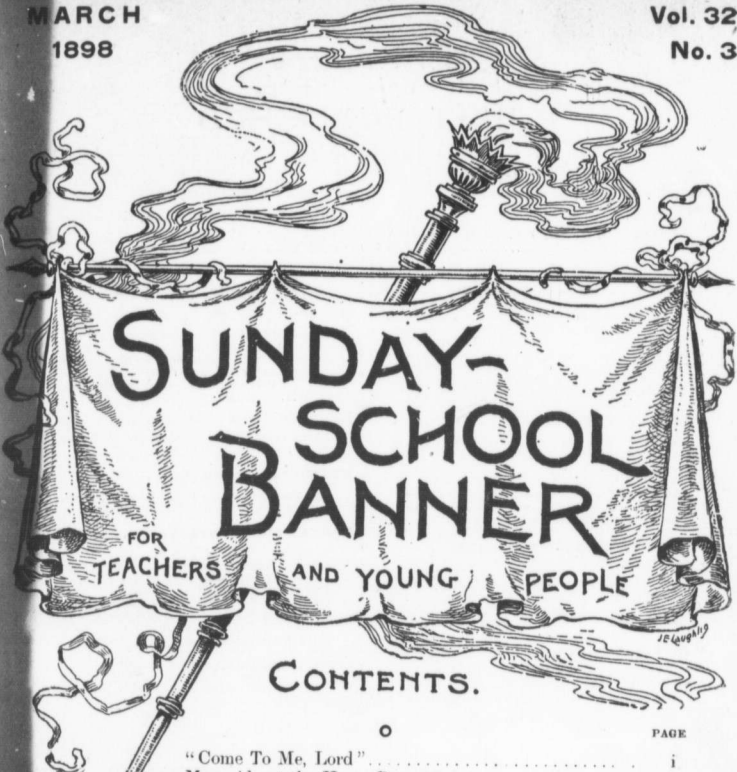


MARCH  
1898

Vol. 32  
No. 3



## CONTENTS.

|  | PAGE |
|--|------|
| "Come To Me, Lord" .....                           | i    |
| More About the Home Department .....               | ii   |
| Home Bible Study .....                             | ii   |
| Home Department Supplies .....                     | iii  |
| Studying the Bible at Home .....                   | iii  |
| The Withered Bough .....                           | iv   |
| The Home Class Department .....                    | iv   |
| "Methodist Magazine and Review" for February ..... | v    |
| Home Department in St. John's, Newfoundland .....  | v    |
| One Day at a Time .....                            | vi   |
| Book Notices .....                                 | vi   |
| Opening and Closing Services .....                 | vii  |
| International Bible Lessons .....                  | 140  |
| Primary Teachers' Department .....                 | 176  |
| Sunshine in the Soul (Music) .....                 | 188  |

SIXTY CENTS  
A YEAR

\*

Montreal:

W. COATES

TORONTO:

WILLIAM BRIGGS

... Publisher ...

SINGLE COPIES  
TEN CENTS

\*

Halifax:

S. F. HUESTIS

ADVERTISEMENTS

JUST PUBLISHED

**BRIEF OUTLINES OF CHRISTIAN DOCTRINE.**

By Rev. E. H. Dewart, D.D. Price, in paper covers, 20 cents; in cloth..... \$0 30

In this pamphlet of sixty-seven pages there is a brief exposition and defence of the central doctrines of religion. The style is plain and popular. The definitions of the doctrines, and the proofs of their truth, are well adapted to the requirements of the present time. The sections on the Importance of Right Beliefs, the Atonement, and the Inspiration and Credentials of the Scriptures, will be read with special interest. Though intended for Senior Epworth Leagues and Bible classes, this little manual will be very helpful to young ministers, local preachers and all Bible Students, whether in the school or in the home.

**THE CARDIFF ESTATE.**

A Story by Julia McNair Wright, Cloth..... \$1 50

**THE IDEAL LIFE.**

Addresses Hitherto Unpublished by Henry Drummond. With Memorial sketches by Ian MacLaren and W. Robertson Nicoll. Cloth..... 1 25

**CHRISTIAN MISSIONS AND SOCIAL PROGRESS.**

A Sociological Study of Foreign Missions. By the Rev. James J. Dennis, D.D. In two volumes. Volume I. now ready. Profusely Illustrated, Cloth..... 2 50

**WHITE MAN'S AFRICA.**

By Poultney Bigelow, illustrated by R. Caton Woodville, and from photog. apha. Cloth covers..... 2 50

WE PAY POSTAGE

**WILLIAM BRIGGS,** - WESLEY BUILDINGS, - TORONTO, ONT.  
C. W. COATES, Montreal. S. F. HUESTIS, Halifax.

**EASTER SERVICE FOR THE SUNDAY SCHOOL THE PRINCE VICTORIOUS**

Containing Songs, Recitations and Exercise, etc. By Alonzo Stone and Chas. A. Bechter, 416 Arch Street, Philadelphia, Pa. Single copy, 5 cts. Per 100, \$1.00. On sale at Methodist Book and Publishing House, Toronto. Please mention this paper.

**OLD STAMPS**

Of all countries bought and sold. New or cancelled. Old issues of Canada and provinces **WANTED.** Enclose 6 half penny stamps for circulars, instructions, etc. **I PAY CASH.** I sell 100 stamps from all countries, except U. S. (no common ones) for \$1.00. 1,000 Comm. on Foreign from all the world, 30 cents.

JOHN P. COOPER,

Red Bank, N.J., U.S.A. Lock Box No. 235.

**LETTERS ON BAPTISM.**

By Rev. Edmund B. Fairfield, D.D. Paper covers..... \$0 50

**"REVIVALS AND MISSIONS."**

Report of the Fourth Annual Convention of the Methodist Young People's Association of Ontario. Price..... 0 05

**SUCCESS.**

A Book of Ideals, Helps, and Examples for all desiring to make the most of life. By Orison Swett Marden, author of "Fighting to the Front" and "Architects of Fate." Illustrated with fourteen fine portraits of eminent persons. Cloth..... 1 25

**THE STORY OF JONAH.**

In the Light of Higher Criticism. By Luther Tracy Townsend, D.D. Cloth..... 0 50

**MISCHIEVOUS GOODNESS—**

and other Papers. By Rev. Charles A. Berry, D.D. Cloth, net..... 0 50

**KOREA AND HER NEIGHBORS.**

A Narrative of Travel with an account of the recent vicissitudes and present position of the country. By Isabella Bird Bishop, F.R.G.S., author of Unbroken Tracts in Japan. With a preface by Sir Walter C. Hillier, K.C.M.G., late British Consul-General for Korea, with illustrations from photographs by the Author, and maps, appendixes and Index. Cloth..... 2 00

**COME YE APART.**

Daily Readings in the Life of Christ. By J. R. Miller, D.D., Cloth..... 0 35

**Paul: A Herald of the Cross.** By Florence M. Kingsley, author of "Titus: A C-mrade of the Cross," and "Stephen: A Soldier of the Cross." Paper, 50 cents; cloth, \$1.00, postpaid. WILLIAM BRIGGS, Wesley Buildings, TORONTO

**ALMA** THE LEADING CANADIAN COLLEGE FOR YOUNG WOMEN  
Address: Principal Warner, St. Thomas, Ontario

**For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP**

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXII.

MARCH, 1898.

No. 3.

"Come To Me, Lord."

BY REV. J. LAYCOCK.

Come to me in the watches of the night,  
When visions weird and gloomy throng  
the brain,  
And drive away the phantoms that  
affright—  
The harbingers of pain.

Come to me when the nightmare of the  
soul—  
The enemy of good, would break my  
rest,  
The drama of perdition wide unroll,  
To flood with fear my breast.

Come to me when the midnight curtains  
fall,  
When lightning gleams stream from  
the Storm-God's eye,  
And frowning shadows from the tem-  
pest's pall  
Drape earth and sea and sky.

Be near me when the darkest hour  
comes down,  
When murkiness and mist are in the  
air,  
And morn shall dawn without a scowl,  
or frown,  
The day come in most fair.

And, rising like a little child from rest,  
Beside the unseen Father's knee I'll  
kneel,  
Pour forth the loving offerings of my  
breast—  
The gratitude I feel.

Be near me through the day as in the  
night,  
Guide me through all the mazes of  
life's way  
Be thou, O Lord, my shield, and with  
thy might,  
My foes hold in dismay.

And when the day is o'er again, I'll kneel  
Where I have knelt ten thousand times  
before,  
In presence of the God who doth reveal  
His mercy evermore.

Yea, in the quiet of life's closing day,  
I'll breathe my soul into his tender  
care,  
Lie down to sleep while stars shine  
through death's spray,  
Breathing my evening prayer.  
Gladstone, Man.

When there are two possible motives  
for the conduct of another, it is not only  
a more charitable, but probably a more  
truthful, judgment to impute the better  
motives.—Peloubet.

## OUR PERIODICALS.

The best, the cheapest, the most entertaining  
the most popular.

|   | Yearly<br>Subscription |
|---|------------------------|
| Christian Guardian, weekly  | \$1 00                 |
| Methodist Magazine and Review, monthly  | 2 00                   |
| Magazine and Review, and Guardian or Wesleyan   | 2 75                   |
| Magazine and Review, Guardian and Onward  | 3 25                   |
| The Wesleyan, Halifax, weekly   | 1 00                   |
| Sunday-school Banner, monthly   | 0 60                   |
| Onward, 3pp. 4to, weekly, under 5 copies  | 0 60                   |
| 5 copies and upwards  | 0 50                   |
| Pleasant Hours 4pp. 4to, weekly, single copies  | 0 30                   |
| Less than 20 copies   | 0 25                   |
| Over 20 copies  | 0 25                   |
| Sunbeam, fortnightly, less than 10 copies   | 0 15                   |
| 10 copies and upwards   | 0 12                   |
| Happy Days, fortnightly, less than 10 copies  | 0 15                   |
| 10 copies and upwards   | 0 12                   |
| Dew Drops, weekly   | 0 07                   |
| Per quarter   | 0 02                   |
| Berean Senior Quarterly   | 0 06                   |
| Berean Leaves, 100 copies per month   | 5 50                   |
| Berean Intermediate Quarterly, 100 copies per<br>quarter  | 6 00                   |
| Quarterly Review Service. By the year, 24 cents<br>a dozen; \$2 per 100. Per quarter, 6 cents a<br>dozen; per 100 | 0 50                   |

THE ABOVE PRICES INCLUDE POSTAGE

WILLIAM BRIGGS,  
Methodist Book and Publishing House,

C. W. COATES,  
2176 St. Catherine St.,  
Montreal, Que.

TORONTO.

S. F. HUESTIS,  
Meth. Book Room  
Halifax, N.S.

## Sunday School Banner

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

TORONTO, MARCH, 1898.

### More About the Home Department.

We are glad to find so great an interest shown in the Home Sunday-school Department. An ample supply of Home Department literature has been prepared for introducing the Home Department. These are cheap and inexpensive leaflets. A sample set will be sent free of charge by writing to Rev. William Briggs, Toronto, Rev. S. F. Huestis, Halifax, or Mr. C. W. Coates, Montreal.

The following article on Home Bible study was sent by the Editor of The Banner as a communication to several of the leading papers in Canada for the purpose of promoting in all the churches the study of the Bible, that best foundation for personal piety and public weal. We give some testimonials of the success of the Home Department elsewhere. We especially call attention to the testimony from the city of St. John's, Newfoundland.

We have pleasure also in presenting an article by Dr. Maclaren, one of the most active and energetic members of the International and Provincial Sunday-school Executive. Dr. Maclaren is a very busy man in his profession, yet he finds time to be in his church class every Sunday morning, in his Sunday-school class of young ladies every Sunday afternoon, and at two other services besides. He is also one of the most active members of the Missionary Board of our church and of other connexional committees. He is, moreover, one of the most stalwart temperance workers in Canada. He fulfils more than any layman we know the admonition of Scripture, "It is good to be zealously affected always in a good thing."

### Home Bible Study.

The result of Sunday-school work in enlisting some twenty millions persons in the systematic study of the Bible is a noteworthy feature of modern times. It has created a vast literature and engaged the generous and unpaid services of two millions of teachers. This system of Bible instruction is receiving a striking expansion. It is being carried to the homes of the people and is embracing, not merely the young people in the schools, but the adults of the family, who cannot, or do not, attend the schools. Most of the denominations have their vigorous Home Department of Bible study. Its members are enrolled as part of the Sunday-school, study the same lessons as the school, and receive the same lesson helps.

There are many persons who are unable to attend the Sunday-school—mothers engrossed in household cares, invalids, the poor who will not go for lack of suitable clothing, unlettered persons, who shrink from comparison with the bright boys and girls in the classes, and those in country places remote from the school.

The vital link between the home class and the Sunday-school is the quarterly visitor. The visitor is generally a young lady of leisure and culture and winsome ways, who first secures the promise of the Home Department scholar to spend, at least, half an hour in the study of the Scriptures every week, and then makes periodical visits to receive reports, help with difficulties, and distribute the lesson

liter  
visi  
lect  
soc  
tion  
It i  
that  
fide  
are  
do,  
forg  
bene  
Th  
upon  
They  
with  
who  
chap  
adv  
liter  
plan  
are  
to q  
a ne  
all t  
form  
Th  
ing.  
the  
feel  
sch  
the  
p  
of c  
triva  
tered,  
books  
are d  
sess  
tion.  
the o  
they  
and  
the c  
lar th  
about  
Sunda  
have  
By th  
tunity  
homes  
It w  
for th  
ing, a  
for th  
the ch  
Depart  
by th  
readly  
co-ope  
Thes  
more  
half o  
publis

literature. The genial influence of such visits to the homes of the poor and neglected, or those who are shut out from social intercourse by sickness or isolation, is in itself an unspeakable benefit. It is an exhibition of Christian altruism that overcomes prejudice and wins confidence. It is a proof that the churches are not mere social clubs of the well-to-do, but that they seek to remember the forgotten, to visit the neglected, and to benefit the needy.

The intellectual stimulus of such study upon even sluggish minds is very great. They feel the inspiration of keeping step with the great army of twenty millions, who are every week studying the same chapter of the Bible. They share the advantage of the cheap but valuable literature which is prepared for the explanation of the selected lessons. They are encouraged to give written answers to questions on the text. They acquire a new interest in the greatest classic of all the ages, and many are led to reform their lives.

The domestic effect is scarce less striking. Parents take a new interest in the Bible studies of their children, and feel a new sympathy for the Sunday-school. Fresh themes of thought take the place of mental vacuity. New topics of conversation are suggested instead of trivial gossip. A love of books is fostered. The Sunday-school libraries and books of Bible comment and illustration are drawn upon. These libraries possess great possibilities of popular education. They already far outnumber all the other libraries in the country, and they may be greatly developed in size and scope, and elevated in tone. In the church with which I am most familiar they number 375,000 volumes, and about \$25,000 are expended yearly for Sunday-school literature. Other churches have similar libraries and expenditure. By the Home Department a new opportunity of circulating good reading in the homes of the people is made easy.

It will be seen what large possibilities for the mental development, moral training, and social betterment of the people, for the brightening of dark lives, and the cheering of solitary souls, the Home Department offers. The number reached by this means in our country might be readily doubled by general and systematic co-operation.

These sentences are written to awaken more general sympathy and effort on behalf of this movement. All the church publishing houses, I think, will gladly

furnish leaflets for organizing and conducting this system. Those who are most familiar with it are loudest in its praise. It has been tried in many parts of Canada, from Newfoundland to the Pacific Coast, and needs only to be better known to win heartiest commendation and support.

---

### Home Department Supplies.

Our new Quarterly will be found just the thing to meet the needs of the Home Department. Indeed, it was specially to meet those needs, as well as those of the senior classes in the schools, that it was prepared. We have arranged for a complete supply of the membership cards, forms of application, visitors' list, and the like. The proportion of these require is one of Nos. 1, 2, 4, 6, for each member of the Home Department, and only 3 and 5 for each class. The list and prices are as follows:

|                                     |                    |
|-------------------------------------|--------------------|
| 1. Membership Cards...              | \$0 50 per 100 net |
| 2. Quarterly Report Envelopes ..... | 0 40 " " "         |
| 3. Canvassers' Report..             | 1 00 " " "         |
| 4. Descriptive Leaflet ..           | 0 50 " " "         |
| 5. Class Record .....               | 0 02 each          |
| 6. Senior Lesson Quarterly .....    | 0 05 per quarter   |

---

### Studying the Bible at Home

The Home Department of the Sunday-school is one which is gaining every year a greater importance and acceptance in the Sunday-school world. It contains great possibilities in the way of promoting the side of Sunday-school work which sometimes suffers amid the multiplicity of exercises and the miscellaneous interests of a well-organized school, namely, the study of the Bible. In most schools a period of thirty minutes is devoted to the study of the lesson. In a one-hour session no longer time can easily be given. In the home, however, there are no such limitations. If the subject and material are interesting, the study period can be indefinitely extended, even through all the days of the week.—Christian Advocate.

(We are pushing the Home Department in Canada. Send to our Book-Rooms for leaflets.—Ed.)

## The Withered Bough.

BY R. WALTER WRIGHT, B.D.

Majestic maple! Of the landscape queen!  
 What quiet strength, what comely  
 sweep of arm,  
 What symmetry in cumulative form,  
 Of foliage magnificent, what mien  
 And grace imperial domes thy living  
 green!  
 With dauntless voice thou dost defy  
 the storm,  
 From thy deep silence suns the zephyrs  
 charm  
 Angelic whispers. On such tree I've seen  
 One withered bough, a parasitic cage  
 Unclean, which marred the beauty of  
 the whole.  
 So have I marked upon Time's land-  
 scape bright,  
 A mind and heart of wondrous dowerage,  
 Which one great fault defiled, and  
 every soul  
 Forgot the beauty gazing on the blight.  
 Delhi, Ont.

## The Home Class Department.

BY J. J. MACLAREN, Q.C., L.L.D.

The Home Class Department is the latest addition to Sunday-school work, and one of the most promising aids to systematic Bible study. For its inception and development we are indebted, chiefly, to Dr. Duncan, the well known secretary of the Chautauqua Assembly. It is now over seventeen years since he first endeavoured to carry out the idea; but the chief progress has been made within the last seven years. It is not a new organization, but rather an extension of the Sunday-school.

Recognizing the fact that there are many people who either will not or cannot attend the Sunday-school, the design is to induce them to undertake to study the regular Sunday-school lesson at home, for at least half an hour each week. They are waited upon at regular intervals, usually quarterly, by visitors who collect the record cards filled up with the time devoted to the lesson each week, and leave with them the lesson helps and blank record cards for the ensuing period.

All those under the same visitor are considered a class, and the aggregate of the classes makes up the Home Department of the school. The reports are all handed in to an officer of the school and they are all recognized as members.

As may be imagined, the success of the scheme depends almost entirely upon the faithfulness and efficiency of the visitors. It has now been sufficiently tried to establish satisfactorily the fact that it is admirably adapted to widely different communities, from the prosperous city church to the sparsely settled rural neighbourhood. It would be difficult to find a church or locality where there is not at least sufficient material for such a work. Those who are not able to attend the Sunday-school on account of distance, or home-duties, or want of health; or persons who are frequently absent, such as commercial travellers, railway employees, and the like, have in many cases been induced in this way to take up the systematic study of the Word of God under the International Lesson system. If parents or other adult members of families where the children attend the Sunday-school join the Home Class Department, and especially if at family worship the daily readings of the International Bible Reading Association are adopted, the additional interest created is very marked.

It has been thought by many that one of its effects would be to furnish an excuse for some giving up the Sunday-school on the plausible ground that they can now study the lesson at home. Experience, however, has shown that this is a fallacy. A few illustrations may be given. In a city Sunday-school, numbering eight hundred members, with a Home Department of two hundred and seventy-five, no less than one hundred and thirty-one students were transferred in nineteen months from the Home Department to the main school. They had become so much interested in the study of the Word of God, and so influenced by the continual invitation of the visitors that they were induced to make this change.

At the Provincial Sunday-school Convention, held in Toronto, the subject was presented in a very convincing way by the Rev. G. B. F. Hallock, of Rochester, N.Y., who spoke from an experience of two years. One of those who listened to him was a pastor from a small western town, who resolved to give it a trial. In two years he was able to report that he had over two hundred members enrolled, chiefly in the country districts

stir-  
ben-  
the  
and  
in-  
soc-  
incr-  
sche-  
prez-  
the  
who  
and  
offic-

TH  
mai-  
vigo-  
initi-  
the  
seco-  
on t-  
Land-  
a sto-  
Anot-  
ing I-  
of h-  
C. S-  
the  
achie-  
by t-  
Indu-  
ting-  
of sp-  
amon-  
W. L-  
leyan-  
mark-  
portr-  
Chris-  
story  
The  
Can-  
contr-  
"Miss  
Man's  
are a  
Light  
a res-  
ligion  
sent-  
Tor-  
C. W-  
\$2.00

surrounding the town. Among the beneficial results mentioned by him were the promotion of Christian conversation, and family worship, and family religion in the homes; valuable spiritual and social work done by the visitors; large increase in the attendance at the Sunday-school, the prayer-meeting and the preaching services. Such appears to be the almost invariable testimony of those who have given the scheme a fair trial, and who have succeeded in securing an efficient corps of visitors.

### "Methodist Magazine and Review" for February.

The Methodist Magazine and Review maintains its up-to-date character by its vigorous treatment of recent events. Its initial article is a finely illustrated one on the Austro-Hungarian Question. The second article is one copiously illustrated on the recent exploration of the Barren Lands of Canada, by the Brothers Tyrrell, a story of stirring incident and adventure. Another is a character-study of the reigning Emperor of Germany, and an account of his remarkable career, by the Rev. J. C. Seymour. A life-sketch is given of the late Cyrus W. Field and of his achievement in linking two hemispheres by the Atlantic telegraph cable. The Industrial Farms of Canada, by the distinguished Russian, Prince Kropotkin, is of special interest; he describes them as among the best in the world. The Rev. W. L. Watkinson, President of the Wesleyan Conference, England, a strongly-marked personality, is sketched, with portrait, by the Rev. W. Harrison. "How Christ Came to Nanaimo" is a stirring story by the Rev. Arthur Browning. The Rev. V. C. Hart, Superintendent of Canadian Methodist Missions in China, contributes an appreciative article on "Missionary Problems in China." "White Man's Africa" and "Rome Restored" are also strikingly illustrated papers. Lighter articles of fiction are given, and a resume of the World's Progress in Religion, Politics, and Literature is presented.

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

### Home Department in St. John's, Newfoundland.

The George Street Home Department has been in existence over three years.

There are in all 136 members and 9 workers, and the members are steadily increasing.

Old members are occasionally lost by removal from the visitors' districts, and by death, but rarely from any other cause. Indeed, when once a person becomes a Home Department member, he begins to wonder how he managed to do without the Sunday-school lesson so long. The visitors find the work very interesting and are well received by all upon whom they call.

Systematic and conscientious visiting they have proved to be the great means of obtaining, increasing and retaining the members.

Numerous testimonies have been gladly given by the readers of the International Lessons, to their usefulness, and to the benefits derived from the perusal of them.

One Home Department member says: "I have become much enlightened by the reading."

Another, "The readings have been a great blessing to my family."

Another, "I feel sorry I hadn't the papers long ago."

Many, too, in the congregation, who perhaps might consider themselves unnoticed by their fellow-members, are cheered and comforted by the frequent visit, smiling face and courteous manner of the Home Department visitor.

"Midst few discouragements, and much to cheer, the Home Department workers renew their 'labour of love' another year, assured of God's blessing and believing that "in watering others," they are themselves "watered," and that, in scattering broadcast God's truth, a rich harvest awaits, sooner or later, the reaper's sickle.

" O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O light of our dark sky;  
We praise thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age."

—The Bulletin.

### One Day at a Time.

One day at a time! That's all it can be;  
No faster than that is the hardest fate;  
And days have their limits, however we  
Begin them too early and stretch them  
too late.

One day at a time! Every heart that  
aches  
Knows only too well how long it can  
seem,

But it's never to-day when the spirit  
breaks;

It's the darkened future, without a  
gleam.

One day at a time! But a single day,  
Whatever its load, whatever its length;  
And there's a precious Scripture to say  
That according to each shall be our  
strength.

—Helen Hunt Jackson.

### Book Notices.

"Sabre Thrusts at Free Thought; or, A Defence of Divine Inspiration." By Rev. W. W. Walker, author of "An Itinerant in the British Isles" and "By Northern Lakes." With introduction by Rev. Thomas Cobb. Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis.

Mr. Walker is a Methodist minister and member of Toronto Conference. He has travelled somewhat extensively and has seen a good deal of the Old World. Those who have read the books of which he is the author need not be told that he travels with his eyes open, and has the happy faculty of letting other people know what he has seen in his various wanderings.

"Sabre Thrusts" is a book that has required more labour in writing than those which he had previously issued. The subject is of paramount importance, for anything that enhances our appreciation of the Bible deserves our profound attention.

Of course Mr. Walker has no sympathy with what is generally understood by the phrase, "free thought." Now and then he uses some rather hard words when referring to those with whom he differs, as for instance, on page 85 he speaks of the "imperious carriage, arrogant assumption, and blatant pretension of free thought." Similar expressions are also used in other places. Hard

arguments are much better than hard words when used in controversy. The writer of this notice does not claim to have more sympathy with the authors of "Free Thought" than Mr. Walker, but there are doubtless to be found "honest doubters" among them. Of course, we wonder at their doubting, as we think with Mr. Walker that the evidences in favour of the inspiration of the Old and New Testaments is such as should satisfy every inquiring mind. Our author has done his work well, and for persons whose opportunities for study are limited and cannot get access to more standard volumes, "Sabre Thrusts" may prove very valuable. The introduction by Mr. Cobb is an admirable prelude. E. B.

"The Librarian of the Sunday-school." A Manual by Elizabeth Louisa Foote, A.B., B.L.S., with a chapter on the Sunday-school library by Martha Thorne Wheeler. New York: Eaton & Mains. Toronto: William Briggs. Price, 35 cents.

Our Sunday-school libraries are a very important element in the education of the people. They outnumber many times all the other libraries in the country. They are, in many places, almost the only books in the community. Yet they are not nearly so useful as they might be. The book under notice is full of helps, hints, and suggestions as to the creation, maintenance, and management of Sunday-school libraries. Every librarian will find in it valuable suggestions.

"The Times of Christ." By Lewis A. Muirhead, B.D. Edinburgh: T. & T. Clark. Toronto: William Briggs. Price, 75 cents.

This book will be of very special interest in connection with the Sunday-school lessons for the coming year on the life of our Lord. It gives us in a very clear and vivid manner the setting of this Matchless Life—the secular life of the Jews in the time of our Lord, their domestic and social condition, trade and occupations, their local government, and the like. The political situation in the rule of the Herods, the Romans of Palestine, is also well described. Of special importance, however, is the chapter on the religious life of the Jews, the religious beliefs and practice of the Sadducees, scribes and Pharisees, and the Messianic hope of the times. We strongly commend this book for Sunday-school teachers and private readers.



"Shall we Continue in Sin?" A Vital Question for Believers Answered in the Word of God. The substance of addresses delivered in Great Britain and Ireland, in 1896. By Rev. Arthur T. Pierson, D.D. New York: The Baker & Taylor Co. Toronto: Copp, Clark Co. 12mo. Cloth. Gilt top. Price, 75 cents.

The topic of this book is St. Paul's discussion, in Romans 6, 7, and 8, of the Duty and Privilege of non-continuance in sin. The doctrine of sinlessness is not here taught, but of not continuing in sin. The disciple's security for non-continuance in sinning is found in his Union with Christ. What has been the sole ground for Justification, is now presented as the sole basis and hope of Sanctification; as Christ does away with the penalty for sin by his death, so by his life he puts an end to its power over the true believer. This Union with Christ is considered in a seven-fold aspect, and is treated in the present work under as many chapter headings, as Judicial, Vital, Practical, Actual, Marital, Spiritual, and Eternal.

"Tares and Wheat." A Memorial of John Wycliffe. By Charles Taylor. London: Headley Bros. Toronto: William Briggs.

Wycliffe has well been called the Morning Star of the Reformation. His story is one with which every lover of the English Bible should be familiar. Wycliffe was one of the great makers of England, more than many of the monarchs and great soldiers of its island story. The book gives us an insight into that Old England of the fifteenth century, which we do not get from ordinary books of history. The author establishes an intimate connection between John Wycliffe and his great successor as preacher of religious principle, John Wesley. A still cheaper edition of this book, omitting most of the engravings, is sold for sixpence.

George Macdonald says: "How easy is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties!"

## ORDER OF SERVICES—FIRST QUARTER.

### OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES.
- SUPP. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me.
- SCHOOL. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.
- SUPP. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.
- SCHOOL. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.
- SUPP. Thy way, O God, is in the sanctuary: who is so great a God as our God?
- SCHOOL. Blessed are they that keep his testimonies, and that seek him with the whole heart.
- ALL. Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him, and bless his name.
- 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.
- SUPP. Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip.
- SCHOOL. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.
- SUPP. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
- SCHOOL. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.

## INTERNATIONAL BIBLE LESSONS.

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

## LESSON X. JESUS AND THE SABBATH.

[March 6.]

GOLDEN TEXT. The Son of man is Lord even of the sabbath day. Matt. 12. 8.

AUTHORIZED VERSION.

Matt. 12. 1-13. [*Commit to memory verses 10-13.*]  
[Read Matt. 12, and compare Mark 2. 23-28, and Luke 6. 1-11.]

1 At that time Je'sus went on the sabbath day through the corn; and his disciples were ahungered, and began to pluck the ears of corn, and to eat.

2 But when the Phar'isees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what Da'vid did, when he was ahungered, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

**Time.**—In the early summer of A. D. 28, before the preaching of the Sermon on the Mount.  
**Place.**—Not known. **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

## Home Readings.

- M. Jesus and the Sabbath. Matt. 12. 1-13.  
Th. The great Healer. Matt. 12. 14-23.  
W. The Sabbath a delight. Isa. 58. 8-14.  
Th. A day of rest. Jer. 17. 19-27.  
F. Sabbath teaching. Acts 13. 42-52.  
S. Teaching and healing. Luke 13. 10-17.  
S. The Sabbath for man. Mark 2. 23-3. 5.

REVISED VERSION.

- 1 At that season Je'sus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of 2 corn, and to eat. But the Phar'isees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon 3 the sabbath. But he said unto them, Have ye not read what Da'vid did, when he was an 4 hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with 5 him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, 6 and are guiltless? But I say unto you, that 7 one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have con- 8 demned the guiltless. For the Son of man is lord of the sabbath.

- 9 And he departed thence, and went into their 10 synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that 11 they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, 12 and lift it out? How much then is a man of more value than a sheep! Wherefore it is law- 13 ful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

## Lesson Hymns.

No. 287, New Canadian Hymnal.

Safely through another week,  
God has brought us on our way.

No. 288, New Canadian Hymnal.

Oh, day of rest and gladness,  
Oh, day of joy and light.

No. 284, New Canadian Hymnal.

Sweet is the work, my God, my King,  
To praise thy name, give thanks, and sing.

March

QUEST

1. God

With

ciples

Upon

What

Where

Of wh

What

What

judgm

What

2. God?

To wh

What

How

calling?

With

What

What

Of what

3. 2.

What

6. 11.

1. Moti

and anis

law. "Th

Charity

the best

2. The

rest-day

ship shoul

and man's

3. Oppor

good is alw

of worship

low. Love

truth.

QUEST

1. God?

Where

What

What

What

What

What

What

What

What

What

What

What

What

What

What

What

What

What

What

**QUESTIONS FOR SENIOR SCHOLARS.**

**1. God's Day, v. 1-8.**

With what breach of the Sabbath were the disciples charged?

Upon what was this charge based?

What royal act of law-breaking did Jesus cite?

Where did this take place?

Of what priestly doing did he speak?

What comparison did he then declare?

What knowledge would have prevented wrong judgment?

What lordship did Jesus claim? GOLDEN TEXT.

**2. God's Work, v. 9-13.**

To what service did Jesus then go?

What crafty question was here asked?

What suggested the question?

How does Luke's account point to the writer's calling? Luke 6. 6.

With what question did Jesus reply?

What was his direct answer?

What miracle confirmed his words?

Of what was the good work in evidence? John 3. 2.

What effect had it on the Pharisees? Luke 6. 11.

**Teachings of the Lesson.**

1. Motives measure conduct. Tithing, mint, and anise is not the most important part of the law. "The letter killeth; the Spirit giveth life." Charity thinketh no evil. A kind heart will find the best motive in human conduct.

2. The Sabbath is God's boon to man. The rest-day is a divine benediction. Work and worship should delightfully alternate. God's glory and man's good are fruits from the same tree.

3. Opportunity is God's call to duty. Doing good is always lawful. Works of mercy are acts of worship. He honors God who helps his fellow. Love not in word only, but in deed and truth.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. God's Day, v. 1-8.**

Where was Jesus walking on the Sabbath day?

What did his disciples do?

What charge did the Pharisees make against them?

Whose example did Jesus quote in his defense?

To what act of David did he refer?

What legal temple service did he cite?

What comparison did he make?

Of what precept were the Pharisees ignorant?

What injustice had their ignorance caused?

For whom did Jesus claim lordship over the Sabbath? GOLDEN TEXT.

**2. God's Work, v. 9-13.**

Where did Jesus then go?

What sufferer did he find?

What tempting question did the Jews ask?

With what merciful phase of the law did Jesus reply?

What question about values did he ask?

From this, what conclusion did he draw?

What command did he give?

What miracle at once followed?

**Practical Teachings.**

Where in this lesson are we taught—

1. That the Sabbath was meant to be a blessing to man?

2. That acts of mercy are always lawful?

3. That prejudice blinds people to the truth?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where were Jesus and his disciples going now?

**Back to Galilee.**

How do we know it was the early summer?

**Because the barley (or corn) was ripe.**

What did the disciples do?

Why did the Pharisees complain of this?

What did they say the disciples had broken?

Was this breaking the Sabbath?

What had the disciples broken? **Some of the**

**little rules not made by God, but by men.**

What did Jesus mean by saying "The Sabbath was made for man?" **He meant that it was made to help, and not to hinder man.**

How did Jesus prove that he was right? **By telling what David and the priests of the temple did.**

What did the Pharisees know? **That King David was not blamed for breaking a rule to feed his hungry men.**

What did Jesus do not long after? **Healed a man with a withered hand.**

Why was this right? **Because it is right to do good on God's day.**

**THE LESSON CATECHISM.**

(For the entire school.)

**1.** Of what did the Jews accuse Jesus? **Of breaking the Sabbath.**

**2.** What did Jesus tell them? **GOLDEN TEXT: "The Son," etc.**

**3.** What did Jesus say of the Sabbath? **That it is lawful to do well on the Sabbath.**

**4.** What good work did Jesus do on a Sabbath? **He restored a withered hand.**

**OUR CHURCH CATECHISM.**

**19.** How was the Redeemer consecrated? **The Ho'y Ghost, who was signified by the anointing oil, descended upon him.**

**20.** To what offices was our Lord consecrated? **To be a Prophet, a Priest, and a King.**

## THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

## The Spirit of Christ.

## I. THE LIBERAL SPIRIT.

- Disciples... pluck the ears.* v. 1.  
Christ hath made us free. Gal. 5. 1.  
Newness of spirit. Rom. 7. 6.

## II. THE DISCERNING SPIRIT.

- Have ye not read?* v. 3-5.  
Search the Scriptures. John 5. 39.  
Set your hearts. Deut. 32. 46, 47.

## III. THE KINGLY SPIRIT.

1. *One greater... the temple.* v. 6.  
Above all principality. Eph. 1. 21.  
2. *Lord... of the Sabbath.* v. 8.  
Fullness of the godhead. Col. 2. 9.

## IV. THE WORSHIPING SPIRIT.

- Into their synagogue.* v. 9.  
As his custom was. Luke 4. 16.  
Enter into his gates. Psa. 160. 4.

## V. THE SPIRIT OF WISDOM.

- What man shall there be?* v. 11, 12.  
Wise as serpents. Matt. 10. 16.  
Walk circumspectly. Eph. 5. 15.

## VI. THE SPIRIT OF POWER.

- Stretch forth thine hand.* v. 13.  
Bare our sicknesses. Matt. 8. 17.  
Went about doing good. Acts 10. 38.

## EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

To-day's lesson reminds us again of Matthew's disregard of the order of time in telling his story. In these modern days we are so bound up with dates that it is difficult for us to understand how a history or a biography can be written without due regard in its arrangement to accurate chronology. But Matthew did not set out to write a history so much as to present to view a Character. If he begins with the birth and ends with the death and resurrection of Jesus, it is not so much because these were the first and the last facts of the Saviour's career as because they form a logical framework for his teachings and works. And Matthew arranges these teachings and works according to their subject, not according to their time. And so, after having had three lessons selected from the Sermon on the Mount (which, as nearly as we can figure, was preached in the summer of 28), our attention was directed to the call of Matthew, which is to be dated some weeks earlier than that Sermon; then to the sending forth of the twelve, which came about a year later; then to certain warnings and invitations (studied last Sunday), which were uttered probably in November of 29. In to-day's lesson we turn back to the early summer of 28, and study two events which took place not many weeks after the call of Matthew, and very soon after the brief visit to Jerusalem, during which Jesus healed a cripple at the pool of Bethesda. The Master was now back in Capernaum, probably, and walked homeward one Sabbath morning from the service at the synagogue. The hungry disciples, who were with him, ate of the growing grain without rebuke. Certain Pharisees, who dogged our Lord's steps watching for infractions of the rabbinical rules, accused him of sanctioning disobedience to "the law." Jesus answered them by a reference to the Old Testament, set forth the true principles of Sabbath-keeping, and claimed for himself an authority as high as Moses, and a sanctity greater than that of the temple. The healing, on a Sabbath day soon after, of a man who had a withered arm, emphasized these teachings. This miracle, however, only intensified the hatred of the Pharisees, and caused them to plot more earnestly for the destruction of Jesus.

**Verse 1. At that time** [season]. Luke gives the time as the "second-first Sabbath," whatever that means. It is clear that the event of our lesson occurred between the Passover and the Pentecost, "between the beginning of the barley and the end of the wheat harvest." **Went on the sabbath day.** Evidently on his way from the synagogue. **Through the corn.** Through the wheat; the restriction of the word "corn" to Indian corn is an American idiom; rye, and wheat, and barley in England are called corn. Mark says, "Began to make a path, plucking the ears,"

which vividly brings to our notice the lack of both fences and "made roads" in Syria. **His disciples were ahungered.** Pious Jews were accustomed to go to morning prayers at the synagogue before they had eaten any food. **Began.** The use of this word shows how eager the Pharisees were to find fault with Jesus; they began their criticism just as soon as the disciples began to eat. **To pluck the ears of corn.** Luke says, "Rubbing them in their hands." It is not unusual in the East for countrymen to eat a little wheat and barley without grinding or cooking.

**2. When** these Pharisees down from Jerusalem the new Teacher, friendly observation of them. He drank with them. He drank with them from the point of view of bath. No wicism. **They** followers who the criticism criticism on **ful to do up** here referred books. It has themselves.

gression of the minute and the edge of M was as wicked lations as to b on another oc ing void the la of corn, they s hands was to e ven to eat a f bath was a do have laid it o shows an utter ing purpose of there was no e the ears; only According to o (pagan) in the intrusion, even self to the prod sate law made s Deut. 23, 24.

**3. Have ye** story is told in to Dr. Farrar's gives some re gogue as the ap ing. Jesus did David, but he u themselves; the the law, and he of earlier times broke one of t knew the Pharis David's, and the not, then why s of Jesus, whose

**4. The hous** eracle at Nob. as the name of Samuel calls him

**2. When the Pharisees saw it.** Probably these Pharisees were those who had been sent down from Jerusalem to measure the influence of the new Teacher, and report. They were not friendly observers. Jesus did things that shocked them. He assumed to forgive sins; he ate and drank with publicans and sinners; from their point of view he taught men to dishonor the Sabbath. No wonder they were alert with their criticism. **Thy disciples.** Every rabbi had his followers who exemplified his teachings; so that the criticism on a rabbi's disciples was really a criticism on himself. **That which is not lawful to do upon the sabbath day.** The "law" here referred to is not to be found in the "Mosaic" books. It had its origin among the Pharisees themselves. So intent were they to avoid transgression of the Mosaic law that they made many minute and troublesome regulations clear over the edge of Moses's commands, and held that it was as wicked to disregard these man-made regulations as to break God's law. This led our Lord on another occasion to charge them with "making void the law." The plucking of even one ear of corn, they said, was reaping; to rub it with the hands was to thresh; to catch a flea was to hunt; even to eat a fresh egg on the day after the Sabbath was a doubtful act, because the hen might have laid it on the holy day. Such quibbling shows an utter lack of understanding of the loving purpose of God's law. Notice, however, that there was no objection made to the plucking of the ears; only to its being done on the Sabbath. According to our modern laws, which are Roman (pagan) in their origin, it might be counted an intrusion, even robbery, for a person to help himself to the product of another's field, but the Mosaic law made special provision for the wayfarer. Deut. 23, 24.

**3. Have ye not read what David did?** The story is told in 1 Sam. 21. 1-7, which, according to Dr. Farrar's brilliant conjecture, for which he gives some reasons, had been read in the synagogue as the appointed Scripture that very morning. Jesus did not need any indorsement from David, but he used the Pharisees' weapons against themselves; they were worshippers of the letter of the law, and he shows them that the ideal Hebrew of earlier times on a pivotal occasion of his life broke one of the directest laws outright. He knew the Pharisees dared not indorse this act of David's, and they dared not criticize it. But if not, then why should they criticize the disciples of Jesus, whose act was not directly illegal?

**4. The house of God.** Which was the tabernacle at Nob. Mark (2. 26) mentions Abiathar as the name of the high priest; the record in Samuel calls him Abimelech. **The showbread.**

It consisted of twelve cakes or loaves, which were placed in two piles on a golden table every Sabbath, and on each pile (or else between the two) was laid a golden cup of frankincense. These stood forth perpetually in the presence of the Lord, as one of the most sacred and beautiful emblems of the ancient worship. "It was," says Dr. Morison, "a significant and sublime symbolism, denoting that Jehovah was the provider of his people's food." Every week when the new bread was put upon the table the old cakes were removed, and the law forbade any to eat of these but the priests. By thus instancing David's breach of Moses's law our Lord would teach that when God's commands seem to come into collision with the real needs of mankind, as they must on rare occasions in a world of infirmities, it is men's needs that have the right of way; for God's commands exist on account of those needs. The Jewish sailor who, to the peril of many, refused to touch the helm on the Sabbath, when a wild storm was raging, was a badly mistaken hero, if not, rather, an unconscious criminal. God does not need showbread to eat; God does not need a Sabbath to rest; God does not need the money given to the Church; but men need to rest, and men need to give. Every law, like the law of the Sabbath, was made for man.

**5. Have ye not read in the law? See Num. 28. 9. The priests in the temple profane the sabbath.** By doing work within the temple which on general principles had been forbidden; for instance, they removed the showbread, they lighted the fires, and even slew the victims of sacrifice. The Sabbath was their busiest day. But who would blame them? They served Jehovah.

**6. But I say unto you.** This phrase, which Jesus repeatedly used, must have jarred harshly on the Pharisees' ears; for they were forever quoting precedent and authority; what some dead rabbi had said was of far more importance to them than any fresh thought. **In this place is one greater than the temple.** Very naturally is this phrase referred to our Lord himself. Our bodies are temples for the Holy Ghost (1 Cor. 6. 19), and surely the Son of man in his own physical person was a perfect temple of God. But our Lord meant more than merely that he himself was greater than the temple; more even than that the human body of a believing Christian is a better temple than any that can be built of marble and gold. The deeper meaning of his statement is that the principle he now declares is a greater principle than that for which the temple stood. For the better translation is, "Here is something greater than

the temple." If, whether we eat, or whether we drink, or whatever we do, we do all to the glory of God, we therein perform the highest and holiest service; and our bodies become fit temples for the Holy Ghost to dwell in.

**7. If ye had known what this meaneth.** If ye had understood Hosea 6. 6. **I will have mercy, and not sacrifice.** This quotation had been given before. Matt. 9. 13. It teaches, in other phraseology, the very doctrine that Jesus had just taught. "There is something more binding than the law, and that is the principle which underlies the law."—*Carr.* "Mercy" is better than "sacrifice"; deeds are more important than ceremonies; love is better than any command based on the duty of love. The Pharisees habitually inverted the proper order of things, and made the form of more consequence than the power. **Ye would not have condemned the guiltless.** When Jesus defends his own he does it not by halves; here is the argument of a vigorous debater.

**8. The Son of man.** A phrase which probably was understood by our Lord's hearers as implying that he was the Messiah. **Lord even of the sabbath day.** That the Messiah was governor of all Sabbath laws the Pharisees probably would admit, but that Jesus was the Messiah they denied.

**9. When he was departed thence.** At first sight this would indicate (and the narrative of Mark conveys a similar impression) that Jesus left the place where the Pharisees were, and straightway went into a synagogue with which those Pharisees were connected; but Luke states that the healing we are about to study came on another Sabbath. It is very likely, however, that it also took place in Capernaum.

**10. There was a man which had his hand withered.** "His right hand."—*Luke.* It was paralyzed. An ancient tradition says he was a mason, who had hurt his hand while working with stone. **They asked him.** They evidently expected that he would heal the man, and had made up their minds to accuse him of breach of the law. It might be inferred from this incident that the rabbis generally regarded as sinful all efforts to heal on the Sabbath day.

But this was not the case. In cases of life and death they taught that a physician should be called; but any permanent disfigurement or pain they thought should be endured without relief on the Sabbath; chronic sufferers must not take medicine; nor might a dislocated bone be set. **Is it lawful to heal on the sabbath days?** A formal question, asked simply that they might accuse him of breach of the law, and so put a stop to his career as a rabbi and (as they supposed) as a candidate for the crown.

**11. What man shall there be among you, etc.** To relieve an animal that had fallen into a pit was regarded as lawful even by our Lord's critics, but some of the rabbis taught that to pull a sheep out of a pit on the Sabbath was sin, while to let food down to it was a good deed. In Mark and Luke we have the question in a somewhat different form, "Is it lawful to do good on the Sabbath day or to do evil? to save life or to destroy it?" Pharisees would answer, "To do nothing at all till the next day." But our Lord's teaching is that it is never right to leave a good deed undone. It has been well said, "Not to do good when it lies in our power is practically to do evil."

**12. How much then is a man better than a sheep?** The argument here is much more simple and direct than that in Mark and Luke. **Wherefore it is lawful to do well on the sabbath days.** That is, to do good on the Sabbath days. No truly good deed is out of order ever.

**13. Then saith he to the man.** Mark adds, "Looking round about him, being grieved at the hardness of their hearts." **Stretch forth thine hand.** The man was called upon to do what he seemed incapable of doing; just so the sinner is called upon to believe his sin taken away. **He stretched it forth; and it was restored whole.** After all their questions and anxieties the cure was performed without any labor at all. It is easy to figure moral natures as having eyes to see, and ears to hear, and hands to work for God. There are many withered hands in our churches; let them reach out in action in obedience to our Lord's command, and they will find power to work.

### CRITICAL AND HOMILETICAL NOTES.

**Verses 1, 2.** Jesus's attitude to the Sabbath law is not that of opposition. Neither in this lesson nor anywhere else in the gospel narrative can it be shown that he, either by his teaching or practice, annulled or ignored the Mosaic enactment concerning this holy day. Nor did he

encourage his disciples to do so. Up to their death they held the day in highest reverence. It is hardly conceivable that they did so in direct violation of the word of their Lord. There certainly was nothing in Moses's law forbidding the plucking of corn as described in this verse. The

law fo  
make  
It wa  
nized,  
perven  
compl  
signed  
The P  
ous, b  
forba  
ceptin  
stricte  
consol

**3, 4**  
Pharis  
stated  
entire  
Sabbat  
Sabbat  
of man  
and the  
this be  
tion of  
the oth  
to bles  
"end"  
Pharise  
monies  
princip  
rant.  
1 Sam.  
mitted  
case of  
acted b  
is a cor  
tion cl  
ought  
means,  
other o  
pungen  
ple. E  
tate to  
sheep t  
of an ar  
how ab

**5, 6.**  
of a rite  
in the  
the Sab  
really b  
And the  
If the s  
tion of  
the serv  
is absur  
the soul  
nitely m  
stituted

law forbade harvesting; but only a cavalier could make this act come within the scope of that law. It was the rabbinical code that Jesus antagonized. And he did it purposely. For it had so perverted the original institution as to falsify completely its meaning and turn what was designed to be a blessing into a weary burden. The Pharisaic restrictions were not only numerous, but in multitudes of instances cruel. They forbade medical treatment on the Sabbath, excepting when delay would imperil life. The strictest school of Shammal would not suffer the consolation of the sick on that day.

**3, 4.** The principle of Jesus's reply to the Pharisees' indictment of his disciples is strongly stated by Mark (2. 27) and is implied through the entire argument as reported by Matthew—"The Sabbath was made for man, and not man for the Sabbath." This is an assertion on the one hand of man's need of the day. It is a human want, and therefore was provided by God. So far from this being a prohibition of the day, it is an assertion of its universality and perpetuity. But, on the other hand, it asserts that it is only a "means" to bless man, and is not to be turned into an "end" to afflict him. That is just what the Pharisees were doing. They exalted the ceremonies which aimed at a principle above the principle itself. But for that they had no warrant. An instance to the point is that of **David**. 1 Sam. 21. 1-7. He ate that which the law permitted only priests to eat. Deut. 24. 5-9. In a case of necessity he broke a ceremonial law enacted by God himself. And he was justified. It is a correct principle that "when moral obligation clashes with a ceremonial law the latter ought to yield. And for this reason the rite is a means, but the moral duty is an end." On another occasion (verses 11, 12), Jesus gave a very pungent and personal illustration of this principle. Even for a selfish purpose you will not hesitate to violate the law. You will rescue your sheep that has fallen into the pit. If the comfort of an animal is a justification for violating a rite, how about the welfare of a soul?

**5, 6.** Another instance of the subordination of a rite to a principle is the service of the priests in the temple, who actually do more work on the Sabbath day than on any other day. They really break the law in order to serve its purpose. And they do it by divine command. Num. 28. 9. If the service of the temple justifies the profanation of the Sabbath, should not the law yield to the service of him who is Lord of the temple? It is absurd to exalt a service above the interest of the souls for whom it was instituted. How infinitely more absurd to exalt it above him who instituted it!

**7.** The principles which Jesus had just enunciated were not only the justification of his disciples, but also the condemnation of their accusers. In their punctilious observance of forms they had actually deadened their moral sense by which they might have known the heart of God. For this reason formalists are invariably cruel in their judgments.

**8. Lord of the sabbath day.** Not Lord in the sense that he is at liberty to break it, but in the sense that he is the one whose work must be done on that day. He is Lord of the day also in that he is to liberate it from its rabbinical bonds and make it the glad day of rest for which it was originally given.

**10-13.** In healing the withered hand on the Sabbath day Jesus by his example illustrates in every particular the principles already stated in the previous verses.

When the rabbinical restrictions are cast off what remains for permanent observance?

**1. Six busy work days.** This is a part of the Sabbath law. He who lives in voluntary idleness during the week cannot have a holy Sabbath. He has already violated its first essential principle.

**2. Worship.** Isa. 56. 4-7, Ezek. 46. 1-3, and many other passages clearly declare the Sabbath to be by divine appointment a day of worship for all time.

**3. Works of mercy and beneficence.** Our Lord's example and teaching.

**4. Rest.**

## Thoughts for Young People.

### The Sabbath under the Gospel.

**1. The Christian has a Sabbath.** One day each week to be devoted to spiritual nurture and to mental and physical rest. Certainly the principle of the Sabbath is to be found throughout the Bible, and in no place is it annulled. A large variety of tests applied by modern civilization (to agricultural endeavor, to factory and military life, to intellectual activity, and to beasts of burden) abundantly prove that one day in seven devoted to rest secures a larger return from a week's labor; and it is the universal testimony of observers that in those countries where the Sabbath is most faithfully kept the Christian virtues and graces best thrive; while thousands of happy Christians are ready to testify that to their Sabbath-keeping habits they owe much of their present prosperity and their brightest hopes.

**2. The Christian Sabbath is not a Jewish Sabbath,** like that discussed by Jesus and the Pharisees. The minute regulations held sacred by the Jews

were made by man, and turned a day of delight into one of burdensome exactions. It was a distortion of the original Hebrew Sabbath of worshipful rest, concerning which the prophet spake: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58, 13, 14. The Christian Sabbath exists solely for the good of men—to ennoble them by communion with the Creator of the human body, the Enlightener of the human intellect, and the Saviour of the human spirit.

3. *The Sabbath is designed for worship.* Christ went to the synagogue on the Sabbath day, and we should go to the church. Intelligent worship furnishes to the reverent soul the most refreshing delight.

4. *Necessary duties may be done on the Sabbath.* We must be careful, however, not to consider anything necessary which is only convenient and desirable. Such secular work as is needful on the Sabbath is right; but it is not necessary to read the news on Sunday morning, and it is wicked to neglect to buy groceries and meat on Saturday and get them on Sunday.

5. *Works of mercy may be done on the Sabbath.* We may help those in trouble upon the Lord's day. Whatever can be done to relieve the ill of life, to alleviate pain, to benefit either the body or the soul, that work is lawful on the Sabbath.

### Orientalisms of the Lesson.

BY J. T. GRACEY, D. D.

The rabbis imposed upon the Sabbath some thirty-nine specifications of things that must be avoided on the Sabbath day. These referred to every kind of employment, indoors or out.

These specifications were abundantly minute, but singularly enough we find each of the thirty-nine, discussed and other minuter directions in regard to many of them. It was unlawful to gather ears of corn on the Sabbath, as that was a species of reaping. Plucking ears of corn, however, was allowed. While it was unlawful to tie knots on the Sabbath, it was not unlawful to tie what was called a camel-driver's knot nor a sailor's knot. A woman might tie up her garments with the strings of her girdle. It was unlawful to tie a knot in the rope on a well to lengthen the cord, but a pail might be tied to the well rope with

a girdle, not with a rope. A writer might not write on two walls, nor on two tablets of his account book, so that they could be read together. He should not write on his body, but he might write on the dust of the road or in the sand, or he might write with the wrong hand or with his foot, or holding his pen in his mouth he might write in that way. He also might write with his elbow; he might write a letter on another piece of writing, or he might write one letter on the ground and one on a wall. A further specification provided against his doing anything which would lead or tempt him to disobey any of the foregoing injunctions. For instance, as even sewing two stitches was wrong, a tailor must not go away from his home carrying his needle at twilight, when the Sabbath began; nor must a writer carry his reed; nor must one carry onions, nor eggs, unless there was time to cook them by the daylight before the twilight of the Sabbath began. It was contrary to the Talmud to use a hot bath on the Sabbath. It was allowable, however, to bathe on the Sabbath for the sake of getting perspiration, not for washing. There was diversity of opinion among the rabbis as to whether a woman might use a mirror on the Sabbath, or whether a letter could be sent by the hand of a heathen on the eve of the Sabbath.

In regard to the general matters of food the requisitions were strict. There must be no baking or boiling on the Sabbath; yet if one desired to eat his food hot on the Sabbath, he might cook it the day before, and keep it warm by artificial means, provided it could be done without increasing the heat by adding fuel or otherwise renewing the heat. As there was a requisition that no fire must be started, so there was one that no fire should be put out. If a man who was not an Israelite were to attempt to put it out, a Hebrew was not to influence him one way or the other; he was neither to forbid his doing it nor to encourage his doing it. It was not lawful to light lamps on the Sabbath, yet there were exceptions in cases where one was afraid of robbers or of evil spirits, or where there were sick persons, or where one was sleepless; but even here a discrimination was to be made in regard to the motive. If the fire was put out to save oil, it was wicked. There were also minute instructions in regard to the carrying of food from one place to another. That was positively prohibited even to the measure of the weight of a dry fig, or a swallow of milk, or a goblet of wine, or honey enough to bathe a wound, or oil enough to anoint a small part of the body. They might not carry water enough to moisten an eyesalve, nor carry any garments not wanted for clothing at the time; yet they might carry clothing out of a fire. Yet some



rabbis taught the reverse of this. A Jew might kill a dying ox on the Sabbath, but must eat a piece of the meat as big as an olive, that it might appear to be a meal. He might buy cattle or fowl, but must neither mention the number nor the pair. He might buy from a butcher, but not bargain for it, paying the next day.

In the matter of medical service, they might not so much as pour cold water on a sprained arm or foot to relieve the pain or reduce the inflammation. If the priest had a plaster upon him, and took it off for the purpose of engaging in the temple service, he might put it on again after the service was concluded, but might not put on a new one. Should the priest hurt his finger, he could not press the blood out of it. He might bind it up with rushes for the purpose of performing the Sabbath service. A dislocated joint might not be set, nor an emetic given on the Sabbath. If a man broke his limb, he was not to care for it on the Sabbath, yet a physician might attend a person whose life was in danger. Even the ordinary treatment, however, was modified. Medicine might be put in the mouth if there was a pain in the throat, provided the ailment seemed to be of a dangerous character. If a building were to fall, it was allowable to clear away sufficient of the material to save the life of a person who might be buried in it, but if in removing the material the person were found to be dead already, he must be left lying where he was until the Sabbath was over.

The endless subterfuges, however, by which the priests among the Sadducees and the Pharisees sought to evade the strict letter of even these minute technicalities were something to marvel at. The Master said that David even ate the showbread under the emergency of hunger, and the priestly Sadducees in Christ's day made no scruple to have the animals which they desired to use for food driven to them on the Sabbath, claiming that the common meal of the priests was only a continuation of the temple service for the day, and as a consequence they did not violate the rest required on the Sabbath.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 1, 2. Fault-finding.* It is a seriously bad habit to be looking for flaws and putting the worst construction on the deeds of others. A young woman wishing to be an artist presented herself as a student in the painting department of a fine arts college. While she was waiting she began to draw caricatures of the people in the room. The professor who enrolled her noticed her sketches. He gravely shook his head and

asked, "Has this sort of work been your study?" "Yes, I have made caricatures for the newspapers."

"Then I will tell you at once that you have had the worst possible training for seeing the truth and knowing the best. And you will never be an artist until you cease to look for defects, and open your eyes to the true and beautiful."

So it is that the habit of looking for defects makes one blind to the truth.

*Jewish Sabbath laws.* Like most of God's laws, the fourth commandment was a gift. Prohibiting all secular toil in one day out of the seven, it came to a nation just emerging from slavery and dwarfed and degraded by servile drudgery. Pharisaic regulations made the day burdensome and well-nigh intolerable. The rules for its observance, as they are to be gathered from the Talmud, seem to us ludicrous. They forbade walking upon the grass with heavy shoes on the Sabbath, because that would be a kind of threshing; catching a flea, because that would be a kind of hunting; eating a newly laid egg on the first day of the week, because, presumptively, it had been prepared by the hen on the seventh day. It was a sin to carry a handkerchief, because that was bearing a burden on the Sabbath day.—*Abbott.*

A tragic illustration of Jewish superstition came under my notice a few years ago in Jerusalem. A fire broke out on the Sabbath in a house in the Jewish quarter. No one would make the slightest effort to extinguish it. It being unlawful among them to kindle a fire on that day, they interpret this prohibition to imply that fire may not be touched. There was not one who would make the slightest effort to rescue the inmates. Three beautiful young girls were burned to death, when a very little exertion would have saved them all. One of the women, on being afterward reproached for this hideous tragedy, replied that God would reward them for having allowed their dear ones to perish rather than break his commandment.—*Tristram.*

*The Sabbath.* We call it the "Lord's day." Christ called it "Man's day." He said, "The Sabbath was made for man." It was made to minister to man's highest good. A man is more than body, and hence he needs the Sabbath to develop his spiritual nature. A man who uses fifty-two days of every year thinking of the highest subjects and studying the best books will become educated and cultured.

*Christ cared for the spirit and not the letter of the law.* The Sabbath is a gift like a precious diamond. The Pharisees had covered the jewel with the dust and dirt of burdensome traditions so that its preciousness no longer appeared. Jesus

brushed away not the diamond, but the dust which covered it.

*Deeds of mercy on the Sabbath.* The world needs mercy more than ceremonials. Jesus performed seven miracles on the Sabbath, and probably many more not recorded.

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

"The Sabbath was made for man." It was made by God, who plans everything for our good because he loves us. If the Sabbath were not one of the best things we could possibly have, you may be sure he would never have made it. He cautions us to "remember" it and "keep" it, because he knows if we should lose it, we should be poorer than if we had lost nuggets of gold.

What a sorry time it would be for the men and women, and little children, too, who work early and late six days in the week, if there were no time when the factory wheels stop; the hot, tired fingers rest a while from pulling the needle through the heavy cloth; and the noisy city is for a few hours comparatively quiet.

God was thinking of tired working people when he said on the seventh day no work should be done. If we only knew God our Father better, we should see how every blessed Sabbath day is an expression of his love; and you know we take the very best care of love gifts, and get out of them the most profit and pleasure possible. Just so we should prize and use every Sabbath day.

There are a few principles which I think may help you to see how to make the most of these good gifts of God—these fifty-two pearls which encircle the brow of each new year. 1. The Sabbath is set apart by God to be different from the six other days. 2. He sets it apart for our good; "that it may be well with us and with our children forever." 3. Our highest good includes body, mind, and spirit. 4. Whatever is good for all these parts of our nature is consistent with the purpose of the day; whatever is not good for either body, mind, or spirit is contrary to God's plan, and destructive to our best interests.

I think all questions as to what may or may not be done on Sunday can be settled by these tests if we honestly apply them.

May I ride my wheel on Sunday? It may be good for my body, but what about my mind and my soul? Let me think before I go.

May I sleep all day? Let me consider whether the body needs rest more than the soul needs the strength it may get in worship at the church services. May I ride in a car on Sunday? Let

me be sure whether I am serving my own selfish pleasure merely, or really doing good to myself or my neighbor by using it. Can I glorify God by doing so? If you can prove that it does real good to your body, your mind, and your soul, and robs nobody else of rest or of a chance to worship, you may. But consider what a great "if" that is! Can you prove all this?

Jesus said, "It is lawful to do good on the Sabbath days;" good to yourself, and good to others. The soul needs food as well as the body; it will die without it. No amount of pleasure, wealth, or success in business will make up for the loss of spiritual treasure gained by the right keeping of this precious day. There is a little insect which has the power to gather about itself a vesture from the atmospheric air, so that it can descend to the depths of the pool and move safely about, though all the water around it is stagnant and bitter. We need to gather the atmosphere of a "holy" Sabbath about us, so that when we descend into the depths of this contaminating world during the days of the week no evil can touch us.

### The Teachers' Meeting.

Explain "corn," "Pharisees," "what David did," "showbread," "priests profaning the Sabbath," "synagogue," "withered hand," etc.... Tell the two stories of this lesson in your own language, without the text, combining the accounts in all the gospels.... Let the class state wherein your account varies from the one before us.... Three topics are in this lesson—the Sabbath, the Saviour, and the Withered Hand.... Concerning the Sabbath, state: (1) The Jewish idea; (2) The Christian idea; (3) What should be done; (4) What should not be done; (5) In what ways is the Sabbath most frequently violated now?.... Avoid minute and fruitless discussions about details, but seek principles.... Concerning the Saviour, notice the aspects of Christ in this lesson.... The withered hand may be a fruitful topic: (1) Are there no withered hands in our synagogues? (2) What made them withered? (3) How may they become strong?.... We may find some laws of the Sabbath in the conduct of the disciples and the utterances of Christ in this lesson. 1. The law of liberty. Verses 1, 2. The followers of Christ are free from man-made regulations. 2. The law of necessity. Verses 3-5. Such secular work as is needful is right on the Lord's day, but this does not include needs that can be met on other days. 3. The law of loyalty. Verses 6-8. If our Lord is the Lord of the Sabbath, we should so employ his day as to show that we are his disciples and to honor his name.

4. The law of worship. Verse 9. Jesus went to the synagogue on the Sabbath day; he did not ramble in the fields or sail on the sea. Many of the worshippers were his open enemies, the preaching was formal and profitless, yet he made it his custom to "go to church," and so should we. 5. The law of mercy. Verses 10-13. What everyone can do to help his fellow-man, to relieve the ills of life, to alleviate pain, to benefit either the body or the soul, that work is lawful on the sabbath.

### Before the Class.

BY GEORGE W. PEASE.

*Introduction.* There is some doubt as to the exact time and place of the events of this lesson, but it should be placed before the lessons from the Sermon on the Mount, thus coming between lessons 3 and 4.

Briefly review the last lesson in its most important features, more especially emphasizing: (a) The necessity for choosing; (b) The judgment according to light; (c) The double reward of accepting the invitation—the rest which is given and the rest which is found.

Speak of the attitude of the Pharisees toward Jesus, telling how they were constantly watching to find some fault with him. This lesson is well adapted to word picturing, and the two scenes of the lesson might well be presented to the class in this illustrative form.

*Development of the Text.* The lesson to-day is a very clear and emphatic presentation of the truth concerning true Sabbath-keeping. Three divisions are suggested by the text—The Questions, The Answering Arguments, The Conclusions. Place these upon the blackboard and under them the different thoughts of the lesson as they are developed by questioning.

1. The first question. The innocent act of the disciples of Jesus raised the question in the minds of the fault-finding Pharisees and scribes as to the lawfulness of that act. Plucking the corn, they said, was reaping; rubbing it in their hands was a species of threshing. A trifling question, or, rather, a question about a trifling thing; but many to-day raise just such cavils about the Christian religion or about the disciples of the Master. This question brings from Jesus an "Argumentative Answer." Note in this answer that Jesus appeals to the Jews' acknowledged allegiance to the law as the basis of his argument. In this answer he shows the falsity of their position by (a) The example of David when he was an hungered; (b) The work of the priests in the temple on the Sabbath days; (c) The fact that they had misunderstood the Scrip-

tures. He further upholds the disciples by (d) Claiming lordship over the Sabbath. After thus answering the fault-finding Jews he pronounced his "Conclusion," which is, that the disciples were guiltless, as their act was an act of necessity, and the Sabbath was made for man, not man for the Sabbath.

2. The second question. The second question asked by the watchful opposers of Jesus, "Is it lawful to heal on the Sabbath day?" was a more direct one than the first, and was asked with evident evil intent, "that they might accuse him." This calls out from Jesus a very short, sharp, and conclusive presentation of the principle governing the case. In his second answer he again appeals to the Old Testament, in which the Jews were commanded to help their neighbors in cases such as the one suggested by Jesus's illustrations. The argument here is very clear: (a) Ye would save a sheep on the Sabbath day; (b) A man is of much more value than a sheep; hence the conclusion cannot be escaped, that "It is lawful to do good on the Sabbath days." Jesus justifies such an act as the healing of the man with the withered hand on the ground of its being an act of mercy, and that "good deeds have no Sabbath," but are permissible, nay, are required of all men at all times. At this point he emphasized his teaching by performing a miracle and healing the withered hand.

Place upon the board these two questions, with the answers and conclusions.

*Scripture application.* The rightful keeping of the Sabbath is one of the most important truths to impress upon the minds of our young people to-day. From a physical and mental standpoint one day in seven is needed for rest and change. From a spiritual standpoint surely one day in seven is not too much to ask for the special service of the Lord. All questions concerning the proper keeping of the Sabbath can be brought to the test of the two great principles laid down by Christ—that deeds of necessity and deeds of mercy are lawful on the Sabbath days. Impress this truth, that it is the spirit of the Sabbath law as laid down in the fourth commandment that is to be kept, and that this law is to be interpreted by the "two great principles" above mentioned.

### OPTIONAL HYMNS.

Lord, this day thy children meet.  
O day of rest and gladness.  
With joy we hail the sacred day.  
Safely through another week.  
This is the day of light.

O thou to whom in ancient time,  
Heavenly Father, send thy blessing.  
Welcome, delightful morn.  
Lord, in the morning.  
We leave the world of care.

## Library References.

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

JEWISH OBSERVANCE OF THE SABBATH.—Schurer, *History of the Jewish People in the Time of Christ*, division II, vol. II, pages 96-105; Hamilton, *Our Rest Day* (Edinburgh, 1888), pages 26-80. An entire chapter is given to the discussion of Christ and the Sabbath. Briggs, M. C., *The Sabbath—What, Why, How*, pages 44-100. Most all works on the Sabbath enter into a discussion of Christ's relation to, and observance of, the day.

CORN.—Stapfer, *Palestine in the Time of Christ*, page 218 sq.; Tristram, *Eastern Customs in Bible Lands*, page 127; Andrews, *Life of Our Lord*, page 243. *Jesus, the Carpenter of Nazareth*. By a layman. Pages 106-108.

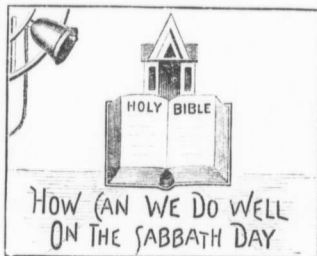
SHOWBREAD.—Edersheim, *The Temple, its Ministry and Services at the Time of Jesus*, pages 152-

157; White, *Christ in the Tabernacle*, pages 124-130; Rainford, *The Tabernacle in the Wilderness*, pages 12-18; Strong, *The Tabernacle of Israel in the Desert*, pages 41-44, 94; Needham, *Shalom and Substance*, pages 78-86; Moorehead, *Studies in the Mosaic Institutions*, pages 62-66.

FREEMAN'S HANDBOOK OF BIBLE MANNERS AND CUSTOMS: Vol. 1: Free corn for the hungry, 660. Vol. 4: The showbread, 143.

## Blackboard.

BY J. T. HARTNAGEL.



## LESSON XI. THE WHEAT AND THE TARES.

[March 13.]

GOLDEN TEXT. He that soweth the good seed is the Son of man. Matt. 13. 37.

AUTHORIZED VERSION.

Matt. 13. 24-30, 36-43. [Commit to memory verses 37-39.]

[Read the whole chapter.]

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then Je'sus sent the multitude away, and went into the house: and his disciples came unto

REVISED VERSION.

24 Another parable set he before them, saying,

The kingdom of heaven is likened unto a man

25 that sowed good seed in his field; but while

men slept, his enemy came and sowed tares

26 also among the wheat, and went away. But

when the blade sprang up, and brought forth

27 fruit, then appeared the tares also. And the

servants of the householder came and said

unto him, Sir, didst thou not sow good seed

28 in thy field? whence then hath it tares? And

he said unto them, An enemy hath done this.

And the servants say unto him, Wilt thou

29 then that we go and gather them up? But he

said, Nay; lest haply while ye gather up the

30 tares, ye root up the wheat with them. Let

both grow together until the harvest: and in

the time of the harvest I will say to the reap-

ers, Gather up first the tares, and bind them

in bundles to burn them: but gather the

wheat into my barn.

36 Then he left the multitudes, and went into

the house; and his disciples came unto him,

saying, Explain unto us the parable of the

him  
tare  
37  
so  
38  
the  
the  
39  
the  
reap  
40  
burn  
this  
41  
and  
thing  
42  
there  
43  
sun  
in  
ears  
  
Ti  
Lord  
lee, e  
Pilate  
tarel  
  
M.  
47  
W.  
Th.  
F.  
S  
8.  
  
No. 172  
Sov  
So  
  
No. 175  
Lo!  
R  
  
No. 106,  
Nov  
W  
  
QUES  
I. Th  
Wha  
Whe  
Why  
How  
To w  
What  
What  
What

him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

**Time and Place.**—On a day spent by our Lord in teaching on the shore of the Sea of Galilee, early in the summer of A. D. 28. **Refers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

**Home Readings.**

M. The Wheat and the Tares. Matt. 13, 24-33.

Lk. The Wheat and the Tares. Matt. 13, 34-43.

W. The separation. Matt. 13, 44-52.

Tb. Come I Matt. 25, 31-40.

F. Depart! Matt. 25, 41-46.

S. The Book of Life. Rev. 20, 6-15.

S. Home of the righteous. Rev. 21, 1-8.

**Lesson Hymns.**

No. 172, New Canadian Hymnal.

Sowing in the morning, sowing seeds of kindness,

Sowing in the noontide, and the dewy eve.

No. 175, New Canadian Hymnal.

Lo! the fields are white for harvest,

Ready is the golden grain.

No. 166, New Canadian Hymnal.

Now, the sowing and the weeping,

Working hard and waiting long.

**QUESTIONS FOR SENIOR SCHOLARS.**

1. The Parable, v. 24-30.

What is a parable?

Wherein does a parable differ from a fable?

Why did Jesus speak in parables?

How many parables does this chapter record?

To whom was this parable spoken?

What is the chief theme of the parable?

What evil work went along with the good?

What surprise greeted the servants?

37 tares of the field. And he answered and said,

He that soweth the good seed is the Son of

38 man; and the field is the world; and the

good seed, these are the sons of the kingdom;

39 and the tares are the sons of the evil one; and

the enemy that sowed them is the devil; and

the harvest is the end of the world; and the

40 reapers are angels. As therefore the tares

are gathered up and burned with fire; so

41 shall it be in the end of the world. The Son

of man shall send forth his angels, and they

shall gather out of his kingdom all things that

42 cause stumbling, and them that do iniquity,

and shall cast them into the furnace of fire;

43 there shall be the weeping and gnashing of

teeth. Then shall the righteous shine forth as

the sun in the kingdom of their Father. He

that hath ears, let him hear.

What explanation was given?

What directions were issued for the harvest?

2. The Interpretation, v. 36-43.

What request did the disciples make?

Whom does the sower represent? GOLDEN

TEXT.

Who is the enemy? By what other names known?

Explain the other details of the parable.

What work will be assigned to the reapers?

What will be the fate of the tares?

What is the contrasted future of the righteous?

Who should hear and heed this teaching?

**Teachings of the Lesson.**

1. The sower sowed good seed. The divine purposes mean righteousness. God and good are kindred terms. His kingdom is one of truth, of purity, of uprightness in thought and deed.

2. An enemy sowed tares. Evil and devil are closely akin. To mar and ruin is the Satanic purpose. His kingdom is one of anarchy, of deceit, of death.

3. The harvest will be the time of separation. Tares will then find their own place. Evil and good "grow together" here; they will be eternally separated there. Are *you* among the tares, or are you among the good wheat?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. The Parable, v. 24-30.

Who spoke this parable?

To what sort of a man did he compare the kingdom of heaven?

What bad seed-sowing was done?

When did the owner of the field find the tares?

Who questioned him about his seed-sowing?

Over what were the servants perplexed?

On whom did the owner charge the evil?  
 What did the servants propose to do?  
 Why were they forbidden to gather the tares?  
 How long were the wheat and tares to grow together?  
 Which would be first gathered?  
 How were they to be disposed of?  
 What was to be done with the wheat?

## 2. The Interpretation, v. 36-43.

What did the disciples ask Jesus to do?  
 Who did he say was the sower of good seed?  
**GOLDEN TEXT.**  
 What is the field?  
 What is the good seed?  
 What are the tares?  
 Who sowed them?  
 What is the harvest time?  
 Who are the angels?  
 What is to be the fate of all who offend and all who work iniquity?  
 What is to be the fate of the righteous?

### Practical Teachings.

Where in this lesson are we taught—

1. That the wicked are found among the good here?
2. That the wicked will be separated from the good hereafter?
3. That the wicked will have a fate different from the good?

### QUESTIONS FOR YOUNGER SCHOLARS.

What is a parable?

Do you like to learn by stories? [If you were not *every* much in earnest to find out the truth about something, perhaps a story about it would help to interest you.]

What did Jesus know? **That the crowds who followed him were not very much in earnest.**

Where was Jesus now?

At whose house did he probably stay when in Capernaum?

Where did he go to teach one afternoon?

What was the first story he told?

Can you tell how many parables he spoke that day?

Which of them all do you like the best?

**What do you know about tares? The tare, or darnel weed, looks much like poor wheat until it is fully grown. It is poisonous, and will spoil the crop if it once gets in.**

Who are the children of the kingdom?

Who are the tares?

Which would you rather be, real wheat or a deceitful tare, when the angel reapers come?

### THE LESSON CATECHISM.

(For the entire school.)

1. Here is a parable of a man who sowed good seed. Whom does he represent? **GOLDEN TEXT: "He that soweth the good,"** etc.
2. What did his enemy do? **He sowed tares among the wheat.**
3. What grew up? **The wheat and tares together.**
4. Who are the tares? **The children of the wicked one.**
5. What does the harvest represent? **The end of the world.**
6. What shall then be the fate of the evil? **They shall be destroyed.**
7. What shall be the destiny of the righteous? **They shall shine as the sun.**

### OUR CHURCH CATECHISM.

22. How is Christ a Priest?

On earth he offered him-self as a sacrifice for our sins; and in heaven he presents himself to God for us, makes continual intercession on our behalf, and sends down upon us his blessing.

### THE LESSON OUTLINE.

#### Concerning Evil in the World.

#### I. ITS ORIGIN.

*His enemy...sowed tares.* v. 25.

*The enemy...the devil.* v. 30.

Of your father, the devil. John 8, 44.

#### II. ITS GROWTH.

*Then appeared the tares.* v. 26.

The spirit that now worketh. Eph. 2, 2.

Mystery of iniquity. 2 Thess. 2, 7.

#### III. ITS DIVINE PERMISSION.

*Grow together until...harvest.* v. 27-30.

Judge nothing before. 1 Cor. 4, 5.

Thousand years...one day. 2 Pet. 3, 8.

#### IV. ITS JUDGMENT.

*In the time of harvest.* v. 30.

*The end of the world.* v. 30.

Heath appointed a day. Acts 17, 31.

#### V. ITS SEPARATION.

*Gather...first the tares.* v. 30.

*All things that do offend.* v. 41.

Separate...one from another. Matt. 23, 32.

#### VI. ITS CONDEMNATION.

*Bind them...burn them.* v. 30.

*Shall be waiting.* v. 42.

Taking vengeance. 2 Thess. 1, 8.

## EXPLANATORY AND PRACTICAL NOTES.

To-day we study the parable of "The Tares in the Field." This parable was spoken on a day in the early summer of A. D. 28. The Sermon on the Mount was followed by a second preaching tour through Galilee, during which tour two notable miracles were wrought, the healing of the centurion's servant and the raising of the widow's son at Nain. While traveling through Galilee our Lord received John the Baptist's last message. About this time in the house of Simon the Pharisee Jesus was anointed by "the woman who was a sinner;" and in close connection with this second preaching tour we have accounts of a specimen day of teaching and a specimen day of miracles, both spent on the shore of the Sea of Galilee. On the day of miracles the tempest on the sea was stilled, the Gadarene demoniacs were saved, Jairus's daughter was raised, two blind men miraculously received their sight, and a dumb demoniac was cured. Truly an astonishing day! The day of teaching was in its way quite as wonderful. It included warnings to the scribes and Pharisees concerning the "eternal sin," a statement of the true kindred of Christ, the parable of the sower, that of the tares (which parable we study to-day), that of the mustard seed, of the leaven, of the net, of the treasure, and of the pearl. Jesus began his teaching sitting in a boat, while a great throng of people stood on the shore. After giving the parable of the leaven he retired to a house where the disciples in private asked for the explanation of the parables. In that house the last three of the parables we have mentioned were uttered, and then toward evening he and his disciples sailed across the lake.

**Verse 24. Another parable.** Jesus was talking to a very miscellaneous crowd, and he found that to tell stories, each one of which contained a kernel of spiritual truth as a nut contains meat, was the safest and most impressive method; but to understand his parables required thought and application. **The kingdom of heaven** has been repeatedly defined in these Notes, so far as it is possible to define it. Perhaps we can best understand Jesus as meaning by it the general dominance of righteousness; the condition in human affairs in which those two petitions of the Lord's Prayer—"Thy kingdom come," and "Thy will be done in earth as it is in heaven"—shall be fulfilled. The phrase also has its application to the promised Messianic kingdom of the Jews; to the Church of Christ (with all its blunders and shortcomings) as it now exists in the earth; and, comprehensively, to the entire system of God's redemptive dealings with men. **Is likened.** And from this likeness we are to learn spiritual lessons.

**25. While men slept.** During the night. This is a picturesque touch from which no meaning is drawn by our Lord in his exposition of the parable. **His enemy came and sowed tares.** Oriental vengeance is not wreaked in the straightforward fashion familiar to Anglo-Saxon practice. The bitterest Englishman or Canadian might take lessons in hatred from the average Syrian; but where an implacable Canadian would hasten to pommel the man he hates, the Oriental would continue his customary courteous salaams till the day darkened, and during the hours of night would "sow tares." He would have the wicked satisfaction of knowing

that he was giving great trouble and inflicting loss on the man he hated. Who the "enemy" is is told in verse 30. "Tares" are understood to be closely allied to "darnel" and "cheat," weeds which resemble wheat, and which in the early stages can hardly be distinguished from it. Their grains are of no use as food, and indeed serve almost as an emetic. **Went his way.** He did not need to tend the poisonous weeds; good seed must be cultivated, but the evil needs no care in this world.

**26. Brought forth fruit.** As soon as fructification begins the difference between wheat and darnel can be easily detected. Not until the "fruit" of men's lives is seen can God's people and Satan's be distinguished from each other.

**27. The servants of the householder.** The householder is the Lord Jesus; his servants are those who labor in his wheat fields. **Didst not thou sow good seed in thy field?** Yes, he had so sown; and in the beautiful parable of the sower, which our Lord had just uttered, we are told that much of that good seed was lost among stones and brambles and as food for birds. Not nearly all those who are given salvation accept it. A stony, thorny, uncultivated, broad margin lies all around the productive parts of God's field. In this parable we are given the additional lesson: that not only is the kingdom of God smaller than the world, it is smaller even than the Church. There are some who seem to be its citizens who are not: there is darnel in the best part of God's field. **From whence then hath it tares?** That is a question which has been asked ever since old Job pitched his tent in the eastern desert. Where does evil come from? How can it exist in a universe governed by an omnipotent

God? Our only answer to the question (far from satisfactory, but all God has chosen to give us) is found in the first sentence of the next verse.

**28. An enemy hath done this.** That enemy is Satan. Take away the poetic figures with which Milton and others have filled our fancy, and take away the arbitrary definitions given by certain theological doctrinaires, and we know not much concerning Satan; but this much every seeker after goodness may know without doubt—that there is a universal spiritual enemy bent on the destruction of every human soul. **Wilt thou then that we go and gather them up?** Here is another question that good men have asked through the ages. "The good and the evil are often indistinguishable in the visible Church; the day of judgment will separate them, but the separation cannot be made until then."—*Dr. Carr.* In every age men have tried to make that separation beforehand; sometimes by having the good live apart from the bad, like the hermits and monks; sometimes by an effort to expel the bad, as in the case of certain persecutions. But they have never succeeded, and never can. A harsh misunderstanding of this text has led to most of the persecution which has deluged the world with blood.

**29. Nay.** This does not teach that we are not to expel from the Church those who appear to be unworthy members; it teaches rather that we must constantly remember the fallibility of human judgment. **Lest while ye gather up the tares, ye root up also the wheat.** History is full of records of such fatal attempts at uprooting. Who imprisoned John Bunyan as a pestilential fellow? Sir Matthew Hale, one of the most godly judges that ever lived. Which element of the Roman Catholic Church was in the days of persecution the bitterest against the Reformers? Those who were honestly trying to reform the Church from the inside. Were all the men who persecuted the Wesleys wicked men? No; some were good but narrow men. These all had set for themselves the impossible task of uprooting the tares before harvest time, and in their zeal they rooted up also the wheat.

**30. Until the harvest.** Which is explained in verse 30 to be the end of the world. Till then we must expect to see good and evil growing to their destiny side by side. **The reapers.** Explained in verse 38 to be the angels. **Bind them in bundles.** An incident added, probably, for picturesque effect. **To burn them.** Fire the Scriptures everywhere uses as a symbol of irrevocable fate. **Gather the wheat into my barn.** Into my granary. Both the burning and the storage are figures of final destiny.

Verses 31-35 give the parables of the mustard seed and the parable of the leaven.

**36. Jesus sent the multitude away, and went into the house.** Into his place of residence in Capernaum—possibly Peter's house. **Declare unto us the parable of the tares of the field.** It was harder to understand than the story of the mustard seed and that of the leaven.

**37. He that soweth the good seed is the Son of man.** He is the Light that lighteth every man that cometh into the world. He has been the Sower of good seed from the beginning; the Author of every good and perfect gift.

**38. The field is the world.** All continents, in all ages. Many a poor fellow who has not heard of the historic Christ has groped in the dark if haply he might find a Mediator between God and man, and has found him; in every such heart the good seed has been sown. **The good seed are the children of the kingdom.** The kingdom is the order of things which Jesus brings, the prevalence of Jesus's feelings and sentiments (see note on verse 24); and the children of the kingdom are those sweet souls whose life naturally springs out of the heart of true religion. **The tares are the children of the wicked one.** "All things that offend, and them which do iniquity." Verse 41.

**39. The enemy that sowed them is the devil.** Over and over again our Lord teaches that there is a personal enemy of God whose life is spent in thwarting the divine work of love. **The harvest is the end of the world.** The end of the age. **The reapers are the angels.** What this means we can only conjecture, but the pious Jew, familiar with the book of Daniel and with other books not in our canon, had reasonably clear views concerning the angels, the "thousand times ten thousand" that minister before the Ancient of Days.

**41. The Son of man shall send forth his angels.** This, taken in its proper connection, is one of the most wonderful sentences ever uttered by human lips. Here was a Syrian country carpenter, assuming to be a rabbi, but not indorsed by the best rabbis of his time, looking past Herod and Caiaphas, past the throne at Tiberias and the temple at Jerusalem, past the cross and the resurrection morning, and counting his angels much as the manager of a Toronto telegraph office counts his messenger boys when they come in the morning. They are his angels, remember. **And they shall gather out of his kingdom all things that offend, and they which do iniquity.** All stumbling-blocks; all people who so place themselves that



other people fall over them. It is a great comfort that no man needs to be bad, no man needs to be a stumbling-block. Each stumbling-block put in its right place may be used as a stepping-stone, and each of us has to choose which to be. Notice that the "kingdom" also is his; the world belongs to Christ.

**42. A furnace of fire.** The Gehenna, "the horrible outside." **Wailing and gnashing of teeth.** Expressions such as disappointed Ori-

entals are always free to make; lamentations over indescribable ruin.

**43. Then.** When every hindrance to holiness is removed. **Shall the righteous shine forth as the sun.** "Then they that be wise shall shine as the brightness of the firmament and as the stars forever and ever." "The path of the just is as the shining light that shineth more and more unto the perfect day." **Ears to hear.** Not the physical organs, but ears of the soul.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 24. Another parable.** Confessedly one of the most difficult of interpretation and one on which thoughtful men are widely divided. It pictures the true attitude of the Church toward false members. **Kingdom of heaven.** That order of things which exists in heaven where the will of God reigns supreme and which Jesus came to establish on earth. It exists first of all in the hearts of men and is essentially spiritual. But it becomes external and social, a holy society in the world—the Church. It is called "of heaven" partly because of the heavenly character of its innermost life, and partly because when its earth history is complete it will merge into the heaven above. **Field.** Many (*Arnold, Weston, Abbott*) say this means the world, including all mankind. Their reason for this interpretation is the language of Jesus in verse 38. But are we to understand that all that Jesus meant to say was that there was a mixture of good and evil in the world, and that the kingdom of God was not to attempt to discipline those who were outside of its jurisdiction? It is the kingdom which Jesus is founding of which he speaks. But that idea is lost if we adopt an interpretation which takes us back to the creation, when God planted man in the world. Jesus's use of the word "world," as Trench says, need not perplex us—"It was the world, and therefore was rightly so called, till his seed was sown in it, but henceforth was the world no longer." The field is that portion of the world which Jesus himself has planted—the Church on earth.

**25. Slept.** Not a rebuke. It simply describes the Church's unconsciousness of the evil done and its utter inability to discover it at the time. **Tares.** The English rendering is inaccurate, but is retained because too familiar to be changed (*Beopl*). It is "colium" or "darnel." The weed is minutely described by Thomson and others. The points to be noted in the interpretation of the parable are: (1) Its resemblance to wheat, which in the early stages of its growth will baffle the skill of the most expert. (2) Though a mistake, it is believed by many to be a degenerate

wheat—hence called "bastard." (3) Its roots so entwine with the wheat as to make removal of one alone practically impossible. (4) When mixed with wheat in bread it sickens and sometimes destroys life. The tares are "the children of the wicked one," Verse 38. A child derives his life from his parents. In this respect are wicked men the "children of the devil." The spring and guide of their spiritual being is the wicked one. John 8, 44. The explanation of the presence of such in the Church of Christ is "the malice of the enemy." They so resemble the true children of the kingdom as to be indistinguishable. They have been appropriately called "counterfeit Christians." They take the forms of Christian doctrine and turn them into perilous untruths. Bruce names as examples, "Spiritual authority turned into priestcraft, salvation by grace into Antinomian license, self-denying devotion into gloomy asceticism." Can we not point to the ominous fact of Churches denying the divinity of their Lord, the authority of the Scriptures, the Holy Spirit's regenerating power, the punishment of the wicked? As to conduct, it is notorious that many in the Church cannot be distinguished from the rankest worldly.

**28. Enemy hath done this.** In verse 39 Jesus says he is "the devil." He has a hopeless task who would make the Saviour teach that the devil is only a principle of evil in the man. Frequently and decisively he affirms the personality, presence, and agency of the "wicked one" in the world. The question concerning the origin of evil in the world has never been satisfactorily answered, but we may know: (1) That it is not self-originated nor causeless. (2) That while our personal guilt is not possible without the acquiescence of our free will, yet sin did not originate with man. (3) That Jesus traces it back to the arch enemy of God and man—the devil. **Wilt thou that we gather them up?** A question which has seriously agitated the Church as to the right of discipline. There have been many and varied attempts to solve the problem (for an

elaborate historical statement see Bruce on this parable): 1. The answer of the Donatists. The Church must keep itself pure in reality as it is in idea. Hence they thought that this parable simply teaches that the Church cannot punish those in the world outside of its folds. 2. The Roman answer. Where there is no danger of rooting out the wheat discipline is allowed. 3. Luther's answer is that the Church may excommunicate, but not kill. 4. Jerome's answer is that discipline is allowed when there is no danger of confounding the tares with the wheat. Now, all this seems to be an effort to make a doctrine to suit the practice and the wish at the time.

**29. Nay.** By a recognized canon of Bible interpretation this answer will not invalidate what is elsewhere taught in the New Testament concerning discipline. Jesus himself (Matt. 18, 17) and the apostle (1 Cor. 5, 4, 5) expressly approved it in certain instances. Manifest and gross immorality must be punished. But the rule to guide the Church is

**30. Let both grow up together.** The reasons for this are: (1) Our inability accurately to distinguish the false from the true. We may unwittingly cast out God's child. Savonarola, Huss, Wyclif, Luther, were thus cast out. (2) The false are so entwined by ties of blood and personal interests with the true that in removing the one we root out the other. (3) Many by remaining in the Church may be saved who by expulsion would certainly be lost. (4) Severity in discipline so far from purifying the Church fosters hypocrisy. (5) The heart of the Church should reflect the Master's spirit of patience and love. How tender he was toward his erring disciples. He did not even expel Judas from his band. (6) He alone is qualified to separate who is specially commissioned to do so. "The reapers are the angels." Verse 39.

**30. The harvest time.** Christian thought is divided as to whether the harvest will take place before the millennium, when Christ will visibly appear to establish his reign upon the earth, or after the millennium, when he will come for the purpose of the final judgment. The expression "The end of the world" (40) will not decide the point. The word is not *kosmos*, but *aión*, age. It denotes a period of time. It may mean the end of this age or the end of time. Which it means here must be decided by reasons altogether aside from the parable. One thing we know—the good is not to gradually eliminate the bad until the Church stands forth in undivided glory. The bad is to unfold year by year, side by side, with the good (verse 30), till suddenly there will come the great separation.

## Thoughts for Young People.

### The Good Seed.

**1. Why should the children of the kingdom be called "good seed?"** The "kingdom," after all, means simply the dominance of goodness. The children of the kingdom are the people whose beautiful characters are the outcome of goodness. They are custodians of life, for their Master said, "I came that ye might have life, and that ye might have it more abundantly." And good seed is simply vegetable life wrapped up in small packages. Every true Christian is a seed with a whole harvest of possibilities tucked into him.

**2. The children of the kingdom bear fruit.** Their Master said of all sorts of people, "By their fruits ye shall know them," and of the children of the kingdom he said, "In this is my Father glorified, that ye bring forth much fruit." And this is what seed is sown for, to bring forth much harvest. This is what Christians are kept alive for, to do good to the bodies and souls of men.

**3. The children of the kingdom have powers of increase.** Jesus said that some should bring forth twenty, and some thirty, and some an hundred-fold. And just as vegetable seed is valuable to secure the harvests of coming years as well as for fruitage in the present year, so the children of the kingdom by their more extended influence bring many others into the kingdom as well as bring forth fruit themselves in their own holy acts and conversation.

### Orientalisms of the Lesson.

The tare or, as we should call it, "darnel," or Arabic, *zaron*, was a species of widely-distributed grass of very deleterious properties. The grains of this plant produce vomiting, purging, convulsions, and even death. Dr. Thomson tells us that the natives of Palestine think it to be degenerated wheat and are of the opinion that it is caused by excessive dampness during extraordinary rains in the winter. They hold "that the perfect wheat is changed to perfect tares by this one single process, and, further, that this change is permanent. That these extemporaneous tares ever after produce tares, and tares only; nor can you by any legerdemain reverse the process and change tares back to wheat." The tares will survive much more dampness than the wheat itself, and thus in a wet season wheat will be drowned and the tares will grow. If it be a good season, the wheat outgrows the tares. Still the farmer asks, "Whence came the seed of the tares? We sowed 'good seed.'" Dr. Thomson declares that he never knew a case of even Arab malice that adopted this mode of injuring an

enem  
there  
the d  
ma  
are at  
East,  
India  
called  
good  
an en  
plowin  
now it  
Dr. Al  
with  
Dr. Fr  
tenant  
obliged  
Conc  
the wh  
"darn  
the wh  
that a  
with t  
tiently  
allowed  
wheat  
duce b  
nausea  
up the  
wheat;  
as soon  
ence, s  
marked  
the fle  
be dist  
Hence  
to "roo  
they we  
wheat,  
recomm  
attentio  
are very  
to above  
pulled u  
themsel  
increase  
husband  
but 'go  
farmers  
tares on  
claiming  
which u  
process

Verse 2  
grains of  
means o

enemy referred to in the parable, but supposes that there must have existed something of the kind in the days of the Saviour or he would not have made such a reference in the parable. Instances are authenticated through various portions of the East, however, of this species of villainy. In India it is not tares, but "pig-paddy," as it is called, which grows far more rapidly than the good rice seed, and gets the start of it, if sown by an enemy in the night season soon after the plowing. If this kind of devilishness is not found now in Palestine, it has migrated to Europe, for Dr. Alford says he had a field maliciously sown with "charnock" in Leicester, England, and Dr. French vouches for the case of an ejected tenant sowing wild oats on the estate he was obliged to leave.

Concerning the separation of the tares from the wheat, Van Lempe says the kernels of the "darnel" are somewhat smaller than those of the wheat, and the usual way to separate them is that adopted by the women, who sit at home with the children around a pile of wheat and patiently pick out the tares one by one. When allowed to remain in any quantity among the wheat they mar the quality of the flour and produce bitterness of taste, and even dizziness and nausea after eating. When the tares first spring up they are in no way distinguishable from the wheat; the difference, however, begins to appear as soon as the ear comes in sight. The difference, slight at first, grows more and more marked as the seed ripens, so that by the time the field has grown yellow the ears of wheat can be distinguished from the tares at a single glance. Hence it is clear that had the servants attempted to "root up" the tares while they were yet green they would have been liable to mistake them for wheat, and vice versa. The mode of separation recommended by the Master also deserves our attention; it is the one resorted to when the tares are very abundant, rendering the process alluded to above altogether too tedious; the tares are first pulled up with the hands, bound in bundles by themselves, and burned in order to prevent the increase of the noxious weed. Unlike the thrifty husbandman of the parable, who "sowed none but 'good' or 'picked' seed in his field," lazy farmers do not trouble themselves to pick the tares out of their seed wheat before sowing it, claiming that tares are produced from wheat which undergoes a change by some unknown process during the progress of its growth.

#### By Way of Illustration.

*Verses 24.* God's children are seeds, not mere grains of sand; for they are living. They are the means of increasing the disciples. Through them

the whole world is to be filled with the children of the kingdom. Dead seeds do not increase. A dead church does not grow; and this is fortunate, for neither God nor man desires an increase of that kind of Christians or churches.—*Blouet.*

"*While man slept.*" Men must sleep; but not when on guard. Preventive work is the great hope in dealing with criminal classes. Preventive work in the Church is not so much through strict doctrinal standards as careful training of children and converts. Push rescue work by all means. Life-saving stations are indispensable and magnificent, but stanch vessels and able captains are better. When the ship is on the reef out with the lifeboat! But it is better to keep her in the channel. The Church realizes too little of what is actually done for it in Sunday school and young people's societies.—*C. M. Southgate.*

"*Let both grow together until the harvest.*" It is evidently God's idea that the two should grow side by side, not to take the good out of the world, but to keep them from the power of the evil. Good men are often made stronger, more watchful, more prayerful, by their evil surroundings. The pilgrim fathers landing on some uninhabited island in the tropics, or even in the warm and enervating south of our own country, would have developed a different race and Church.—*A. D. Fall.*

Let us accept the simple thought of the Syrian peasants, who to this day believe that tares can best be kept down by nourishing to the utmost the life of the good seed.—*Thompson.*

"*The field is the world.*" Let us look at the closing scene in the life of Christ. He appeared not to a few apostles alone, in some secluded chamber in Capernaum, but to a multitude of five hundred. His pulpit, a mountain peak; his audience chamber bounded only by the horizon, and roofed in only by the canopy of heaven. How fitting that the world's Redeemer, stretching out his pierced hands as though to touch the farthest limits of the globe from sunrise to sunset, where no narrow walls could confine his voice, should say to all his disciples, "Go ye into all the world and preach the Gospel to every creature!"—*A. T. Person.*

*Verses 38-43.* A successful evangelist was asked for his methods. He said: "I hold up to men the consequences of their lives of sin, and by its side put the consequences of a life of righteousness. I make the distinction as plain as the Bible makes it in Matt. 13. 41-43. Those verses remind me of a bright electric light with its shadow. The one is glorious; the other blackness of darkness. I do not call sin 'an excusable eccentricity,' but the beginning of an awful end."

## Heart Talks on the Lesson.

To his disciples who cared really to understand his teachings Jesus privately explained this parable of the wheat and the tares. He always makes the truth plain to those who ask him. He will make these lessons we study every Sunday so clear to you that you may be wiser than all your teachers if you are willing to be taught by the Holy Spirit.

But some of the sayings of Jesus are not pleasant for us to hear; so we turn away from them and listen only when his words are such as we like. But suppose you were walking along a dangerous pathway in the dark, and some kind friend who knew all about the dangers should tell you of them, and how to be saved from them, would you think yourself very sensible to refuse to listen, even though the facts were unpleasant to hear? Jesus is a faithful teacher. He tells us the truth, so that we need not be misled unless we choose not to hear what he says. There is nothing hard to understand in his explanation of this parable. Here is the world, just as we find it. There are good people in it, and there are wicked people. There is as much difference between the good and the bad as between the wheat and tares in a field. There is always a difference, and will be forever. Good and evil are perfectly distinct in the mind of God. He never puts light for darkness and darkness for light, as we too often do. The good seed are the "children of the kingdom." If you will read the third chapter of St. John's gospel you will learn from what Jesus says to Nicodemus who these are. Only those who are born of the Spirit enter into the kingdom. And so the children of God and the children of the evil one live side by side; sometimes in the same family; sometimes they sit together in Sunday school. They are not separated in this world, because only God knows the real difference between them. If we should try to judge, we might make a great mistake and pull up some of God's wheat when we thought we were uprooting tares. But God knows; and there is a harvest day coming when not only he will know, but all the universe will clearly see the difference. Jesus loves us too well to have that great day overtake us unawares. He tells us in this lesson plainly what the end will be. We know how grieved he is to have anyone counted among the children of the evil one, for you remember how he wept over Jerusalem because the people would not let him fold them safely in his care.

Think of the joy of the saved ones, shining forth as the sun in the kingdom of their Father! It is too great a joy to miss. Will you not make

sure this very day that you are among the children of the kingdom?

## The Teachers' Meeting.

Why did Jesus use parables? 1. To awaken the attention; every body is interested in a story. 2. To call forth thought and study. The parable veiled the truth; the hearer would seek to remove the veil. 3. To show the principles of the divine government—spiritual law in the natural world....1. The field. "The field is the world." 2. The seeds. Each seed has a reproductive power. 3. The sowers. "An enemy hath done this." 4. The growth. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." 5. The harvest. There will dawn a day when good and evil shall be separated. "Evil is the slave of good; sorrow is the servant of joy." 6. The reward. Fire for the tares, garner for the wheat; which of these shall be our destiny?

## Before the Class.

*Introduction.* The parable constituting our lesson for to-day is one of the number given by Jesus on the shores of the Sea of Galilee. The other parables given at this time are those mentioned in Matt. 13. In beginning this lesson briefly review the last lesson, recalling: (a) The two questions; (b) The two argumentative answers; (c) The two conclusions, giving us two great guiding principles. Explain the nature of a parable and the reason why Jesus used this form of teaching so constantly. If possible to procure them, show pictures of wheat and tares, calling attention to their close resemblance to each other in the earlier stages of growth.

*Development of the text.* The lesson to-day is one which teaches us of the final separation of the good and the evil, this separation to be made by God, the all-wise Judge. The main thought of the lesson in its application to us seems to be in the reply of the householder to his servants, telling them not to judge between the wheat and the tares, but to leave that to him at the harvest time. Place upon the board the subject "Judging" and the four divisions, "The Occasion," "The Difficulty," "The Requirements," and "The Time."

1. *The occasion.* Wheat and tares had been sown in the field. They sprang up and grew. In the early stages of growth it was difficult to distinguish them; later, when marked differences showed, it was dangerous to gather the tares, as by so doing some wheat might also be uprooted. So to-day we see all around us what seems to be good and evil, and we are tempted to judge

between them and pronounce against the seeming evil. This is easy where there can be no question as to the evil character of that which we see, but in other cases where there may be doubt, ere we do this let us note the difficulties in our way.

2. *The difficulties.* Note among the difficulties of judging: (a) The close resemblance of wheat and tares. So the good and evil at times closely resemble each other, making it difficult to pronounce between them. (b) Our lack of knowledge. If our knowledge was sufficiently full, the wheat and tares could be easily separated. So if our knowledge was full, we could easily pronounce between the good and the evil. (c) The growing together of the wheat and the tares. If we attempt to tear up the one, we may uproot the other. So with good and evil; if we attempt to judge concerning the one, we may do harm to the other.

3. *The requirements.* The requirements for correct judging are easy to mention, but difficult to attain. We note three: (a) Complete knowledge. If we are to judge anyone, we must have complete knowledge of all the facts in the case, the motives which impelled the action, and the circumstances surrounding that act. We condemn many a one for certain acts upon very slight evidence, when, if we knew more, our judgment might be completely reversed. (b) Reflection. Given the knowledge of all facts bearing upon a certain case, we must reflect carefully upon those facts, considering each one fully, and giving to each its due weight. Want of deliberation makes many of our judgments entirely wrong. (c) Sense of justice. Even if we had the requisite knowledge, and gave a due amount of time to reflection upon the facts before us, we might err, unless the sense of justice was strong within us and unless we allowed ourselves to be guided by this sense of justice. We must wrong no one, but do justice to all. Before we judge (condemn) our fellow-men let us seriously ask ourselves the question, Do we possess the necessary qualifications for judging?

4. *The time.* The time for judgment as indicated by the parable is the great harvest time of the world, when all shall appear before the great Judge and receive the reward justly due them. Let us bide this time and leave the matter of judgment to the righteous Judge, for "shall not the Judge of all the earth do right?"

*Specific application.* The specific application is found in Christ's exhortation in the Sermon on the Mount, "Judge not, that ye be not judged." We are so limited in knowledge, so hasty in our conclusions, and so lacking in many instances in that keen sense of justice, that we

should not arrogate to ourselves the position of judge of our fellow-men. Of course we must constantly judge in the sense of estimating and act upon our judgments in our intercourse with the world, but we should never judge in the sense of condemn, but leave such to the Lord, who "knoweth the heart." In closing ask for examples from history of judgments which time has shown to be entirely wrong.

OPTIONAL HYMNS.

Love divine, all love excelling,  
O for a heart to praise my God.  
I lay my sins on Jesus.  
O could I speak the matchless worth,  
My faith looks up to thee.

Awake, my soul.  
God loved the world of sinners.  
Teach me, O Lord.  
Here on earth.  
There's not a ray of sunshine.

Library References.

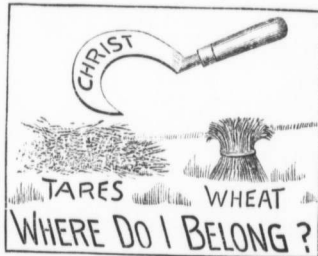
THE SOWER.—Knight, *Bible Plants and Animals*, pages 97-101; Dods, *Parables of Our Lord*, vol. 1, pages 1-25; Gebel, *The Parables of Jesus*, pages 37-56; Davis, F. S., *The Master Sower*, pages 5-12, 82-80; *Jesus the Carpenter of Nazareth*. By a layman. Pages 131-133.

TARES.—Gebel, *The Parables of Jesus*, pages 57-80; Dods, *Parables of Our Lord*, vol. 1, pages 27-44; Knight, *Bible Plants and Animals*, page 47; Grosser, *Scripture Natural History*, pages 162-166.

HARVESTING.—Tristram, *Easter Customs in Bible Lands*, page 125; Knight, *Bible Plants and Animals*, pages 101-105; Andrews, *Life of Our Lord*, pages 164, 165.

FREEMAN'S HANDBOOK: Ver. 25: Wickedness at night, 665; Ver. 38: Use of the term "children," 650.

Blackboard.



## LESSON XII. JOHN THE BAPTIST BEHEADED.

[March 20.

GOLDEN TEXT. Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4. 23.

AUTHORIZED VERSION.

Matt. 14. 1-12. [Commit to memory verses 6-10.]

[If used as a Temperance Lesson, read the account of Belshazzar's drunken feast, Dan. 5. 1-31.]

1 At that time Her'od the tetrarch heard of the fame of Je'sus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 For Her'od had laid hold on John, and bound him, and put him in prison for He-ro'di-as's sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Her'od's birthday was kept, the daughter of He-ro'di-as danced before them, and pleased Her'od.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Je'sus.

REVISED VERSION.

- 1 At that season Her'od the tetrarch heard the  
2 report concerning Je'sus, and said unto his  
3 servants, This is John the Baptist; he is  
4 risen from the dead; and therefore do these  
5 powers work in him. For Her'od had laid  
6 hold on John, and bound him, and put him  
7 in prison for the sake of He-ro'di-as, his  
8 brother Philip's wife. For John said unto  
9 him, It is not lawful for thee to have her.  
10 And when he would have put him to death,  
11 he feared the multitude, because they counted  
12 him as a prophet. But when Her'od's birth-  
13 day came, the daughter of He-ro'di-as danced  
14 in the midst, and pleased Her'od. Where-  
15 upon he promised with an oath to give her  
16 whatsoever she should ask. And she, being  
17 put forward by her mother, saith, Give me  
18 here in a charger the head of John the Bap-  
19 tist. And the king was grieved; but for the  
20 sake of his oaths, and of them which sat at  
21 meat with him, he commanded it to be given;  
22 and he sent, and beheaded John in the prison.  
23 And his head was brought in a charger, and  
24 given to the damsel: and she brought it to  
25 her mother. And his disciples came, and  
26 took up the corpse, and buried him; and they  
27 went and told Je'sus.

No. 255, New Canadian Hymnal.

There's a land that is fairer than day,  
And by faith we can see it afar,  
For the Father waits over the way,  
To prepare us a dwelling-place there.

## Home Readings.

- M. John the Baptist Beheaded. Matt. 14. 1-12.  
T<sub>w</sub>. Herod mocks Christ. Luke 23. 1-12.  
W. Angry with the truth. Jer. 26. 8-15.  
T<sub>w</sub>. The searching word. Acts 24. 22-27.  
F. Boldness for truth. Luke 3. 7-20.  
S. Christ's testimony. Luke 7. 19-28.  
S. The martyr's reward. Rev. 20. 1-6.

## QUESTIONS FOR SENIOR SCHOLARS.

1. The Prison, v. 1-5.  
What note of time have we in the first verse?  
To whom did the name of Jesus bring alarm?  
State the relation of this Herod to others of  
the same name.  
Whom did he think Jesus to be?  
Who had caused John's imprisonment?  
What sin had John rebuked?  
Which commandment had Herod violated?  
Why had not John been executed?  
What safeguard against sin does the GOLDEN  
TEXT point out?

**Time.**—Early in A. D. 29, during the third preaching tour, and very soon after the mission of the twelve which we studied in Lesson VIII.

**Place.**—The palace of Herod was in Tiberias, a splendid city which he built on the shore of the Sea of Galilee. John was in Machærus, a great structure—fortress, prison, palace, all in one—on the edge of Herod's kingdom. **Ruler.**—Herod Antipas, son of Herod the Great, who murdered the infants of Bethlehem, and brother of the two Herod Phillips, one of whom built Caesarea Philippi, and from the other Herod Antipas stole his wife, Herodias. The other Herods mentioned in the New Testament, Agrippa I and Agrippa II, came from the second generation of the same family. The daughter of Herodias was named Salome.

## Lesson Hymns.

No. 297, New Canadian Hymnal

A few more years shall roll,  
A few more seasons come.

No. 195, New Canadian Hymnal.

Stand up! stand up for Jesus!  
Ye soldiers of the cross!

Mar

2. T

W

W

3. T

W

W

W

or H

W

W

To

1. C

as clo

see sa

2. T

loves

answ

opin

3. I

was

Herod

infam

QU

1. T

By

Wh

For

Wh

Wh

For

Wh

Wh

How

2. T

Wh

Wh

Wh

Why

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

Wh

**2. The Palace, v. 6-8.**

What occasion of revel came to the palace?  
 What rash promise did Herod make? Why?  
 What cruel demand was then made? Why?

**3. The Sword, v. 9-12.**

Why did not Herod break his promise?  
 What reward had John for his fidelity?  
 Which fared the worse by the sentence, John  
 or Herod?  
 What proof was presented of John's death?  
 What sorrowful duty did his disciples perform?  
 To whom should we carry all our sorrows?

**Teachings of the Lesson.**

1. Conscience makes cowards of kings as well as clouts. Wicked men see ghosts where others see saints.

2. To rebuke sin is to incur enmity. Evil loves darkness; light is its foe. Hate is sin's answer to righteousness. No rogue has good opinion of either halter or law.

3. Death is not the worst fate. John beheaded was John crowned. Herod beheading was Herod damned. Short shrift is preferable to infamy.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Prison, v. 1-5.**

By what official title is this Herod known?  
 What report came to him?  
 For whom did he mistake Jesus?  
 What did he say of John the Baptist?  
 What had Herod done to John?  
 For whose sake was John put in prison?  
 What unlawful act had he denounced?  
 Why did not Herod at once put him to death?  
 How did the people regard John?

**2. The Palace, v. 6-8.**

What event on Herod's birthday pleased him?  
 What reward did he promise the dancer?  
 What did she ask?  
 Why did she make this request?  
 What is the GOLDEN TEXT?  
 If Herod had obeyed it, would he have ordered John's death?

**3. The Sword, v. 9-12.**

How was the king affected by the demand?  
 Why did he keep his promise?  
 What did Herod then do to John?  
 What was done with the prophet's head?  
 What was done with the body?  
 To whom did the disciples tell the story?  
 What relation was John to Jesus?  
 From whom are we sure of sympathy in all our sorrows?  
 What ought we to do with all our troubles?  
 Psalm 55, 22

**Practical Teaching.**

Where in this lesson are we taught —  
 1. That a guilty conscience makes men fearful?  
 2. That sinners hate those who rebuke their sins?  
 3. That Jesus is the true Comforter of those who are in trouble?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What was the prison called in which John the Baptist was shut up? **The Castle Machærus.**  
 Who had put him in prison?

For what reason was he put in prison? **He had told Herod and his queen how wrong they were to live as they were doing.**

Which Herod was this? **Herod Antipas, the tetrarch of Galilee.**

What was a tetrarch? **A ruler somewhat less than a king.**

How long had John been in prison? **More than a year.**

What great feast day was kept in Herod's honor?

Who came to dance before the company? **Salome, the daughter of Herodias.**

How do we know that Herodias was a wicked woman? **By the wicked things she did.**

Why did Herod think he must keep his wicked promise? **He was too proud to own that he was wrong.**

What dreadful deed was done right in the midst of the feast?

**THE LESSON CATECHISM.**

(For the entire school.)

1. Who were guilty in the putting to death of John the Baptist? **Herod, Herodias, and her daughter.**

2. How did Herod show that he felt guilty? **He said, "John is risen."**

3. What was the power in Herod's life that made him think that John had risen? **A guilty conscience.**

4. Is there any power greater than a condemning conscience to which the sinner must answer? **God is greater than our hearts.**

5. What is the GOLDEN TEXT? **"Keep thy heart," etc.**

**OUR CHURCH CATECHISM.**

23. How is Christ a King?

Christ is the Lord of every believer: as the supreme and only Head over all things to his church. He rules and defends his people, brings to fulfilment the Father's purpose, and is subduing all things unto himself.

24. What is the Gospel?

The good news of salvation through our Lord Jesus Christ.

## THE LESSON OUTLINE.

## The King and his Captives.

## I. A KING, BUT A SLAVE.

1. A Slave to Lust. *His brother Philip's**wife.* v. 3.

Lust....bringeth forth sin. James 1. 15.

Out of the heart....evil thoughts. Matt. 15. 19.

2. A Slave to Fear. *Feared the multitude.* v. 5.

Fear of man....snare. Prov. 29. 25.

Whether it be right. Acts 4. 19.

3. A Slave to Pleasure. *Danced....pleased**Herod.* v. 6.

Liveth in pleasure....dead. 1 Tim. 5. 6.

Works of the flesh. Gal. 5. 19.

4. A Slave to Pride. *For the oath's sake.* v. 9.

Be not rash with thy mouth. Eccl. 5. 2.

Refraineth....lips is wise. Prov. 10. 19.

5. A Slave to Remorse. *This is John....he**is risen.* v. 1.

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

The wicked flee. Prov. 28. 1.

## II. A CAPTIVE, BUT A KING.

1. A Hero. *It is not lawful.* v. 4.

A just man and a holy. Mark 6. 20.

2. A Prophet. *They counted him a prophet.*

v. 5.

More than a prophet. Matt. 11. 9, 10.

3. A Martyr. *Beheaded John.* v. 10.

Faithful unto death. Rev. 2. 10.

## EXPLANATORY AND PRACTICAL NOTES.

Among the mountains east of the Dead Sea stood in the time of Christ the castle Machærus, at once a royal palace, a garrisoned outpost of Herod's kingdom, and a prison for his victims. In a lonely dungeon of Machærus sat a young man, the last of the prophetic line and the herald of the new dispensation. He had been accustomed to the freedom of the wilderness, but for a year had breathed the fetid air of this prison, clanked his chain, wrestled with his doubts, and waited for deliverance. He was set free at last, as many a martyr before and since has been set free, by the sharpness of death. Herod's birthday came, and there was a banquet in the castle. Nobles, generals, and courtiers reclined around the tables, feasted upon delicious viands, and drank their master's health from full cups. In the very height of the carouse there was a patter of soft footfalls on the marble floor, as the princess Salome entered in the dress of a dancing girl. The nobles gazed upon her graceful postures in the voluptuous dance, and King Herod, in the excitement of the hour, pledged her the granting of any request, even to the cost of half his kingdom. Holding out her white arms, she spoke in triumph, "Give me here John the Baptist's head upon a plate!" The king started from his throne, and a shadow fell across his face. But his word had passed, and he dared not face the scorn of his guests by refusing to fulfill it. The command was unwillingly given, a heavy tread was heard along the corridor, a scimitar flashed, and the noblest head in all Herod's kingdom fell. There is seen a gory head upon a charger, borne by fair hands to a woman whose heart revenge has steeled against pity. But all is not over. There sits on the throne a king whose look shows remorse eating within his soul. He cannot rest, and when men tell of the wonders wrought by a new Prophet he speaks in tones of terror: "It is John the Baptist, whom I beheaded! He is risen from the dead!"

**Verse 1. At that time.** Matthew's disregard of the order of time makes the meaning of such phrases as these uncertain, but from Mark's story we are led to infer that this "time" was during the missionary journey of the twelve. **Herod.** Herod Antipas. He was a son of Herod the Great, and his mother was a Samaritan woman. He was brought up at Rome, married an Arabian princess, to whom he was untrue, and then stole the wife of Philip, who was also a son of Herod the Great, but by another mother, and who lived in wealth and retirement at Rome. Family relationships were so strangely mixed among the Herods that Herodias was niece to both of her husbands. To the Jewish conscience

the marriage of Herod and Herodias was inexpressibly shocking; it came under prohibition, first, as adultery; secondly, as an act of double incest, because marriage with a niece and marriage with a sister-in-law were both so regarded. It was a political blunder too; for the father of Herod's deserted wife took up her cause and declared war against Herod. This war involved increased taxation of the Galilean Jews, and very likely also the drafting of soldiers from among them; and as it was directly against both their taste and their conscience, disloyalty spread far and wide. Then the war ended disastrously; and under such conditions to have a prophet so influential as John the Baptist denounce the

crim  
tran  
the a  
tions  
beca  
quar  
each  
call  
much  
fully  
Rom  
Lake  
tetra  
repor  
teach  
than  
spent  
sudd  
and  
cours  
the te  
round  
2. I  
in ma  
Who  
Herod  
it is v  
Chuz  
ment  
Jesuc  
Manac  
from t  
another  
whose  
mirac  
This  
our Sa  
the Jew  
return  
Elijah  
was an  
and st  
These  
the of  
was bo  
tion an  
to thin  
charac  
course,  
come b  
cussed  
which  
and, he  
of Eli  
cided o  
dead,  
lieve th  
was in



crime endangered Herod's throne. **The tetrarch.** That is, the ruler of a quarter. When the conquering legions of Rome parted the nations of the world among the imperial victors it became almost a custom to divide kingdoms into quarters, and put a tetrarch or quarter-king over each. Such a man was often complementarily called "king," as in Mark 6. 14. Herod spent much time and energy in an effort to be made fully a king, and it may have been to his trip to Rome for this purpose that our Lord alludes in Luke 19. 12; but he failed, and in the end lost his tetrarchy. **The fame of Jesus.** "Heard the report concerning Jesus," who had now been teaching and working miracles for a little less than a year; a good part of that year had been spent in Judea, when his fame began to spread suddenly. He was the "sensation" of the hour, and what all the good folk talked about of course soon came echoing to the court, where the tetrarch was trying to drown conscience in a round of pleasure.

**2. Said unto his servants.** Not his slaves, as in many other cases, but officials of higher rank. Who were these men who had conference with Herod about Jesus? We do not know; but it is very likely (as Dr. Plumptre suggests) that Chuza, the royal steward, whose wife Joanna is mentioned in Luke 8. 3 as ministering unto Jesus of her substance, was one; and that Manaen, his foster brother, brought up with him from babyhood, and mentioned in Acts 13. 1, was another; and that the nobleman the healing of whose sick son at Capernaum was the second miracle that Jesus did (John 4. 54) was a third. **This is John the Baptist.** Three opinions of our Saviour's character floated in the minds of the Jews. Some maintained that he was Elijah returned to the earth, as Jewish folklore taught Elijah would return; some that, if not Elijah, he was another prophet come back from the grave; and still others that he was John the Baptist. These conjectures were all strangely characteristic of that strange people among whom Jesus was born—a people so tied to the past, to tradition and history and ritual, that they had no power to think of anything new, and when a strange character appeared concluded, as a matter of course, that he was one of the great of the past come back again. It is probable that Herod discussed with "his servants" these three theories, which are mentioned in Matt. 16. 14, Luke 9. 7-9, and, helped by a guilty conscience, rejected that of Elijah, and that of another prophet, and decided on that of John. **He is risen from the dead.** And yet there is strong reason to believe that Herod was a Sadducee. He certainly was in warm friendship with the Sadducean

party, and our Lord spoke of the "leaven of Herod" as being identical with the leaven of the Sadducees. Compare Mark 8. 15 with Matt. 16. 6. But when a man has personal fears theories to the contrary do not hold. Herod had murdered John, and of all the awful facts which an excited imagination could fear that of the return of a murdered prophet to life would be most dreaded. That Herod's conscience was terror-stricken is to be seen here and in the corresponding accounts, and his superstitious fear afterward became almost proverbial in ancient Rome. **Therefore mighty works do show forth themselves in him.** Rising from the dead, he would be expected to possess more miraculous powers; and we know that in his lifetime John did not work any miracles. John 10. 41.

**3. Herod had laid hold on John.** Had sent his soldiers into the wilderness to arrest him. This was about a year before the birthday banquet. **And bound him.** Chained him. **Put him in prison.** From Josephus we learn that John's prison was in Perea, the most eastern of Herod's provinces, and in the castle of Machærus, which, like many castles in Europe and Asia, did duty at once as palace and prison and fortress. M'khauer is the modern name of the place where it stood. Apparently Herod was making his headquarters here while striving to push on the war with King Aretas, who had been his father-in-law. The war, as we have seen, was a disastrous one for Herod, and the Jews concluded that John's death was the reason. **For Herodias' sake, his brother Philip's wife.** Herod had two brother Philips, one of whom he thus wronged, and the other of whom was tetrarch of Iturea. Herodias was Herod's evil spirit; she participated in his crime against Philip; she precipitated the execution of John the Baptist; and she led her husband into intrigues to have the title of tetrarch chafed for the title of king, and thus unintentionally accomplished his ruin.

**4. John said unto him.** This is going back in the history. Notice the order. Herod said certain things concerning Jesus; the reason he said them was because he had imprisoned John; the reason he had imprisoned John was because John had said unto him, **It is not lawful for thee to have her.** Luke tells us that John's rebuke was not limited to Herod's sin with Herodias, but included "all the evil which he had done."

**5. When he would have put him to death.** "Although he was willing to put him to death." Herodias was the active spirit in accomplishing John's ruin. Herod was afraid of John and at the same time deeply impressed by

him. Read the story as given in Mark. Josephus tells us that Antipas feared that John the Baptist's direct preaching would incite the Galileans to an open rebellion. **He feared the multitude.** Again we urge the teacher to study the story as told in Mark, who tells us that Herod feared John because of his justice and holiness. "Did many things" in Mark's story should be translated "was much perplexed." Herod was too weak to be consistently good, and too weak to be comfortably bad. Herodias walked firmly where he staggered, but the footsteps of both were on the direct path to ruin. **They counted him as a prophet.** And therefore lifted by God above the authority of kings. They belonged to a generation which "built sepulchers to the prophets, not to the kings." They revered the memory of Elijah more than Ahab; of Isaiah more than Manasseh. They respected John more than Herod, and believed him to have been sent by God.

**6. When Herod's birthday was kept.** The gorgeous splendor of Herod's birthday parties is alluded to by a poet of the time, Pessius. **The daughter of Herodias.** Whose name was Salome. She afterward was married to another Herod Phillip, the tetrarch of Iturea. **Danced before them.** The dancing girls of antiquity seem to have been as popular in Jewry as in Rome. They made dancing a profession, like the hetera of Greece and the nautch girls of India. Pure lives were not expected of them. That a royal maiden should take their place was startling to the banqueters. "Danced before them" should be "in the midst of them." **Pleased Herod.** No sacrifice that she could have made for this tyrant's glory would have been so richly rewarded by him as this sacrifice of her maidenly modesty.

**7. Whereupon.** Immediately, and as a reward for the dancing. **Promised....to give her whatsoever she would ask.** According to Mark, he offered half of his kingdom, which, of course, he was confident would not be asked for.

**8. Being before instructed of her mother.** "Before instructed" might be translated "instigated." It does not mean that the girl was instructed before she danced, because she did not know that the offer would be made her. Mark tells us that she went directly from the banquet to her mother to ask her advice. The banquet was, according to the custom of the time, for men only. **Give me here John Baptist's head.** By going to her mother Salome had turned her triumph into a triumph for Herodias, and in the hour of success one's strongest trait is apt to be manifested. Herodias's strongest characteristic was revenge; now was the time she

could have it. **A charger.** The original meaning of the word thus translated is a flat wooden dish, but the plate or plaque may have been made of any material. Dr. Carr connects the word with "charger," a horse, and cargo, the original meaning of both being that upon which a load is placed.

**9. The king was sorry.** Doubtless he recalled the holy resolutions he had made under John's preaching. Very likely he recalled religious conversations with his foster brother Manaen. But Herod was one of many men, some of whom are great in endowments and large in will, who by their very natures submit more readily and more unreservedly to the dominance of a woman than to that of any man. There probably was not a counselor in Herod's dominions who could have secured John Baptist's death. **For the oath's sake.** Dr. Plumptre has a short remark on this clause: "Like most weak men Herod feared to be thought weak. A false regard for public opinion, for what people will say or think of us in our own narrow circle, was in this, as in many other instances, an incentive to guilt instead of a restraint." If Herod had sworn to Salome only, and none of the guests had heard him, one-half of the reason which brought about the murder would have vanished; if he had sworn to God and not even Salome knew it, it is very doubtful whether his conscience would have led him to keep his oath.

**10. He sent.** The executioner was always ready in an oriental court. **Beheaded John in the prison.** The king was supposed by the people to be the God-appointed arbiter of life and death; nevertheless, the killing of John was popularly looked upon as a foul murder. As we have already seen, the prison was in all probability in the basement or cellar of the castle of Machaerus, in whose banquetting hall the feast was served. So that we may think of these scenes at the one hour under the same roof—Salome and Herodias trembling with passion over their victory in their private chamber, Herod still drinking his perfumed wine among his nobles in the banquetting hall, and the young prophet breathing out his soul to God under the fatal stroke.

**11. His head was brought in a charger.** Every detail of the promise must be ostentatiously kept. **Given to the damsel.** One marvels at the hardness of Phillip of Iturea, who ventured, a few months later, to marry this girl. **She brought it to her mother.** And with this scene, the young girl handing the bleeding head of the prophet to her mother, the two women pass out of sacred history. Only the general

facts  
rodias  
king,  
his G  
was d  
banish  
city of  
be sai  
honor,  
Salom  
trarch

VERS  
were o  
others  
date of  
or the  
fore th  
the tim  
Galilee  
nothing  
guilt of  
Jesus's  
sadly st  
not be  
the tet  
the Gre  
sovereig  
ried the  
but bec  
half-bro  
ring at J  
er, Arist  
face of  
husband  
first wife  
disastrou  
and his  
and after  
Spain, w  
Herod's  
was at T  
other ext  
which his  
where, it  
feast in t  
was there  
imprison  
reason fo  
thus (Ant  
came to h  
Herod, fe  
urge tho  
would do  
that the b  
to death b

facts of their subsequent history is known. Herodias urged her husband to seek the title of king, but when he went to Rome on this errand his Galilean enemies conspired against him. He was deposed even from his tetrarchy, and was banished to a town on the site of the modern city of Lyons, in France. One good thing may be said of her, that having loved him in his honor, she loved him even in his degradation. Salome, as we have seen, married Philip the tetrarch of Iturea, and when he died married her

first cousin, Aristobulus. According to tradition, she slipped in crossing a river and the ice severed her head from her body, a fate that good people regarded as retributive.

**12. His disciples came, and took up the body, and buried it.** Herod probably made no objection to these last honors. John's popularity was too great to permit the authorities to persecute his followers. **Went and told Jesus.** It is very likely that the majority of them from this time became our Lord's disciples.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 1. At that time.** While the apostles were on their missionary tour. Andrews and others by careful study of the data place the date of John's death in the latter part of March, or the beginning of April, A. D. 29, a little before the Passover reported by John (6, 4). At the time when unbelief was growing strong in Galilee and deadly in its purpose our Lord had nothing to fear from the secular authority. The guilt of blood which lay on Herod's soul was Jesus's protection. He whose conscience was sadly stained by the blood of one prophet would not be hasty to shed that of another. **Herod the tetrarch.** Herod Antipas, son of Herod the Great. He was by his father's appointment sovereign of Galilee and Perca. He had married the daughter of the Arabian king, Aretas; but became enamored of Herodias, wife of his half-brother Philip, who was a private citizen living at Jerusalem, and daughter of another brother, Aristobulus. The ambitious woman, in the face of decency and moral law, abandoned her husband for Herod, who for love of her sent his first wife to Arabia. This act brought about a disastrous war, in which he was totally defeated and his army destroyed. He lost his throne, and after various misfortunes was banished to Spain, where he and the infamous Herodias died. Herod's usual place of residence while tetrarch was at Tiberias. But he also had a castle at the other extreme of his dominion, called Machærus, which his father had enlarged and fortified, and where, it is inferred from the account of the feast in this narrative, he sometimes resided. It was there, according to Josephus, that John was imprisoned. The Jewish historian gives the reason for the imprisonment and death of John thus (*Ant.* 18, 1, 2): "And when a great multitude came to him and were moved by his discourses, Herod, fearing lest he might use his influence to urge them to revolt—for he well knew they would do whatever he advised them—thought that the best course for him to take was to put him to death before he attempted anything of the kind.

So he put him in chains and sent him to the castle of Machærus, and there put him to death." This piece of history confirms the evangelist's account in every essential particular. The points of difference are those that we should expect from the different view-points taken by a politician and an evangelist.

**2. He is risen from the dead.** Herod was a Sadducee. Compare Matt. 16, 6 and Mark 8, 15. But skepticism is akin to superstition. An alarmed conscience tears into shreds intellectual opinions by which a corrupt soul attempts to veil its guilt. Then the mind which has not been stayed by stable truth overrides all reason and trembles before absurdities. A man who does not believe in the resurrection accounts for an unusual phenomenon by supposing a murdered prophet raised from the dead! What so credulous as unbelief?

**3. Philip.** Not to be confounded with Philip the tetrarch of Iturea and Trachonitis, mentioned in Luke 3, 1. It is interesting to know that Salome became the wife of this Philip the tetrarch.

**Herodias** is the commanding figure in this picture. Granddaughter of the magnificent Miriamme, she seems to have inherited her beauty, and courage, and passion, and decision, but was utterly without her virtue. She is one of those dazzling women who have frequently flashed with lightning brilliance and deadliness in history. It was she who instigated the imprisonment of John. And it was her genius that planned and accomplished his death.

**4. It is not lawful.** (1) Because it was a double adultery. They were both lawfully married. (2) Because it was incest; she was his niece. There is a higher law than the will of a king.

**6. Danced before them.** It was a part of the deep scheme of the mother of Salome, whose hatred and fear could not rest till she had accomplished the death of the heroic man who had blamed her union with Herod. The dance is supposed to be the well-known immoral dance

of the Ionians—a gross violation of all rules of decency and modesty. In this case it was aggravated by the royal dignity of the performer.

**9. Sorry; nevertheless for his oath's sake.**

It becomes a choice between "a point of honor" or murder. No divine law will require the fulfillment of a wicked vow. One wrong is not effaced by another. But it was not before God he paused. His moral sense was determined not by the divine law, but by the sentiment of those **who sat with him at meat.** It is not godliness, but what is falsely called "manliness," that is the excuse for many a wrong. Whedon truly says, "A duelist or gambler is the model of such a faith."

**11. And his head was brought.** The inference is that it was brought there that night—a ghastly close of a feast. If so, then it occurred in the castle where John was imprisoned. All this was probably arranged by the deep woman of deadly purpose. But, as in all such instances, she overleaped her purpose. She divorced the heart of the people from their king. By leading him to an act which shocked his moral sense she awoke an avenging conscience, which tormented him like Nemesis, and unfitted him for the duties of a king, and prepared the way for the dreadful disaster which befell him and his realm.

## Thoughts for Young People.

### The Unkingly King.

We live in a land where every man is a king.

"Are there noblemen in your country?" asked a French lady of a Canadian in the early days. "Plenty of them," he answered, "I am one." But not every king is kingly. Let us see from this lesson what discrowns a king.

**1. Love of pleasure makes the king unkingly.** Had Herod controlled his sensual lust, he would never have slain John the Baptist. His first step in evil almost necessitated the last step. Many a young man is ruined by seeking the gratification of his appetites.

**2. Lack of moral principle takes away the king's crown.** He is not kingly who spurns law, but who enforces it upon himself no less than upon others. He who does right alone is royal.

**3. Anger at righteous rebuke robs the king of his royalty.** Happy is he who has a friend who ventures to tell him when he is wrong; and foolish is he who takes offense at the word of honest censure.

**4. Rash promises take away the kingly quality.** The true ruler is wise, thoughtful, judicial, and makes no hasty pledges.

**5. Fear of men makes the king a slave.** Herod

was a coward; and no coward can ever be royal. The kingly man is he who resists the current when it sweeps in evil channels.

**6. Weakness of will shows the unkingly nature.** Herod veered between contradictory forces—Herodias and John; the people and the courtiers; his promise and his conscience. The weak man is almost certain to become the wicked man.

### Orientalisms of the Lesson.

Herod had put John Baptist into prison. Among the Greeks imprisonment was seldom used as a legal punishment for offenses, but only for confining persons charged with crime until the period of their acquittal or conviction. The punishment itself on conviction might be banishment or death. Imprisonment while awaiting trial was common enough, though it was allowable to accept bail instead of imprisonment. Farmers were often imprisoned if their taxes were not paid. It was, however, allowable to confine a person in prison after his condemnation while awaiting execution. In such cases, however, the criminal was chained, but even this does not make the imprisonment to be any part of the punishment, but merely a part of the processes of arrest and execution of the law. Plato proposed three kinds of prisons—one reformatory, one for the incorrigible, and one in the form of penal settlements. But there are no examples known of imprisonment as a punishment in itself. The same idea of punishment obtained among the Romans. Hence John was not condemned to death, nor even had he been convicted, but was merely incarcerated, awaiting examination and trial. It often happened, however, among oriental kings that capital punishment was administered at the mere whim of the sovereign, and the law itself prescribed capital punishment for trifling offenses. The prisons in most cases were underneath the palace or in some other portions of the royal residence, and it was not unusual, even on Roman farms, to find private prisons attached to the master's residence for confining classes of slaves who were unmanageable until they were willing to comply with their master's orders.

**Dancing.** The dancing which is referred to here was not that known as saltatio, but that classed as a pantomimus. In these pantomimes, which were dramatic pieces, a story was supposed to be represented by the dancing and the movement of a single dancer. It was a species of drama almost entirely confined to the later period of the Roman Empire. The actor, in order to make his dramatized rendering perfect, must first master the story perfectly, and then have imagination enough

Mar  
to pie  
rende  
the ti  
fashio  
cultiv  
exhibi  
not o  
dram  
Ton's  
though  
to this  
great t  
pressl  
dered  
sisting  
Just  
forman  
sent so  
stream  
were s  
comple  
be foun  
institut  
the "pe  
have "s  
training  
Their m  
cate, yo  
ate outh  
seductiv  
of Rom  
this pant  
Roman I  
introduc  
dancing  
sent the  
Domitian  
pire; no  
rupted th  
order pro  
performs  
allowed  
relegated  
table peo  
civic posi  
trates, an  
legal mari  
of the sen  
he was p  
mostly sla  
and pette  
their high  
common  
made the J  
maiden sh  
corrupt an  
This was

to piece the scenes together, and a fine taste for rendering delicate points in the production. In the times of Christ such exhibitions were a very fashionable recreation for the upper and the cultivated classes. The rage for these dancing exhibitions was so great that pieces which were not originally written for the drama at all were dramatized by these dancers, just as we see *Uncle Tom's Cabin* dramatized on the theater boards, though nothing could have been further from the thought of the author than that it should be put to this use. Nevertheless, the demand became so great that the best poets composed pieces expressly for these pantomimes, which were rendered with the accompaniment of orchestra, consisting of pipes, cymbals, and zithers.

Just as we are accustomed to a musical performance without words, and intended to represent some movement of nature, as a rippling stream or a thunderstorm, so these pantomimes were supposed to be so vivid as to represent a complete story. Possibly an illustration might be found in the pantomime of the deaf and dumb institutions, but this was supposed to represent the "poetry of motion." The dancers were to have "speaking hands;" they must have thorough training, and might be arrayed in splendid robes. Their movements were various, "now soft, delicate, voluptuous, presently rising into wild passionate outbursts," which made the whole sensuously seductive and intoxicating. Many stories are told of Roman ladies ruined under the influence of this pantomime, and the moral corruption of the Roman Empire is alleged to have begun with the introduction of this species of dancing, though dancing is scarcely a word competent to represent these performances. Tiberias, Nero, and Domitian in turn banished them from the empire; not, however, on the ground that they corrupted the public morals, but because of the disorder produced by the rival factions among the performers. Throughout Italy they were only allowed to perform in private. Dancers were relegated to the class of "infamies," or disreputable people, and they were not eligible to certain civic positions. They could not become magistrates, and their children were prohibited from legal marriage with any members of the families of the senators. If any soldier became an actor, he was punished with death. The dancers were mostly slaves or freedmen, yet they were flattered and petted. In clubs and guilds they obtained their highest position and were supported at the common expense. Perhaps nothing could have made the Jews more indignant than that a Hebrew maiden should condescend to take part in these corrupt and corrupting pantomimes.

This was on the occasion of Herod's birthday,

though it is not certain but that it was a feast to commemorate his accession to power, as such feasts were very common, especially in Herod's family. The ordinary title was, "The day of the king." In Egypt the birthdays of the kings were celebrated with great pomp. No business was done upon them, and all classes indulged in festivities. Wilkinson tells us that all Egyptians attached much importance to the day and even to the hour of their birth, but the Jews seem to have got the notion that in some way they were associated with idolatry. The birthday of the Sultan of Turkey is an occasion of festal gatherings throughout that country, and every hamlet that boasts a government official is illuminated by lanterns when night comes on. It was common enough to engage these dancing girls at the entertainments or as a part of the entertainment of these occasions, and men vied with each other in the value of the gifts they bestowed upon the dancers. Some found themselves in financial straits after taking part in these entertainments. Herod, either through excessive admiration or pride in competition with the other donors, foolishly tells this girl that she may ask what she pleases to the half of his kingdom. A writer on the far East tells of a dancer, Laal-Koner, who gained such an ascendancy over the Mogul Emperor Ma'az ed-Din that he made her joint governess of the empire with himself.

### By Way of Illustration.

*John's boldness.* Bishop Latimer displeased the wicked King Henry VIII by a sermon he preached at court. The king ordered him to recant the next Sunday. But when he arose to speak he said: "Hugh Latimer, dost thou know to whom thou art to speak this day? To the mighty monarch who can take away thy life if thou offend. Therefore take heed not to displease him." Then as if recalling himself: "Hugh, dost thou know who is present with thee? Even the great God who is able to cast both body and soul into hell forever. Therefore deliver thy message faithfully." He then condemned the sin more earnestly than he had the week before. But Henry was wiser than Herod, and embraced the preacher, thanking God for a man in his kingdom who dared to deal so faithfully with him.—*Foster.*

*Verses 7.* Herod was inflamed with wine when he made this foolish oath. Julia Coleman writes: "It is well known that sometimes the owners of property to be sold at auction treat the customers to intoxicating liquors, because they are more likely to make extravagant bids. They lose their good judgment. Horse jockeys,

gamblers, thieves, wholesale merchants, and commercial travelers often furnish alcoholic drinks for similar purposes."

*Verse 12. They went and told Jesus.* Have you seen the hurt child run to its mother, and telling its trouble, go singing back to its play? Have you known young people who in sorrow hastened to tell their parents and chums, and found in such telling comfort inexpressible? Have you noticed that mankind, the world over, when in trouble turns to prayer? The need of sympathy and help from a source higher than ourselves is a universal instinct.

*John's life was a success.* Whatever you do for Christ shall abide. The hatred of a Herodias, the charms of a Salome, the fear of a Herod, shall not destroy it. It shall become a part of the kingdom. Your mother-work for your boy, though apparently lost on his headstrong nature, your Sunday school work for your class, though seemingly shorn of its effect by their indifference, your mission work and temperance work and benevolent work, though seemingly lost sight of in the midst of the banquet dances of the world, are all Christ's work, and as such shall appear at that greater banquet, where they are gathered whose lives the martyr fires of the persecutor could not quench; where he shall be honored whom the ax of Herod could not destroy; and where He shall preside whose redemptive work the spear of the Roman could not hinder.—C. A. Dickinson.

### Heart Talks on the Lesson.

The lesson given in St. Matthew's gospel and that in the Book of Daniel about Belshazzar's drunken feast alike emphasize solemnly, earnestly, the warning of the Golden Text, "Keep thy heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart so is he." Tell me what your heart is set upon, and I will tell you what is your character. Tell me what you really love best, and I will tell you in what direction the stream of your life is flowing. Jesus said, "Out of the heart proceed evil thoughts," and all dreadful sins; and "A good man out of the good treasure of his heart bringeth forth good things."

I cannot say too often nor too earnestly that your whole happiness and success in life depend upon the keeping of your heart.

Belshazzar's heart was set upon whatever riches and kingly power could give him. A feast, with a thousand men and women to praise the elegant vessels of silver and gold on his table, and plenty of wine to drink, was his idea of having a good time. And what a terrible outcome of such a foolish heart! That very night

God wrote the sentence of his downfall; he was weighed in the balances and found wanting. His kingdom was taken from him, and he himself was slain.

Right by his side was Daniel, the stanch young Hebrew, who had purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank. And the outcome of that wise heart were an honorable and useful life to old age and the promise of immortal life hereafter.

The heart of Herodias was filled with anger and revenge. O, how those hateful passions made it like a nest of unclean birds! She had nursed her anger against John the Baptist until she was ready for any unwomanly and cruel deed. She could even look with pleasure on the bloody head of that good man in the hands of her young daughter! Isn't it frightful to think how bad a heart may become when evil thoughts and passions take possession of it?

There was probably a time when Herodias herself would have been shocked at such a fearful thing. But her heart had grown wicked and unfeeling through selfishness and sin. You must remember that your heart does not keep itself. Many evils creep in from outside or grow up within unless it is watched with care.

The only safe way is to give it to Jesus to keep for you. I am afraid to try to keep my own heart for a minute without his help. "Out of it are the issues of life." Life on earth and life in the other world depend upon its keeping, for the heart determines character, and character determines success or failure, happiness or woe, forever. We need to pray David's prayer, "Create in me a clean heart, O God, and renew a right spirit within me." I like to repeat that old-fashioned hymn which I learned when I was a child:

"Be it my only wisdom here,  
To serve the Lord with filial fear,  
With loving gratitude:  
Superior sense may I display,  
By shunning every evil way  
And walking in the good.  
"O may I still from sin depart;  
A wise and understanding heart,  
Jesus, to me be given;  
And may I through thy Spirit know  
To glorify my God below,  
And find my way to heaven."

### The Teachers' Meeting.

Distinguish the three Herods who are mentioned in the New Testament as committing the crime of murder. (1) Herod the Great, King of all Palestine, one of the ablest men of his time,

sou  
in E  
nam  
rule  
a fou  
Galli  
son o  
pas.  
(The  
the B  
Hero  
gentl  
husb  
Philip  
as the  
came  
broth  
(3) T  
the se  
of He  
same  
that I  
Antip  
of wil  
than h  
well-re  
ise as I  
afraid  
afraid  
(6) He  
Purity:  
preach  
(2) Str  
never v  
wind." I  
loyal to  
matter  
tensely  
feared  
lived fo  
Herod,  
guilty m  
(3) To h  
influen  
Verse 9.  
(His ras  
Kings 2  
Illustrat  
15. 16-2  
Kings 2  
Herod's  
tion of a  
sued eve

Introd  
last Sun  
sion for

sought to slay Jesus, and murdered the infants in Bethlehem. (2) Herod the tetrarch, whose name was Herod Antipas, and who figured in this lesson. He was son of Herod the Great, and ruled over what was originally, roughly speaking, a fourth part of Herod the Great's dominions—Galilee and Perea. (3) Herod Agrippa, grandson of Herod the Great, a nephew of Herod Antipas. He killed James, the brother of John. (There are three other Herods also mentioned in the Bible, though not always called by the name Herod: (1) Herod Philip, who lived as a wealthy gentleman in Rome, and who was Herodias's first husband; (2) Herod Philip, who is mentioned as Philip the tetrarch, and who is known in history as the builder of Caesarea Philippi, and who became Salome's husband (these two were half-brothers of each other and of Herod Antipas); (3) The sixth Herod mentioned in the Bible was the second Herod Agrippa. He was the grandson of Herod the Great, and therefore belonged to the same generation as Herodias. It was before him that Paul spoke. . . . Characteristics of Herod Antipas: (1) He was sensual. (2) He was weak of will. (3) He was directed by impulse rather than by principle. (4) He was frivolous no sane, well-regulated ruler would make any such promise as he to a dancing girl. (5) He was cowardly—afraid of the multitude, afraid of his courtiers, afraid of Herodias, afraid of everybody but God. (6) He was selfish. . . . John's characteristics: (1) Purity. He lived the life a hermit, and preached and practiced the strongest virtues. (2) Strength of will. He took his stand and never wavered. "He was no reed shaken by the wind." (3) He had moral principle. He was loyal to his convictions, and spoke the truth, no matter how unwelcome it was. (4) He was intensely in earnest. (5) He was fearless. Herod feared John; John did not fear Herod. (6) He lived for God and for his fellows. . . . Show how Herod, though a king, was a slave: (1) To his guilty memories. (2) To his unhalloved lusts. (3) To his evil associations. (Herodias and her influence.) (4) To his passions and impulses. (His rash promise.) (5) To the opinion of others. Verse 9. (6) To the results of his own acts. . . . Illustrations of faithful prophets: Samuel (1 Sam. 15, 16-29); Nathan (2 Sam. 12, 1-13); Elijah (1 Kings 21, 17-22); Micaiah (1 Kings 22, 6-28). . . . Herod's conscience was like the Greek conception of a Nemesis, or avenging fury, which pursued every wicked man.

#### Before the Class.

*Introduction.* Briefly review the main points of last Sunday's lesson, speaking of (a) The occasion for judging; (b) The difficulty of judging;

(c) The requirements for judging; (d) The time of judging. By repetition seek to impress still more the important truth, "Judge not, that ye be not judged."

In point of time to-day's lesson comes after last Sunday's, the principal events between the two lessons being (a) Miracle of stilling the tempest; (b) The miracles of healing the demoniacs, raising Jairus's daughter, giving sight to the blind; (c) Second rejection at Nazareth; (d) Third preaching tour and the mission of the twelve. Tell the class something of Herod, a cruel, weak, superstitious, cunning, luxurious prince; and of Herodias, an able, ambitious, but unprincipled woman. Speak of the relations existing between the two, and the threefold crime each committed.

*Development of the text.* The lesson to-day brings out strongly the lesson of fidelity in service. Place this subject upon the blackboard and under it the following divisions suggested by the text as they are developed:

1. *The servant working.* John the Baptist, that fearless servant of the Lord, was faithful to his great mission, and boldly reproved the tetrarch Herod upon the occasion of his marriage to Herodias. Evil in high places must be rebuked as well as evil in the lower walks of life, and a servant of the great Master is recreant to his duty when upon occasion he fails to rebuke evil simply because it is found among the leaders in the land. There are many Johns needed to-day whose voice will ring out against evil in all its forms, and against all who walk in its ways, be they high or low, rich or poor, famous or unknown.

2. *The servant hated.* Such action of John brought him in return the hatred of Herod and especially of his wife Herodias. The heat of the sun melts some things, but hardens others. So it is with reproof; it melts some to repentance, but hardens others in their wickedness. Those who rebuke evil wherever found may expect the hatred of the evildoers.

3. *The servant imprisoned.* A seeming triumph of the evil. John, the preacher of righteousness, silenced by prison, and Herod and Herodias free to continue their evil practices. But the triumph was only a seeming one, as is evident from following the career of Herod from this time to his death. To-day it is not the prison that silences men, but other things not outwardly visible, but inwardly powerful. Money, influence, politics, and promises of various kinds shut the eyes and ears of many to evidences of wrongdoing, and silence their tongues.

4. *The servant condemned.* The last scene in the earthly career of John, the faithful witness to the Lord. A drunken revelry, a rash promise bound by an oath, a cruel request, a wicked command,

and the forerunner of the Lord is in the company of other faithful witnesses of the Lord God who have gone before. Hatred culminates in murder, as all hatred will when the opportunity is given. "He that hateth his brother is a murderer." Note in this connection (a) The degradation of Salome, Herodias's daughter; (b) The controlling influence of the mother; (c) The inhuman request of Herodias; (d) The sorrow (?) of the king; (e) The king's remarkable regard for his oath.

5. *The second crown.* The last verse in the lesson is a touching verse full of meaning. "His disciples came, and took up the body, and buried it, and went and told Jesus." And that Jesus comforted them we may be sure, although the record does not tell us of it. One element in this comfort, undoubtedly, was the pointing out to the disheartened disciples of John the reward which was even now his—the crown of righteousness with which the Lord God crowns every faithful worker in his fields. Fidelity in service is always rewarded—here, in the approval which our own hearts give us and the consciousness that God also approves; and in the hereafter, the crown of life and the "Well done, good and faithful servant," of the Master. See 2 Tim. 4, 7, 8; Rev. 2, 7; 3, 5, 12, 21; 7, 13-17.

*Specific application.* The specific application of the lesson text of to-day is suggested in the development—that of faithful witnessing to the right under all circumstances. Policy must not rule the coming citizens of this great republic; they must be governed by principle, and must be ready fearlessly to cry out against evil wherever it may be found. Be ye therefore upright citizens of the kingdom of God, and faithful witnesses in word and deed for its principles of righteousness.

### Library References.

JOHN THE BAPTIST.—Reynolds, H. R., *John the Baptist*, Congregational Union Lectures, 1874; McCullagh, Archibald, *The Peerless Prophet; or, the Life and Times of John the Baptist*, New York, 1888; Stalker, James, *The Two St. Johns of the New Testament*, New York, 1895, pages 189-271; Payne, *Guides and Gems in Character Building*, pages 213-232.

MACHÉRI'S.—Reynolds, *John the Baptist*, pages 405-452; Edersheim, *Life and Times of Jesus the Messiah*, I, pages 658-661; Mommsen, *Provinces of the Roman Empire*, II, page 234; Smith, *The Historical Geography of the Holy Land*, pages 569, 570.

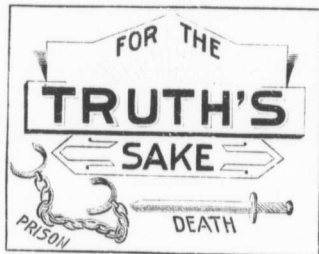
HEROD ANTIPAS.—Morrison, *The Jews Under Roman Rule (Story of the Nations)*, pages 92-118; Mommsen, *Provinces of the Roman Empire*, I, page 165; Merivale, *History of the Romans*, v, pages 229, 277, 278.

HERODIAS.—Wharton, *Famous Women of the New Testament*, page 127; *Josephus's Works* (new standard edition), III, pages 161-163, 178-180, 483; Merivale, *History of the Romans*, v, pages 277, 278, 312.

SALOME.—Dickinson, *Scenes from Sacred History*, pages 257-271; *Josephus's Works*, III, page 161.

FREEMAN'S HANDBOOK. Ver. 6: Birthday feast, 53. Ver. 7: Extravagant promises, 660.

Blackboard.

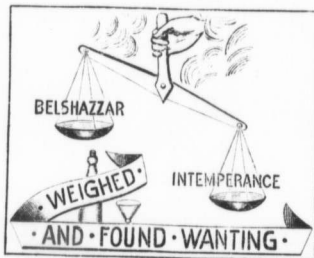


### OPTIONAL HYMNS.

Abide with me,  
All unseen the Master walketh.  
The Lord's my Shepherd.  
Tho' troubles assail,  
Dare to do right.

Jesus, Saviour, pilot me.  
O, sometimes the shadows are deep.  
Vain, delusive world, adieu.  
The Lord, he is my strength.  
Breast the wave, Christian.

Blackboard.



Mar

FD

M.  
Tu.

W.  
Th.

F.  
S.

Tho  
God.

No. 375,

Jesu  
Ov

No. 404.

We l  
Je

No. 411,

God  
Jes

REVI  
IN

I. Red  
lessons.

II. Na  
lesson.

III. St  
which th

pear:

1. A ra

2. A hu

3. A d

4. A p

5. A gr

6. A hu

IV. Dr  
locate the

1. The

2. Jeru

3. The

4. The

5. Cape

6. Tyre



**FIRST QUARTERLY REVIEW.**

March 27.

**Home Readings.**

- M. Jesus Tempted. Matt. 4. 1-11.
- Tu. Beginning of the Ministry of Jesus. Matt. 4. 17-25.
- W. The Beatitudes. Matt. 5. 1-12.
- Th. How to Pray. Matt. 6. 5-15.
- F. Our Father's Care. Matt. 6. 24-34.
- S. Warning and Invitation. Matt. 11. 20-30.
- S. Jesus and the Sabbath. Matt. 12. 1-13.

**Golden Text.**

**Thou art the Christ, the Son of the living God.** Matt. 16. 16.

**Lesson Hymns.**

No. 375, New Canadian Hymnal.

Jesus, Saviour, pilot me,  
Over Life's tempestuous sea.

No. 404, New Canadian Hymnal.

We have heard the joyful sound:  
Jesus saves! Jesus saves.

No. 411, New Canadian Hymnal.

God will take care of you. All through the day  
Jesus is near you to keep you from ill.

**REVIEW SCHEME FOR SENIOR AND INTERMEDIATE 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 appear:

1. A rabbi and a publican.
2. A hungry man and Satan.
3. A dancing girl and a dead prophet.
4. A prophet and a beloved Son.
5. A group of twelve men.
6. A hungry company and an infirm man.

IV. Draw an outline map of Palestine, and locate the following PLACES:

1. The wilderness of the temptation.
2. Jerusalem.
3. The Sea of Galilee.
4. The Mount of Beatitudes.
5. Capernaum.
6. Tyre and Sidon.

V. What is the chief lesson which has come to you in the studies of the quarter?

**Heart Talks on the Lesson.**

1. In the beginning of the year we heard a voice and its message, "Prepare ye the way of the Lord." Has his way been open in our hearts? If so, then coming spring days will be for us indeed "the time of the singing of birds."

2. We followed Jesus into the wilderness and saw how fully able he is to sympathize with us and help us in every temptation because he has himself suffered being tempted. Have we tested his help and sympathy in every time of need?

3. Do you recall how Jesus proved himself not only our divine Saviour, but also our brother and friend as he went among the poor, the sick, and the sorrowful to comfort and heal them? Has his love for us won our love in return?

4. Which one of us has shown most highly a light in the world, "you in your little corner, or I in mine?"

The soft, little light of a peacemaker; the bright shining of a pure heart; the steady flame of a meek spirit; the encouraging light of one true to Jesus in the face of the world's frown or smile—how blessed if we have all been shining so for him!

5. Have we learned better than we ever knew before the sweetness of talking alone with our Father who seeth in secret?

6. Have you watched the sparrows during the cold winter days, and have they taught you of our Father's care? Not one of them falleth without your Father. You are of more value than many sparrows. No little bird of hope has ceased singing in your heart "without your Father." He knows all, and he cares.

7. There was a personal call from Jesus to you in our lesson of February 13. He said, "Follow me." Have you followed him? If not, where are you straying? Anywhere with Jesus is a safe way. Anywhere without him is dark and dangerous.

8. Could we possibly count what we have received in temporal and spiritual blessing during the past quarter? It might stir our gratitude to try. How much have we given? No blessing is really our own until we have shared it with another.

9. There is tender warning and loving invitation in that little word, "Come." As a mother bird calls her brood under her wings when danger threatens, so Jesus would gather us safe in his care. As a mother rests her tired child, so would he take us in his arms to comfort and rest our

hearts. Young or old, it makes no difference; to all Jesus speaks that sweet word, "Come."

10. Do you recall the principles by which to test all questions of what we may or may not do on Sunday? Let us be honest about this. Let us have convictions, and not drift with the tide. "Happy is he that condemneth not himself in that thing which he alloweth."

11. How much have you thought since our lesson two weeks ago about that beautiful time when the righteous shall shine forth as the sun in the kingdom of their Father? I pray that every member of my class may "shine as the stars for ever and ever."

12. How are you keeping that heart of yours? Are you planting weeds and thorns, or roses and sweet fruits? May it be truly said of it, "I, the Lord, do keep it; I will water it every moment; lest any hurt it I will keep it night and day."

### Before the Class.

*Introduction.* Jesus came to the world as "the Light of the world," to light every man who would willingly follow his guidance. He came to show to the world by his teaching and his life the great facts concerning the Christian religion, and in these lessons which we have been studying the past quarter we have had presented some of the chief characteristics of a true Christian life.

**LESSON I.** This lesson presents to us the first step, the entering step, to the Christian life—repentance. True repentance is manifested forth not by words, but by deeds. A tree is known by its fruits; so a life is known by its activities. If one has turned his back upon darkness and is walking in the light, the fruits of his new course will soon manifest themselves. This is a sure test, and one which Jesus himself gives us. Knowing the right is needful, but it is the doing of that which is right that brings the approval of God upon us.

**LESSON II.** Entrance upon Christian living at once brings us into opposition to the powers of evil. They who before were with us are now against us, and we shall need all our strength to resist if we are to overcome. But in this warfare we are not alone, for God is with us, and "If God be with us, who can be against us?" But while we are resisting evil and waiting upon the promises of God, we must be careful not to run needlessly into temptation, but remember our weakness, and pray, "Lead us not into temptation."

**LESSON III.** Growth comes from right activity, and spiritual growth comes from right spiritual activity. This lesson emphasizes this truth

and gives us the example of Jesus himself for us to follow. Teaching and ministering are the forms which our activity may take. This was the work of the Master—teaching the multitudes and ministering to their many needs. Shall we not follow in his footsteps?

**LESSON IV.** This wonderful lesson on the Beatitudes presents in a beautiful word picture the elements in a Christian life. We look at these, and in the one glance we see the ideal which we are to actualize in our own lives. Poverty of spirit, sorrow for sin, meekness, hunger for righteousness, merciful spirit, purity of heart, love of peace, steadfast love for righteousness, present a beautiful picture which should inspire us all to the most earnest activity.

**LESSON V.** Work is not enough to sustain spiritual life; prayer—communion with God, the source of life—is just as needful. These two, prayer and work, act and react upon each other, and the resultant is the upbuilding of the Christian into the ideal. Prayer to be effective must be real, from the heart; this sort is heard and answered of God.

**LESSON VI.** There constantly comes into the Christian life the necessity for choosing, even after the great choice has been made. The temptation will come to choose those things which are for the moment the most attractive and promise the largest and most immediate returns. We must guard ourselves against this, and at the beginning of our Christian life resolve that whenever we are called upon to make a choice we will always, with God's help, choose the higher, and trust to God for the supply of all things needful in the temporal sphere.

**LESSON VII.** Following Jesus means much to a consecrated disciple of the Lord. It means implicit, unquestioning obedience to the word of the Lord as that word may be revealed to one. The example of Matthew in immediately leaving all to follow Jesus is one worthy of our emulation.

**LESSON VIII.** When the Lord calls us to a special mission, before he sends us out he adequately equips us for the work demanded. If we have not the equipment for a certain work, we may well question whether we have a present call to do that work. It may be that we shall be called upon to do work for which at the time we have not the preparation, but in such cases before we are sent out the Lord will open up the opportunity for such preparation.

**LESSON IX.** One of the blessings which come to us upon accepting Christ is the gift of rest which is "given" at the outset to all his disciples. A further blessing is the great blessing of rest which we "find" as a result of activity in Christ's

Ma  
servi  
him,  
with  
LE  
three  
Chris  
tance  
Lord  
need  
Sabb  
Sabb  
a way  
itual  
to wh  
laid o  
works  
LE  
not, t  
One c  
huma  
low-m  
As the  
ates s  
to be  
need o  
consu  
those  
No.  
I.  
II.  
III.  
IV.  
V.  
VI.  
VII.  
VIII.  
IX.  
X.  
XI.  
XII.  
A CU  
in the  
Robert  
queate  
which  
six Bil  
each, w  
commu  
girls of  
with the  
Orchard  
paysmen

service. Yoked together with him, learning of him, working for the redemption of the world with him, brings this deeper blessing.

LESSON X. The last three lessons present three very important characteristics of a true Christian life. This one impresses the importance of a right keeping of the Sabbath of the Lord God. Just now this truth stands in great need of thoughtful, earnest teaching. While the Sabbath was made for man and not man for the Sabbath, still it was made for him to use in such a way as would be conducive to his highest spiritual growth. The two principles to guide us as to what work may be done on the Sabbath are laid down by Jesus—works of necessity and works of mercy.

LESSON XI. Jesus's exhortation to us, "Judge not, that ye be not judged," is needed to day. One of the most dangerous tendencies in our human nature is the tendency to judge our fellow-man, and the results are often disastrous. As the new life grows in us we see in our associates souls to be redeemed rather than evildoers to be condemned. And yet we are in constant need of the exhortation of Jesus, and need to be constantly on our guard against the judging of those around us.

LESSON XII. This last lesson shows us the kind of men needed in the affairs of this world to-day—men like John the Baptist, who will fearlessly stand for the right at all times and under all circumstances, being "faithful even unto death," are the ones who are the safeguards of the nations. Every Christian should have as one of his mottoes, "Fidelity in service," this service being the service of righteousness.

Blackboard.



REVIEW SCHEME FOR YOUNGER SCHOLARS.

| No.   | TITLES.            | GOLDEN TEXTS.         | WHAT ABOUT.                | FOR ME.                |
|-------|--------------------|-----------------------|----------------------------|------------------------|
| I.    | J. and J.          | This is my beloved—   | Jesus, our Brother.        | Living now.            |
| II.   | J. T.              | For in that he—       | Our Suffering Saviour.     | Jesus knows and cares. |
| III.  | B. of the M. of J. | The people which sat— | The Light of the World.    | Are my eyes open?      |
| IV.   | The B.             | Ye are the light—     | Who are "Blessed."         | God speaks to me.      |
| V.    | H. to P.           | Pray to thy—          | Talking to our Father.     | He hears and answers.  |
| VI.   | O. F.'s C.         | He careth—            | The Watching Lord.         | I am God's bird.       |
| VII.  | The C. of M.       | Follow—               | Jesus Calls Me!            | Do I hear?             |
| VIII. | The T. S. F.       | Freely ye have—       | Helpers Needed.            | I can help!            |
| IX.   | W. and I.          | Come unto me, all—    | The Great Invitation.      | "Learn of Me."         |
| X.    | J. and the S.      | The Son of—           | The Holy Day.              | A Gift to me.          |
| XI.   | The W. and the T.  | He that soweth—       | The Heart-Garden.          | I must watch.          |
| XII.  | J. the B. B.       | Keep thy heart with—  | Evil Thoughts— Evil Deeds. | Watch and pray.        |

A Singular Legacy.

A CURIOUS custom was observed not long ago in the parish church of St. Ives, Hunts. Dr. Robert Wilde, who died in August, 1678, bequeathed the sum of £50, the yearly interest of which was to be expended in the purchase of six Bibles, not exceeding the price of 7s. 6d. each, which should be "cast for by dice" on the communion table every year by six boys and six girls of the town. A piece of ground was bought with the £50, and is even now known as "Bible Orchard." The legacy also provided for the payment of 10s. yearly to the vicar for preaching

a sermon on the occasion, "commending the excellency, the perfection, and divine authority of the Holy Scriptures." This singular custom has been regularly observed in the church since the death of the testator, but representations having been made to the bishop of the diocese, the practice of throwing the dice on the communion table was discontinued some years ago, and the raffling now takes place on a table at the chancel steps. On a recent occasion the highest throw, three times with the dice, was thirty-seven, by a little girl. The vicar, Rev. E. Tottenham, preached a sermon from the words, "From a child thou hast known the Holy Scriptures,"

## RESPONSIVE REVIEW SERVICE FOR FIRST QUARTER.

*Supt.* Give title and Golden Text of the First Lesson.

*Boys.* Jesus and John.

*Girls.* This is my beloved Son in whom I am well pleased.

*Supt.* Give title and Golden Text of the Second Lesson.

*Boys.* Jesus tempted.

*Girls.* For in that he himself hath suffered, being tempted he is able to succour them that are tempted.

*Supt.* Give title and Golden Text of the Third Lesson.

*Boys.* The beginning of Jesus' ministry.

*Girls.* The people which sat in darkness saw a great light.

*Supt.* Give title and Golden Text of the Fourth Lesson.

*Boys.* The Beatitudes.

*Girls.* Ye are the light of the world.

*Supt.* Give title and Golden Text of the Fifth Lesson.

*Boys.* How to pray.

*Girls.* Pray to thy Father which is in secret.

*Supt.* Give title and Golden Text of the Sixth Lesson.

*Boys.* Our Father's care.

*Girls.* He careth for you.

*Supt.* Give title and Golden Text of the Seventh Lesson.

*Boys.* The call of Matthew.

*Girls.* Follow me.

*Supt.* Give title and Golden Text of the Eighth Lesson.

*Boys.* The Twelve sent forth.

*Girls.* Freely ye have received, freely give.

*Supt.* Give title and Golden Text of the Ninth Lesson.

*Boys.* Warning and Invitation.

*Girls.* Come unto me all ye that labor and are heavy laden, and I will give you rest.

*Supt.* Give title and Golden Text of the Tenth Lesson.

*Boys.* Jesus and the Sabbath.

*Girls.* The Son of man is Lord even of the Sabbath day.

*Supt.* Give title and Golden Text of the Eleventh Lesson.

*Boys.* The Wheat and the Tares.

*Girls.* He that soweth the good seed is the Son of man.

*Supt.* Give title and Golden Text of the Twelfth Lesson.

*Boys.* John the Baptist beheaded.

*Girls.* Keep thy heart with all diligence; for out of it are the issues of life.

## LESSON I.

*Supt.* Give the Lesson Story of Lesson One.

*First Single Voice.* John the Baptist went out into the wilderness preaching, "Repent ye, for the kingdom of heaven is at hand." Great multitudes of the people came to hear his bold, strong preaching. Among them were many of the Pharisees and Sadducees, proud leaders of the Jews. John rebuked their pride, and called them a

generation of vipers, and commanded them to bring forth fruit meet for repentance.

*Second Single Voice.* After a time Jesus came to the Jordan to be baptized of John. John, perceiving his divinity, said, "I have need to be baptized of thee, and comest thou to me?" Jesus answering said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." After the baptism of Jesus the heavens opened and the Spirit of God was seen descending like a dove and lighting upon him, and a voice from heaven was heard saying, "This is my beloved son in whom I am well pleased."

## LESSON II.

*Supt.* Give the Lesson Story of Lesson Two.

*Third Single Voice.* After his baptism Jesus was led by the Spirit into the wilderness, and after fasting forty days and forty nights, the tempter came and said, "If thou be the Son of God command that these stones be made bread." But Jesus answered from the Word of God, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Then Satan took Jesus to a pinnacle of the temple and said, "If thou be the Son of God cast thyself down, for it is written, 'He shall give his angels charge concerning thee.'" But Jesus answered again, "Thou shalt not tempt the Lord thy God." Again Satan took him to an high mountain and showed him all the kingdoms of the world, and offered them saying, "All these will I give thee if thou wilt fall down and worship me." But Jesus said, "Get thee behind me, Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve."

## LESSON III.

*Supt.* Give the Lesson Story of Lesson Three.

*Fourth Single Voice.* After the temptation Jesus began to preach throughout the country. By the side of the Sea of Galilee he saw two brothers, Simon and Andrew, fishing, and he said to them, "Follow me and I will make you fishers of men." And they followed him. Then he found two other brethren, James and John, who also followed him. And Jesus went about all Galilee preaching and teaching, and healing all manner of sickness among the people.

## LESSON IV.

*Supt.* Give the Lesson Story of Lesson Four.

*Fifth Single Voice.* Seeing the great multitude that followed, Jesus ascended the mountain above the Sea of Galilee, and preached the wonderful Sermon on the Mount. This began with the ten beatitudes, or blessings. These were spoken not of the rich and great, but of the poor in spirit and of them that mourn, of the meek and them which hungered and thirsted after righteousness, of the merciful and peacemakers, and of those who were reviled and persecuted for righteousness' sake. He taught them that their reward wasounfort and peace and joy, the kingdom of earth here and the kingdom of heaven hereafter, and the vision of God.

*Supt.*  
*Sect.*  
Mou  
wonder  
were n  
the str  
but in  
Prayer  
kingdo  
our del

*Supt.*  
*Secen*  
Mo int,  
with ca  
drink.  
though  
lilies of  
did they  
Solomon  
for the  
thereof.

*Supt.*  
*Eighth*  
can sit  
him, "F  
When J  
came an  
Christ fo  
said, "T  
that are  
sinners t

*Supt. C*  
*Ninth*  
preach th  
house of  
cleanse th  
provide ne  
to go in fa  
ing that w  
would be  
day of jud

*Supt. G*  
Then Je  
his mighty  
He said t  
Sidon, for  
Capernaum  
welcome to  
that are we  
rest."

*Supt. Giv*  
*Tenth Sin*  
corn on the  
Pharisees, w  
of the law,

## LESSON V.

*Supt.* Give the Lesson Story of Lesson Five.

*Sixth Single Voice.* In the beautiful Sermon on the Mount Jesus taught his disciples how to pray in those wonderful words known as the "Lord's Prayer." They were not to be like the Pharisees to pray at the corners of the streets to be seen of men, nor with vain repetitions, but in secret, in spirit, and in truth. In the Lord's Prayer we were to ask first for the coming of Christ's kingdom, then for their own forgiveness as we forgive our debtors.

## LESSON VI.

*Supt.* Give the Lesson Story of Lesson Six.

*Seventh Single Voice.* In continuing the Sermon on the Mount, Jesus taught men that they must not be troubled with care as to what they should eat or what they should drink. They were to behold the fowls of the air, which, though they neither sowed nor reaped, God fed; and the lilies of the field, which, though they toiled not neither did they spin, God clothed with a glory beyond that of Solomon. Therefore, he said, take ye no anxious thought for the morrow. Sufficient unto the day is the evil thereof.

## LESSON VII.

*Supt.* Give the Lesson Story of Lesson Seven.

*Eighth Single Voice.* Jesus seeing Matthew the publican sitting at the city gate receiving custom, he said to him, "Follow me," and Matthew rose and followed him. When Jesus sat at a feast many publicans and sinners came and sat with him. The Pharisees found fault with Christ for eating with publicans and sinners, and Jesus said, "They that be whole need not a physician, but they that are sick. I am not come to call the righteous but sinners to repentance."

## LESSON VIII.

*Supt.* Give the Lesson Story of Lesson Eight.

*Ninth Single Voice.* Jesus sent forth twelve apostles to preach the Gospel of the kingdom to the lost sheep of the house of Israel. He gave them power to heal the sick, to cleanse the lepers, to cast out devils. He told them to provide neither gold, nor silver, nor scrip, nor shoes, but to go in faith, trusting that God would provide, and warning that whatever city would refuse to hear their word it would be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

## LESSON IX.

*Supt.* Give the Lesson Story of Lesson Nine.

Then Jesus began to upbraid the cities wherein most of his mighty works were done because they repented not. He said that it would be more tolerable for Tyre and Sidon, for Sodom and Gomorrah than for Bethsaida and Capernaum. Then Jesus uttered the words so full of welcome to earth's troubled ones, "Come unto me all ye that are weary and are heavy laden, and I will give you rest."

## LESSON X.

*Supt.* Give the Lesson Story of Lesson Ten.

*Tenth Single Voice.* Jesus walking through the fields of corn on the Sabbath began to pluck the ears to eat. The Pharisees, who, while keeping the letter forgot the spirit of the law, reproached him for breaking the Sabbath day,

but Jesus showed that the Son of man was Lord even of the Sabbath day. When healing a man with a withered hand he taught them that it was lawful to do good on the Sabbath.

## LESSON XI.

*Supt.* Give the Lesson Story of Lesson Eleven.

*Eleventh Single Voice.* Jesus taught the people many things in parables, or short stories. One of these was of a man who sowed good seed in his field, but while he slept an enemy came and sowed tares. When the servants wished to root up the tares he bade them wait till the harvest when the tares would be bound into bundles to be burned, and the wheat gathered into the barn. So Jesus taught that in the field of the world the children of the wicked ones should grow with the children of the kingdom, but at the last day the angel should gather the righteous to the kingdom of their Father, and should cast the wicked into everlasting fire.

## LESSON XII.

*Supt.* Give the Lesson Story of Lesson Twelve.

*Twelfth Single Voice.* John the Baptist for his faithful preaching had been confined by Herod the tetrarch in prison. On Herod's birthday the daughter of Herodias danced before the court, and Herod promised to give her whatever she would ask. Her wicked mother demanded the head of John the Baptist. The king, though sorry, yet for his oath's sake sent and beheaded John in prison. So the greatest of all the prophets died the death of a malefactor.

*Supt.* What is the teaching of the First Lesson?

*School.* We must bring forth fruits of repentance; or, like the unfruitful tree, be destroyed.

*Supt.* What is the teaching of the Second Lesson?

*School.* The way to resist temptation is to use the Word of God.

*Supt.* What is the teaching of the Third Lesson?

*School.* We must forsake all to follow Jesus.

*Supt.* What is the teaching of the Fourth Lesson?

*School.* True blessedness is in serving God.

*Supt.* What is the teaching of the Fifth Lesson?

*School.* We must pray in secret and in earnest to our Father in heaven.

*Supt.* What is the teaching of the Sixth Lesson?

*School.* We must not be anxious for the things of this life, but seek the kingdom of God and his righteousness.

*Supt.* What is the teaching of the Seventh Lesson?

*School.* Christ came not to call the righteous but sinners to repentance.

*Supt.* What is the teaching of the Eighth Lesson?

*School.* It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for those who reject the Gospel.

*Supt.* What is the teaching of the Ninth Lesson?

*School.* Christ's yoke is easy and his burden is light.

*Supt.* What is the teaching of the Tenth Lesson?

*School.* The Son of man is Lord, even of the Sabbath-day.

*Supt.* What is the teaching of the Eleventh Lesson?

*School.* The Wheat and the Tares, the good and the bad, will be sited at the Judgment-day.

*Supt.* What is the teaching of the Twelfth Lesson?

*School.* The wicked may triumph for a time, but the righteous shall be held in everlasting remembrance.

## PRIMARY TEACHERS' DEPARTMENT.

### Primary Notes. \*

SHALL we encourage little children to take part in public exhibitions?

This is a grave question, and one which should be settled alone with God. That many children have been greatly harmed in this way there can be no doubt. It is a direct encouragement to vanity, self-consciousness, and self-love, though this result is far from the thought of both teacher and parent.

Primary teacher, use your influence against it! Refuse to be a party to anything which tends to rub the bloom off that most delicate of all creations, the unstained soul of a child!

**A POINTED QUESTION.** Are you acquainted with all of the primary teachers in the town or city where you live? Would it not be for your good, and their good, and the good of the work to make their acquaintance?

Time was when each primary teacher was a law unto herself, taught what lessons she pleased, and in the way she pleased, and held no counsel with any other primary teacher. But the time is now when a system of lessons must be taught (generally the International), and they must be taught according to most approved methods, and primary teachers now take counsel together and are helpful to each other. What has wrought the change? The International Primary Union Do you belong to it?

"FATHER," said a little daughter, "won't you go to Sunday school and join the class for big men?"

"I can't; I don't know how to read," said her father.

"Never mind; the teacher will teach you. I know he will," eagerly urged the little girl. The father went. He did learn to read. The old ambition to be something other and better awoke; the manly strivings within were stirred to new life; he became a Christian and a worker for souls. That was Stephen Paxson, the great Sunday school missionary of the West. He established 400 Sunday schools, where 30,000 children were gathered, and taught the blessed Gospel of our Lord and Saviour. Did not his case show that the primary class is the best training school in the world for successful home missionaries?

**HOMEMADE SYMBOLS.** I once prepared a set of homemade symbols for supplementary teach-

ing. These were miniature objects attached to small white cards by means of thread, ribbon, or brass fasteners, as the case required. Among them were the following:

A tiny book: Lesson, the book of life.

A chain: Lesson, we must remember those in bonds.

A lens taken from a pair of smoked glasses: Lesson, "Now we see through a glass, darkly."

A little hook: Lesson, fishers of men.

A tiny cup: Lesson, the cup of cold water.

Any teacher can easily extend the list.

### The Treasury of the Temple.

BY MARY A. LATHBURY.

YE are the temple of the living God. 2 Cor. 6. 16. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. Mark 12. 41.

The natural plane of life is the "living room" of most people. Many Christians habitually do their thinking and even their praying there, forgetting the "upper room"—the spiritual plane of life, where the Lord waits to commune with them. To commune with the Lord in the "upper room," or to pray to him from the "house-top," is a good preparation for the teacher who wishes to see her children in some measure as the Lord sees them.

Perhaps it is to-morrow or this afternoon that you, a sincerely earnest, but half discouraged teacher, are to meet and minister to a group of the Lord's little ones. You leave the living room, where walls of sense close round you, and ascend to the "upper room," and "when thou hast shut thy door," what a stillness is there! How clear is the voice of the Lord through his word, and what wonderful things does he show you through the wide windows that look toward heaven!

Just what he shows you is yours alone, and no stranger intermeddeth therewith, but the atmosphere of the "upper room" wraps you round as you go to your class, and you are still looking out upon both heaven and earth as the children come and take their places.

Perhaps last Sunday Molly was a dull-faced little girl, with a tendency to cry, and Annie and Fanny were pert-looking little girls, conscious of their Sunday finery, and Robby was a restless boy, and Willie a mischievous little fellow, and Jack a "problem;" while Arthur and Alice were lovely, but unresponsive. How different they look to you now! To have seen them with the Lord

in that "upper room" was almost like having been shown the pattern in the Mount.

They are immortals! They are little temples of the living God with infinite possibilities lying within them. Each little soul is a temple in miniature with the growing power of life pervading it, for is there not "an enlarging and a winding about still upward—still upward—still upward, from the lowest chamber to the highest by the midst," according to Ezekiel's vision of the spiritual temple?

It must grow on the three planes of its being, and you must minister to that growth. "What can I put into Molly's life to-day," you ask yourself, "that will help to light up her dull face with intelligence and love?" You bend and kiss her as she sits forlorn, and you see the light and color mount into her face, and later you note her eyes as they follow you through the lesson. There is something, too, in your face and voice, of which you are unconscious, that touches the hearts of Annie and Fanny, that quiets restless Bob, and makes Willie and Jack forget themselves, and even wins a responsive smile from Arthur and Alice.

Why do they seem so different? You are intensely conscious of the fact that you are a spiritual being, and that here are others at the beginning of life—living temples in whom the lamp of God must be kept burning and the worship of God established—and you serve with a reverent love that you did not feel last Sunday.

"What have I to give, and how shall I give it?" you ask yourself, and then you remember that there was a treasury in the Jewish temple, and that there is one in each little soul before you. These thoughts are strung upon a thread of subconsciousness as you teach the lesson, and by and by your eye falls upon these words as you turn the leaves of your Bible:

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury." You look up almost expecting to see him sitting just over there, and then, suddenly filled with humility and love, you turn to your class and tell them of Jesus—of his tendercare of little children; of his constant presence, and of the love that is more than the love of mother or teacher; that he is building a house in heaven for every child, and that he is building us here and now, so that we may be ready for it. When you ask if they will try to keep the doors of their hearts open toward the Lord and closed toward evil, every little hand is raised and every little face is full of sympathetic feeling, for they see a tear on teacher's cheek!

Hannah Whitall Smith once said, "If you will only keep your top eye open, you will see with

God." That teacher who looks with the "top eye," or, in other words, from the "upper room," upon the world of little souls has found a field of use greater than that of a college-president. She may be a builder together with God. She may help to furnish a living temple with strength and beauty, as the women of old wrought for the first house of the Lord—"they that were wise-hearted"—who "brought that which they had spun, both of blue and purple and of scarlet and of fine linen," but, more than all, she may bring the only coin that the Lord can use—love and truth in humble service—and drop them into the open treasuries of the little temples of the Lord. By and by each treasury will be closed (just as, under another figure, the seed-planting time ends, and the treasury of the soil is closed), but the Lord himself has the key, and guards it day and night, and in his own time he will bring out of his treasure "both new and old" for the needs of the soul that holds it. It will be its food in the time of famine, and a fountain unsealed in time of drought.

### Fathers' Meetings. Why Not?

BY MRS. S. M. CLARK.

MUCH has been said and written about the relation of mother and child to the primary class. There have been mothers' meetings, and mothers' congresses, and various other mother societies, but not one word do we hear or read about fathers' meetings, etc. The training of the mind, soul, and intellect seems to be given over to the mother, while it is a recognized fact that the father should provide food, clothing, and shelter for the animal part of the dearest creature God has made.

Why should this be? Why should not the father share in the training of his little one? Oftentimes the mother is called away from earth, and then how helpless and undone is the father! We know the mother's time is more occupied with the children because outside business demands the father's attention, and by the time he returns they are tired and sleepy and must be tucked away in bed. So the father loses the pleasure of the little prattlers' society. But there are times, Sundays and holidays and some other hours, when father can be with them. Then, too often, lack of familiarity with their ways causes weariness on the father's part.

One Sunday, a few years ago, a gentleman came to a certain Sunday school, bringing his little seven-year old son. The teacher of the

class was absent, but a lady who had been invited to take charge for that day thought she must do the honors of the occasion, and so very pleasantly and politely invited the gentleman to remain and also to come again. Of course Jamie was delighted to have his papa wait for him. The next Sabbath the father came to the class-room door, left the child, and went into another room. Not long ago this same gentleman (who has since become the treasurer of the board of trustees of that church) said he did not believe he would ever have become a member of the church had he not been invited into the Sunday school and treated so "humanely" by that lady teacher. He thanks God that she was there that day.

A teacher of a Royal Temperance Legion conceived the idea of having a fathers' meeting, sending invitations to the fathers only. A fine program was prepared, to be followed by refreshments and a half-hour social. Of course curiosity was aroused and great wonder was expressed as to what the purpose of the meeting could be. A mothers' meeting held a short time previous had failed to bring out some who were expected, but the idea of a fathers' meeting proved very attractive.

The evening came, and also the very mothers who had failed to respond before. Fathers and mothers were both present and listened attentively. At the close some of the fathers declared all their children should come to the class. They had not known before what was being taught them. They supposed it was the same as when they were boys, a good place to keep them off the street for a little while.

How many more of our boys who leave Sunday school when they leave the primary class would remain if fathers were in the school too! How many more true homes would there be if fathers and mothers were mutually interested in the Sunday school!

### Shall We Teach the Little Children that They are Christians?

BY ALICE MAY DOUGLAS.

SHALL we teach children that they are Christians? This is a delicate question, and without entering fully into the discussion which it might occasion, I will briefly state what a few eminent students of child-life have said in this connection.

Fischer has said: "But where spirits are acting it is a spirit that must guide them. Religion should overshadow the whole edifice of the state as does the dome of heaven the earth. But religious ideas do not come from without into the

child's mind; they are already within it asleep, and only need to be awakened."

And here is Grafe's theory: "The natural man within the child must be changed to a spiritual man in the highest sense of the word. In this is the most important significance of education. But this alteration is not to be understood as an estrangement of the child from nature. Education should not lead the child away from nature, but toward it—the only truly useful method. The natural must be explained by the spiritual."

Luther's views are as follows: "Children should be instructed in the knowledge of God, which consists in this: That the children learn to confess their Lord Christ; to remember constantly how he has suffered for us and what he has done and promised. Thus were the Israelites commanded by God to relate to their children and posterity the wonders which God had done for their fathers in Egypt. Psalm 67. And if they know this and yet do not learn to love God, to thank him and pray to him, and to be obedient to Christ, then must the punishments of the Lord be held up to them—that is, the justice of God and his hatred of sin.

"If its youth are neglected, the Christian Church will become like a garden which is neglected in the spring. Therefore must we instruct children in the knowledge of God."

What is a Christian? There are countless answers. Statistics which show the strength of the various religions of the world count as Christians all who live in lands whose state religion is, either legally or by unwritten consent of the people (as in the United States), Christianity. Catholics count as members of Christ's fold only those who have been baptized, and if there is a possibility that an infant one day old may die, the priest is sent for immediately to administer this ordinance, in order to insure for the little one an entrance into heaven. To the attendants of the so-called liberal Churches all moral people are Christians; while we evangelicals only call him a Christian who by experiencing a new birth calls himself one.

In view of these different opinions on so important a theme, and since in the primary department often gather children of families of various denominations who happen to live in the neighborhood of the church, I do not say much to the little children in regard to their being Christians. Instead, I say what is practically the same thing in a different way. For example, instead of asking the children to become Christians I ask if they do not want to give themselves to Christ—to become God's boys and girls—and then I give them directions for so becoming.

Bath.

INT

JES

Go  
of th

good  
the th  
the be  
field,"  
corn I  
day t  
mann  
but p  
told th  
of the  
hoped  
God's  
shall c  
read b  
W/  
father  
did no  
and lo  
thought  
ask, "  
papa c  
them f  
settle a  
well as  
"What  
Jesus d  
This i  
the Sab  
you to  
his holy



## INTERNATIONAL BIBLE LESSONS.

### FIRST QUARTER.

#### LESSON 10. (March 6.)

#### JESUS AND THE SABBATH. Matt. 12. 1-13.

GOLDEN TEXT. "The Son of man is Lord even of the Sabbath day." Matt. 12. 8.

#### Primary Notes.

BY MARTHA VAN MARKER.



Lottie and Ernest came home from grandma's through the fields one pleasant afternoon. Their mamma stood in the door smiling as they came up the walk hand in hand. They knew she was always pleased to hear about their good times, and so they both began telling her the things which had made them happy. "Most the best part was coming home through the cornfield," said Ernest. "We want to know if it was corn like that that Jesus and the disciples ate the day they went through the cornfield." Their mamma told them that it was not Indian corn, but probably wheat, such as we have now. She told them, too, how glad she was that they thought of the Bible stories they had heard, and said she hoped they would always do so. If we read God's word with a loving, thoughtful heart, we shall often be reminded of the things we have read by what we see in the world he has made.

*What Jesus thinks.* A very good and loving father was taken away from his family, and they did not know what to do without his wisdom and love and care. But he could help them, though he was no longer there, for they began to ask, "What would papa think?" "What would papa do?"—and stopping to remember kept them from doing wrong many times. It would settle a great many questions for little folks as well as big if they would stop and ask often, "What does Jesus think?" "What would Jesus do?"

This lesson teaches us what Jesus thinks about the Sabbath. Do you want to know? He wants you to know, or he would not have told you in his holy book. Let us say together, softly:

"Holy Bible, book divine,  
Precious treasure, thou art mine;  
Mine to teach me where to go,  
Mine to teach me what to do."

How happy the disciples were to have Jesus right with them to teach them what was right! But we may be just as happy if we will listen to the voice of the Spirit, speaking in our hearts, to show us the right and the wrong way.

*The morning walk.* One Sabbath morning Jesus and his disciples were walking through what we would call a wheat field, probably. They had been at the morning worship in the synagogue, and had not had breakfast, very likely. This shows that Jesus went to church on the Sabbath, and taught his disciples to do so. Are we his little disciples?

There were no fences in those days separating the fields, and it was the custom for people to eat grain or fruit that hung over the path. The law of the Israelites, too, allowed it. So, when the disciples picked some of the heads of wheat and began to rub them in their hands as they walked along, they were doing nothing wrong. But you know Jesus had enemies. Can you tell what they were called? Yes, they were the fault-finding Pharisees, always watching to see if they could get something against the holy Jesus and his friends. They said now that Jesus and his disciples had broken the law by picking the wheat, and by rubbing it in their hands. They pretended that they cared more for God's law than Jesus did! [Tell how Jesus answered them, and teach that it is the heart that Jesus looks at, and that if the heart is right, the acts are very likely to be.]

*Doing good on the Sabbath.* Jesus went into the synagogue after the talk with the Pharisees, and showed them how God wants his Sabbath kept. He found a man there who needed somebody to help him, and Jesus helped him! The Sabbath is a day to be good in and to do good in. [Tell the story of the withered hand, and speak of ways in which children may follow Jesus in doing good on his holy day.]



Once a little girl said that the best day of all the week was Sunday, because that was the loving

day! That is what our blackboard teaches. See the sun shining on the garden of trees, with its hedge of peace and its love-fruits of heaven! Let us try to learn this sweet verse, and tell it at home:

"The Lord's day is a garden fair,  
All hedged about with peace;  
The sun of love is shining there,  
And heavenly fruits increase."

### Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Jesus and the Sabbath. Matt. 12. 8-13.

GOLDEN TEXT. "Remember the Sabbath day, to keep it holy." Exod. 20. 8.

AIDS TO THE KINDERGARTNER. Holy Bible, Exod. 34; *Life of Christ* (Geikie). A thought connecting this lesson with the last is the invitation, "Come up in the morning," Exod. 34. 2. Two hymns found in the *Junior Hymnal* are particularly adapted to this thought. One of these is the one entitled "Little Pilgrims;" "These early little pilgrims find dew blessings there.... have sandals new and strong." Another hymn is the song of praise for morning, noon, and night:

"I'll praise thee in the morning,  
When all is glad and fair,  
The dew upon the roses,  
Their perfume on the air."

Froebel's *Mother Play and Nursery Songs* has notes upon "Taking Children to Church," and for art work the picture of "Church Door and Window" is appropriate, found in the book mentioned.

### ATTENTION STORY.

The tired people who heard Jesus say, "Come" were ready to rest, for they had done much work, but the children who came to him were fresh and active, ready to do something—the little things such as children can do for others. Whatever is done for others, if we have loving hearts and willing hands, is pleasing to God and is serving him. Once upon a time God needed Moses to do something for other people, and he wanted him to go upon a mountain early and get a message. He must be alone with God, just as Jesus said to his disciples that they should go to a quiet and secret place to pray [Sermon on the Mount]. Sometimes little children need to be all alone with father or mother when they are to have an important message. We all like to be alone with the Saviour when we read about his life and pray to him. Let us read about this invitation to Moses. [Read Exod. 34. 2, 3.] This means that Moses should be the one to have the wonderful message first, and he should write it for all people everywhere. It was the message of the commandments, and a part of it is our Golden Text

for to-day. For each word we will make a vertical line [the teacher may make eight of these upon the blackboard], and as the pointer touches each one now let us count them. Now eight boys and girls who would like to write one word each may do so. Which one of you can spell "remember?" James may try to write it. No? Well, we are sure one of the large boys will show James. No one can spell it? It is a long, hard word; the teacher will write the letters and you all may name them. Now under this write the other words and let us say them together. Have them written in vertical lines:

REMEMBER  
THE  
SABBATH  
DAY,  
TO  
KEEP  
IT  
HOLY.

That is one part only of our lesson for to-day. Listen! When Jesus came he reminded the people of that message. One day when he went to church he saw a man whose hand was lame and dried—"withered," this book says. When he saw this hand he was very sorry for the man, just as he was when he saw the tired people. The men who were near by wondered if it was right for him to make the man well on the Sabbath. He told them that if any of them had a sheep that fell into a hole, they would help a sheep, and surely it is better to help a person. He made the poor hand quite well. [Read about it in Matt. 12. 8-13.]

Explain unusual words: "Departed," "thence," "lawful." [Do not say anything about "accuse."]

### OUTLINE.

*Sunday.* Make clear and vivid the story, and teach a double lesson of kindness to animals and loving interest in people.

*Monday.* We talked not long ago about what Jesus said to the people about the birds of the air—"Are not ye much better than they?" and he said that if God cares for the grass and the birds, he will care much more for people, because they are dearest of all to him. He thought, too, that people are better than days, and he was keeping the day "holy" if he helped the poor, sick man.

*Tuesday.* Men, women, and children are dear to God. Jesus asked, "How much, then, is a man better than a sheep?" He has taught us that in caring for the sick and the weak people we are serving him.

*Wednesday.* Sometimes boys and girls wonder what they can do on Sunday. They put on their best clothes, and they remember that they need not go to school or work, as on other days. If it is right to rest from study, it is right to rest from play and from the thoughts of every day, and put these off with the everyday clothes. Children like to read and have others read to

them,  
colors  
telling  
about  
attract  
Thou  
Jesus is  
to be  
ice, bu  
of him  
Frid  
the chil  
worship  
NATU  
the we  
the bea  
color c  
waken  
each of  
speaks  
Sheep  
Little y  
and field  
HAND  
wool ba  
sewing  
of them  
THE T  
verses w  
SCIEN  
the voi  
beasts o  
city mi  
"The S  
how the  
Wind (V

THE W

GOLDE  
seed is t



weeds,  
good plan  
dren to l

them, to look at pictures of places, and arrange colors and pictures of animals, sing, sometimes telling stories to each other quietly. The stories about the birds and animals of the Bible are very attractive.

*Thursday.* We may answer the "Come" of Jesus and rest on the Sabbath day. Every day is to be filled with good thoughts and loving service, but God has set apart one day for thinking of him and worshipping him.

*Friday.* Talk of church attendance. Impress the children with the duty, the importance, of this worship of God in a consecrated place.

**NATURE WORK.** Morning may be the topic for the week. Early rising is rewarded by seeing the beauty of the fresh new day. Speak of the color of the sky, the singing of the birds, the wakening to begin work and to give greetings to each other in good-morning songs. The Bible speaks of the morning stars singing together. Sheep is a topic suggested by the Bible lesson. Little young lambs may be seen in the farmyards and fields now.

**HAND WORK.** Use the first gift exercises with wool balls, and play games of sheep and lambs, sewing pictures of them and making drawings of them.

THE TRANSITION CLASS may write references to verses where morning is mentioned in the Bible.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of the voices of morning—the calls of birds and beasts on the farm; the call and clatter of the city milkman, and other voices. The poem "The Song of Hiawatha" tells in the first part how the Morning Star was chosen by the East Wind (Waban) for a companion.

### LESSON XI. (March 13.)

#### THE WHEAT AND THE TARES. Matt. 13. 24-30, 36-43.

**GOLDEN TEXT.** "He that soweth the good seed is the Son of man." Matt. 13. 37.

#### Primary Notes.



[Introduce the lesson by showing a living plant, or drawing on the board two or three plants with leaves and rootlets. Ask what child has had a garden, and see if the children understand the difference between good plants and weeds. Teach that Jesus told a story about good plants and weeds which he wants his children to learn, and that is what we are to learn

to-day. Teach that the plants of love, and goodness, and truth may grow in little hearts, and that there is danger of weeds growing there too! Show that the way to keep the weeds from growing in our hearts is to keep looking up to Jesus, and asking him to fill our hearts so full of good, healthy plants of love and peace that there will be no room for the weeds to grow. A beautiful verse to teach in connection with this lesson is the one here given:]

" Good hearts are the gardens,  
Good thoughts are the roots,  
Good words are the blossoms,  
Good deeds are the fruits."

*The story.* How many children here go to school? Do you know what school is for? Yes, there are many things we need to know and which we have to learn, or we shall not know how to live right. What is the one called who teaches in the school? That is right; it is the teacher. Do you know that Jesus was a teacher? He was. He did not teach in a schoolhouse, but every day and all the time as he went about he was teaching beautiful lessons of heavenly life and love. Who would learn the most of these lessons? Why, of course the people who kept nearest to him! They were his disciples. But Jesus has disciples now, and any little child who is trying every day to learn of Jesus is his disciple. Those who keep nearest him will learn the most, for they will always be listening to hear what he says.

Jesus used to teach many of his lessons by telling stories. They are called parables. A story which teaches a lesson is a parable. It may be that when Jesus told this story he and his disciples were near a wheat field, for the story is about wheat and tares. A tare is a poison weed, and when it is growing it looks so much like the wheat that you cannot tell them apart. Jesus said that one time a man sowed his field with good wheat, but while he was sleeping an enemy came and sowed tares with the wheat. When the master of the field found it out he said that the tares and the wheat might go on growing together until the harvest time came. Then the tares would all be bound up together and burned, but the wheat would be kept safely in his barn.

*The meaning of the story.* Do you think this was a strange story? The disciples wanted to know what it meant, and so they asked Jesus to tell them. Jesus loves to have his children ask him what he means. Little disciples may bring their questions to Jesus, and he will teach them by his Spirit.

Jesus said, "The field is the world." The

world in which we live is like a great field. The Golden Text tells us who sows the good seed. How many can repeat it? But what is the seed? [Print "The seed is the word."] Where do we find the word? [Show the big Bible.] There is plenty of seed, and plenty of room for it to grow. But there is more than one to sow the seed, and there is more than one kind of seed. What did the bad man sow in his neighbor's field? Yes, he sowed the seed of the poisoned tare, and just so Satan comes into the field where God's word has been sowed, and sows his poison seed of sin!

*Heart fields.* Let us call them little gardens. [Show the blackboard.] Here is Mary's garden, and Harry's, and Helen's, and a great many more. They are our own little gardens. God gave them to us to keep nice and clean and free from weeds. How shall we do it? Satan will certainly try to sow some of his poison seed there, and sometimes we shall not even try to hinder him!

Here is something which we must always do: as soon as we see the tares growing in our heart gardens we must take them right to Jesus, and ask him to take care of them, and not let them choke the good wheat which he has planted there. Here is a little verse about heart gardens:

"Our hearts are little gardens too,  
Through childhood and through youth,  
Where Jesus feeds with sun and dew  
The tender plants of truth."



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** Some stories Jesus told about seeds. Matt. 13. 2-8.

**GOLDEN TEXT.** "He that soweth the good seed is the Son of man." Matt. 13. 37.

**AIDS TO THE KINDERGARTNER.** Holy Bible, Mark 4; *Life of Christ* (Farrar); *The Bible in the World's Education* (Bishop Warren), "The Bible Related to Supernatural Things," pages 34-39; *Sunday School Classmate*, December 8, 1894, "Outdoor Life in Palestine."

### ATTENTION STORY.

Jesus was glad to talk to a few people, or to only one person, but sometimes he talked to very many, who came in crowds to hear his words. It was that way while he preached sitting on a mountain and gave the sermon which we talked about a little time ago, when he said that peacemakers are God's children and that sorry people shall be comforted. Well, after he healed the withered hand of the man a great crowd of people came to the side of the sea, and while they stood on the shore he talked to them while he sat in a ship. He did not talk about fishes or fishermen that time, but he told a story about the land, and we may read about it here. If you listen you will be able to tell what the story was about. [Read Matt. 13. 2-8.]

Explain unusual words: "Multitudes," "parables," "sower," "devoured," "scorched," "choked."

### OUTLINE.

*Sunday.* Give the narrative as related, and let the children express their ideas of the sower and of his seed. Ask them to bring seeds next Sunday. Some time during the week have a box of prepared soil ready, that they may drop the seeds into it. Teach them the verse found in Gen. 1. 11.

*Monday.* The seeds which fell by the wayside and were eaten by the birds may be the topic for to-day. The application may be made by showing how good words and messages of God spoken to us are spoiled sometimes by naughty thoughts coming. Children are careless sometimes and do not remember or obey the words spoken, and it is then that they are naughty.

*Tuesday.* The sower kept on sowing seed, but on the stony places there was so little earth that roots could not grow, and the hot sun dried up the little sprouts. This is like the children saying, "O, I forgot," and they have no root in themselves. Seeds of good words and good acts grow downward and upward. Not long ago there lived a good man named Dr. Oliver Wendell Holmes, who said that the part of a tree which we see is its tail, for the real tree and the goodness and the life are out of sight in the ground. Real goodness and love we cannot see, but we can see their fruits. The best things are out of sight—the real things.

*Wednesday.* Talk of verse 7. Thorns choked the good seed. Let this be likened to people who care too much for things and are more particular about the outside life than the inside, or the true life—the roots. Children hear messages of God's voice in their hearts, and the parents and teachers speak to them of what they should do, but they become selfish sometimes and think more of what they have than of what they are. Then the good words are forgotten and the good deeds are not done.

T  
was  
th  
bro  
hun  
sist  
gra  
mar  
mar  
F  
sug  
of g  
obey  
trust  
N  
seed  
woo  
field  
seed  
wind  
of th  
An  
in th  
Ha  
a tin  
plan  
and  
feel  
Phy  
the B  
and I  
The  
find  
An e  
be li  
Song  
Scr  
of ha  
when  
shoul  
begun  
and h  
woul  
deeds

JOHN  
Gor  
igence  
4. 23.

*Thursday.* We are glad that not all the seed was spoiled by the birds and the sun and the thorns, but some fell into good ground and brought forth much fruit. Some fruit was a hundred times more than the seed planted; some sixty times, and some thirty times. After a grain of corn is planted and grows a stalk with many ears upon it is seen and on each ear are many grains.

*Friday.* The seed is the good word—the messages which Jesus brought. He sowed the seeds of goodness. Will you hear his "Come," and obey it? Water the good seed by prayer and trust and song, that it may bear much fruit.

**NATURE WORK.** Sheep and birds are sowers of seed, which they carry in their beaks and in their wool. These scattered in different places in field and meadow grow wild. The little maple seed on its two pretty wings is sown by the wind, and so is the tiny acorn, which is the seed of the great oak tree.

**ART WORK.** Show a picture of a verdant field in the springtime.

**HAND WORK.** Let each child pat and prepare a tiny bit of soil in a box or a flower pot and plant some favorite seeds. Encourage the care and watering of this, and let the little gardener feel that he need care for this. Froebel's *Mother Play and Nursery Songs* has a plate representing the little gardener, and the notes are interesting and instructive.

The **TRANSITION CLASS** of larger children may find some story of farm life to write or to tell. An experience of vacation time on a farm will be listened to by all. In kindergarten the Farmer Song Game is a favorite always.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of habit. If children would learn to sow seeds when they are larger and older and stronger, they should begin while they are little. A good habit begun now will grow stronger and become easy and helpful and grand as you grow older. If all would speak kind and loving words and do gentle deeds, the world would be more beautiful.

"Little deeds of kindness,  
Little words of love,  
Make our earth an Eden,  
Like the heaven above."

#### LESSON XII. (March 20.)

JOHN THE BAPTIST BEHEADED. Matt.  
14. 1-12.

**GOLDEN TEXT.** "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4. 23.

#### Primary Notes.



Fred and Ned were twin brothers. They lived on a farm, and were in a great hurry to grow big enough to help their papa do the farm work. When harvest time came Mr. Ray said to them, "You can help me a great deal by minding the bars." The bars were in the place of a gate, and it was too much trouble to take them down and put them up every time the loaded wagons were driven through. But they could not be left untended, for stray cattle might then come in and destroy much of the wheat. So, all day long the twins watched the bars, and when they saw a strange cow or pig coming they would drive it away. At night papa said, "My boys have helped me a great deal to-day by being faithful. They did not let one cow or pig get into the field all day long." "I hope my little boys will be as faithful in keeping all evil things out of their hearts!" said their mamma, stopping to pat each curly head.

*The kingdom of good.* Who was the good man who came to preach about the coming of Jesus? [Let the children recall what they can about John the Baptist, how he lived, dressed, and spoke.] This good man was in prison now. Do you think he had done wrong that he was put into prison? No; but a wicked woman was angry with him because he had told the truth about her, and she wanted her husband, the king, to put him in prison. Did this king and queen belong to the same kingdom that John did? It was his business to get people to look at Jesus, and so he was in the kingdom of good. But the folks whose business it is to turn the eyes of others away from Jesus are in another kind of kingdom.

*The kingdom of evil.* [Print "Herod" on the board, and ask if children ever heard this name. Some will recall the slaying of the babies. Tell that this one was not really a king, but a tetrarch, which is the ruler over the fourth part of a state.] He was not a good man, and he had a very bad woman for his wife. They both belonged to the kingdom of evil, and, what is very sad, they were there because they wanted to be. Everybody must choose which kingdom to be in. Even little children choose. Which do you think is the happy kingdom? Have you made your choice yet? It is so much better to do it while young! Once in a great meeting the minister asked all Christians to stand up. Next, he asked all who chose Christ in childhood to stand, and many

rose. Then he asked those who chose him before twenty to rise, and not so many rose. There were still fewer to rise as he went on, until, when he asked how many started to follow Jesus after fifty, there were only two or three! This shows that now is the time to choose which kingdom you will be in.

*The story.* Tell the story, but do not leave a horrible picture in the minds of the children. Rather turn their eyes upon the happy lot of John in going straight from the gloomy prison to the brightness and joy of heaven! Show that it was Herod and Herodias who were in a worse prison than John—a prison of their own making, and one from which they could never escape unless they repented of their sins.

*The lesson.* What have we on the blackboard? Yes, this is a gate, and we will make a picture in our minds of a garden beyond it. The sun is shining on the garden, or the plants and flowers would never grow and blossom. Heart gardens need the sun to shine on them too—the sun of God's love and truth; and these little gardens need a gate, too, which must be carefully kept, or evil things will come in. [Speak of the "eye gate," the "ear gate," the "hand gate," etc.] We shall have to be watchful and faithful if we keep our heart garden clean for the Master's eye. But we shall have One to help us who has never yet failed. This pretty verse will tell who will be right there to help if we want him:

"Help us to keep the garden gate,  
While Thou dost work within;  
For there a thousand evils wait  
To sow our hearts with sin."



#### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. More about the seeds. Matt. 13. 24-32.

GOLDEN TEXT. "Other fell into good ground, and brought forth fruit." Matt. 13. 8.

"Plant it safe, thou little child,  
It will grow while thou art sleeping."

—Miss Mulock.

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 5; *Life of Christ* (Gelkie); *Beauties of Nature* (Lubbock), "What Fruit?"

#### ATTENTION STORY.

The stories which Jesus told were wonderfully interesting to all who heard them, and we are glad that Matthew wrote so many of them. We like to read them and talk about them. Once Jesus told the people that the kingdom of heaven was within them, and at another time he told them a story, saying that this is like a man who sowed good seed in his field, and weeds came up also. The story is here. We will read it, and then you may tell me about it. [Read Matt. 13. 24-0.] After that Jesus told another story about a tiny seed, which was planted and grew more than a hundred times as large ["hundredfold"], and became a resting place for birds. Matthew wrote down what he said about it. Let us read what he wrote. [Read Matt. 13. 31, 32].

Explain unusual words: "Parable," "tares," "likened," "reapers," "herbs."

#### OUTLINE.

*Sunday.* Teach of the kingdom of God and what fruits appear wherever the kingdom is. Mention the fruits named in Gal. 5. 22, 23, and talk about them.

*Monday.* The story of the mustard seed shows what great good can be done by something very small. Impress upon the children that there are no trifles. Everything, every little bit of work, is important; it has its place in the great work of the world. Each one of us is part of the great whole.

*Tuesday.* We all are sowers. We sowed either good seed or weeds. Liken the good seed to what is attractive to our spiritual nature, our higher life.

*Wednesday.* We all are sowers, and what we do and what we say mean much to other people. What kind of fruit would you like to bear? Some of that which we spake of on Sunday? Then the good seeds must be sown upon good ground.

*Thursday.* There is more good than naughty in this world, more good people than naughty ones, and more wheat than tares.

*Friday.* The fruit will be of the same kind as the seed. Jesus said once that men do not gather figs from thistle bushes. Corn never grows from grass, and it was a mustard seed which grew to be a mustard-seed tree.

Once a little boy planted his marbles in the springtime, because he wanted to have peach trees in his garden, but his mother told him that only a peach seed would become a peach tree.

Seeds of kindness and gentleness and love bring a harvest of love and gentleness and kindness. We sing sometimes :

"Sowing in the morning, sowing seeds of kindness,  
Sowing in the noontime and the dewy eve."

If we do this every day, by and by all the gentle words and kind deeds will be as a great harvest.

**NATURE WORK.** Talk of seeds and of growth. Beans and peas have tiny jackets to cover them, and when soaked for a time in water this may be taken off. You may plant a seed in the moist, soft earth, and the life within that tiny seed comes out of its little home and grows two ways. One part pushes down farther into the earth, and the other part pushes up from the soil toward the light and sunshine. Neither part ever makes a mistake. The life in a seed sleeps for many years, but when it is put where it can grow it will sprout and become a plant or a tree.

**ART WORK.** Show pictures of seeds. A florist's annual may be useful.

**HAND WORK.** Children may draw pictures of seeds such as the maple with its two little wings. In some library get *The Child's Book of Nature*, by Dr. Hunker, and on page 65 is a picture of a maple seed, which may be copied. Perhaps children may find some maple seeds in the country, and use a real seed for a drawing model.

The **TRANSITION CLASS** may find the names of different seeds mentioned in the Bible and write a list of them.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of growth being conditioned, very often, by the surroundings, and of the necessity of the home atmosphere being such as will aid growth. Each one in the home helps or hinders the others, and the best life can be reached when all work together in love, helpfully and usefully. A long time ago a stream of lava, which came from a mountain, flowed over a city and covered everything; then this cooled and became hard. A few years ago men dug down through the hard crust and found many wonderful things. One of these was a quantity of seeds, and when they were planted they grew. They had found their place. Explain how circumstances affect physical, mental, and spiritual growth. Scholars talk of development being dependent upon environment. The brothers and sisters in the family may simplify language and find many illustrations to impress this same great truth.

## LESSON XIII. (March 27.)

### REVIEW.

**GOLDEN TEXT.** "Thou art the Christ, the Son of the living God." Matt. 16. 16.

### Primary Notes.

[Show the blackboard, and let the children tell what the book is. Ask how many lessons we have had since the New Year began, and from what book these lessons were taken. Why do we take them from this book? Try to find what is in the minds of the children as to this. It is a good thing to get even little children to giving reasons why. Too often the habit of taking things for granted is formed in childhood and goes on into mature life. Little children may be assured that there are good reasons why we fasten our faith to the Bible, and this is a good opportunity to bring some of them out.]

All through the lessons of this quarter we have seen the sun shining down upon our lessons. God is a sun, and if he shines upon his own word, we shall be able to see it clearly and to walk in the light of it. Then, too, he gives his Holy Spirit to help us to understand, and that is why we have the dove here. In the very first lesson the dove appears. It seems to come down from the sky, and it rested on the head of—whom? Where was John baptizing at this time? Why did the holy Jesus come to him for baptism? If Jesus was baptized, ought we not to be? Let us print "Dove" here to help us remember this lesson. If we print "Serpent" just below, will that help to recall the next lesson? Satan is sometimes called the old serpent, and you know how he tried to make Jesus do wrong. Do you remember how Jesus answered him? This lesson shows how wise it is to learn the Bible words and keep them in our hearts. What did Jesus do after the temptation? Yes, he began to preach, and he spoke this word to—whom? [Print "Follow."!] What did he want these men to do? Just what this word says—follow—and that is what he wants every boy and girl to do, and to begin to do right away.

[Review lessons 4, 5, and 6 together.] What wonderful sermon did Jesus preach on a mountain side? It was in this sermon that he gave the beautiful "Blesseds." How many of them can we repeat? What else did he teach in this sermon? How should we pray? How should we treat our enemies? What should we seek first in this world? We will print, to help us remember these lessons, "Jesus my Teacher."

Here is another "Follow." Jesus spoke it again and again, until he had twelve followers. What do we call them? Yes, "disciples." That

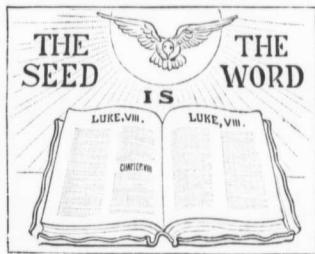
means just learners. He wanted them to do something for him. We will print "Sent forth," and that shows what Jesus did—he sent his disciples forth to work for him. Does he want his disciples now to work for him? Yes, and not his big disciples only; he wants his little friends, too, to work for him. Do you know anyway in which you may work for Jesus?

This little word "Come," which we will print here, tells us that we have come to the invitation lesson. Who said "Come?" To whom did he say it? Does he say it now? Yes, there is never a day in which he is not calling us to come to him. We do not always hear him, but he is always calling, and it is because he loves us so much that he wants us to come to him and be safe and happy. If I print "Cornfield," does that remind you of a lesson? Who walked in a cornfield one Sabbath? What did the disciples do? Was this wrong? Why did the Pharisees find fault, then? What did Jesus teach them and us to do on the Sabbath?

"Wheat and Tares" will help you to remember another lesson. What are tares? What are they like? Who sows the tares? Who is the enemy of our souls? How may we keep our heart gardens free from weeds?

[Print "Prison."] Who was beheaded in a prison? Why had he been put into prison? Why was he beheaded? Who was the most to be pitied, John or Herod? What have we learned from all these lessons about the word of God? That it is good seed, and if it is planted in our hearts, and we keep the weeds of sin out, it will grow into sweet, heavenly flowers and fruit. Here is a little song prayer for us to learn:

"O Jesus, sower of the seed,  
Our hearts belong to thee,  
The bread of God in time of need  
Thy planted word shall be."



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review. Who sowed the wonderful words? Who did the wonderful deeds? Matthew has the stories all about one person. The Golden Text tells us who he was.

GOLDEN TEXT. "Thou art the Christ, the Son of the living God." Matt. 16. 16.

### ATTENTION STORY.

Even little children knew that Jesus was different from anyone else, and the people that heard his words said that no man ever spake as he did. Many people wondered who he was and what he would do, but Peter was the first one who spoke the very words which told who he really was, and Peter said the words of our Golden Text [Matt. 16. 16]. Peter was a fisherman and lived near the sea. Perhaps he had little boys and girls who liked to play in the sand and pick up pretty shells, and if there were little children in his house, they had an Uncle Andrew. This was brother of Peter and he must have liked children, because once he brought to Jesus a little boy who had bread and fishes, and these were what Jesus used to feed the crowd of people upon a mountain. Well, Andrew knew Jesus too, and he found out that he was the Son of God, and he brought Peter to Jesus. This book tells of it. [Read John 1. 40-42.] It must be that Andrew and Peter felt as that woman did who found out who Jesus was. A little story about her is written here. [Read John 4. 29.] Some people at a great party and others in a ship found out that Jesus was the Son of God, and we will read here what is said about it. [Read John 7. 41, also Matt. 14. 33.] People at a feast indoors and people on the mountains and on the sea all learned to love him, and even in a home: when people were sad they wanted to see him and to hear his words. Once a brother and two sisters who lived together and who liked to have Jesus go to their house had a great sorrow, but they loved him and the shadows all were lighted and the sad hearts were made glad. One of the sisters said these words: [Read John 11. 27.]

### OUTLINE.

*Sunday.* Write the names of Peter, Andrew, a woman who lived in Samaria, and Martha—the names of a few people who found that the great promise of a Saviour had come true, and the people were glad to follow him.

*Monday.* Recall the story of John the Baptist teaching about Jesus and of Jesus himself coming toward the people while John was preaching. Soon he began his ministry and went about among the people everyday doing good.

*Tuesday.* Have a lesson on the Beatitudes.

*Wednesday.* Recall the lesson on prayer, and talk of the simplicity of prayer.

*Thursday.* Talk of the disciples and of their coming to Jesus in obedience to his "Follow me." In great tenderness show that children may say now, "But still to his footstool in prayer I may go!" and thus they, too, may follow him.

*Friday.* Have a talk on keeping God's holy day. Talk of the seed sowing and of the harvest time.

NATURE WORK. The wilderness where John

the Bap

be a lo

they ey

ed's hab

tain wh

it talk

and the

garden

terestin

of brea

Lord's l

may me

ART V

"Charg

cents a

them an

disciple

them, a

convent

city in t

HAND

tied wo

somebin

gest a h

features

The T

about th

SCENE

of the s

Beatitud

mandme

to our F

W

The

The

A

A

Our

T

Wh

T

Hel

W

For

T



the Baptist lived, also his clothing and food, may be a lesson for one day or more than one, as they will talk of water and woodland, bees, camel's hair, etc. Another topic may be the mountain where Jesus taught, and in connection with it talk of forest trees and of their appearance, and the fruit they bear being different from the garden trees. The uses of wheat will be an interesting and instructive topic, and the necessity of bread may be taught in connection with the Lord's Prayer and the petition for bread. This may mean food and not only wheat bread.

**ART WORK.** Raphael's picture cartoon of the "Charge to Peter" may be purchased for a few cents and shown to the children. It will give them an idea of the dress and appearance of the disciples. The picture will not be spoiled for them, as it was for Mr. Ruskin, because of the conventional attitude of the men and the Italian city in the background.

**HAND WORK.** A kindergartner who has noticed work indicated during the quarter will find something to repeat, or her ingenuity will suggest a new topic, embracing several of the new features for the quarter.

The TRANSITION CLASS may write something about the lesson which he likes best of all.

**SCIENCE AT HOME WITH THE MOTHER.** May be of the sacredness of the Sabbath day and the Beatitudes. If these are followed and the commandments are obeyed, the life will be pleasing to our Father.

"Little seeds of mercy  
Sown by youthful hands,  
Grow to bless the nations  
In the far-off lands."

### Whisper Songs for March.

#### TENTH LESSON.

The Lord's Day is a garden fair,  
All hedged about with peace;  
The Sun of love is shining there,  
And heavenly fruits increase.

#### ELEVENTH LESSON.

Our hearts are little gardens too,  
Thro' childhood and thro' youth,  
Where Jesus feeds with sun and dew  
The tender plants of truth.

#### TWELFTH LESSON.

Help us to keep the garden gate  
While thou dost work within,  
For there a thousand evils wait  
To sow our hearts with sin.

## Order of Service

FOR THE PRIMARY DEPARTMENT.

### First Quarter.

#### SINGING.

Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost!

#### PRaise SERVICE.

*Teacher.* O sing unto the Lord a new song;

*Class.* Sing unto the Lord, all the earth.

*T.* Let the people praise thee, O God.

*C.* Let all the people praise thee.

*T.* Both young men and maidens;

*C.* Old men, and children.

*T.* Praise him with the sound of the trumpet

*C.* Praise him with the psaltery and the harp

*T.* Praise him with stringed instruments and organs.

*All.* Praise ye the Lord.

#### PRAYER SERVICE.

Sing (or repeat) softly:

Lord, we come before thee now,

At thy feet we humbly bow;

O, do not our suit disdain!

Shall we seek thee, Lord, in vain?

PRAYER (closing with the Lord's Prayer).

SUPPLEMENTAL LESSON.

COLLECTION (with marching song if possible).

BIRTHDAY OFFERING.

REVIEW.

MOTION EXERCISE.

Two little hands now let us show,

Two hands bring down just so;

Right hand right things must do,

Left hand must help it, too;

Both clasped in prayer each day,

And raised for good alway;

From mischief hold them tight,

Nor let them strike or fight,

But stretch them out in love,

And upward point above;

Now fold them close, and hear

The words of teacher dear.

ECHO PRAYER.

CLOSING WORDS BY TEACHER.

PARTING PRAYER.

As we raise our hands to the sky above

We remember God's banner over us is love,

And we bow our heads again in prayer,

Giving ourselves to his loving care.

May the lessons learned in our hearts sink deep

May the Lord between us a loving watch keep

May we show this in our work and play.

That we've learned of Jesus on this holy day

We pray thee take each little hand

And lead us all to the better land.

## Sunshine in the Soul.

E. E. HEWITT.

JOHN R. SWENET.

1. There's sunshine in my soul to-day, More glo - ri - ous and bright Than glows in  
 2. There's mu - sic in my soul to-day, A car - ol to my King, And Je - sus,  
 3. There's springtime in my soul to-day, For when the Lord is near, The dove of  
 4. There's glad-ness in my soul to-day, And hope, and praise, and love, For blessings

## REFRAIN.

an - y earth-ly sky, For Je - sus is the Light. Oh, there's sun - shine, Bless-ed  
 list - en - ing, can hear The songs I cannot sing.  
 peace sings in my heart, The flow'rs of grace appear.  
 which He gives me now, For joys laid up a - bove. sunshine in my soul,

sun - shine, While the peaceful, hap - py moments roll;  
 sunshine in my soul, hap - py moments roll,

When Je - sus shows His smil - ing face, There is sun - shine in my soul.

In  
L  
I  
I  
Pel  
In  
to  
to  
Flor  
A  
fo  
Ber  
N  
3.  
Gol  
Su  
wi  
pe  
Ber  
La  
col  
ha  
sen  
del  
Clu  
ye  
Kir  
pos  
Pict  
Lar  
Sun  
wit  
ter  
and  
Cloth  
From th  
"I  
whom w  
the succ  
From th  
"Th  
who are  
of Saints  
WIL  
In  
Publishers

ADVERTISEMENTS

**International S. S.  
Lesson Helps** FOR **1898**

**Illustrative Notes**

A Guide to the Story of the Sunday-school Lessons, with Original and Selected Comments, Methods of Teaching, Illustrative Stories, etc., etc. By JESSE LYMAN HURLEBT and ROBERT REMINGTON DOHERRY. Price \$1.25.

**Peloubet's Select Notes**

Inductive, Suggestive, Explanatory, Illustrative, Doctrinal and Practical. With Illustrations, Maps, Pictures, etc., etc. Price \$1.25.

**Monday Club Sermons**

A Series of Sermons on the Sunday-school Lessons for 1898, by eminent preachers. Price \$1.25.

**Berean Lesson Books**

No. 1.—Beginner's. No. 2.—The Intermediate. No. 3.—The Senior. Price 20c. Each.

**Golden Text Booklets**

Sunday-school Lessons and Daily Bible Readings, with Golden Texts and Bible Facts. Price, postpaid, each 3c., per doz. 35c.

**Berean Leaf Cluster**

Large Pictures, 24 x 34 inches in size, printed in eight colors. Golden Texts printed in large letters. We have arranged with the Publishers to have the above sent per mail, direct to subscribers, thus saving any delay, and facilitating the regular delivery of the Cluster. Price delivered per quarter, \$1.00, per year, \$4.00; former price, \$1.25 and \$5.00. Kindly have the order read for the whole year, if possible.

**Picture Lesson Roll**

Large Colored Pictures illustrating the International Sunday-school Lessons. Similar to Leaf Cluster, but with only four colors. Price delivered, per quarter, 75c.; per year, \$3.00; former price, \$1.00 and \$3.50.

**The New Temperance  
Song Book**

**"Nuggets  
of Gold"**

BY  
**JOHN M. WHYTE.**



Issued in view of the coming temperance campaign. These songs, most of which have never been published before, have been sung by Mr. Whyte at the great Pavilion meetings of the Canadian Temperance League of Toronto, and it is needless to say that in every instance they carried the great audiences by storm.

Price per single copy, postpaid - \$0.25  
Price per doz. copies, not postpaid 2.50  
Price per 100 copies, not postpaid 17.00

**WILLIAM BRIGGS**

Wesley Buildings

29-33 Richmond St. W., Toronto, Ont.

N.B.—Person, Churches or Societies desiring the services of Mr. John M. Whyte, or of his brother Judson and himself—duet, with harp and guitar accompaniment—for musical entertainments or evangelistic meetings, should address JOHN M. WHYTE, 79 Langley Avenue, Toronto, Ont.

**Gems of Hope** In Memory of the Faithful Departed

Selected and arranged by . . .

PRICE  
Cloth, Plain Edges, . . . \$0.75

**FANNY BATE**

PRICE  
Cloth, Gilt Edges, . . . \$1.00

+ + + WE PAY POSTAGE + + +

From the Countess of Aberdeen:

"I think your very pretty got-up little book, having for its object the remembrance of the birthdays of those whom we have lost to a better world, is very charmingly designed for its purpose, and I hope will meet with all the success you could desire."

From the Brant Churchman:

"The idea which is quite a new one, and this little book that embodies it, are most warmly commended by many who are best qualified to criticize, who think they will commend themselves to all who believe in the "Communion of Saints" and treasure the memory of some who have gone before."

**WILLIAM BRIGGS, - WESLEY BUILDINGS, - TORONTO, ONT.**  
O. W. COATES, Montreal.

S. F. HUESTIS, Halifax.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

# Sabbath=School Libraries.

**N**O practical Sabbath-school worker but recognizes the importance—nay, the necessity—of providing the school with the largest supply of the best books that the combined financial strength and good judgment of the school can provide. It is, then, important to know where such books can be had to best advantage. To such enquiries we extend a hearty invitation to visit, if possible, our Book Rooms at Toronto, Montreal and Halifax, and inspect the splendid array of shelves laden with the best literature for the purpose that can be gathered from the Book Market.

## WHAT ABOUT OUR TERMS?

They are the most liberal.

OUR PRICES? The lowest.

OUR STOCK? The Largest.

OUR BOOKS? The best.

Without boasting, we confidently claim a long lead in the supply of Sunday-school Libraries. We have made a specialty of this branch of our business, and find our books, prices and terms give universal satisfaction. We therefore do not hesitate to invite patronage. Write and get our Special offer to Schools. Catalogues mailed free to any address.

... NOW READY ...

## Catechism of the Methodist Church Canada

Containing a Summary  
of Christian Doctrine::

PRICE, 40 CENTS PER DOZEN, POSTPAID

The new Catechism of our Church, prepared by a Committee of the General Conference, and under its authority, is now issued. It is intended by the Conference to take the place especially of No. 2 of the former series. This Catechism is designed to be such a statement of our doctrines as our Sunday-school scholars and Epworth Leaguers should commit to memory. Indeed, it would be of great benefit if older members of the Church would give it careful consecutive study. For a time the former series of our Catechisms will be on sale at our Methodist Book Rooms. Please state when ordering whether Old or New edition is wanted.

WILLIAM BRIGGS,      WESLEY BUILDINGS,      Toronto, Ont.  
C. W. COATES, MONTREAL.      S. F. HUESTIS, HALIFAX.