. 9. 15.

AUTHORIZED VERSION.

Matt. 2. 1-11. [Commit to memory verses 4-6.]

1 Now when Je'sus was born in Beth'lehem of Ju-de'a in the days of Her'od the king, behold, there came wise men from the east to Je-ru'sa-lem.

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Her'od the king had heard these things, he was troubled, and all Je-ru'sa-lem with him.

4 And when he had gathered all the chief

REVISED VERSION.

- 1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east
- 2 came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to
- 3 worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the
- 5 Christ should be born. And they said

priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth'le-hem of Ju-de'a: for thus it is written by the prophet,

6 And thou Beth'le-hem, in the land of Ju'dah, art not the least among the princes of Ju'dah; for out of thee shall come a Governor, that shall rule my people Is'ra-el.

7 Then Her'od, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Ma'ry his mother, and fell down, and worshiped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Time.—The very end of B. C. 5, or early in B. C. 4.

Home Readings.

M. Christmas Lesson. Matt. 2. 1-11.

Tu. Herod's cruelty. Matt. 2. 12-23.

W. Simeon and Anna. Luke 2. 25-40.

Th. Prophecy of Christ. Isa. 9. 1-7.

F. Sent of God. 1 John 4. 9-19.

S. The living word. John 1. 1-14.

S. Revealed to shepherds. Luke 2. 8-18.

Lesson Hymns

New Canadian Hymnal, No. 299.

Angels, from the realms of glory,
Wing your flight o'er all the earth.

New Canadian Hymnal, No. 300.

Brightest and best of the sons of the
morning,

Dawn on our darkness, and lend us
thine aid.

New Canadian Hymnal, No. 302.

Hark! what mean those holy voices,
Sweetly sounding through the skies?

unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,

Which shall be shepherd of my people Israel.

7 Then Herod privily called the wise men, and learned of them carefully what time

8 the star appeared. And he sent them to Bethlehem, and said, Go and search out

carefully concerning the young child; and when ye have found him, bring me word,

that I also may come and worship him.

9 And they, having heard the king, went their way; and lo, the star, which they

saw in the east, went before them, till it came and stood over where the young

10 child was. And when they saw the star, they rejoiced with exceeding great joy.

11 And they came into the house and saw the young child with Mary his mother;

and they fell down and worshiped him; and opening their treasures they offered

unto him gifts, gold and frankincense and myrrh.

QUESTIONS FOR SENIOR SCHOLARS.

1. *The Light of the Star*, v. 1, 2.

What is the story of the wise men as told in legend?

What was the course which they had taken?

How long would a journey from Persia to Judea take?

For what had the East for centuries been famous? 1 Kings 4. 30.

If these men were led by a star, why did they uncertainly go to Jerusalem?

Where was Jesus born?

Who was now ruler of Judea?

What question did they ask?

To what public official announcement did this question lead?

Whose prophecy was thus quoted?

How many distinct announcements were thus made that Jesus had been born?

What classes of the world's society were thus informed that the King had come?

2. *The Light of the Scriptures*, v. 3-6.

Who were alarmed by the coming and question of the wise men?

What message would have quieted their fears? Luke 2, 10.

What are the supernatural elements in this story?

Where did the Magi find the King they sought?

3. The Light of the World, v. 7-11.

What command did Herod give the wise men?

How were the seekers guided to the King?

How did the sight of the star affect them?

Were they disappointed in finding only a child?

Do the circumstances afford any hint as to his age?

What was the supreme act of these men's lives?

Was the child ever worshiped again in his life?

Of what was the first worship typical?

What gifts did the wise men present to him?

What prophecy was thus fulfilled?

How was the star itself an illustration of Christ's work for men?

What did Jesus call himself when, years afterward, he taught in the temple?

How is Christ the Light of the world?

What is the true title of this King? Rev.

19. 16.

What other title does Paul give him?

1 Tim. 1. 17.

Teachings of the Lesson.

1. These wise men sought the King where they supposed the King would be, in Jerusalem. He was not there. We often think we see God when we go where earthly wisdom prompts, and fail to find him.

2. These wise men gave the best they had to give, gold, frankincense, and myrrh. And we give, what?

3. These Eastern heathen, we might say, told the Church that the King was born. The Church gave answer where he should be born: the heathen sought him, the Church forgot him. Whom are we imitating to-day, Church or wise men?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Light of the Star, v. 1, 2.

What is the office of a star?

Whom does this star symbolize?

What did the star of Bethlehem announce?

To whom was the star sent?

Whom do these strangers represent?

What spiritual lesson does the guidance of the star teach?

Where did the wise men go for information?

2. The Light of the Scriptures, v. 3-6.

How did the news of the Saviour's birth affect Herod?

What steps did he take to find Christ?

Did the scribes know where the Messiah was to be born?

Why did the wise men seek Jesus?

Why did Herod?

How long before Christ's birth was his coming prophesied?

Upon what event did all of the Old Testament teaching rest?

3. The Light of the World, v. 7-11.

What did Herod counsel the wise men to do?

Can any better advice be given?

What did the wise men do when they found Jesus?

What does the "pouring their treasures at his feet" signify?

What did the Old Testament prophets say Christ was to be to this world?

What did Christ say he was to the world?

Give some instances in which Christ has been "light to the world."

What must be the feeling of every true believer in Christ? GOLDEN TEXT.

Practical Teachings.

Where in this lesson do we learn—

1. That the ends of the earth shall return to Christ?

2. That wicked men cannot succeed in their plans?

3. That we owe the best we have to our Saviour?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jerusalem long ago?

For whom were they looking?

What had they seen in the east?

Who had sent them to look for Jesus?

The Great God.

Who was king at this time?

Why was he troubled?

What did he ask the priests to do?

What did they say?

Where did they go to find out?

What did Herod tell the wise men to do?

What did he mean in his heart?

How did the wise men find the place in Bethlehem?

What gifts did they offer to the young child?

Why did they offer gifts to him? *Because he was a king.*

Why did they not go back and tell Herod?
What gifts may we offer to our King?

4. How did they honor him? *With worship and gifts.*

5. What is the GOLDEN TEXT? *"Thanks,"* etc.

THE LESSON CATECHISM.

(For the entire school.)

1. Where was Jesus born? *In Bethlehem of Judea.*

2. Who came to Jerusalem seeking him?
Wise men from the East.

3. By what were they led to Christ? *By a star.*

NEW CHURCH CATECHISM.

67. What is the form of faith professed in baptism? The form of faith professed in baptism is the Apostles' Creed.

1 Corinthians 15: 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.

THE LESSON OUTLINE.

The Faith of the Wise Men.

I. GENTILE FAITH.

Wise men from the east. v. 1.

Gentiles shall come. Isa. 60. 3.

Other sheep have I. John 10. 16.

II. WORKING FAITH.

Came... from the east. v. 1.

Many people shall go. Isa. 2. 2, 3.

Shall come from the east. Matt. 8. 11.

III. INQUIRING FAITH.

Where is he... King? v. 2.

Seek ye the Lord. Isa. 55. 6.

Sir, we would see Jesus. John 12. 21.

IV. PERSEVERING FAITH.

Search diligently... they departed. v. 8, 9.

Search... with all your heart. Jer. 29. 13.

Seek, and ye shall find. Luke 11. 9, 10.

V. REVERENT FAITH.

Worshiped him. v. 11.

Every knee should bow. Phil. 2. 10.

Blessing... unto the Lamb. Rev. 5. 13.

VI. GENEROUS FAITH.

Presented unto him gifts. v. 11.

Kings... shall bring presents. Psa. 72. 10.

Bring gold and incense. Isa. 60. 6.

EXPLANATORY AND PRACTICAL NOTES.

All human history is sacred history, for it is the history of redemption. Greece and Rome were as important to the plan of salvation as was Judea. Through forty centuries God was preparing the world to receive its Saviour; and for twenty centuries he was training a people to give the news of salvation to men. For this purpose the family of Abraham was chosen and set apart; for this purpose they received the oracles of God and the instructions of the ritual service and the messages of the prophets; for this purpose, when trained, they were scattered abroad among the nations, that they might prepare the world for the Redeemer's coming. At last, when the nations were ready, and a part of the race had been trained up to fitness for the reception and promulgation of the Gospel-messenger, and surrounded by plain people. Shepherds on the mountain side heard the angels' song and hastened to the stable to offer their homage; wise men from the East, led by a star, brought their gifts to Bethlehem; a young mother bent over her babe and rejoiced in the assurance that he was the consolation of Israel. But the scribes who conned the prophetic scroll and knew well the place of his coming cared not to seek him; and the king who disgraced the throne of Judea sought him only to slay.

Verse 1. *Now when.* This may have been when Jesus was a few weeks or a few months old. The star probably appeared

some months in advance of his birth, giving time for the preparation and journey of the wise men. *Jesus was born.* "Jesus" is a

Hebrew word, modified from the word Joshua, meaning "help, deliverance, and salvation." Mary, his mother, and Joseph, her husband, were both descendants of David. They lived at Nazareth, but Jesus was born at Bethlehem, to which place they had gone for registration, under the Roman law. *Bethlehem of Judca.* So called to distinguish it from another Bethlehem in northern Palestine. It is situated six miles south of Jerusalem, on the road to Hebron. It was the home of Boaz and Ruth and the birthplace of David; at present a town of four thousand inhabitants, mostly Greek Christians. The traditional birthplace of Jesus is shown in a cave. *Herod the king.* Three Herods are referred to in the New Testament, and each in connection with a martyrdom; this, Herod the Great, the slayer of the innocent children of Bethlehem; his son, the slayer of John the Baptist; and his grandson, the slayer of the apostle James. Herod the Great was the son of Antipater, an Edomite. He was made king of all Palestine by the Romans, and reigned thirty-eight years. He was the ablest man of his time, but was unscrupulous and cruel, the murderer of even his own wives and children, and a tyrant over his people. The events of this chapter took place in the last year of his life. *There came wise men.* "Magi." These were a learned class among the Persians, much given to astrology and other kindred studies. They worshiped one God, of whom the sun and fire were the representatives; and they doubtless received some token of the Saviour's coming. God has many sincere seekers outside of his visible Church. *From the east.* The word "east" is here different in the original from that in verse 2. Here it should be translated "the far east;" there, "the east" simply. *To Jerusalem.* They came to the capital, as the place in which the king might be found. It was a journey of at least twelve hundred miles. Those who would find Christ must be willing to face difficulties. How much easier it is for us to go to Christ than it was for the wise men!

2. *Where is he.* They expected that all of the Jews would know of the King whom they had come so far to seek, for they were his own people. "Oftimes those who are nearest in place are furthest in affection." —*M. Henry. Born King of the Jews.* They looked for one who, of Jewish race, should become the ruler of all the nations. The sec-

ular historians of that time say that there was an expectation over all Asia that one coming from Judea should rule the world. This probably arose from the Jews, who were dispersed everywhere, and who cherished the hope of Messiah's coming to deliver their nation. *His star in the east.* There are two theories concerning this star. One is that it was a luminous, starlike body, of miraculous origin, seen, perhaps, by the Magi alone; the other (first suggested by the astronomer Kepler), that it was a conjunction of three planets, Jupiter, Saturn, and Mars, which took place about that time and formed an appearance as of one heavenly body. This would receive special notice from a people who were students of the heavens, and were wont to interpret their appearances as prophetic.

3. *Herod the king had heard.* Either the Magi came directly to him or the report of their inquiries reached his ears. *He was troubled.* He was an old tyrant, hated by his people, tormented by a remorseful conscience, and in dread of approaching death. As a foreigner and usurper, too, he naturally feared one who was born king. *All Jerusalem with him.* The court and the capital alike dreaded the disturbance of a revolution and feared the justice of a heavenly king even more than Herod's cruelties. Kings have greater troubles than cottagers. If men knew that Christ was coming now, would they not be troubled? Christ will come at some time, and may come at any time; let us make friendship with him!

4. *Gathered all the chief priests and scribes.* The great council of the Jews, containing the heads of the twenty-four priestly courses and the leading teachers of the law. *Demanded of them.* His object was to ascertain where the one born king was to be looked for, that he might destroy him. *Where Christ should be born.* The prophecy of "the Christ," or the Messiah, was the great thought of the Old Testament, and was the confident expectation of all the Jews. That he was coming none doubted, and that he was near at hand many believed.

5. *And they said.* Without hesitation, as it was well understood by the interpreters of prophecy. But notice how different was their spirit from that of the Magi. They had knowledge, but at heart were indifferent, while the Magi were earnest seekers after the truth. One man may perish with

the Bible, and another may find God without it. In *Bethlehem*. The prophecy is found in Mic. 5, 2. *Written by the prophet*. The prediction is not quoted precisely, but, as was usual among the Jews, when citing well-known Scripture, with such a variation as would present more clearly the speaker's purpose in the quotation.

6. *Bethlehem in the land of Judah*. "In" is not a part of the original, which is "Bethlehem, land of Judah," as we say, "Toronto, Ont." *Princes of Judah*. In Mic. 5, 2, "thousands of Judah." The "thousands" were the divisions of the tribe, corresponding to our townships, and each had its prince or ruler.

7, 8. *What time*. He wished to know as nearly as possible the age of the child he purposed to slay. *The young child*. Perhaps he was unwilling to give him his royal title. *That I may come and worship him*. To his crimes he adds hypocrisy. He would kiss, like Judas, that he might betray.

9, 10. *They departed*. Taking their journey in the night, perhaps because cooler than in the daytime, perhaps because they could not wait until the morning. The king's business requireth haste. *Lo, the star*. It had disappeared after starting them on the journey, but now it appeared once more. *Went before them*. Seeming to travel through the heavens.

11. *Into the house*. The temporary shelter of the stable had been exchanged for a more permanent home. *Mary his mother*. She was a maid of Nazareth, of lowly station, though a descendant of King David. *Presented unto him gifts*. The orientals always bring gifts when they visit kings or great personages. *Frankincense*. A fragrant gum used in sacrifices. *Myrrh*. A gum obtained by cutting a thorny tree in Arabia; used for incense, as an anodyne (Mark 15, 23), and in embalming the dead (John 19, 39).

CRITICAL AND HOMILETICAL NOTES.

THE STORY OF THE NATIVITY.

The story of the birth and infancy of Jesus is told only by Matthew and Luke. Luke gives the larger number of details. To him we are indebted for the accounts of the annunciations to Zacharias (1, 5-22) and to Mary (1, 26-38). Matthew adds the annunciation to Joseph (1, 18-25). Luke tells us of Mary's visit to Elizabeth, of the birth of John the Baptist, of the occasion of Joseph and Mary's going to Bethlehem, of the birth of Jesus, of the appearance of the angels to the shepherds, of the circumcision of Jesus, and of his presentation in the temple at the end of forty days. It is at this point that Matthew takes up the story, giving three incidents not recorded by Luke, namely, the visit of the wise men from the east, the flight into Egypt, and the slaughter of the innocents by Herod. Both Matthew and Luke tell of the return to and sojourn at Nazareth, but only Luke relates the incident of Christ's first visit to the passover at the age of twelve.

THE SUPERNATURAL ELEMENTS.

The birth and infancy of Jesus are connected with supernatural associations. Any criticism which attempts to read the miraculous element out of the story of the nativity does violence to the records. If one comes to the gospel history with the pre-

judgment that miracles are impossible or incredible, of course he must adopt some theory for accounting for the report of them in the narratives of the evangelists. All attempts thus far in this direction have failed. The whole earthly life of Christ, if we are to credit the gospel histories, was punctuated with miracles; and the assumption of the truth of the testimony of the writers best harmonizes with the subsequent history of Christianity. We may classify these supernatural features associated with the birth of Christ as follows: (1) The appearances of angels; (2) the deafness and dumbness imposed on Zacharias; (3) the miraculous conception of Jesus; (4) the inspired recognition of Jesus by Simeon; (5) the guiding star given to the Magi, and the warning in a dream given them of the purposes of Herod; (6) the direction given to Joseph in the flight into and return from Egypt. Granting the stupendous fact of the incarnation itself—the Son of God taking on him the body and the nature of man—are not these other supernatural incidents very modest concomitants of so transcendent a miracle?

ANTICIPATIONS OF CHRIST'S COMING.

Christ's coming was the great hope of the world. First of all, and most clearly defined, it was the hope of the Jewish na-

tion. No one can read the Jewish prophets without being made to feel that there was a growing expectation of the coming of One, under various titles, who should bring salvation to Israel, and through Israel to all nations. It was the dominant national hope which no disasters could extinguish. Indeed, this hope seemed to grow in strength and confidence in the midst of deepest disasters. That hope, as the time of his coming drew near, grew into an intense longing. The aged priest Simeon, to whom it was revealed "that he should not see death, before he had seen the Lord's Christ," and the aged prophetess Anna, who recognized the holy Child when brought to the temple, and who "spoke of him to all them that looked for redemption in Jerusalem," are illustrations of how strongly this hope was beating in the heart of the nation. The Jewish nation was waiting in awed expectation of the coming of its long-predicted King.

THE WORLD-HOPE.

But the hope of the coming of a Saviour-King was not confined to the Jewish nation. It was a world-hope. While it finds its most distinct expression in the writings of the Jewish prophets, it appears in varying form in the literatures of all the great nations. And we cannot account for this wide hope on the theory that it spread from the Jews. It had its origin in universal need. The world needing salvation cried out for a Saviour. The wise men who came seeking him that was "born King of the Jews," represented this hope of the race. We do not know from what country or countries they came, only that they were from the East, that primal fatherland of all nations. We do not know how many they were, it being only tradition which has made their number to have been three. The simplest view for the explanation of their coming is that they were guided by a supernatural sign, a light like a star that went before them. This light seems to have been withdrawn when they came to Jerusalem, until after the chief priests and scribes declared that according to the Scriptures Christ should be born in Bethlehem. Journeying thither, the star went before them and stood over the place where Mary and the Child were.

"TOUCH NOT MINE ANOINTED."

The inquiry of the Magi, "Where is he that is born King of the Jews?" startled

Herod. That, he fancied, was a menace to his throne. If this strange Child had the idea of kingship associated with him, then he must be destroyed. The hypocritical cunning of Herod's proceedings, and the desperate and remorseless wickedness of his purpose, are in harmony with what history tells us of his character; and his crimes were so many and so monstrous that it is not surprising that secular history did not record this murder of the children of Bethlehem. Such a crime would have been a minor incident in his murderous career. But God's hand was over his Anointed that no hand of malice could touch him until his hour was come. Kings who are "born" to be kings may not be kept from their thrones by any human interference. Jesus was destined to such a kingship as Herod could have no faintest conception of; such, indeed, as the Jewish people themselves did not comprehend. Pilate at last, with Herod's fear of all kindly pretensions, asked of Jesus, "Art thou a king?" and sent him to the cross with the inscription, "Jesus of Nazareth, King of the Jews," fancying that crucifixion would end all such pretensions if he really entertained them; little knowing that that cross was to be the throne from which Jesus would ultimately rule the world, and that his crown of thorns would be more glorious than any crown of gold and precious stones ever put upon a monarch's head.

Thoughts for Young People.

The Faith of the Wise Men.

1. *It was faith.* Not among Jews, taught by the Scriptures and the services; but among Gentiles, people outside of the Church of that time; among men of science, who in the reverent study of nature found God (verse 1).

2. *It was faith which led to action.* The scribes believed the Scriptures, but did not seek the Saviour, of whom the Scriptures taught. These men believed, and journeyed a thousand miles to find the object of their faith. To what action has your faith inspired you?

3. *It was a faith which overcame all obstacles.* The length of the journey, the jealousy of the king, the indifference of the priesthood, the selfishness of the people. Does your faith move such mountains? It was a faith which accepted humbly and gratefully the plan of God. They sought a

prince, and found a baby surrounded by poor people; yet their faith did not waver!

4. *It was a faith which offered not only formal honor, but also practical gifts, to Christ.* They gave their best to Jesus. What do we offer to him?

Teaching Hints for Intermediate Classes.

Note: There is much vagueness and indefiniteness in the mind of the average Intermediate pupil concerning the birth of Christ. Pictures, poetry, and Santa Claus are, in part, responsible for this condition of mind. The Bible school teachers, who have all along been taking it for granted that their pupils know the Christmas story, are not without blame. Now is the teacher's golden opportunity to so impress the story on the pupil's minds that it will never be forgotten. To accomplish this, two lines of preparation are necessary:

1. Let the teacher write out concisely the story of Jesus's birth, and then compare it with the narrative in a harmony of the gospel. (There are teachers who think that the visit of the shepherds and the visit of the wise men to the infant Jesus occurred at the same time and the same place.)

2. The pupils should be asked to tell the Christmas story in their own language, so that the teacher may know just what impressions that story has made on their minds. (A few years ago, in a school in New Jersey, the Intermediate pupils being asked to write the name of the place where Jesus was born, wrote the names of various places, including Jerusalem, Jericho, and Jersey City.)

After the facts concerning the birth of Christ have been learned, ask the pupils to take their pads and print the question:

WHY WAS JESU'S BORN?

Then ask each one to write an answer. Have the various answers read, commenting upon them for the purpose of bringing out the correct answer to the question. Memorize a few good texts, give them to the pupils, and try to have them understand their meaning. These are suggested: Matt. 1. 21. John 3. 16, 1 John 4. 9.

The practical application should be drawn out from the pupils, and not forced upon them. Only in this way will it be remembered and acted upon. Ask: About what are most persons thinking these days? The answer will be "Christmas." Why are so

many persons thinking about Christmas? Various answers will be given. Among them will be: "Because they are going to make presents;" "Because they are going to receive presents." What is another word for present? "Gift." Is there anything in our lesson about gifts? If the Golden Text has not been memorized, teach it and explain it.

Now ask: Why is Jesus called a gift? Why an unspeakable gift? What is given with Jesus? Have you accepted this gift? How do you know? What have you given in return for the gift? The pupils will answer: "Myself," "My heart," "My love," etc. Strive to have the pupils realize how foolish it is for them to say these things unless they are showing by their lives that they really love Jesus.

Have the class take their pads and print:

CHRISTMAS, 1900.
I ACCEPT GOD'S GIFT TO ME,
AND GIVE MYSELF TO GOD.

After speaking of the unspeakable gift, and explaining what accepting Christ means, ask the pupils to take what they have printed home with them, copy it neatly on a card, and put it where they will see it frequently. The sight of the card will help to recall the fact that they belong to God, and therefore should obey and serve him.

By Way of Illustration.

The meaning of Bethlehem. We find it in that word "Immanuel—God with us." We knew him as Jehovah, as the Judge and Guide of Israel, as the great God. We knew him as we might know a great, wise king upon a throne. But Christmas means that the King has left his palace to live in a house like his lowliest subject, and has established himself on terms of beautiful friendliness with me, using his riches and power to help me and fill my life with blessing. The King is one with us. His name is "Immanuel—God with us."—*Lyman Abbott.*

Divine guidance. These seekers did not delay their journey until they knew all there was to be known. Revelation comes progressively as we go on doing the next thing, and many a distressed mind has been put at ease by some practical duty attempted. Drummond says, "Do not postpone life's usefulness until you have settled all the

problems of the universe." They will never all be settled, and many of them can be approached only by following the truth we have. We should no more require to see a conviction through to its end than the whole of a highway before setting out upon it. God gives what is necessary. To these wise men afar off he points out a country; when they have come nearer he shows them the very house. When they can inquire their way, he leaves them to that (as he does us), and when interrogation fails his star appears again. So wonderfully safe and pleasant is living with God.—*Monday Club.*

Heart Talks on the Lesson.

Does it not seem the Christmas bells have deeper meaning than ever before, this last Christmas morning of the century? Almost two thousand years have gone since that dawn in whose light "lie the ages imperaled," when angels flew with eager joy to tell the world its Saviour was born. A Saviour! what a word for sinful, despairing humanity. Since then how many have been glad because Jesus was born not only in the lowly inn but in their own lowly, believing hearts.

Are you glad to-day, truly glad? You will have just as much, and no more, of this true joy of Christmas as you can, in your own heart, receive. Everybody hears the bells, but their message is heard only by those who know that their own Saviour is born. The angels' song was heard only by the shepherds who were watching in that silent night long ago, although the villages near by were full of people. The tidings of great joy will be understood to-day only by those to whom it is the word of personal salvation.

It seems strange this poor old earth is not purer and happier than it is after nearly twenty centuries of light streaming upon it from that beautiful star. But this is the reason: it has not been ready to receive the light. God reveals himself to nations as to persons—just so soon and just so far as they can receive him. All through the ages there have been choice spirits open to him so that he has filled them with the sweetness and beauty of his holiness, and they shine like stars in the firmament of night. The names of some, we know; there are many more whose names are known only in the little circle where they shine; but the whole world is brightened by their shining.

Happy is every home where such a radi-

ance is. I wish each one of us might be such a Christmas star, shining in the light of God. And we may be if on this very day we open our hearts to him so that the angels may bring to us for our very own the tidings that unto us is born this day, a Saviour.

I said the bells seem to have a new meaning this last Christmas of the century. I am sure they do. They say: Nineteen centuries since the message came, and yet the world is full of wrong and suffering because it does not know there is a Saviour. What are you doing to help it hear? Some right by your side have never yet understood the heavenly song of peace and good will. What will you do to interpret it to them? Will you live the Christ-spirit? That is the way to bring the Christ-voice to human souls. If it sings in your voice, in your unselfish acts, in your helpful ministries they will hear the heavenly song. All nations will hear it when it is so sung by Christian nations. They are hearing it now, above the din and the strife, as they never heard it before.

The bells sound strangely sweet and solemn. They call our country to repeat the message and sing the song so that far-off lands and islands of the sea shall hear. They call you and me to bring it to hearts near or distant, by loving thought, unselfish service, generous giving, in the spirit of Christ, who gives himself to us; in the spirit of the loving God, who gave us the unspeakable gift of his only beloved Son.

The Teachers' Meeting.

Draw a map of Palestine, locate Nazareth, Jerusalem, Bethlehem... Give account of Joseph and Mary, the purpose of their journey to Bethlehem, and the birth of Jesus... Show who Herod was, and his character... The wise men, who they were, from what land they came, how guided... What the star was... How they found Jesus, and how they showed honor to him... Take the wise men as examples of faith, and show how they illustrated it. (See Thoughts for Young People)... Find in the lesson four classes of people and their various attitudes toward Christ: (1) The earnest seeker; (2) The indifferent Church member; (3) The man of the world; (4) The hypocrite. Who in this lesson may stand as a type of each of these classes? To which class would you prefer to belong?

FOURTH QUARTERLY REVIEW.

December 30.

Golden Text.

Thou crownest the year with thy goodness. Psa. 65. 11.

Home Readings.

- M. The Lost Sheep and Lost Coin. Luke 15. 1-10.
 W. Christmas Lesson. Matt. 2. 1-11.
 W. The Prodigal Son. Luke 15. 11-24.
 Th. The Ten Lepers Cleansed. Luke 17. 11-19.
 F. The Rich Young Ruler. Matt. 19. 16-26.
 S. Bartimeus Healed. Mark 10. 46-52.
 S. Zaccheus the Publican. Luke 19. 1-10.

Lesson Hymns

New Canadian Hymnal, No. 343.

Sing to the great Jehovah's praise!
All praise to him belongs.

New Canadian Hymnal, No. 342.

Conducted by thy hand
Safe through another year.

New Canadian Hymnal, No. 341.

Eternal Source of every joy,
Well may thy praise our lips employ.

REVIEW SCHEME FOR SENIOR SCHOLARS.

- I. Recall the TITLES and GOLDEN TEXTS of the lessons.
- II. Name one important teaching of each lesson.
- III. State the leading facts in the lessons in which the following principal characters or incidents appear:
 1. A man in a tree.
 2. A long line of begging lepers.

THE LESSON OUTLINE.

Privileges in Christ's Kingdom.

I. EXALTATION.

Humbleth himself... exalted. Luke 14. 11.
 Before honor is humility. Prov. 18. 12.
 He shall lift you up. James 4. 10.

II. FELLOWSHIP.

Eat bread in the kingdom. Luke 14. 15
 Marriage supper... Lamb. Rev. 19. 9.
 Feast of fat things. Isa. 25. 6.

III. WATCHCARE.

Lose one... find it. Luke 15. 4.
 Not... one... should perish. Matt.
 18. 14.

Knoweth them that are his. 2 Tim. 2.
 19.

3. A woman down on her knees searching for a lost coin.

4. A poor beggar at a rich man's door.

5. A man being changed from his place at the dinner table to another.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

1. Recite the TITLES of the lessons and the GOLDEN TEXTS.
2. Note the dates of the lessons; all of them except Lessons VIII and XII in the winter of A. D. 29 and the spring of A. D. 30. Recall that Christ was crucified in the spring of 30. The shadow of the cross was over him through all these lessons.
3. Note the places. Most of the parables perhaps were told on our Lord's last journey to Jerusalem, as he passed through Perea, and the miracles were performed on his way to Perea and on his way out of it, when he had to pass through Jericho.
4. Note that Lesson XII, the Christmas story, and Lesson VIII, on Temperance, are detached from the historical course of the lessons.
5. How many parables are told in this Quarter's lessons? Name each, and give in a brief sentence the lesson of each.
6. How many miracles are recorded? Describe each, and give in a brief sentence its spiritual meaning.
7. How many lessons have to do especially with young people? How many with lost people? How many with the folly of drink and riotous living?
8. What lesson has come most prominently to yourself in your studies in this Quarter?

IV. WELCOME.

His father... kissed him. Luke 15. 20.
 Will abundantly pardon. Isa. 55. 7.
 Merciful and gracious. Psa. 103. 8-12.

V. RICHES.

To your trust... riches. Luke 16. 11.
 Treasures in heaven. Matt. 6. 20.
 An inheritance incorruptible. 1 Pet. 1. 4.

VI. COMFORT.

Now he is comforted. Luke 16. 25.
 Out of great tribulation. Rev. 7. 14-17.
 Mourn... shall be comforted. Matt.
 5. 4.

VII. CLEANSING.

As they went...cleansed. Luke 17. 14.
Cleanseth...from all sin. 1 John 1. 7.
Ye are washed. 1 Cor. 6. 11.

VIII. GODLINESS.

We should live...godly. Titus 2. 12.
Your conversation honest. 2 Pet. 2. 12.
Blameless and harmless. Phil. 2. 15.

IX. ETERNAL LIFE.

Will enter into life. Matt. 19. 16, 17.
Promise...eternal life. 1 John 2. 25.
Whosoever believeth. John 3. 16.

X. ENLIGHTENMENT.

He received his sight. Mark 10. 52.
Have the light of life. John 8. 12.
Shined in our hearts. 2 Cor. 4. 6.

XI. SALVATION.

Salvation...to this house. Luke 19. 9,
10.

To save sinners. 1 Tim. 1. 15.
Who hath saved us. 2 Tim. 1. 9, 10.

XII. INSIGHT.

We have seen his star. Matt. 2. 2.
Gentiles shall come. Isa. 60. 3.
Eye hath not seen. 1 Cor. 2. 9, 10.

Teaching Hints for Intermediate Classes.

Two extremes are to be avoided: 1. As the time is short there may be a tendency to go over the lessons so rapidly that no impression is made. 2. On the other hand, the details of two or three lessons may be so dwelt upon that there is no time to give to the other lessons.

The remedy for both of these errors is for the teacher to have clearly in mind three points in regard to each lesson: 1. The title. 2. The Golden Text. 3. The outline of each lesson.

The following is suggested as helpful in study. Learn for each lesson:

THE

PLACE.
PERSONS.
PICTURES.
PRACTICAL APPLICATION.

In teaching, with the above in mind, the teacher may lay aside the quarterly, and with the open Bible in hand ask these questions on each lesson: What is the title? What is the Golden Text? Where did the events of the lesson take place? What persons are mentioned in the lesson? Then, in a very few words, give a picture (or more) from the lesson text, and question the class as to what it refers to and what lesson has been learned from it.

For example, take Lesson II. After asking for the title and Golden Text, the place of and the persons named in the lesson, very rapidly picture the preparation for a supper, the servant calling the invited ones, the excusers, the report made, and the anger of the master. Then ask: What does this feast represent? Who are represented by those who would not accept the invitation? Have you accepted the invitation?

Lesson III may be reviewed in the same manner. After the preliminary questions picture a sheepfold, the shepherd counting his sheep (one is missing), the search, the finding, the return, the rejoicing. Then ask: Who are represented by the lost sheep and the shepherd? Why is there such rejoicing when the lost is found?

Lessons I, V, VI, VII may be reviewed in a similar manner.

To prevent monotony, and to keep the interest from flagging, instead of asking the preliminary questions, the teacher may give one picture of a lesson and recall the facts by questioning about that picture.

Take Lesson IV. Picture a young man in rags, travel-stained, approaching a fine house. An old man, who is watching, sees him coming, runs to meet him, falls on his neck and kisses him. Ask: What is the title of this lesson? What is the Golden Text? Who is the old man? Who is the young man? Whom does each represent? What lesson have you learned from this wonderful story?

Again: Picture a man reeling through the streets under the influence of intoxicating drink. Ask: What lesson does this recall? What is the Golden Text of this lesson? Why do you not drink intoxicants? Why dare you not drink?

Lessons IX, X, XI, XII may be reviewed in this way.

In addition to the practical application for each lesson, the teacher should have an especial thought for the close. This being the last Sunday of the year, as a text for the next year to carry over from this one, the Golden Text of Lesson XII might be given and the pupils urged to think of it daily: "Every one of us shall give account of himself to God."

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RESPONSIVE SERVICE FOR THE FOURTH QUARTER.

LESSON I.

Jesus Dining with a Pharisee.

Superintendent. And behold, there was a certain man before him which had the dropsy. And Jesus spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him. . . .
Scholars. When thou art bidden of any man room (verse 8),

Teachers. When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed (verses 13, 14).
All. Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (GOLDEN TEXT).

LESSON II.

Parable of the Great Supper.

Superintendent. A certain man made a great supper, and bade many. And they all with one consent began to make excuse. 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 (verses 16, 18, 21).

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

Teachers. 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 (verse 23).

All. Come; for all things are now ready (GOLDEN TEXT).

LESSON III.

The Lost Sheep and Lost Coin.

Superintendent. The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them (verse 2).

Scholars. And Jesus spake this parable. What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go after that which is lost, until he find it? (Verse 4.)

Teachers. What woman having ten pieces of silver, if she lose one piece, doth not . . . seek diligently till she find it? (Verse 8.)

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

LESSON IV.

The Prodigal Son.

Superintendent. A certain man had two sons; and the younger of them said to his father, Give me the portion of goods that falleth to me. . . . And he took his journey into a far country, and there wasted his substance in riotous living. . . . And he began to be in want (verses 11, 12, 13, 14).

Scholars. And he arose, and came to his father. . . . And said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son (verses 20, 21).

Teachers. But the father said to his servants, Bring forth the best robe, and put it on

him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry (verses 22, 23).

All. I will arise and go to my father (GOLDEN TEXT).

LESSON V.

The Unjust Steward.

Superintendent. A certain rich man had a steward; and the same was accused unto him that he had wasted his goods. And he said for thou mayest be no longer steward (verses 1, 2).

Scholars. The steward called every one of his lord's debtors unto him, and said unto the first, How much owest thou my lord? And he said, A hundred measures of oil. And he quickly, and write fifty. Then said he to another, And how much owest thou? And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said unto him, Take thy bill, and write four-score (verses 5, 6, 7).

Teachers. And the lord commended the unjust steward (verse 8).
All. Ye cannot serve God and mammon (GOLDEN TEXT).

LESSON VI.

The Rich Man and Lazarus.

Superintendent. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table (verses 19-21).

Scholars. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom (verse 22).

Teachers. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom (verses 22, 23).

All. Lay up for yourselves treasures in heaven (GOLDEN TEXT).

LESSON VII.

The Ten Lepers Cleansed.

Superintendent. As Jesus entered into a certain village, there met him ten men that lifted up their voices, and said, Jesus, Master, have mercy on us (verses 12, 13).

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

Teachers. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God (verse 15).

All. Be ye thankful (GOLDEN TEXT).

LESSON VIII.

Sober Living.

Superintendent. Speak thou the things which become sound doctrine; that the aged men be . . . sound in faith, in charity, in patience (verses 1, 2).

Scholars. The aged women likewise, that they be in behavior as becometh holiness, . . .

that they may teach the young women (verses 3, 4).

Teachers. Young men likewise exhort to be sober-minded (verse 6).

All. We should live soberly, righteously, and godly, in this present world (GOLDEN TEXT).

LESSON IX.

The Rich Young Ruler.

Superintendent. One came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, If thou wilt enter into life, keep the commandments (verses 16, 17).

Scholars. The young man saith unto him, All these things have I kept from my youth up; what lack I yet? (Verse 20.)

Teachers. Jesus said unto him, Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me (verse 21).

All. Children, how hard is it for them that trust in riches to enter into the kingdom of God! (GOLDEN TEXT.)

LESSON X.

Bartimeus Healed.

Superintendent. As he went out of Jericho, . . . blind Bartimeus sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me (verses 46, 47).

Scholars. And Jesus said unto him, What wilt thou that I should do unto thee? The blind man said, Lord, that I might receive my sight (verse 51).

Teachers. And Jesus said unto him, Go thy way; thy faith hath made thee whole (verse 52).

All. Lord, that I might receive my sight (GOLDEN TEXT).

LESSON XI.

Zaccheus the Publican.

Superintendent. Behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature (verses 2, 3).

Scholars. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way (verse 4).

Teachers. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house (verse 5).

All. The Son of man is come to seek and to save that which was lost (GOLDEN TEXT).

LESSON XII.

Christmas Lesson.

Superintendent. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? (Verses 1, 2.)

Scholars. Lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was (verse 9).

Teachers. And when they were come into

the house, they saw the young child with Mary his mother (verse 11).

All. Thanks be unto God for his unspeakable gift (GOLDEN TEXT).

Superintendent. What is the teaching in Lesson I?

First Single Voice. In this lesson Jesus teaches true courtesy and good breeding. He condemns those who rush for the best places and highest honors.

Supt. Lesson II.

Second Single Voice. Everyone who would enter the kingdom must accept the invitation to the feast, and the only safe time to do it is when the invitation comes.

Supt. Lesson III.

Third Single Voice. In the parables of the lost sheep and lost coin we get a new view of the infinite love of God.

Supt. Lesson IV.

Fourth Single Voice. For every repentant sinner there are kisses of peace, feasts of plenty, robes of honor, and infinite love that runs to bring them.

Supt. Lesson V.

Fifth Single Voice. We can make friends by means of mammon, by giving it away in benevolence, by sending the Gospel around the world, by advancing every good word and work.

Supt. Lesson VI.

Sixth Single Voice. A good man in the worst circumstances is really much better off than the wickedest man who is in the most luxurious of earthly conditions.

Supt. Lesson VII.

Seventh Single Voice. We are like the nine lepers. We are more ready to pray than to praise. We are more ready to ask God for what we have not than to thank him for what we have.

Supt. Lesson VIII.

Eighth Single Voice. Faith, love, patience, are essential graces of the Christian character.

Supt. Lesson IX.

Ninth Single Voice. Jesus loves the earnest seeker. He sees possibilities in him, just as the florist sees the beautiful flower in the unattractive seed.

Supt. Lesson X.

Tenth Single Voice. Faith made Bartimeus a follower of Jesus. Faith is the hand which takes salvation.

Supt. Lesson XI.

Eleventh Single Voice. No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord.

Supt. Lesson XII.

Twelfth Single Voice. They who earnestly and sincerely seek for Christ shall find him.

A Good Review.

A good plan for review consists of written questions. Let the teacher prepare fifty questions on the lessons of the quarter, writing each question on a separate slip of paper. The teacher holds them in her hand and has the class draw them, one at a time. If the scholar can answer the question which she draws, she keeps the slip. If not, she gives it to whoever can answer it. When the review is over each will know by the number of slips how many questions he has answered. The teacher can have the class help prepare the questions if she thinks best. This will enlist them in the study for the review.

PRIMARY TEACHERS' DEPARTMENT.

His Star.

"We have seen his star in the East."

It is because we have seen his star, and have found the young child, and recognized in him the Saviour of the world, that childhood is forever glorified for us, and service for the children is evermore a labor of love. The primary teacher of all others must be single-hearted, following the star with steadfast purpose, worshipping at the cradle of the Holy Child, and presenting gifts that represent the whole kingdom of her being. There must be no turning aside to anything that will defeat the one purpose or mar the work of her hands and her heart. We have seen his star, but many, many have not, and young eyes must be taught where to look and how to follow. None are too little to be trained to look heavenward, and before there can be a conscious following the baby eyes can be turned in the right direction and young hearts influenced and impressed, even before they can be instructed and informed.

O, the quickening thrill it gives to feel that we must bring the children, not to ourselves, not merely to church and to the school, but to Jesus; for we have seen his star, and it cannot be with us as before. We must come to worship him, but not alone, for little hands are clasped in ours.

CHRISTMAS is on the way. It is almost here, at least in point of preparation. Don't invite Santa Claus to the Christmas festival this year, and see how happily all will go on without him. When he is absent the children will learn to love Jesus more.

Have Christmas stars of every conceivable variety in the decorations. If possible, secure the use of a stereopticon and show pictures of the madonna and the Holy Child—as an infant and a boy. Have lovely Christmas carols sung, and a few recitations, and no speeches at all by grown-ups. On Christmas day Christ came as a child, therefore keep its celebration as childlike as possible.

The Story of the Star.

A large pasteboard star covered with silver paper may be carried by the middle scholar and held during the recitation.

All recite in concert:

Listen, whosoe'er you are,
To the story of the star.
This bright star is but a sign,
Turning thoughts to that blest night
When the Star of Bethlehem beamed
On the wise men's wondering sight.

No. 1.

Very far away, long and long ago,
Wise men came to find Christ the King below.

"In the east," they said, "we have seen his star;
Seeking for the King, we have traveled far"

No. 2.

Then the priests and scribes, in Jerusalem,
Said the King should come out of Bethlehem.
"Go and seek him there," Herod said to them.

No. 3.

So the shining star, which they saw before,
In the heavens afar, guided them once more;
And it showed the way, stopping o'er the place

Where the young Child lay—there they saw his face.

No. 4.

O, how glad they were when they saw the star!

Treasures rich they brought, from the east afar.

These they freely gave to the Lord and King,

Just as we to-day precious gifts should bring.

No. 5.

And, if we are glad that the King was born,
Born in Bethlehem, on that Christmas morn.
Then we'll tell the news, tell it near and far,

Fill the whole wide world knows about the star.

JULIA H. JOHNSTON.

A Hint.

WINTER is now upon us. The little children will come to the Sunday school closely wrapped in warm garments. Cloaks, hoods, mittens, etc., should be removed, and after Sunday school is over these should be put on again and securely fastened to guard against taking cold. But where shall these things be kept in the meantime. It will not be a difficult matter to have constructed along the sides of the room tiers of boxes a foot square in which to place the wraps. It might be possible to secure from the parents photographs of the children to tack up in the boxes, so that each child would know his own. If these boxes should be thought unsightly, a curtain might easily be arranged to cover them. Much disorder ensues from piling up promiscuously the coats, hats, cloaks, and furs of the children. This is all saved by the boxes. They are far better than hooks for hanging things on, because the articles which are intended to be hung up are usually found lying on the floor.

The top of the tier of boxes might be used for decorative purposes; it will make a good place in which to stand cards with pictures mounted on them, materials and models on Bible object talks, etc.

Crossward.

THE sound of little feet hurrying to the cross one longs to hear all the time. This is life's best hour for listening. Effort for childhood is so much more hopeful than any other age. In the path of their coming to the cross there are fewer prejudices, fewer obstacles by way of habits; not so many old stumps and thorn-hedges. While there is less to hinder there is more to help. Life now feels the influence of the Sunday school and the Church. In a few years from this time life may be running apart from school and Church. There is to-day an atmosphere of prayer, of reverence for God's word, of regard for his day and his Church, his heaven too. While there is less to hinder and more to help comes to-day the teacher's golden opportunity. And if the teacher appreciates this, prays, strives, points out Christ as an ever-present personality in the class, standing, calling, holding out his arms, surely will be heard the sound of a hurrying to this dear refuge and rest.

REV. E. A. RAND.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER.

LESSON IX. (Dec. 2.)

THE RICH YOUNG RULER. Matt. 19.
16-26.

GOLDEN TEXT: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10. 24.

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. See this picture of a pilgrim, that is, a traveler, on his way to a beautiful palace. He has been told that this narrow gate opens to the right path, but that he must take nothing with him as he enters, for what he needs will be given him. See the big bundle on his back. It is full of things he has gathered, calling them his riches. He trusts to their help and can't let them go. If the pilgrim is willing to do as he is told, then he will drop the bundle that is too big to go through the gate. If not willing, then he will turn back and never see the beautiful palace.

Jesus tells us in our lesson about a man who asked the way to heaven, but who, like the man in the picture, wanted to carry much with him. It was a rich young man, a "ruler of the synagogue" like Nicodemus. He came and talked with Jesus, and we have the

Questions and answers. He asked, "Good Master, what good thing shall I do that I may have eternal life?" Jesus answered that he knew the commandments; if he kept these perfectly it would surely be doing a good thing. But the young ruler said he had kept them ever since he was a boy. He seemed to think well of himself, you see. He asked, "What lack I yet?" He wanted to know what was left undone, what was missing from his goodness. Jesus saw that in his heart he thought too much of his riches, and that he ought to give up what he loved too much; so he told him to sell what he had and give to the poor and come and fol-

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low him. The young man thought he wanted everlasting life, and would do any good thing possible to get it, but he was not willing to do this hard thing.

He went away sorrowful. He was very rich. He couldn't bear to give up all and come after Jesus. He went away, like the man who could not take his bundle through the gate, and would not drop it, nor the staff which he had made. This ruler thought he could do some great thing which would save him, but he was not willing to give up everything and let Jesus save him. If you worked all day for your father, that wouldn't make you his child, but because you are his child you work for him and try to please him for love's sake. So it is Jesus who saves us, not any good thing we do. We try to please him and do what he says because we love him for what he has done for us. When this rich man went away sorrowful the Lord said that it was very hard for those who trusted in riches—not who had them but who rested upon them—to enter the kingdom of God. Yet it was not impossible, for God could do everything and could make them willing.

Following Jesus. Our crown jewel to-day is Following Jesus. You may have no riches to give away to the poor, but you can give something which is dear to you and hard to give up, and that is your own way. You cannot take Christ's way and your own at the same time, any more than you can go up hill and down at the same moment. Don't think that anything you can do or anything you have can save you, but give up all to Jesus, and let him make you his loving child, glad to follow him. To follow

yourself instead of doing what mother wants you to would not be following. Keeping everything for yourself would not be following. Take Jesus's way and follow him.

For the Youngest Children.

BY JOSEPHINE L. BALDWIN.

GOLDEN TEXT: "Children, how hard it is for them that trust in riches to enter into the kingdom of God!" Mark 10, 24.

Impression. Making others happy is the way to be happy ourselves and to please God.

Point of contact. Child sharing her presents.

Approach. The thought that selfish people cannot be really happy.

Lesson story. Simplified, and using the expression "being happy always" rather than the more abstract "eternal life."

Expression. Generous sharing of blessings.

It was Anna's birthday, and everybody wanted it to be a happy day. Aunts and cousins and father and mother had each given her a present, and when she came down to breakfast she could hardly eat, there were so many things to look at. Anna's little brother Robert had been sick, but was well enough to be brought downstairs that day. When he saw Anna's toys and books he clapped his hands and laughed; then he wanted to play with them, but Anna said, "No, they are mine; you must not touch them," and finally she carried them into another room so that she could have them all for herself. After a while she went to look for her mother, and, climbing up in her lap, said: "I thought I was going to have such a good time to-day, but I am not having a good time at all." Then her mother said, "I think I know what the trouble is. My little girl has been trying to be happy in a selfish way, keeping all the nice presents that were given her just for herself. You cannot be really happy, my dear, unless you share your good things with somebody." Anna slipped down and went back to her playthings. She did not want to share them with Robert; he might break or spoil them, she thought. But she knew mother was right, and before long she took her presents where Robert was, and all the rest of the day they had a happy time together, but Anna was even more happy than Robert because she had given up her own way and shared her good things with some one else.



is to love and trust Christ, and to do as he says. Playing instead of coming to Sunday school would not be following. Pleasing

One day a young man went to Jesus to ask how he might be happy always. Jesus told him by keeping God's laws—laws that meant loving other people just as much as he did himself. He said he had kept these laws all his life. Then Jesus told him if he would be perfectly happy he must sell all his houses and lands and give the money to the poor. Jesus added to this a loving invitation: "Come and follow me." But the young man went sadly away, for he wanted to keep all the good things he had just for himself. He was trusting in his riches—that is, in his money and houses, food and clothes—to make him happy; but the heavenly Father says that his children cannot be happy that way. His word says, "It is more blessed to give than to receive," and those who do not learn to give cannot belong to his kingdom. When Jesus saw the young man turn away he was very sorry. Jesus loved him and wanted him so much to choose to do the right thing. As he went away Jesus said to the disciples, "Children, how hard is it for them that trust in riches to enter into the kingdom of God." We do not know whether the young man ever came back to Jesus or not, but we hope that he did.

LESSON X. (Dec. 9.)

BARTIMEUS HEALED. Mark 10. 46-52.

GOLDEN TEXT: "Lord, that I might receive my sight." Mark 10. 51.

Primary Notes.



Introductory. Once there was a great doctor who took people into his house and seemed to know better than anyone else what would cure them. Many, many rang his door-bell, but there

was a difference in the people and the way they came. Some did not care much, and did not think themselves very ill, but they had been told to go by their friends and wanted to see what the doctor could do. If the bell was not answered at once, off they went, not caring enough to wait. Others who were very anxious indeed to be helped, and who felt the need of it, would wait all day rather than go away. These were in earnest about getting help, and always got it some time.

Our lesson is a story of a man who was in earnest about seeing Jesus and who was willing to wait and to take a great deal of trouble to do it.

A blind man. The name of the man and his father's name have been kept for us in the Bible. He was called Bartimeus, the son of Timeus. Jesus always knows the names. This man was blind and poor. He sat by the roadside begging, as Jesus passed by from Jericho, a crowd following him.

The blind man could hear and could talk. He heard good news: Jesus was coming. He must have known something about him before, for at once he cried out, and now we have

His prayer. He was not in a church nor in a room by himself where he could kneel or stand with folded hands and pray, but he could speak to Christ and tell what he wanted. This is prayer. "Jesus, thou Son of David, have mercy on me," cried the blind man. He did not offer to pay for the blessing. He could not. It was mercy he asked for, something he did not deserve which must be given free. People did not like the noise he made and told him to be still, but he cried out the more, and now the good news came that Jesus wanted him. Quickly he dropped the outside garment he wore, so that he could hurry, and perhaps some one helped him to find the way. When Jesus asked him what he wanted to have done he answered, "Lord, that I might receive my sight." His prayer was ready. It was short, but told just what he wanted.

The answer. Jesus said, "Go thy way; thy faith hath made thee whole." He trusted and was cured. He believed and was heard, then used his sight to follow Christ in the way. If he had not kept on crying out, perhaps he would not have been healed. If he had been easily quieted when the people did not like the noise he made, it would have shown that he did not care much about being cured.

Answered Prayer is to-day's jewel for the crown. Have you had answers to your prayers? Do you know what you want, just as the blind man did? Do you ask, as he did, not getting tired of doing it, but keeping on, showing that you really want what you pray for? Do you feel sure that Jesus hears you and will help you in just the right way? This is true praying. Are you blind, as Bartimeus was? No, but perhaps you do not see as you should. If you do not see

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Jesus in your heart, as your Saviour, if you do not see how loving and good he is, so that you can't help loving him, then you need sight. Ask him to make you know him and to help you to follow him. He will do it. He waits for this.



For the Youngest Children.

GOLDEN TEXT: "Lord, that I might receive my sight." Mark 10. 51.

Impression. Jesus is always ready to hear and answer prayer.

Point of contact. The readiness of a mother to help her child.

Approach. Christ's love is greater even than that of a mother.

Lesson story. Keep in mind while telling the story that Bartimeus must have heard of Jesus before, and emphasize the willingness of the Master to help.

Expression. Constant turning to Jesus for help as to a loving friend.

Willie and Harry were throwing and catching a baseball, and when Harry tried to catch it it struck the end of his finger and hurt his hand badly. Harry started for the house to find his mother. At the door the servant girl said, "Don't trouble your mother; she has company." But Harry wanted his mother, and went on into the house, where some ladies tried to stop him by saying: "Don't go in the parlor. Your mother is very busy." Harry knew that his mother was never too busy to help him when he needed help, and that she would not say, "Don't come here." Sure enough, when she heard her little boy's voice saying, "I want mother," she came to the door and asked, "What is the matter, Harry?" When she found how badly his finger was hurt she asked her friends to excuse her and went with Harry to bind up his hand and comfort her

boy. She wanted to help him more than she wanted to do anything else, because she loved him so much.

You can think of some One, I am sure, who is more ready than any earthly friend to help, and who is always near.

A blind man named Bartimeus had heard about this Friend. He knew that the eyes of other blind people had been opened by a wonderful Teacher from Nazareth, and no doubt he was wishing every day that Jesus would come along the road where he sat to beg. One day Bartimeus heard the sound of a great crowd of people passing, and asked some one what it meant. The answer was, "Jesus of Nazareth passeth by." The moment Bartimeus heard that he began to call, "Jesus, thou Son of David, have mercy on me." People told him to be quiet and not trouble the Master, but he only cried the more. Jesus heard that call above all the other sounds, and standing still asked to have the man come to him. Then those near Bartimeus said, "Be of good comfort, rise; he calleth thee," and the blind man threw off his long cloak, as that he might go quickly, and went to Jesus. When Jesus saw him he said, "What wilt thou that I do unto thee?" and Bartimeus answered, "Lord, that I might receive my sight." Jesus did for him what he asked, and started on toward Jerusalem; and Bartimeus was so thankful Jesus had helped him that he started right away to follow him.

LESSON XI. (Dec. 16.)

ZACCHEUS THE PUBLICAN. Luke 19. 1-10.

GOLDEN TEXT: "The Son of man is come to seek and to save that which was lost." Luke 19. 10.

Primary Notes.



Introduction. There was once a man who lived in a mean little cottage, which might have been more comfortable if it had only been clean, but outside and inside it was dreadfully dirty. The

worst thing about it was that the man did not care. He said it wasn't very bad, and it was too much trouble to clean up anyhow. But one day a visitor in pure white robes

and with a shining face came to the dingy door and knocked. "What do you want?" asked the man. "I want you," was the gentle answer. The man let the stranger in, wondering much. Then he felt all at once that the house was very dirty. He cleaned a chair for his visitor and then began to make things tidy. The longer the gentle visitor stayed the more the man tried to make the place fit for him, till at last the whole house was changed.

The story to-day tells us what happened when Jesus came to a man's house and heart.

The man who wanted to see Jesus. As Jesus was once passing through Jericho a man named Zaccheus longed to see him. But Zaccheus was so short that in the crowd he could not see the Lord. He was willing to do anything, take any trouble, to see him, and so he ran before and climbed up into a sycamore tree, that he might look down upon the Saviour as he passed. If anyone laughed at this publican or tax-collector he did not mind. But did Jesus know what Zaccheus had done? What did he come to this world for? He had a work, and it was

Seeking and saving. For this he took his journeys. Jesus was seeking Zaccheus. He knew where he was, his name, and his business. He stopped and told him to come down, for that day he must stay at his house. Jesus sought him that he might save him. When he came into the house it made Zaccheus long to have his heart clean. It made him feel his sinfulness to have the pure Saviour with him in his home. He said he would put away his wrong deeds and give back four times as much as he had taken, if he had cheated anyone. Half his goods he would give to the poor. Jesus was full of joy, for he had found one ready to be saved. Would Zaccheus's money save him? Would his gifts to the poor save him? No, but he showed by what he was ready to do that he was willing to belong to Jesus, to try to please him. Until we are ready to do that we are not ready to come to Jesus to let him make us what we ought to be. Zaccheus showed by what he did that his heart was changed. No one can see our hearts, but people can see what we do, and our deeds show our feelings inside.

Seeking and Saving shall be the Jewel thought of the lesson to-day. Remember this is what Jesus came to do. When he

comes to our hearts, seeking us, shall we let him come in? He comes to save us. He wants to put away all sin and make our hearts clean. With Jesus in our hearts we shall long to be pure as he is pure.

A lost child is saved by being found, a hungry one by being fed, and we are saved from sin by having it taken away, forgiven, while we are filled with love.



For the Youngest Children.

GOLDEN TEXT: "The Son of man is come to seek and to save that which was lost." Luke 19. 10.

Impression. Jesus is glad when a child who has done wrong says, "I am sorry," and asks help to do right.

Point of contact. Story of lost sheep (review that part of the third lesson).

Approach. Jesus seeks those who are doing wrong even when they are not sorry.

Lesson story. The Bible account is very vivid, and can be told practically as given.

Expression. Sorrow for wrong done and desire to go to Christ for help.

I remember a story which we had a while ago. It was about a shepherd who had a great many sheep, and all were obedient and followed where he led except— [Draw as much of the story as possible from the children bringing out the love of the shepherd for the lost lamb even though it had been disobedient.]

Does Jesus love little children even when they grieve him by doing naughty things? Yes, he loves them always, and when they do wrong he wants to bring them back. When any child says, "Help me to do right," he is very glad to hear that prayer, and always helps. Our Golden Text says he came "to seek and to save that which was lost."

We have a story to-day about a man who

had not been doing right. He had heard about Jesus and wanted to see him, because he was not happy and wanted to learn from Jesus how to do right. This man's name was Zaccheus, and he was such a small man that he knew he never could see Jesus unless he could get above the crowd somewhere. So he ran ahead along the way he knew they would come, and climbed up into a tree under which he was sure Jesus would pass.

Do you think Jesus knew what Zaccheus wanted? Yes, he knew all about it; and when he came under the tree where Zaccheus was he looked up at him and said, "Zaccheus, make haste, and come down; for to-day I must abide at thy house." How glad Zaccheus must have been to hear that, and as Jesus sat in his house we can think how eagerly Zaccheus listened while Jesus told him what he ought to do. He had taken money from some people that he had no right to, and he was very sorry now that he had ever done so. We are sure that he really was sorry, for he gave back to everyone four times as much as he had taken. Then when he began to love Jesus he began to love his "neighbors" as he never had before, and he showed his love by giving half of all that he had to the poor and needy.

LESSON XII. (Dec. 23.)

CHRISTMAS LESSON. Matt. 2, 1-11.

GOLDEN TEXT: "Thanks be unto God for his unspeakable gift." 2 Cor. 9, 15.

Primary Notes.



Introductory. Begin this lesson by a little talk upon the joyous expectations children always indulge at this time. Try to link the thought of gifts with the great gift. Why do we try to make

each other glad and thankful at this time? It is in remembrance of the gift of that first Christmas Day. Our hearts should be full of love at this season because of the love that brought the Saviour to us. Impress young hearts with the solemn gladness of the dear holiday, and try to make them connect all their joy with Jesus's coming. He loves to see them happy, and longs to have them give out as much happiness to others

as possible, especially to those who have little to make them glad.

The star. What a beautiful sign of the Saviour's coming was the bright star! Its clear shining should remind us of the One who came to give light to the world, and who was called the Bright and Morning Star. The wise men in the far East had a shining messenger to give them the news and guide their way. They would have to look up to see the star in the sky; no downward, earthward glance would help them to find the way. So we must always look up to find Jesus, away from ourselves.

The wise men. They followed the star. Of what use would it have been if they had not? Would they have found Jesus? They followed until they found him. They were not afraid to tell what they wished to find him for. They said that they had seen his star and had come to worship him. That is what we must come to Jesus for. We must praise and pray, and do it with all our hearts. Impress the thought that Christmas time is not simply a season of merry-making, though we are to be joyful on the day.

The gifts. These wise men seemed to be rich. They had precious things with them, as they journeyed, and these they offered to the baby Jesus in his lowly place. Nothing was too good or costly. Nothing ever is too good to bring to our Saviour. Better than gold is a loving heart, and a little life given to him. Giving to "the least of these," the poor and those who have no helper, is giving to Christ. We should make much of this thought with children at Christmas time. Teachers should use the glad opportunity. By all means crowd out selfishness by Christlike giving.

The greatest gift. Talk over briefly some of the good things we have received from our Father in heaven—such as life, home, parents, friends, food, clothes, books, and such things easily drawn from the children. Then emphasize the giving of the unspeakable gift. O, to leave upon each young, tender, ardent heart, the deep impression of the love of God in the gift of his Son, as a living, loving, real Saviour, coming as a little child, giving his life for us each one!

Can we ever pay for this gift? No, but we can be thankful, and we can give thanks. Drill upon Golden Text. On our crown we will write, "The Greatest Gift," to help us to remember God's love. This is the most precious jewel of all.

Dear fellow-teachers, let us turn all the sweet associations of happy childhood into golden threads to bind young hearts to Christ on Christmas Day. Make the lesson a familiar story, in all details, and fasten it with prayer.



For the Youngest Children.

GOLDEN TEXT: "Thanks be unto God for his unspeakable gift." 2 Cor. 9. 15.

Impression. God is the great Giver.

Point of contact. Gifts, and how to use them.

Approach. Showing that we are glad God gives to us.

Lesson story. Tell simply, letting children help.

Expression. Loving and giving.

How many of you have ever had a present? How many have ever given some one else a present? What would you like your mother to do with the book you gave her? Would you be pleased if she never looked at it, or if she let it lie on the floor or left it where it would be sure to get soiled and torn? Would you think she cared much about it if she treated it that way?

At this time we are asked to think a great deal about the great gift that we have received from God. It is our heavenly Father who gave Jesus, the great gift, to us, and he wants to see how we will use his gift. Drill the class a little on John 3. 16, and draw from the children their views as to how they may show God that they are pleased with his gift.

Tell the lesson story with the aid of a gilt star and the crayon. It is the simple, familiar story, and the children will love to

fill in blank spaces as you give the opportunity.

Of course, the Christmas spirit must be inculcated with this lesson. God gives us so many blessings because he wants us to give to people who haven't so many. The children should be taught to look forward to the Sunday school Christmas tree or entertainment, not so much as a chance to get something as an opportunity to give, and giving to the poor should be an important part of the proceedings.

If special cases—families who would have no Christmas if these children did not provide it—can be brought to their notice, so much the better. In a school where this was done last year the children were told among other things that one little girl seven years old had never owned a doll. Several children at once proposed to go without the new doll they had been looking forward to having, in order to give it to the child who had never had one. Two large families were made very happy, but surely the greater blessing came to the children who gave, and who in many cases made real sacrifices to do so—giving up a favorite book or toy or foregoing a new one.

LESSON XIV. (Dec. 30.)

REVIEW.

GOLDEN TEXT: "Thou crownest the year with thy goodness." Psa 65. 11.

Sing lesson hymn for the quarter. (Tune, "Little drops of water.")

From these precious lessons
In the holy word
We may learn the goodness
Of our loving Lord.

He is kind and tender,
He is good to all,
Caring for the children,
Though so weak and small.

Primary Notes.

We have come to the last of the year, and this last Sunday is like a crowning day. Our Father's goodness crowns the year, as we have learned all through the happy weeks. Each lesson has given us a shining jewel for our memory crown. By this, we mean a thought to

remember, a thought worth more than a precious gem. Let us go over our jewels:

Lesson 1. Jesus Dining with a Pharisee. Thought jewel, Humility.

Lesson 2. Parable of the Great Supper. Jewel for crown, Loving Invitation.

Lesson 3. The Lost Sheep. Joy.

Lesson 4. The Prodigal Son. Forgiveness.

Lesson 5. The Unjust Steward. Faithfulness.

Lesson 6. The Rich Man and Lazarus. Treasures in Heaven.

Lesson 7. The Ten Lepers Cleansed. Thankfulness.

Lesson 8. Sober living. Temperance.

Lesson 9. The Rich Young Ruler. Following Christ.

Lesson 10. Bartimeus Healed. Answered Prayer.

Lesson 11. Zaccheus the Publican. Seeking and Saving.

Lesson 12. Christmas Lesson. The Greatest Gift.

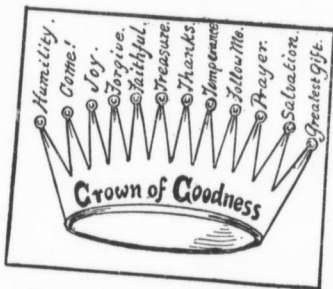
Use picture roll in review, if possible, describing picture and making the children guess the name from description, and recalling enough of the lesson story to be sure that it is fastened in memory. Call different ones to point out places upon the map; allow different scholars to give little portions of the stories; ask for the raising of hands, to show how many remember lesson points, before calling for them; designate individual scholars to give name of lesson from description, and by all means secure alert and interested attention to the review, which should be brief, sprightly, and impressive, recalling what has been taught, not giving new lessons to overload small memories. The teaching of the quarter culminates on this day.

The crown. This crown which was made on the board at the beginning of the quarter is not a real crown of gold and jewels, but it stands for what is spoken of in to-day's Golden Text. We will rub it out very soon, and you will see it no more, but will that really take away God's crown of goodness for the year? O no, it never can. If you had a picture of yourself and should leave it in the sun till it faded away you would not be gone, would you? Surely not. This crown on the board is a memory crown. We

used it to help our memories, but now we must keep these precious lessons in our hearts, whether we see the picture on the blackboard or not.

This is a crown of goodness. Does our Father always give us good things? Suppose we have been sick or sorry on some days in the year, can we call such things good? Yes, if God sends them they are good for us though they may not seem good to us, just as medicine that has a bitter taste may yet be good to take, to make us well. Some of the lessons are hard to learn, but they are more precious for that, just as a diamond in a king's crown is worth more because it took long to find it deep in the earth, and cost much hard work to cut and polish it.

God crowns our years and he crowns us with goodness because he loves us. Look up, little princes and princesses. Are you not happy because our Lord has crowned you with love and goodness? He has given you these beautiful lessons. Are you thankful? Do you love him, will you trust him, will you please him every day because he loves you so? Those who wear crowns should live for the One who crowns them.



For the Youngest Children.

GOLDEN TEXT: "Thou crownest the year with thy goodness." Psa. 65. 11.

This review can be carried out in a way to interest the little ones if a large sheet of blue paper is used on which a six-pointed star has been faintly outlined. Have ready twelve good-sized gilt stars, and paste one on for each lesson at the inner and outer points of the star, as you talk about the lessons of the quarter *very briefly*. Put the first star on for the Golden Text of the quarter,

and weave it in with the lessons when possible, having the children say it. Review the truth in each lesson and the Golden Text when it applies to the truth and is simple. For instance: What beautiful day in each week has God given to us to keep for him? We will put a star on our paper for that day, and we will say, "It is lawful to do—."

When the twelve stars are in place say to the children: The Bible says, "Every good gift and every perfect gift is from above and cometh down from the Father." We have heard about a great many of these good gifts in the lessons of the quarter. What did we learn last Sunday is the greatest of all gifts? From whom does it come? To whom? May each little child have this blessed gift to carry with him into the new year? Then the year will be "crowned with his goodness" to each one of us, and, we may say from our hearts, "Thanks be unto God for his unspeakable gift."

Whisper Songs for December.

NINTH LESSON.

Dear Father, make me wise with truth
And rich with love,
That I may choose the path in youth
That leads above.

TENTH LESSON.

Dear Father, open thou mine eyes
That I may see
The hand that all my life has led
And cared for me.

ELEVENTH LESSON.

Dear Father, open thou my heart
To let thee in,
Dwell always there to save thy child
From self and sin.

TWELFTH LESSON.

Dear Father, let me choose to-day
The better part,
Let Christ the Lord be born again
Within my heart.

THIRTEENTH LESSON.

Because the year is crowned with love
This Christmas day,
Accept the crown of praise we bring
Dear Lord, we pray.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING.

Teacher. The Lord is in his holy temple.
Children (singing softly and reverently):

"Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O, Lord, most high!"

T. "Let everything that hath breath praise the Lord."

C. "My lips shall utter thy praise."

PRaise SONG.

T. Why is it right for us to praise the Lord?

C. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

ECHO PRAYER.

T. (Briefly explain a single clause of the Lord's Prayer, following with the concert repetition of the Prayer, slowly and reverently.)

OFFERING. (A simple exercise in connection with the offering may be made pleasant and helpful. This should be varied from quarter to quarter.)

T. Whom does our God love?

C. "God loveth a cheerful giver."

T. How did Jesus say we should give?

C. "Freely ye have received, freely give."

T. What are we told to remember?

C. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

BIRTHDAY EXERCISE.

SINGING (appropriate to the lesson).

RECITATION (to precede Lesson Teaching):

T. What shall we ask for these little eyes?

C. "Open them, Lord,
To see in thy Word
Wondrous things;
Light them with love,
And shade them above
With angel's wings."

LESSON TAUGHT.

LAST WORDS.

CLOSING PRAYER.

"Dear Father, now, before we part,
Receive our humble prayer.
And fill with love each little heart;
Go with us everywhere.

O, may we ever watchful be!

Keep us from sin, and near to thee."

The Birds of Bethlehem.

BY R. W. GILDER.

I heard the bells of Bethlehem ring—
Their voice was sweeter than the
priests'!

I heard the bird of Bethlehem sing,
Unbidden in the churchly feasts.

They clung and sung on the swinging
chain,

High in the dim and incensed air;
The priests, with repetitions vain,
Chanted a never-ending prayer.

So bell and bird and priest I heard,
But voice of bird was most to me—
It had no ritual, no word,
And yet it sounded true and free.

I thought child Jesus, were he here,
Would like the singing birds the best,
And smile upon his little hands in air,
And smile upon his mother's breast.
Bethlehem, Holy Week, 1896.

Christmas.

Nineteen hundred years have passed since the birth at Bethlehem, heralded by angels through the starry silence, and proclaimed by simple shepherds as the first preachers of the Gospel of the Christ. Once more the sacred anniversary recurs and the thoughts of Christendom are centred around the Birthday of its Lord.

The spirit of the day is the spirit of consecration, the spirit which recognizes and rejoices in the Fatherhood of God, which recognizes and rejoices in the brotherhood of man, which brings its gifts in loving homage to the Christ, and in his name and for his sake, bestows them upon his brethren—and ours—the sad, the suffering, and the poor, whom we have always with us. And the hearts that are influenced most by that spirit, and that practically exercise it by personal ministrations of sympathy and beneficence are the hearts that shall enter most fully into the joy of Christmas.

The spirit of the day is the spirit of forgiveness. It breathes the forgiveness of God for man, it bespeaks the forgiveness of men one for another. It is a day for the arrangement of misunderstandings, for the settlement of quarrels, for the reconciliation of separated friends. Let hands clasp over Christ's

cradle, let wrongs be forgiven, and rights be acknowledged, and confessions be made and explanations be accepted, in the atmosphere of infinite love which in the incarnation is made manifest. And the hearts that go out most frankly and generously in sympathy with the heart of God, and in genuine reproduction of his forgiving love, are the hearts that shall know the supreme sweetness of Christmastide.

Peace and good will! Peace and good will! The chorus of the angel song, the chime of Christmas bells through all the centuries since, "Glory to God in the highest, and on earth peace, good-will toward men." The spirit of Christmas, the spirit of the Gospel of the Incarnation of God in man, the spirit of heaven itself is in the strain. God save us from the jarring notes, born of individual selfishness, or social oppression, or national pride, or international jealousy—that mingle with and mar the heaven-born harmony!—Sel.

Gather in the Young.

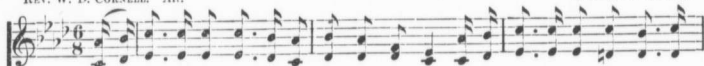
Rev. George Steel, President New Brunswick and P.E.I. Conference:

With contrition, confession and supplication, ministers, teachers, leaders, stewards, and the membership generally, are requested to come before the Lord. Let us all come to him for blessing, then go forth to others with blessings with our multiplying social comforts, enlarging educational advantages and unimpaired loyalty to the truth as it is in Jesus; let us believe that God has greater blessings in store for us in the opening century than even those which have crowned and glorified the departing one. Highly creditable and wondrously successful have been our efforts in the direction of gathering in the outcasts. And there ought to be no relaxation in this work. But the closing of the century might unify Canadian Methodism in one intelligent and persistent effort for gathering in the young. If this were done, we should be repaid a thousandfold more than by any work of reclaiming the wanderers. It may be that we have come to our present estate to show what a consecrated childhood, truly converted and intelligently trained for service, is capable of doing for the Master. The young people of our own families present a field for evangelization that may well stir up to noblest efforts. Who will lead us in gathering up these sheaves?

Wonderful Peace.

REV. W. D. CORNELL. Alt.

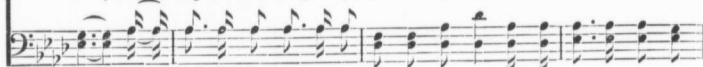
REV. W. G. COOPER.



1. Far away in the depths of my spir - it to-night, Rolls a mel - o - dy sweeter than
2. What a treasure I have in this won - der - ful peace, Buried deep in the heart of my
3. I am rest - ing to - night in this wonderful peace, Resting sweetly in Je - sus' con -



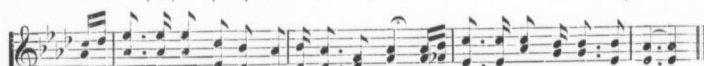
psalm; In ce - les - tial-like strains it un - ceas - ing - ly falls O'er my soul like an in -
soul; So se - cure that no pow - er can mine it a - way, While the years of e - ter -
trol; For I'm kept from all danger by night and by day, And His glo - ry is flood -



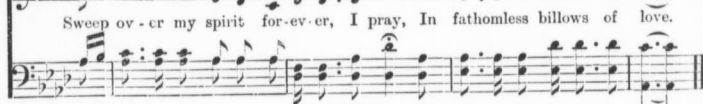
CHORUS.



fin - ite calm.
ni - ty roll. Peace! Peace! Wonderful peace! Coming down from the Father above;
ing my soul



Sweep ov - er my spirit for - ev - er, I pray, In fathomless billows of love.



- 4 And methinks, when I rise to that City of
peace,
Where the Author of peace I shall see,
That one strain of the song which the ran -
somed will sing,
In that heavenly kingdom shall be:—CHO.
- 5 Ah! soul, are you here without comfort or
rest,
Marching down the rough pathway of time?
Make Jesus your friend ere the shadows grow
dark;
Oh, accept of this peace so sublime!—CHO.

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| 46A. | Roan, limp, red under gold edges | \$1 25 |
| 47A. | Egyptian Seal, yapp, red under gold edges, round corners, leather lined | 1 50 |
| 48A. | Persian Morocco, yapp, r/g, r/c, silk sewn, leather lined | 1 75 |
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18MO. SMALL PICA TYPE.

10 FOR a thousand tongues to sing
My great Redeemer's praise.

SIZE, 6¼ x 4¼ x ¾ Inches.

- | | | |
|------|---|--------|
| 50A. | Egyptian Seal, yapped, r/g, r/c, leather lined | \$2 25 |
| 51A. | Calf limp, solid, r/g, r/c, silk sewn | 3 25 |
| 52A. | Levant Morocco, yapped, calf lined, r/g, r/c, silk sewn | 4 00 |

12MO. OR OLD PEOPLE'S SIZE, PICA TYPE.

1 THE thing my God doth hate
That I no more may do.

SIZE, 7¼ x 5¼ x ¾ Inches.

- | | | |
|------|---|--------|
| 53A. | Egyptian Seal, yapp, r/g, r/c, leather lined | \$3 00 |
| 54A. | Persian Morocco, yapp, r/g, r/c, silk sewn, leather lined | 3 50 |

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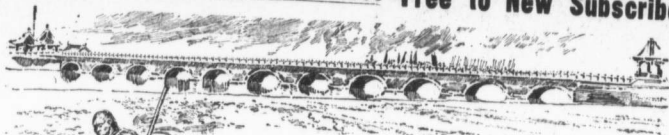
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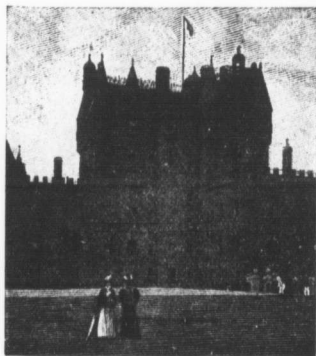
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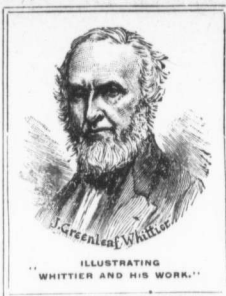
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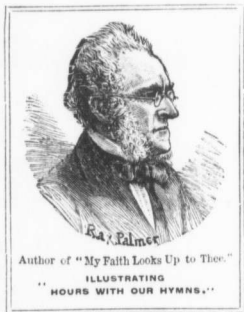
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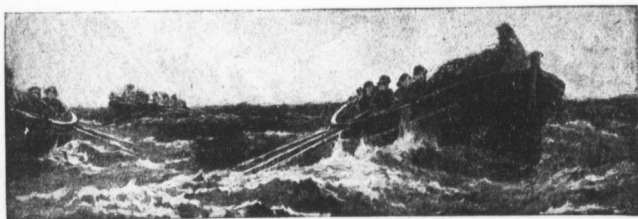


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