

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

MAY, 1890.

[No. 5

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXIV.]

MAY, 1890.

[No. 5.]



ST. STEPHEN'S GATE, JERUSALEM.

St. Stephen's Gate, Jerusalem.

It is but a short walk from the hotel, on Mount Zion, by the Jaffa Gate, right through the city to St. Stephen's Gate. Down the steep and crowded street of David for a hundred yards, then by a sharp turn into Christian Street, with its rows of small shops, filled with a varied assortment of commodities, curious or useful; this, traversed to its end, leading into another thoroughfare, the Street of the Palace, which crosses it at right angles. This, followed, leads into the Via Dolorosa, so-called as the traditional way by which our Lord passed from the pretorium of Pilate to the place of cruci-

fixion. At intervals along it are tablets, affixed to the walls of the house, with inscriptions, as the stations where "Our Lord fell under the weight of His cross;" where "the Virgin met Him;" where "St. Veronica wiped His face with her handkerchief;" and other equally apocryphal incidents. Here, in one part, the narrow street is spanned by what is known as the Arch of the Ecce Homo, and close by, in the Church of the Convent of the Sisters of Zion, is shown an old Roman arch, said to have formed part of the pretorium where the Lord of Hosts stood as a prisoner at a human tribunal.

Still farther on, the street approaches the

enclosure of the Harem, and one of its principal portals, but, keeping to the left, it brings you to a low gate in the city wall, called by the native Christians, "The Gate of the Lady Mary," but by foreigners generally, St. Stephen's Gate, from the tradition that just outside it the first martyr was stoned. It is a plain portal with lions sculptured over it. As you pass the gate, the Mount of Olives is right in front. From your feet a steep path winds down, over masses of debris, to the Valley of the Kidron, which it crosses, and then trends up the slopes of Olivet. You are now, indeed, on a Via Dolorosa, for this is the way the Saviour must have taken on the night of His betrayal, when He went with His disciples to the garden.

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Sunday School Banner.

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

TORONTO, MAY, 1890.

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To introduce the *Methodist Magazine* to new readers the following special offer is made: The January, February and March numbers of the present year, 1890, containing 288 pages and ninety fine engravings will be sent post-free for 25 cents. These numbers contain the touching Irish story of "Kathleen Clare," of blended humor, pathos and strong religious teaching; Senator Macdonald's article on "Home Missions," Goldwin Smith's sketch of

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WILLIAM BRIGGS, Toronto.

SCHOOLS opening in the spring, and all schools and Bible readers, will find the Rev. George Bond's finely illustrated articles in the *Methodist Magazine*, on his recent ride through Palestine, alone worth the subscription price. Many schools take the Magazine in quantities of from three to twenty for circulation, as cheaper, more attractive, and more interesting than libraries. See above special offer of back numbers at half-price.



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

The Epworth League—Its Rapid Progress in Canada.

A VERY important adjunct to our Sunday-school work. A living link between the schools and the Church has been found in this new social and religious organization. This, though a very recent movement, has already won very high favour, and has been very widely adopted. It has been found especially useful in bringing into a harmonious union the many of the various Young People's Organizations of our Church, in lifting them to a higher plane of Christian thought and action, in giving a deeply earnest devotional character to many of the meetings, in promoting an intelligent sympathy with church-life and church-work, and in promoting an earnest study of biblical, religious and intellectual studies and courses of reading. A month ago we announced 47 branch leagues in Canada. During the month of March 35 more have been organized—a total of 82, and new ones are being reported almost every day. In addition to this, nearly 200 letters have been received or answered during the month on this subject, which indicates a great interest in the League.

The following are testimonies of some of the ministers, as to the influence and usefulness of the League:

The writes gives m as an l measu Canad lages l but no could to beg allie-l place could of Chr Leagu with readin sad n about about of the becom weekl weekl Leagu at the I am Leagu Mr Dear in sta 100 Pray 100 c much prom favor attet meet read The expr leaf an i nam

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The Rev. Aquila Lucas, of Sussex, N.B., writes thus: "I cannot tell what pleasure it gives me to forward this application for charter as an Epworth League. As it will be an immeasurable blessing to our work throughout Canada, so it is the very society for little villages like this. Once we tried the C. L. S. C., but not a sufficient number of our young people could afford it, or were fond enough of reading to begin such a course. Nor was it sufficiently allied to our Methodism and religion to fill the place which I saw was needed to be filled. Nor could I see my way clear to adopt the Society of Christian Endeavor. The elasticity of the League pleases me. We have begun low down with the small cheap 'John Wesley Course' of reading; but nothing could better meet the sad need of the young people for instruction about Methodism. I have said very little about the 'Department' yet, while I know some of them would be afraid to lead. But they are becoming deeply interested, and after two weekly meetings, both Sabbath-school and weekly prayer-meeting feel the benefit of the League. For convenience we hold our meeting at the close of the weekly prayer-meeting, and I am filled with hope by the promise which the League gives."

Mr. A. Odell, of St. Catharines, writes: "My Dear Withrow.—You will find enclosed 25 cts. in stamps for which you will forward at once 100 copies of 'Topics for Young People's Prayer-meetings.' We have already distributed 100 copies. The young people seem to be very much interested in the study of the precious promises. To-night, notwithstanding the unfavorable state of the weather, we had an attendance of 57, a marked increase on former meetings. The promises were quoted quite readily under the topic 'Bring them to Jesus.' The result of the week's meditation were given expression to. We intend to circulate the leaflets quite freely, and, if possible, to create an interest in the study of the passages therein named."

From a very interesting letter from W. E. Dyer, Esq., President of the Oshawa League, we make the following extracts:

"The Epworth League is now fully organized and in lively mood for good-working order in all its departments, meeting once a week for social and literary entertainment, and once a week (Sunday morning) for spiritual consultation, fellowship, etc. Our pastor (Rev. J. W. Totten) is deeply interested in this Sunday morning class. Nearly one hundred under twenty-one years of age have lately been enrolled as lovers and followers of Jesus. We have now closed two months of honest direct spiritual work with the young and such is the result. And now entering the fields of usefulness which are open before us in the Epworth League, we feel that such is but the beginning of a long-looked-for work among the young. Our council is well supported by an able staff of earnest workers, and we hope to form reading circles, etc., at once.

We have great confidence in a work that grows steadily in interest; and it does seem to me that there is an importance to be attached to this great effort that demands the awakening of all to a sense of its great need; and we feel that no effort to that end would be too great. The systematic reading courses we believe to be invaluable, and especially those of the League; and the sense of their need, we trust, will be aroused and stimulated everywhere.

Mr. A. E. Henderson, of Alma, writes: "I enclose two reports of Epworth Leagues formed on our circuit. We have been testing the matter for three or four weeks, and find it to work very satisfactorily. The whole of both societies are taking up their No. 1 reading course.

It is a very encouraging feature in connection with the Epworth League, that the Christian work is that which is most sedulously followed. Already two large editions of the Young People's Prayer-meeting Topics are exhausted, and a third edition has been sent to press.

The Wider Relations of the League.

We have spoken in previous numbers of the BANNER of the advantages of the local Leagues to their individual members. We desire now to speak of its wider relations, and how its Branches may be brought together. Once a month all the departments of a local League should come together for a very brief literary and musical programme—the shorter the better—the rest of the time to be given to cultivating the social relations so greatly needed in our churches. Once a quarter there should be a grand rally of all the Methodist Leagues in a city, going by turns from one Methodist church to another. Methodism is a connexion, a brotherhood; and young Methodists should know each other and should provoke one another to Christian love and zeal and good works, and organize for aggressive effort on a wider scale for promoting their common interests.

Then, once a year, there should be a grand all-day Convention of all the Leagues in the District, or in two adjoining Districts, for a discussion of common interests. These Conventions could very conveniently be held at the Fall District Meetings in connection with the Sunday-school Conventions, directed by section 323 of the Discipline to be held at the time of the Financial District Meeting, or such other time as the May District Meetings may direct.

We hope that at the approaching District Meetings the subject of the League may receive much attention. In the Methodist Epis-

copal Church hundreds of Districts have their own local organization, and are working earnestly toward organizing a League in connection with each congregation, or at least in connection with each circuit. Where the congregations are small, it might be well to have one League for the circuit, meeting in succession at the different appointments. We hope to see the time when a vigorous Epworth League shall be considered as essential a part of every congregation in Methodism as a Sunday-school. It is even simpler in its constitution than a Sunday-school, can be composed of fewer members and requires less machinery. If only two or three or half-a-dozen earnest souls will only band together to read God's Word and pray and try to do some work for the Master every week, there you have in its essence an Epworth League.

Then we would recommend still wider conventions and gatherings of young people; and by "young people" we mean all whose hearts are young, though their heads may be gray and their brows furrowed by the ploughshare of time. I would hold out the olive branch to every kindred association of young people—Christian Endeavor, King's Daughters and the like—and arrange for a joint programme at some convenient summer resort, and have a grand field-day of all the brigades of the youthful army enlisted for the conquest of the world for King Jesus—an assembly fair as the sun, clear as the moon and terrible to the forces of evil as an army with banners.

In still another way may community of interests be cultivated. Very many societies have a little local bulletin or monthly literary organ. We receive many such. These could be combined and issued jointly. It will be found that union is strength, that the literary instinct, the love of thinking and reading and writing on subjects of living interest, will be cultivated. Then each League should have a reading-room open one or more evenings in the week, where the Church papers should be on file and a small but well-selected library of books, a good commentary on Bible study, on missionary and Christian biography, and such new books as they cannot individually afford to purchase, yet ought to see—as the last new book by Stanley, a well-illustrated account of the Paris or New York or Chicago World's Fair, and the like. The possibilities of the adjuncts to a higher Christian civilization that open out, seem almost like the realization of Bellamy's dream of the golden age to be as the world goes "ringing down the grooves of change," to the better days of the future—

"For I doubt not through the ages
An increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

But, as we have said before, first of all, and most of all, the League is a religious organization for the moral uplifting of the young, and for their active employment in building each

other in Christian culture and in engaging in Christian work and in bringing their young companions to the Saviour. How they may do this will be indicated in the hints and helps suggested from time to time in this journal and in the senior Sunday-school papers.

Leagued for Life.

Dedicated to the Epworth League.

BROTHERS, let us progress make,
Let us grow in deeds sublime,
Let our souls true music break
Sweetly on the ears of Time!

Soon our earthly life will fade,
Let us make it full of power;
All our mind with love arrayed,
Place its seal on every hour.

Oh, 'tis glorious growing up,
By our Lord's implanted grace,
In the virtue of His hope
Rising to behold His face.

As the days are passing on,
Let the truth our steps attend,
Be our duties nobly done,
Looking upward to the end.

Kindly help to all our race,
By the seal upon our breast,
Lifting up in every place,
Till the Master bids us rest.

Thomasburg, Ont. *Thomas Cleworth.*

Hints and Helps for Epworth League Work.

THE following are suggestions from Methodist exchanges of the way in which the League helps the Church in many places:—

—"The League has given us an impulse toward Christian activity and zeal."

—"The active members take this pledge: 'Trusting in the Lord Jesus Christ for strength, I will endeavor to be faithful in prayer and the study of the Bible, to lead a blameless Christian life, and, as I have opportunity, to induce others to do the same.' The attendance at the devotional meeting averages ninety. A few young men lead it and the young people sparingly take part. This chapter has had much opposition to contended with, but is persevering and daily gaining ground."

—"Many tracts have been distributed and half the members have read the John Wesley reading course. The League has organized a church lyceum under the pastor's leadership. 'The effect of the league has been to unite us in Christian work and fellowship,' writes the secretary."

—“Among the practical benevolences have been the furnishing of the Sunday-school infant-class with chairs, the supply of the pulpit with flowers, and the distribution of invitations to Church and League services.”

—“The members (twenty) all take an active part in the Monday evening prayer-meeting. Under the direction of the finance committee the church basement has been finished off and the prayer-meeting room has been carpeted and neatly painted.”

—“Over seventy of the one hundred members are professing Christians, and they give the prayer-meetings a strong revival spirit. At a recent meeting eighty testimonies were given. The chapter pays \$10 annually for space in the local newspaper, and wherein to advertise the meetings. We have monthly receptions, printed programmes of work to be done, etc. Our society is strictly a “young people’s” society. It has been among the means of promoting the greatest revival the church has ever had. The treasury of the League now contains over \$300. An excellent showing all around.”

—“During the revival services League meetings were held every night preceding the regular meeting, and many of our young people were saved. We organized with thirty-two members; we have now over fifty, and we know that God is with us.” Secretary Charles Hinness sends this cheering report.

—“We have just completed a series of extra revival services in our church, at which time there was much good done in the conversion of souls and bringing us closer to Christ. Our League has been the most genuine means of stirring up the young people to the sense of their social and spiritual duty to the church.”

—“We have every encouragement of pushing on all of the interests of the Epworth League. We know what it has done for our church, for our young people, and this done must certainly glorify our God in heaven.”

—“The prayer-meeting helps both the young people and the older ones who attend it. Socially and spiritually the League has strengthened the church.”

—The *Epworth Herald* will be a bright, newsy, helpful weekly journal for the young people of the Epworth League. Edited by the Rev. Dr. Berry, a native Canadian, and son of a Canadian Methodist minister.

—Three thousand young people have, within the space of two weeks, been organized to work under the direction of the Methodist Church for active Christian work.

HAS the day been full of care?
Have you had no time for prayer?
Not one chance a plea to send
Upward to thy Saviour Friend?

Ne'er did He forget to give
Strength and breath by which you live;
Yet you daily cannot spare
E'en an hour for earnest prayer!

The Picket Line.

THE Sunday-school is the picket line. It leads the van. The President of the Congregational Sunday-school Society recently related to us some incidents illustrating the truth that the child holds the key to the home. At our request he has put a few of these incidents into paragraphs for our readers.

In a ward in one of our largest cities recently there was a blatant infidel who refused to allow his wife to enter a church, but could not refuse to permit his boy's attendance on the Sunday-school, for all the other boys went. In a short time the boy became a Christian. His father watched him, and finally said to his wife: “There can't be anything very bad in this religion when it makes such a change for good in our boy.” The result is that the father now permits the mother to attend church, and has commenced to go occasionally himself. Light has entered that home, but it entered through the child and not through the parents.

A similar infidel, who doubted whether there was any future at all or not, permitted his boy to attend one of our Sunday-schools. The boy became more and more interested in religious things, and has now been sent to Moody's School at Northfield, with a reasonable chance of becoming a minister of the Gospel. Thus again the father is being reached through the child.

In another home, the father was so indifferent to religious things that when the minister called, he took his pipe and disappeared out of a back door. But he could not prevent his little girl from attending Sunday-school. At Easter time she was presented with a little book which gave the story of the crucifixion and resurrection. Book in hand, she started for home, climbed up into her father's lap, saying: “Yead my book.” And the father was compelled to read the story from A to Z. There was only one road to that parent's heart, and the child had “the right of way.”

What is true of the individual is true of the community. Some years ago there was a large district of country where infidelity reigned supreme. The Sabbath was a day of desecration. A young man entered the region, trying to establish a Sunday-school. There was nothing out of which to form a church. The people turned away from the man, refusing to give him anything to eat, and one woman set her dog upon him. Finally, through the intercession of a little child, whose father was one of the district school committee, permission was given for the use of the school-house one hour on Sunday; and the result of it is, that to-day there are four churches in this region, and infidelity has gone forever.

FILL up the void spaces of your time with meditation and prayer.—*J. Mason.*

THE soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.—*Flavel.*

Book Notices.

My Black Sheep. By EVELYN EVERETT GREEN. London: Chas. H. Kelly. Toronto: William Briggs.

This is another of the sound and wholesome stories for young people, for which the Wesleyan Conference Office is famed, and it is gotten up in the handsome style of that house. Parents and Sunday-schools need have no scruples in placing these books in the hands of the scholars.

Ready for Business, Choosing an Occupation.

A series of practical papers for Boys. By GEORGE M. MANSON. New York: Fowler & Wells. Price 60 cents.

This is a book of excellent practical hints on the advantages, etc., of such professions as engineer, architect, builder, chemist, journalist, merchant, banker, etc. It will give much valuable information to parents and young people on the wise choice of a life-work.

The One Gospel; or, The Combination of the Four Evangelists in One Complete Record. Edited by Rev. ARTHUR T. PIERSON, D.D., 12mo. New York: The Baker & Taylor Co. Toronto: William Briggs. Price 75 cents.

This is a similar book to that last noted, but without any indication of which of the Gospels the several passages are taken from, and without note or comment. Both books use the authorized version.

Severn to the Tyne; The Story of Six English Rivers. By E. M. EDWARDS. London: Chas. H. Kelly. Toronto: William Briggs.

This is just the sort of book we like to place in the hands of intelligent young people—one that combines in a high degree entertainment and instruction. It gives a well illustrated account of the Thames, Severn, Tyne, the Trent, Ouse and Humber, and of the historic associations connected therewith, and of the famous men by whom this history was made. We especially commend this book for Sunday-school libraries.

Witch Winnie: The Story of a King's Daughter. By ELIZABETH W. CHAMPNEY. Edinburgh: Oliphant, Anderson & Ferrier.

This is an interesting story of philanthropic work among the poor, under the auspices of that beautiful organization, the King's Daughters. The Home of the Elder Brother, here described, is the realization of a noble impulse. Some of the studies of life among the lowly have a good deal of humor. The vignette character studies are very clever, and the literary merit of the book is superior to that of most juveniles.

The Bible in Picture and Story. By Mrs. L. S. HOUGHTON. Small 4to, pp. 240. New York: American Tract Society. Toronto: William

Briggs, and Methodist Book Rooms in Montreal and Halifax.

This is an excellent condensation of the Bible narrative for the instruction of children and the young. Its most striking feature is its copious and excellent illustrations; there being nearly 300 engravings, many of them reductions from Dore's fine plates and from Raphael's cartoons, and other famous designs. For Sunday readings to the little folk we can very highly recommend it.

The Puritan Spirit. An address. By Rev. E. S. STORRS, D.D. Pp. 72. Boston and Chicago: Congregational Publishing Society. Price 75 cents.

This oration is already famous. The handling of the subject by Dr. Storrs was simply masterly. There has been no such an all-round setting forth of the Puritan character. Dr. Storrs' analysis of it is discriminating, as well as eloquent; it is just—not merely laudatory. His portrayal henceforth will dominate our conception of the Puritan. The book has an excellent portrait of Dr. Storrs, and a picture of the famous St. Gauden's statue of the Puritan.

Transplanted. By FANNIE E. NEWBERRY. Pp. 391. Boston and Chicago: Congregational Sunday-school and Publishing Society. Toronto: William Briggs. Price \$1.50.

A young girl whose parents are dead is left to live in a city's slums. As she holds a bag, which two boy companions have just stolen, she is arrested and sent to a reformatory institution. A wise matron sees the good in her and begins to draw it out. Before long the girl is taken into a home. She makes acquaintances among Christian people. Her aspirations to be true and good are awakened, and a refining process begins. This takes time, but the result is achieved; and when finally it is discovered that she belongs to a good family, she stands as a leader because of sheer force of character, and not by position merely. The book is handsomely bound and illustrated.

The Boys of North Parish. By HELEN PEARSON BARNARD. Pp. 320. Boston and Chicago: Congregational Sunday-school and Publishing Society. Toronto: William Briggs. \$1.50.

A satisfactory boys' book is not easy to write. The diary of Carl Willard, the son of the minister in North Parish, furnishes much of the material for a story of the doings of the boys in a country town. They are a live set. They get into scrapes, of course, but they also learn from their experiences, and show how responsive boys are to wise efforts for their good. Carl's attempts to do good because he was the minister's son are amusing, and will help members of the Y. P. S. C. E. to prosecute their Christian work with more tact. Though bunglingly done, it after all proved effective, and Christian boys will be helped by it.

The Gospel Commentary: A Complete Connected Account of the Life of our Lord woven from the Text of the Four Evangelists, with Notes, Original and Selected. By JAMES R. GILMORE (Edmund Kirke) and LYMAN ABBOTT, D.D. Pp. 837. New York: Ford, Howard & Hulburt. Toronto: William Briggs. Price \$1.50.

We often lose much of the vividness and life-like coloring of the life of our Lord from our habit of reading it not as a whole but piecemeal, chapter by chapter, isolated from the rest of the sacred text. This book obviates that difficulty by bringing into one connected and flowing narrative the accounts given by the different evangelists of the life of Jesus. A copious selection of notes from several scores of writers make this a very compendious and useful commentary. Excellent indexes make it more easy of reference.

Freshman and Senior. By ELVIRTON WRIGHT. Pp. 452. Boston and Chicago: Congregational Sunday-school and Publishing Society. Toronto: William Briggs. \$1.50.

A well-written college story always has a unique interest. In this book, a writer who is always full of life and entertaining, has taken our hero, Craig Sternhold, through his college course at the University of Vermont in Burlington, describing most vividly his life there. The striking feature of the story, however, is Jamie Sternhold, the five-year-old brother of the hero, who enters college with him, and bears throughout the four years of Craig's course the title of the "little freshman." In many ways Jamie is a marvellous boy, but he is far from being a traditional Sunday-school book hero. Everybody he meets likes him, and it may safely be predicted that every one who reads about him will like him as well. Jamie Sternhold will rank as a creation along by the side of Little Lord Fauntleroy. As a picture of honest, manly, and thoroughly wholesome college life, this book has not often been surpassed.

By Canoe and Dog-Train Among the Cree and Salteaux Indians. By EGERTON RYERSON YOUNG, Missionary. Pp. 367. Illustrated. With introduction by W. H. Withrow.

The Rev. Egerton Ryerson Young has little need of an introduction to the Canadian public. We have heard and read his stirring stories of missionary trial and triumph till our hearts have thrilled within us, and we have rejoiced in the trophies of the Gospel of Christ. We are glad that in the providence of God he has been called to recount these *gesta Christi*—these achievements of Christ—in the fatherland whence came the first Methodist missionaries to the Indian tribes of our great North-West. This book recalls the heroic days of those pioneer missionaries. And not a whit behind them was our brother who followed in their footsteps, and endured hardships and privations even greater than their's. We remember

how our blood stirred as we read in the *Guardian* years ago the account of his perils in the wilderness, and he concluded his narrative with the characteristic remark, "nevertheless, I think this mission the best in the whole world." That sentence is the key-word of this book. It voices his spirit of consecration and of rejoicing that he was permitted to do and dare and suffer for the cause of his Divine Master; and to help to lay, broad and deep and stable, the foundations of empire in the Great Lone Land of far north-western Canada.

This book, while of intense interest to the people of the Old Land, will have still greater interest to the people of Canada. We know the man; we know his work; we know something of the country in which he labored, and of the tribes whom he helped to raise from pagan savagery to Christian civilization. All these give it patriotic interest to us that it cannot have to others. The fascinating narrative, the tales of "hair-breadth 'scapes" by land and water, in winter's frost and summer's heat, the accounts of the triumphs of grace in the Indian's wigwam, and of the fidelity in the faith of the red sons of the forest, will thrill our hearts with missionary enthusiasm. The admirable printing and illustration of the volume will make it as attractive to young as to the old. We bespeak for it a place in every Sunday-school library and at many a domestic fireside.

Literary Notes.

THE frontispiece of the *Magazine of Art* for April is a photogravure, by Dujardin, from the painting by Frank Bramely entitled "Saved," which will touch the heart as well as gratify the artistic taste of the connoisseur. The opening paper is by Frederick Wedmore, on "Old Masters and Deceased British Artists at the Royal Academy," illustrated with engravings by Carter, from portraits by Vandeyck, Sir Joshua Reynolds, and Sir David Wilkie, R.A. Lewis F. Day continues his "Lesson in Ornament," embellished with 14 illustrations of the vine in decorative art.

THE *Quiver* for March opens with a story in two chapters, "Through Evil Report," which is followed by a paper on "The Manifestation of Christ to John the Baptist," by the Rev. Gordon Calthorp. "A Home in Sickness," the description of the Bolingbroke Pay Hospital, follows, and then we come to a paper on "Disguised Blessings and Curses," by the author of "How to be Happy Though Married." "Wings of the Morning," a story of travel, is continued and grows in interest. The fourth in the series of "Mother's Confidences" is given, and is on the subject of "Hindering Children." Short stories and long, poetry, music, and a bundle of "Short Arrows" go to the making up of a readable number of this popular magazine.—The Cassell Publishing Company, New York, 15 cts. a number, \$1.50 a year in advance.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for March 22nd and 29th contain "The Future of English Monarchy," "Philosophical Buddhism in Thibet," and "Recollections of a Voyage with General Gordon," *Contemporary*; "The Future of Russia in Asia," *Nineteenth Century*; "Random Recollections of Corsica," and "A Dialogue with a Mummy," *National*; "The Experiences of a Multazim," and "Lord Lamington," *Blackwood*; "Robert Browning," *Argosy*; "Rowland Hill, and Penny Postage," *Time*; "Sir John Mandeville," *Revue des Deux Mondes*; "Edward Fitzgerald," *Temple Bar*; "German Colonies in the Holy Land," *Chambers'*; "Fortunio," *Speaker*.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

"How May the Young People's Societies Help the Church?"

BY EDWARD S. STANLEY.

The young people's societies are fast becoming a most important feature in our churches. Though a characteristic of Methodism, they have grown until many sister denominations have adopted this excellent means of developing their young people into thorough-going, energetic Christians.

These societies concentrate the forces of the young people, and power that would otherwise be scattered or lost is utilized for good. They make us feel the church to be our home in a double sense, by giving us a work to do in that home, and we no longer feel ourselves nonentities to be crushed outright or indifferently ignored by the older people.

The primary work of the societies is to bring in unconverted friends, for whom (with all respect to our ministers) such gatherings possess more attraction than a scholarly sermon. It has been said that young people lack steadfastness, that in a few months after conversion many are not to be found either in church or Sabbath-school. The young people's societies counteract this by not only keeping their own, but by winning others. They produce Bible-studying Christians—Christians able to give a reason for their belief.

In a few years we will be called upon to fill the places of the older people. Then will the true worth of the self-reliance, the spiritual training we've received in the young people's societies, be manifested. Through them the future will produce a far more efficient corps of Christian workers than the past.

So let us continue, for we're sure there's room for further development, and with God's blessing the end is not yet.

Opening and Closing Services.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.

Supt. I will lift up mine eyes unto the hills, from whence cometh my help.

School. My help cometh from the LORD, which made heaven and earth.

Supt. For the LORD is great, and greatly to be praised:

School. He is to be feared above all gods.

Supt. Honor and majesty are before him:

School. Strength and beauty are in his sanctuary.

Supt. O worship the LORD in the beauty of holiness:

School. Fear before him, all the earth.
- IV. Singing.
- V. Prayer.

LESSON SERVICE.

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

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.

Supt. The LORD bless thee, and keep thee:

School. The LORD make his face shine upon thee, and be gracious unto thee:

Supt. The LORD lift up his countenance upon thee, and give thee peace.
- III. Dismissal.

APOSTLES' CREED.

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

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

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN LUKE.

GOLDEN TEXT. Fear not: believe only, and she shall be made whole. Luke 8, 50.

A. D. 28.]

LESSON V. THE RULER'S DAUGHTER.

[May 4.

Authorized Version.

Luke 8. 41, 42, 49-56. [Commit to memory verses 54-56.]

41 And, behold, there came a man named Ja-i-rus, and he was a ruler of the synagogue; and he fell down at Je-sus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a-dying. But as he went the people thronged him.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Je-sus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Pe-ter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not: she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Revised Version.

41 And behold, there came a man named Ja-i-rus, and he was a ruler of the synagogue; and he fell down at Je-sus's feet, and besought him to come into his 42 house; for he had an only daughter, about twelve years of age, and she lay a-dying. But as he went the multitudes thronged him.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter 50 is dead; trouble not the Master. But Je-sus hearing it, answered him, Fear not: only believe, and she

51 shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Pe-ter, and John, and James, and the father of

52 the maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not: for she

53 is not dead, but sleepeth. And they laughed him to 54 scorn, knowing that she was dead. But he, taking

55 her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately;

and he commanded that something be given her to 56 eat. And her parents were amazed: but he charged them to tell no man what had been done.

General Statement.

This miracle occurred immediately after our Lord's visit to the "land of the Gadarenes." According to Mark and Luke the parable of the sower (studied last Sabbath) was soon followed by a voyage across the lake to get rid of the increasing pressure of the multitude. The stilling of the winds and waves which threatened to wreck their little bark, the expulsion of a legion of devils from the demoniac who dwelt among the tombs of Gadara, the destruction of the swine, and the return to Galilee seem to have occurred in close succession. Matthew groups them differently; according to topics, apparently, rather than according to chronology. Very beautifully in the gospel narrative this miracle is interwoven with another hardly less wonderful. It is well to read them together, and thus gain a glimpse of the unremitting graciousness of our Lord. It is well to study them separately, for each has a lesson of its own. And it is well, in our study, to combine the narratives of the three gospels. Here we have the man of social dignity prostrating himself before the Master in abject entreaty for the life of his daughter; the disheartening whisper of the messengers, "Why trouble the Rabbi any further?" the divine words of comfort, "Be not afraid, only believe;" the selection of three disciples with the father and mother to witness this wonder; the wild walls of the hired mourners, followed by their scornful laughter when Jesus asserted his divine power; the wonderful mandate, "Maid, arise!" followed by the instant return to life and physical vigor. The maid arises, walks, and eats of the food set before her by her overjoyed and eager friends, and the fame of the Galilean Prophet is spread still wider.

EXPLANATORY AND PRACTICAL NOTES.

Verse 41. Jairus. A good old Hebrew name. The first Jair of whom we read was the sturdy chief who conquered Bashan. Num. 32. 41; Josh. 13. 30. **Ruler of the synagogue.** The Jews had no "clergymen," or "ministers," and the official duties of the priests had all more or less connection with the temple service. Synagogues were not regarded, to any degree, as substitutes for the temple; they were meeting-houses for voluntary Scripture study and worship, managed by laymen, of whom one was "ruler" or "president." Jairus was therefore a leading citizen of this town. Dr. Plumtree, believing that this miracle was wrought in Capernaum, suggests that when the Jews of that city sent their elders to Jesus to plead for the centurion who had built them a synagogue (Luke 7. 9), Jairus, as its "ruler," was almost certainly one of the deputation, and would thus have been impressed with his power to heal in cases which seemed hopeless. **Fell down at Jesus' feet.** The natural way for an Oriental to express humility and turbulent desire. How earnestly do all men seek the physical well-being of their children. (1) *Are we, as*

teachers, nearly as earnest for their spiritual safety?

(2) *Jesus was, and is, always accessible.*

42. One only daughter. Elsewhere Luke records similar relationship and privation. Luke 7. 12; 9. 38.

(3) *Jesus's sympathy was always stirred by the sorrows of others.* (4) *If we are like our Master we must have ready sympathy for all. She lay a-dying.* Matthew says, "is even now dead." **Thronged him.** Pressed so closely as to stifle him. (5) *Jairus showed his faith by his works; in his sorrow he went at once to Jesus.*

49. There cometh one. How eagerly must the eyes of the sorrowing father have turned to this messenger from his home! **Thy daughter is dead.** There seems, at first, to have been a little doubt about it; but now the sad blow has fallen. **Trouble not the Master.** Weary not the Rabbi. (6) *If the spiritually sick and the spiritually dead are ever recovered, their friends must bring them to Jesus.*

50, 51. When Jesus heard it. Overheard it. **Fear not.** How frequently was this tender injunction given by our Lord. **Believe only.** (7) *All blessings are*

based on the faith of the recipient. (8) *Jesus is always ready to answer every appeal. Peter, and James, and John.* This is the first choice of these three men, who were Jesus's chosen companions at the transfiguration and at Gethsemane. Mark 9, 2; 14, 32. (9) *Delay in answering prayer is no indication of heartiness on the part of God.* (10) *Jesus's delay increased the blessing, changing the cure of a disease to resurrection from the dead.*

52, 53. Bewailed her. In the East professional mourners are nearly always hired. They weep, wail, tear their hair, and express themselves in extravagance of sorrow. See Eccl. 12, 5; Jer. 5, 19; Amos 5, 16; 2 Chron. 35, 25. Even the poorest were expected to provide for a funeral two fluteplayers and one wailing woman.—*Farrar. She is not dead.* This does not mean that the girl was not dead, but that she was, so to speak, still within call—still under the dominion of life.

There is no death; what seems so is transition;
This life of mortal breath
Is but the foretaste of the life elysian
Whose portal we call death.

Jesus used the same words of Lazarus when he had lain in the grave four days. John 11, 11-14. Luke clearly understands that the girl was dead, for he says that the witnesses of the scene knew that she was dead, and afterward that her spirit came again. See 1 Cor. 15, 6, 51; 1 Thess. 4, 13. Sleep has been in all ages an image of death. The word *cemetery* means "sleeping-place."

Laughed him to scorn. Derided him utterly. Jesus evidently had no sympathy with these hired tears and wails. Dr. Clarke wisely says that public funeral services are ridiculous in themselves, and are entirely opposed to the simplicity of the religion of Christ.

54, 55. Put them all out. They had to be forcibly excluded; the threatened loss of their money made them clamorous. They were crying by contract and wanted their pay. (1) *Those who treat the words of Jesus lightly will inevitably be banished from his presence.* **Called.** Spoke in commanding accents which penetrated the confines of the spiritual world. **Arose straightway.** Did not gradually recover, but was at once well. Mark says that she arose and walked. Luke mentions the food that she ate. Peloubet notes that "the life restored by miracle must be sustained by natural means." (2) *The power that worked in the body and spirit of this girl will work in ours at the final resurrection.* (3) *No death is so complete that Jesus's life cannot restore life; and no spirit is so abandoned as to be beyond the saving influence of God.*

56. Her parents were astonished. (14) *God's love is always wonderful. Charged them that they should tell no man.* The notoriety which Jesus's miracles won for him was always in his way. It sometimes tended directly to rebellious tumult on the part of the people. Besides, the publication of this deed might have seriously injured the family, and the girl who was brought back from death.

CRITICAL NOTES.

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

Sooner than they anticipated, doubtless, the disciples were destined to meet new and instructive proofs of that division in popular sentiment concerning Jesus of which he had warned them in the parable of the sower.

Scarcely have they recovered from their wonder at his power over the raging sea and the violent demoniac, when they are astonished at the hard-heartedness of the Gerasenes, who, in the very face of his miracle, entreat him to depart, and so refuse to listen to his teaching. Nor is it a less surprising obduracy which opposes his grace and mercy in the person of Jairus's friends, who meet the calm assurance of the Stiller of the storm, the Prophet who had brought back to life the dead son of the widow at Nain, with incredulous scorn. So soon had the disciples seen how the good seed which the Lord sows is trodden under foot or snatched away by Satan. But, happily, examples of the good soil were also not wanting. The grateful demoniac eager to sit evermore at the feet of his Liberator; the wasted invalid believing that a passing touch of Jesus's garments would have more healing virtue than all the careful science of many physicians; and the synagogue ruler steadily keeping his faith in Jesus in the very presence of death, were so many encouraging proofs that for neither Master nor disciple is it vain to labor for the Lord.

Verses 40, Returned. To Capernaum. Matt. 9, 1. **Welcomed.** Only Luke uses the peculiar Greek word so translated here (chap. 9, 11), which expresses the idea of an unexpected appearance of a person or object dear to one. The word is intended to suggest a contrast with "asked him to depart." Ver. 37. **Waiting.** Such of them as had ventured to follow him in boats had been driven back by the storm. Mark 4, 36.

41. Behold. Attention called to a new figure in the crowd. **A man.** Luke introduces Jairus more realistically than do Matthew and Mark. A man who proved to be a person of some distinction. **Ruler of the synagogue.** At Capernaum. 7, 5. He had doubtless heard

the discourses of Jesus there, and may have witnessed his first miracle in that edifice. 4, 35. Matthew (9, 18) would seem to imply that he came into Matthew's house. Nothing but stern necessity would have taken him into the midst of a company of despised tax-gatherers and men who despised Pharisaism. **Fell down.** The conventional posture imposed by Oriental etiquette on one who asks a favor. **Besought.** "Besought him much," says Mark, indicating deepest earnestness. He may have learned, as one of the elders who "besought him earnestly" (7, 4) for the centurion's servant lying at the point of death, that Jesus was full of compassion. **Come into.** This would indicate that the house was not far away.

42. Only daughter. His all. See 7, 12. "Thine only son, Isaac," Gen. 22, 2. **Twelve years.** Of legal age. **Dying.** Already unconscious, perhaps. The disease may have suddenly taken a fatal turn. Matthew's account represents Jairus as saying that the maiden is already dead, and consequently makes no mention of a messenger bringing him the news of her death. Trench's suggestion, that Jairus at one moment said she was dead and at another that she was dying, will not explain Matthew's silence as to the messenger. Tradition and inspiration were concerned with the chief characteristic features, faith and resurrection power, and not with subordinate details. **As he went.** The appeal was effectual. **Thronged him.** In the Greek, crowded hard against him from every side. The streets were narrow and the town full of interest in him. For a time he could not move an inch in any direction through the living mass. The heart of Jairus would sink at the prospect. Would he not appeal to the crowd to let them pass? But there was another anxious heart in the throng besides his own. Vers. 43-48. The pale invalid detains the Master for some moments, which must have seemed as many hours to the trembling ruler, who felt there was no time to lose. The word spoken to her, however, must have re-

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vived his hope (ver. 48) and trust just at the moment when both were to be most severely tested.

49. While he yet spake. While speaking peace to one, the apparent doom of the other's hopes is announced. **One.** One of the servants. **I dead.** Luke's use of the Greek perfect tense points a little more vividly to the hopelessness of the situation. In Luke's way of telling it, "dead" is the first word that falls on the father's ear; in Mark, "thy daughter." **Trouble not.** By asking him to go on a fruitless errand; to go to visit a patient who has already become a corpse. This person, if a servant, was a little forward, and, according to Mark ("Why troublest thou?"), even censorious in his advice.

50. Hearing it. The announcement of death, and the advice. **Fear not.** As one ordinarily does when thinking of his own inability to overcome death. **Only believe.** Luke's Greek means, Have faith now, when what you have just heard makes it hard to believe. Mark's means, Retain the faith you had at first. **Made whole.** Mark has the exhortation only; Luke adds this promise.

51. He came. Not "they," as Mark. Luke fixes attention exclusively on the one who has made so bold a promise. **Enter in.** To the room where the dead lay. Capernaum had already had proofs enough of his power; he did not want the privacy of Jairus's home invaded by the curious; it was enough that so influential a man as the synagogue ruler should know the truth. If he became a disciple his influence would be sufficient. **Save Peter, and John, and James.** These Jesus had long since seen would be the nucleus of his Church; they were to be "from the beginning eyewitnesses" (1, 2) of the Lord's majesty, 2 Pet. 1, 16. Peter afterwards, in working such a miracle, put every body forth from the room, as had Elijah long before. Acts 9, 40. **Father.** He was privileged to see the mysterious power of a simple word of command from Jesus.

Mother. Who had seen her daughter breathe her last. **52. All were weeping.** When Jesus reached the house. Matthew and Mark look upon the mourning as conventional; Luke sees elements of real sorrow in it. The beloved physician was acquainted with sickness and death. He makes no distinct allusion to the professional mourner here, as does the first gospel. **Weep not.** The tender appeal is like that at Nain. 7, 13. In Mark, he asks them why they make a tumult. **Not dead, but sleepeth.** These words were spoken from his consciousness of the power that was committed to him. For him she was not dead—that is, beyond the reach of his summoning voice—as she would have been to all others who might have been sent for. He was justified in expecting them to take his words as he spoke them.

53. Laughed him to scorn. Ridiculed his supposed mistake as to the reality of the child's death. As in Simon's case (7, 39), their bitterness came from their feeling that a prophet ought to have known by intuition what they knew from investigation. They would not weigh the words of one who seemed in his first utterance devoid of prophetic insight. He will take them at their word. They shall not know what he does.

54. By the hand. As one might take hold of the hand of one asleep. **Called.** Spoke loudly, as though she were asleep or at a distance. **Maiden.** Mark gives the actual Aramaic words employed. He used the name of Lazarus (John 11, 43) because personally acquainted with him. See 7, 14.

55. Spirit returned. She regained consciousness. **Rose up.** In conscious obedience to the command. **To eat.** The needs of the restored natural life were to be provided for.

56. Amazed. In Greek, were beside themselves. The reward of their faith was abundant above all that they had thought. **Tell no man.** Until after the crucifixion and ascension no such miracle as this could be understood in its full significance. Did the parents become disciples of Jesus?

The Lesson Council.

Question 5. Why did Jesus forbid people to tell of his miracle?

1. To avoid the inconvenient crowds which, under some circumstances, would have thronged upon him. 2. To avoid the malice of the scribes, Pharisees, and Herodians, who, so far from being convinced by his miracles, sought occasion to accuse him as a blasphemer. Mark 3, 6; John 7, 30-32. 3. To avoid the very appearance of seeking his own earthly glory. John 7, 18. His works were done by the Spirit of God. Matt. 12, 28. 4. To avoid indulging the pernicious conceit, so prevalent among the people, that the Messiah was to be a temporal king. John 6, 15. His miracles naturally produced the conviction that he was the Prophet that should come to reign. Matt. 9, 14, 5. Finally, Jesus wished to choose his own witnesses, in order to keep the testimony in safe and reliable mouths. On other occasions, when he perceived that the proclamation of his wonderful works would be of service, he hesitated not to say, "Go, tell."—*Rev. James H. Potts, D.D., Detroit, Mich.*

For this injunction, which was frequently given, there seem to have been two main reasons. First, Jesus earnestly desired to subordinate his miracles to his religious teaching. He did not wish to be regarded simply as a magician or wonder-worker. Moreover, at some times the excitement produced by his miracles was so great as to endanger a popular tumult, which might precipitate a premature catastrophe. His general plan was therefore rather to check than to encourage the spreading fame of his miracles. Secondly, he wished to save the persons in whose behalf miracles had been wrought from the temptation to pride which sudden notoriety might bring. He would not tempt them to that self-advertising style of confession and profession of which in our own time we have some frightful examples in the case of reformed inebriates. He would keep them modest and humble. Both these reasons would vary in force with particular circumstances, as, for instance, the state of popular feeling in a particular district at a particular time, the length of his intended stay in that district, and the character of the person healed. Hence it is not surprising that directly opposite counsels were given on different occasions. In this same chapter we read of the command given to the Gerasene demoniac, "Return to thy house, and declare how great things God hath done for thee."—*Prof. William North Rice, D.D., Wesleyan University, Middletown, Conn.*

Various reasons moved the Saviour to lay the seal of silence on the lips of those who witnessed his mighty works. Sometimes it was to guard against precipitate and popular movements to make him a Messiah-king; sometimes to forestall the homage and acclaim that would have been speedily and spontaneously yielded; sometimes to decline an occasion of irritating his angry enemies; sometimes to emphasize a lesson in humility, and to set us an example of doing good for good's sake, finding satisfaction in the approbation of God. Our Lord was moved in all he did by the circumstances and character he encountered in regard to the suppression or publication of his miracles. In this case, to save a girl from the annoyance that would have come from

the visits of curious gossips and the detriment that would ensue in one so young becoming an object of public interest, the Saviour's chivalry and profound wisdom prompted him to the prohibition of publication. We must remember that it is not the end of miracles to establish the truth of any declaration, for the Scriptures record satanic miracles. Truth proclaims itself to impressible minds by its inward nature. Indeed, to crave miracles is a sign of spiritual deadness.—*Rev. W. H. McAllister, West Dennis, R. I.*

Lesson Word-Pictures.

BY REV. E. A. RAND.

WHAT means all this noise in the house of the ruler of the synagogue? There are shrieks and groans and wails, while musicians are blowing through their flutes in the most excited, violent way. People are clutching at their hair, tearing their robes, thumping on their breasts, prostrating themselves on the floor in the most despairing attitude, and at the same time making the most piteous outcries! The older persons there are as uncontrollable as if little children, while any children present are as frenzied as their older companions. There is one form, though, that is as still as the others are boisterous; as set and rigid as they are tumultuous. It is the ruler's daughter. She is the calm center around which whirls this maelstrom of grief. She speaks not, opens not her eyes, raises not her hands. She is dead. The grief for her continues. It extends all through the house, its courts, its passage-ways, and the noise is borne out through the doorway. She is the ruler's daughter, and the more grief the more respect shown to the ruler.

But where is he?

When he knew his daughter was dying, he could not stay in the house. He had heard that Jesus of Nazareth was in the neighborhood. He resolved to go to Jesus. He did not know how it might look, this going of a ruler to the Nazarene, but grief makes us willing and humble. He hurries to the Saviour. He bows down at the Saviour's feet. He begs Jesus to come to the house, and Jesus starts for the ruler's home. But there is a delay. A woman wants to be cured. A woman wants relief when the ruler's darling daughter is dying! Does the woman possibly have any idea of the ruler's great urgency? Will she let her need come before that of a dying girl? O, how trying it is to the ruler! And Jesus must stop to pacify the woman. Does he remember that it was told him a young girl was dying? It is very trying. And now somebody has come to say the girl is dead. Poor, heart-broken ruler! He hangs low his head. He is in despair. It is all over now. It is of no use to trouble the Nazarene. But, suddenly, the voice of Jesus is heard. "Fear not!" he cries to the ruler. "Believe only, and she shall be made whole!" They all go now to the ruler's house. Here the shadom of grief is continued. The flute-players are piping shrilly. Men and women are tearing their clothes, shrieking, beating their breasts, clutching at their hair. It is a riot of sorrow around the hands stirring not, the lips moving not, the eyes opening not. Suddenly there is a cry raised, "Jesus is coming!"

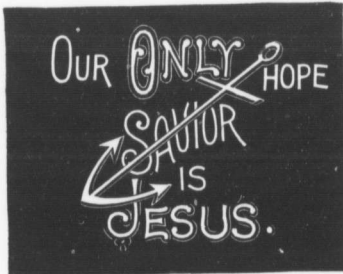
The mad whirl of despair comes to a halt not yet. The mourners howl and rave; when abruptly he enters they look up. They see him, also Peter, James, and John, and the father and mother of the girl. They wait afresh. Jesus would hush them. He says she is only asleep. How grief turns to scorn, and despair to contempt! Strange that he should talk of sleep!

"Ho-ho! Ho-ho!" hear them shout in derision. "What is he but a Nazarene! Ha-ha!"

And then how his dignity rebukes them and dismisses them all from the spot! There, with the dead, he does not repeat their frenzy. He calmly, pleasantly calls to her, taking her by the hand. And this young pilgrim, who had strayed far down the valley of shadows, hears a voice calling her back. For—look! The color flushes her white cheeks. Her lips part. Her eyes open. Death's fetters drop from her hands, her feet, and she rises from the couch of death. They bring her food at her Lord's command, and she eats. O happy ruler who went to Jesus! O compassionate Saviour who over looked his fear and bade him only believe.

Blackboard.

BY J. B. PHIPPS, ESQ.



On the blackboard is the representation of an anchor, which is intended to symbolize hope. We may be hopeful over many things, more or less important, but this drawing means more than that. What does it say over the anchor? "Our Only Hope." What more does the blackboard say? It says, "Our Only Saviour." Who is our only Saviour? Jesus. Now read it all: "Our only hope, and our only Saviour, is Jesus." Jesus was the only hope of some one else; who was it? Jairus. Yes, Jairus was in great trouble, and he had no hope that his daughter would live except the one hope in Jesus. If the Great Physician came he believed he could cure his child. Was that hope vain? [Review the lesson.]

APPLICATION. In Jesus is our only hope; is our only Saviour; without him we would be hopeless.

ONLY
ONE SAVIOUR. ONE CONDITION.
BELIEVE.

{ LOVE. { PITY.
A FATHER'S GRIEF. A SAVIOUR'S PROMISE.
{ FAITH. { POWER.

DIRECTIONS FOR COLORS. The anchor light blue, shaded with dark blue; the words "Our hope" with light green; the other words draw in one color, pink, or white, or yellow.

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Jesus and the Children.*

Print the Lesson Thought with bright-colored crayons. Below, "Suffer little children to come." Who said this? Yes, Jesus. Ask who was pleased with the songs of the children in the temple? Who chose a little boy to help in feeding the multitude? Who cast out an evil spirit from a boy? Who healed the daughter of the Syro-Phœnician woman? This lesson is the story of

Jesus bringing a little dead girl to life. Jesus was the children's friend. Teach that what he was long ago he is now, for he is always the same.

Show two branches, if possible plucked from the same shrub or tree, one bearing leaves and flowers, the other bare and dead. Which is alive? Tell that a living, healthy child is something like the beautiful flowering branch. But the dead branch is like a child's body in which there is no longer life. Who gives the life to tree, and plant, and child? Yes, and he can take it away when it pleases him.

See if children can tell what difference there is between a living child and a living plant.

The Lesson Story. Tell the story as though you had been there. Only sympathetic study of the details, and the real desire to make it teach a living lesson to your class, will enable you to do this. Perhaps you say you have not the story-telling gift. No matter, if you have love for the children and for the children's Lord; the "gift" will take care of itself!



A Lesson for Us. Talk a little about death. Show the flowering branch again, and tell that a little while ago it seemed to be dead and useless. But the day came when new life began to flow through it, and soon the leaves and flowers came. Teach that some day the life of our bodies will go

out, but the hidden life, which we cannot see, will go out. God will keep it for us.

Tell that Jesus does not give back the life of the body now, but he does give life to the soul. Sin is the death of the soul. Jesus is the Conqueror who can overcome all sin. And he is just as ready to do it for a child as for the wisest of men.

Berean Methods. The Teachers' Meeting.

Combine narratives of three gospels in word-picture. Do not overlook the miracle on the woman on the way.... 1) Geographically locate the scene as nearly as possible, at least the general neighborhood, by the aid of an outline map. 2) Place in its proper historic connections: year of Jesus's ministry; attitude of the priests and Pharisees to him. 3) Bring out enough manners and customs to reproduce the circumstances: synagogue customs and officials; possibility of this ruler, in his turn, having pleaded for centurion who probably built the synagogue which he now "ruled," etc.... Jesus's character and methods as here revealed. See Thoughts for Young People. ...Importance of children in gospel narrative: lad with loaves and fishes; children in temple; daughter of the Syro-Phoenician woman; boy possessed of an evil spirit; this girl of twelve years.... Ruler's faith: love and impatience for daughter; tested by delay and by discouraging message; triumphant.... Death is no obstacle to the power of Jesus; he can save the morally abandoned.... Worldly-minded people cannot understand the Saviour.... He has no sympathy with heartless form.... Jesus's choice of these witnesses based on character.

References. FREEMAN'S HAND-BOOK. Ver. 41: The "ruler of the synagogue," 834.... FOSTER'S CYCLOPEDIA. Ver. 41: Prose, 49, 42, 56; Poetical, 3557, 3562, 3945, 3946. Ver. 50: Prose, 5185, 290-295, 5815, 12074, 12075, 11579, 11566, 7744, 8701, 8706, 8707, 6720, 6722.

ANALYTICAL AND BIBLICAL OUTLINE.

A Lesson in Faith.

I. FAITH IN NEED.

One only daughter.... dying. v. 42.

"Sin entered.... death by sin." Rom. 5, 14.

"Ye shall have tribulation." John 16, 33.

II. FAITH SEEKING.

Fell down.... besought him. v. 41.

"Call upon me in trouble." Psa. 60, 15.

"Cast thy burden upon the Lord." Psa. 55, 22.

III. FAITH TESTED.

Thy daughter is dead. v. 49.

"Trial of your faith... precious." 1 Pet. 1, 7.

"Trying of your faith worketh patience." Jas. 1, 3.

IV. FAITH STRENGTHENED.

Fear not; believe only. v. 50.

"Walketh in darkness.... trust." Isa. 50, 10.

"I am the resurrection and the life." John 11, 25.

V. FAITH REWARDED.

Maid, arise.... she arose. v. 54, 55.

"He that believeth.... life." John 3, 36.

"Who hath abolished death." 2 Tim. 1, 10.

THOUGHTS FOR YOUNG PEOPLE.

Christ—an Example for the Christian Worker.

1. *Notice his accessibility.* Only at certain hours and on specified days can you see the President. But you may always go to Jesus. Nobody was ever refused admission to him.

2. *Notice his sympathy.* He never avoided the sight of pain or passed "on the other side." No tale of sorrow was heard by him unheeded. Let us imitate him in this.

3. *Notice his willingness to help.* He went at once to the ruler's house. He was ever willing to take on himself the burden of others.

4. *Notice his largeness of view.* He saw the end from the beginning. Necessary delays were to him but incidents in the constantly working providence of God.

5. *Notice his attention to little things.* Some kind men spoil their benevolence by crustiness. Jesus knew the agonizing discouragement of the ruler, and spoke words of cheer. His breadth of view did not lead him to neglect little things.

6. *Notice his insight into the invisible world.* He knew the girl was dead; he also knew what he has taught us—that really "there is no death; what seems so is transition."

7. *Notice his contempt for mere curiosity.* He would work no wonders for a crowd. His miracles were performed because he "was touched with compassion," and they must be worked in the presence of those in sympathy with himself.

8. *Notice his life-giving power.* There is power in the very touch and word of Jesus, and in proportion to the closeness of our communion with him will the same power be manifest in us.

HOME READINGS.

M. The ruler's daughter. Luke 8, 41, 42, 49-56.

Tu. The Shunammite's son. 2 Kings 4, 27-37.

W. Power of faith. Mark 9, 17-25.

Th. Life through His name. John 20, 24-31.

F. "The resurrection and the life." John 11, 20-27.

S. Victory over death. 1 Cor. 15, 50-57.

S. No more tears. Rev. 21, 1-4.

TIME.—A. D. 28.

PLACE.—Capernaum.

RULES.—Same as before.

DOCTRINAL SUGGESTION.—Answer to prayer.

LESSON HYMNS.

NEW CANADIAN HYMNAL.

Hymns, Nos. 103, 99, 102.

DOMINION HYMNAL.

Hymns, Nos. 51, 56, 53.

OPTIONAL HYMNS.

13. 'Tis the blessed hour.

134. Love divine.

137. Is this thy time.

138. I lay my sins.

139. Fear not.

140. Hide thou me.

142. Tell it to Jesus.

150. Happy day.

162. Christ is near.

164. Come, my soul.

198. From every stormy.

199. Sweet hour of prayer.

211. Child of a King.

QUESTIONS FOR SENIOR STUDENTS.

1. **Prayer**, v. 41, 42.
What was a "ruler" of a synagogue?
Where did this scene occur?
What Gentile eclipsed the faith of this Jew?
What pathetic scene is described between the 42nd and 49th verses?

2. **Faith**, v. 49, 50.
What disheartening intelligence came from Jairus's house?
What comforting words did Jesus speak?

3. **Power**, v. 51-56.
On what two other occasions were Peter, James, and John selected from the twelve by the Master? Mark 9, 2; 14, 32.

- What mourning custom is here alluded to? Comp. Eccl. 12, 5; Jer. 9, 17; Amos 5, 16; 2 Chron. 35, 25.
Why were the mourners so promptly hostile?
What characteristic is shown in Jesus's command to give the girl food?
Why was this injunction to "tell no man" so often repeated?

Practical Teachings.

To every frightened soul Jesus says, "Fear not;" to every weeping one, "Weep not."
Jesus has no sympathy with simulated sorrow. These hired mourners "wept by contract."
Jesus does not stop in his work of restoration because of death.
Jesus would save life, but not gratify curiosity.

Hints for Home Study.

Find all you can about the hired mourners of the ancient Orient.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Prayer**, v. 41, 42.
What praying man is here spoken of?
What was his official station?
To whom did he offer his prayer?
For whom did he pray?
What was the ruler's request?
What did he wish Jesus to do to his daughter? See Matt. 9, 18.
Who went with Jesus to the ruler's house?
2. **Faith**, v. 49, 50.
What word came to Jairus when near the house?
Who overheard the message?

What encouragement did he give the father? (GOLDEN TEXT.)

3. **Power**, v. 51-56.
Who alone entered the house with Jesus?
What were those in the house doing?
What did Jesus say to them?
How did his words affect them?
What did Jesus do?
What were his words to the girl? Mark 5, 41.
What result immediately followed?
How much power has Jesus to-day? Matt. 28, 18.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The privilege of prayer?
2. The blessedness of faith?
3. The power of God?

Home Work for Young Bereans.

Place in their proper order all the instances in which Jesus raised the dead.
Read carefully the story of a strange miracle which occurred, like a parenthesis, during the process of this one.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jesus in trouble? **Jairus**.
Who was Jairus? **A ruler of the synagogue**.
What was his trouble? **His only daughter was dying**.
What did he want Jesus to do? **To come and heal her**.

Who met Jesus before he reached the house of Jairus? **A messenger**.

Who did he say was dead? **The ruler's daughter**.
What did Jesus say? **"Believe only"**.
Who has all power in heaven and earth? **Jesus**.
Who entered Jairus's house with Jesus? **Peter, James, and John**.
Who else were in the room with the dead girl? **Her father and mother**.
What were the mourners doing? **Weeping and wailing**.

What did Jesus do? **He took the girl by the hand**.
What did he say to her? **"Maid, arise"**.
What came back to her? **Her spirit**.
What did she do? **She arose**.
How did her parents feel? **Astonished and joyful**.

Words with Little People.

Death comes to our homes now, and Jesus is just as ready to come as he was to enter the house of Jairus. He will not bring our dead to life, but he will give us sweet comfort and peace.

Whisper Prayer.

Lord, I bring my sinful soul;
Thou canst touch and make me whole.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the name of the ruler of the synagogue? **Jairus**.
2. For whose life did he pray? **That of his daughter**.
3. What word came from his home? **"Thy daughter is dead"**.
4. What did Jesus say? **GOLDEN TEXT: "Fear not; believe," etc.**
5. What did he say to the girl? **"Maid, arise."**
6. What then happened? **"Her spirit came again."**

CATECHISM QUESTION.

5. What is the Gospel history?

The account contained in the New Testament of the coming of Jesus Christ into the world, of His teaching, His manner of life, His miracles, His death, His resurrection, and His ascension.

A. D. 28.]

LESSON VI. FEEDING THE MULTITUDE.

[May 11.]

GOLDEN TEXT. Jesus said unto them, I am the bread of life. John 6, 35.

Authorized Version.

Luke 9, 10-17. [Commit to memory verses 16, 17.]
10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Beth-sai'da.

- 10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Beth-sai'da. But the multitudes perceiving it fol-

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes: except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

12 of healing he healed. And the day began to wear away: and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes: except we should go and buy food for all this people. 14 For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, 15 about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake: and gave to the disciples to set before the 17 multitude. And they did eat, and were all filled: and there was taken up of fragments that remained over to them of broken pieces, twelve baskets.

General Statement.

This miracle was wrought in the spring of A. D. 29, on a plain now called El-Bahitah, near the town of Bethsaida Julias. It was several months after the incident told in the last lesson. Probably the Saviour met his twelve apostles at Capernaum on their return, then proceeded by boat (see Matthew and Mark) to the northern end of the Sea of Galilee, and landed at a lonely point, where, almost immediately, he was surrounded by the eager throngs which he seems to have gone further to avoid.

EXPLANATORY AND PRACTICAL NOTES.

Verse 10. The apostles. Fresh from their missionary tour. **Told him all that they had done.** Dr. Farrar contrasts this bald record with the jubilant report of the seventy, and infers that their mission was not perfectly successful. **Went aside.** Three reasons have been given for this withdrawal: (1) Intense sorrow for the death of John; (2) Desire to avoid the turbulent popularity which would likely be transferred from John to Jesus, and which might provoke a political uprising against Herod Antipas; and (3) The need of securing quietness for the instruction of the twelve apostles who had just returned from their missionary tour. **Privately.** Remotely. **Desert place.** A deserted place—not a sandy desert. During the fresh spring-time, before the hot tropical sun had withered the grass, the table-land which is the scene of this incident would be verdant and grassy. **Bethsaida.** Recent scholarship has shown that there were two cities of this name—Bethsaida of Galilee (John 12. 21; Mark 6. 45; Matt. 11. 21) and Bethsaida Julias, at the north end of the lake, a little city rebuilt by Herod Philip in honor of Julias, the daughter of Augustus. This discovery has cleared away several difficulties in the gospel narrative. (1) *All such difficulties would vanish if we knew all the facts.* The name, which means "Fish-town," seems to have been frequently repeated, as names of settlements in our country now often recur.

11. The people, when they knew it, followed. Doubtless some had noticed the embarkation from Capernaum, and they could easily walk by land the six or seven miles' distance. They would reach the "desert place" in an hour or two after Jesus and his disciples. The passover was coming on (John 6. 4), and probably all the roads were crowded with pilgrims on their way to Jerusalem, so that a great multitude would speedily gather from various points when it was known that the Lord was there. (2) *Notice the attractiveness of Jesus to all classes of needy ones.* He received them. Jesus had gone a toilsome journey into a remote region to avoid the crowds, but when they came with their suffering bodies and aching hearts he received them as pleasantly as if he had longed for them. (3) *"The Son of God is never indignant at weakness or impotency,*

only at indifference." Spake... of the kingdom. Jesus spoke of nothing else. However one might begin conversation with him—about tribute money, or the depth of a well, or the division of an inheritance, or the violent emotions of a penitent woman—it always led straight on to the kingdom of God. (4) *The kingdom of God is the kingdom of truth, love, holiness, and peace.* Healed them. He helped every one he met who needed help. (5) *Jesus gives earthly blessings as stepping-stones to heavenly blessings.*

12. When the day began to wear away. It was probably about six o'clock. (6) *At the present time, for all the needy souls about us the day is beginning to wear away, and whatever is done should be done quickly.* Then came the twelve. They shrank from the responsibility of keeping this multitude so far from home. **Send the multitude away.** Such worldly-wise counsel most men would give. "The people came here of their own volition; we did not want them; let them take care of themselves." Jesus's miracles had the effect of keeping the crowd together. It would seem to be the best thing for the largest number if, without waiting for the rest to be healed, the multitude were dismissed and sent into the villages for food and shelter. (7) *The world to-day is spiritually as hungry as that crowd was hungry for the loaves and fishes.*

13: Give ye them to eat. Before this command there had been a brief conversation between Jesus and some of his apostles, which is unrecorded here. Jesus asked Philip, "Whence shall we buy bread, that these may eat?" Philip, a man who always seems to have displayed slow spiritual perceptions but clear practical sense in worldly matters, responded (in modern phraseology), "It will take thirty-four dollars worth of bread to give a small lunch to each one." When Christ said, "Give ye them to eat," the apostles exclaimed with surprise (according to Mark), "Shall we go and buy thirty-four dollars worth of bread?" Then Jesus said, "How many loaves have you? Go and see." And Andrew, having ascertained, makes the report of this verse: **Five loaves and two fishes.** This was evidently their own ordinary supply, and it proves how economically they lived, for these were barley

loaves, and barley was the food of the poor. John 6, 9; 2 Kings 4, 42; Judg. 7, 13; Ezek. 13, 19. The loaves were really biscuit, not unlike our "pilot bread." The fishes (small, according to John) were probably dried. Around the Sea of Galilee the salting and preserving of small fish was a special industry. They were eaten with bread, like sardines or red herring. From the other gospels we learn that a little boy had these loaves and fishes. (8) *Emphasize the fact that the young can serve the interests of the kingdom of God.* (9) *Without the omnipotent Christ these loaves and fishes would have been inadequate.*

14. Five thousand men. Because of the universal contempt of womanhood in the East, the men only would be numbered. **By fifties.** This was done for

orderliness and to facilitate the distribution of the food. Mark compares the groups to flower-beds, a comparison probably suggested by the bright colors of the Eastern robes fringed as they were by the green grass.

16, 17. He blessed.... and brake. He "said grace." "May God bless what he has given us" is a frequent formula in the East. **Did eat and were all filled.** How the miracle was wrought we know not; it is impertinent to inquire. The evangelists have wasted no time in detailed accounts of how the fishes were reproduced and multiplied in number. Enough that it was the work of God. **Fragments.** Collected by Christ's order. (10) *Wastefulness is always sinful.* **Twelve baskets.** Wicker baskets, such as Jews traveling always carried with them.

CRITICAL NOTES.

Jesus already sees the beginning of the end in Galilee. The soil of the northern province, despite his careful tilling, is proving unfriendly to the good seed. The Gerasenes and the neighbors of Jairus are types of a largely increasing class of Galileans whom Pharisaic emissaries from Jerusalem are rapidly changing into secret and active foes. One important measure, however, remains practicable to him before he shall close his public ministry in the north: the sending forth of his disciples in various directions to do the work of teaching and healing which it has perhaps already become unsafe for him to continue. The twelve now possess qualifications for such a mission which were not theirs at an earlier stage. They have witnessed the cumulative proofs of the unique authority which has been intrusted to their Master; they have been made acquainted with the governing principles of the new kingdom which he has inaugurated; they have been prepared to encounter general indifference on the part of the people toward the spiritual contents of their message. The disciples enter upon their new work of teaching and healing with fresh enthusiasm, and quicken popular attention to such a degree that for the first time the mission of Jesus is seriously canvassed in the tetrarch's court, and on their return to report their success their Master's retirement is invaded by eager multitudes of passover pilgrims, whose interest in him the recent preaching had elicited. Jesus sees in the vast and attentive concourse before him his last great opportunity in Galilee. Accordingly all the long afternoon he expounds to them the principles of the new divine régime he has come to establish on the earth, and at the close makes his final appeal for submission and acceptance in the stupendous miracle of the multiplication of the loaves. The immediate sequel made it plain to Jesus that the crisis of his ministry had come. The Galileans instantly resolve to force him to proclaim himself a king. His refusal will remove the only barrier before the murderous hate of the Pharisaic party, the enthusiasm of the common people. In his secret place of prayer on the height, that evening, the Son of man must have poured out his soul with strong crying and tears into the bosom of his Father, as the whole earth all at once assumed the guise of the hardened, stony, and thorny ground of his parable. His disciples, however, are his hope. To their storm-tossed boat he will repair with tokens of his heavenly majesty, which will, perhaps, help them the more meekly to accept the unexpected revelation of his appointed Messiahship of suffering which he must now begin to make clear to them.

Verses 10, Apostles. The name is used in allusion to the words "sent forth." Ver. 2, 7. **Declared.** The Greek word indicates a narrative with full details. **Had done.** On their missionary tours, Vers. 2-6. **Withdrew.** From the western shore of the lake, which

was in Galilee the scene of their labors, to the plain on the north-eastern shore, in Gaulonitis. They went by boat. Mark 6, 32. The word chosen to describe his departure hints at such motives as those mentioned by Mark 6, 31, and Matt. 14, 12, as well indicated by verse 9. **To a city.** To one looking from the western shore Bethsaida Julia would be the point on the other shore nearest the place where they were to land. The town lay at some distance from the lake, leaving an uninhabited or desert region along the shore. Strictly speaking, the boat went toward the city, but not quite to it. The words "a desert place belonging to" the city are no part of the true text.

11. Multitudes. They were largely increased by the passover pilgrims on their way to Jerusalem. John 6, 4. **Followed him.** Went around the northern end of the lake. Mark 6, 33. John tells us that they were attracted by his miracles of healing. **Welcomed.** Peculiar to Luke. Matthew and Mark speak of the compassion which prompted the warm welcome Jesus gave the crowds. **Spake.... of the kingdom.** Told the people that great things were about to happen; set forth the nature of true religion; called upon men to repent; denounced hypocrisy; dwelt on the nature of righteousness. Mark tells us that they seemed to him like sheep without a shepherd: defenseless, hungry, moving aimlessly to find pasture.

12. The twelve came. So Matthew and Mark. John represents Jesus as first calling Philip's attention to the people's need of food by a suggestive question as to where they could buy bread for them. As Philip was a resident of Bethsaida, he would be likely to know. This conversation may have preceded the suggestion made here; or this may represent a variation of the tradition as to a subordinate detail of the history. **Sent.** Their interest in his teaching and his cures has made them oblivious of coming darkness and hunger. **Lodge.** Luke alone mentions this detail. The open field was no suitable place in which to spend the night. **Victuals.** The American Committee prefer the rendering, "provisions." The word is peculiar to Luke, who is thinking of the desert as wanting even the raw materials from which food is prepared. **Desert place.** Not devoid of vegetation ("much grass," John 6, 10), but without human inhabitants.

13. Give ye. The "ye" is emphasized. The disciples have just returned from a preaching tour on which the power of God had been with them to heal. Ver. 6. Jesus gently lays upon them the responsibility of this great occasion for the display of divine power. He did not expect them to work the miracle (John 6, 6), but wished to prepare them to fully appreciate it. **We have no more.** Mark's version makes this a reply to a question from Jesus as to how many loaves they had.

Loaves, cracker, was just Luke on

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1. plent a litt 3. To beco pe n dow

Loaves. The loaves were as thin as an ordinary cracker, and perhaps five inches in diameter. There was just one of these for a thousand men. **Buy food.** Luke omits the estimated cost of the loaves.

14. Men. The word tacitly distinguishes men from women and children. Matthew expressly excluded the women and children from enumeration. **Make them.** He had already begun (ver. 2) to use the disciples as his representatives; he wishes to publicly acknowledge them again as his helpers.

15. All. In Greek, "all without exception." There was no shrinking because of the amazing number of those who were thus promised food. **Sit down.** Lie down, as Orientals did in those days when they ate. Mark and John speak of the natural tapestry of clean grass they had to recline upon.

16. Five loaves. Again attention is drawn to the insufficient supply of food. **Looking up to heaven.** The outward token that his soul addressed itself to his Father. **Blessed.** Acknowledged his Father's goodness in giving the bread and asked him to sanctify it to their good. **Break.** The bread was brittle and could readily be divided by breaking. **Gave.** Like Mark, Luke, in the tense he uses, pictures the process of giving out the fragments as continuing until all were supplied. **Gave to the disciples.** He wished to honor them, impress them with the miracle, and secure greater expedition.

17. Were filled. Despite the scantiness of the original store. **Remained over.** On the extemporized tables of clean grass in the center of each group.

The Lesson Council.

Question 6. *What was the spiritual import of the miracle of feeding the five thousand?*

Jesus has himself expounded the typical significance of this miracle in the remarkable discourse recorded in the sixth chapter of John, in which "the meat which perisheth" is compared with "the meat which abideth unto eternal life." Nearly all of our Lord's miracles possess a like typical character. The supply of food, the recovery of health, the restoration to life—are all beautiful symbols of that work for the souls of men whose effect is set forth in our Saviour's own words, "I came that they may have life, and may have it abundantly."—*Prof. William North Rice, D.D.*

It is a symbolic revelation of the bountiful supply that Christ proffers to the wants of a hungry world. The apostle John relates in his gospel the wonderful discourse with which Christ followed this miracle, and therein the universal adaptation of the message of the Gospel to the whole world is explicitly declared. The miracle is an exhibition of our Lord's tender philanthropy. Involuntary want is a proper recommendation to our pity and relief. The poor who follow Christ, and who try to live honestly and soberly, ought to have the preference over the poor who deface the image of God imprinted upon them, or who make vagabondage a trade. But perhaps the pagan Terence names the best course: "I deem nothing human foreign to me."—*Rev. W. H. McAllister.*

1. To show that when the divine bounty gives, it gives plentifully and worthily. 2. To teach the disciples that a little, with the blessing of God, is more than enough. 3. To convey the idea that small things under God may become great. How often the mere stripping of a Gospel minister becomes mighty through God in pulling down the strongholds of sin, in building up the Church,

and feeding the flock of God. 4. To confirm the popular impression that he was the Messiah. There was a tradition that the Messiah would give bread from heaven to eat, and this was an illustration of the truth.—*Rev. James H. Potts, D.D.*

Lesson Word-Pictures.

Day is sinking in the west. The shadows stretch far across the weary land. They touch like warning fingers the lingering multitude. They have been following Jesus, who has been both teaching and healing. But it is twilight now, and the crowd, both weary and hungry, must be refreshed. It does not seem to trouble them. They have had many favors from the hand of Jesus, and the same wonderful hand is with them. It does trouble the disciples, and we wonder if it be for the reason that they themselves have only a scanty supply of food. So they go to the Master with the wonderful hand. Their suggestion is that the multitude be sent away. The Master must see that it is a desert place. They look around in confirmation of the opinion. Yes, it is a very empty, hungry-looking place. And of course they could not feed the multitude. They may be estimating their own scanty supply, feeling through their robes the ends of one, two, three, four, five loaves, and the heads of one, two, three, four, five all. Of course, they can do nothing for the hungry crowd. The Master still looks at them as if he could see those five loaves and two fishes through their robes. Suddenly he startles them with the command, "Give ye them to eat!"

What? Feed thousands with their mite? Impossible! They can do nothing unless he mean that they go and buy bread for all these people! Preposterous! "All this people!" About five thousand of them, each with a good appetite!

He does not argue with his disciples. Omnipotence does not argue; omnipotence acts.

"Make them sit down by fifties in a company," he says, commandingly.

Down they sit in long, stretching rows, lines of hungry people.

What then?

He wants those five loaves and two fishes. What, the disciples' little?

Yes, their mite, their bread and fish, so insignificant and scanty. He will feed the multitude with these, but not without God's blessing. There he stands before the long, waiting, hungry rows, the wondering disciples looking confusedly on, and holding out the disciples' mite, he looks up to God. It is a moment of tender, solemn, pervasive interest. The sun is about touching the last fold of cloud along the horizon, transmitting it to a drapery of gold. The stillness of the twilight, the hush of prayer, who can but profoundly feel? The stars will peep out from behind their blue curtains, and surely it will be in wonder at the great scene to be enacted.

For, look! The blessing over, the Saviour breaks the bread. As he breaks, he gives.

Take, Peter! Take, James! Take, John! Take, every disciple!

Take, but give in turn!

It is your little, your mite, feeble, human resources offered to God, blessed of God, and now given out in faith.

The disciples cannot give too rapidly. They may hurry; they may run to the hungry and then hasten back! There is a divine growth, a miraculous multiplication of the supply in the Saviour's hands. O, how

it runs over those blessed hands! And how pleasant to be the hands that distribute! Did the disciples ever have higher honor, deeper joy, than in taking out to the multitude their own multiplied little?

O day of wonders!

A multitude fed, and when the fragments are gathered up and brought in, more than at first was consecrated! O wonderful lesson of sanctified human instrumentalities, borne out and all bestowed, yet more is left than was sent out!

Behind it all are the wonderful hands of Jesus, sanctifying and multiplying. The sun gone down, what wonder if a rare halo rim his majestic head, the center toward which all eyes are looking. All hands may well be outstretched. All voices fittingly may cry, "O, bread of everlasting life, ever more feed our waiting souls!"

Blackboard.



BLACKBOARD QUESTIONS. Ask the topic, time, and title of the lesson, the places, and the people mentioned. Get some one to give the points of intervening history. "The apostles." Who were they? "Returned." From where? "In a desert place." Why did they go there? How? Which way did the people go? Speak about the extreme weariness of Jesus and the disciples. Tell how they had gone away to get bodily rest, and how natural it would have been for a man to deny himself to the people, even though he had an ambition to be their leader. What did Jesus do? Read verse 11. [Turn to the blackboard.] Why? Because his heart was always open, is always open, and never will be closed to poor, suffering humanity. No one was ever repulsed by him, and no one was ever turned empty away. What did he do? He received them. What next? He taught them. What next? He healed them. And last? He fed them. O love divine! Never weary of doing good, and, even though his body failed, he never used his power to help himself. We may tell him all our troubles, knowing his compassion.

THE MASTER { WEARY,
YET EVER
WORKING.

THE MULTITUDE { HEARING,
HUNGERING,
HELPLESS.

THE MIRACLE. { FIVE LOAVES
IN JESUS'S HANDS
INCREASED IN THE
DISTRIBUTION.

Primary and Intermediate.

LESSON THOUGHT. *The Bread of God.*

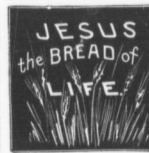
Provide a baker's roll, as near in shape to a loaf as possible, some grains of wheat, and, if available, some growing wheat.

Sketch on the board an outline of the Sea of Galilee, and tell how Jesus one day went across the sea in a ship, while many people hurried around the sea on foot to Bethsaida. They were following Jesus, because they wanted to be near him and hear what he would say.

Mark out a space near the sea. Tell that the people all stood together in a grassy field and listened to Jesus while he talked. Ask what children think he talked about. Did they get tired? No, they were so glad to hear the good news of God's love that they stood all day to listen, without any food to eat. They were getting food for their souls, and forgot about their bodies.

But Jesus did not forget. He remembers our wants. Make groups of marks to stand for the "fifties," little oblong forms for the loaves, something to represent the fishes, and twelve circles to indicate the baskets. Complete the story, not forgetting the part the little boy played in the great miracle.

Tell that Jesus made the bread grow right there in their hands, instead of out in the fields, as we see it grow. But it was the same power and love which worked this great work that makes the wheat grow today in the field. Show the wheat grains, the green spikes, and the little loaf. Talk a little about the processes of growth, the making of bread, and what it all means to our physical life. Try to connect, in the minds of the children, the love of the heavenly Father with the most common operations of nature.



Print in large letters, "The Bread of Life." Above it print "Jesus." Read from a large Bible what he said about this, and teach that, as the body needs food to keep it well and strong, so the soul needs food. God loved us enough to send Jesus to give us food for our souls.

Teach that bread only does us good when we eat it. So Jesus can only do us good when we take him to be our soul's food. We do this when we try to do as he did, mind what he says, try to please him in all things.

**Berean Methods.
The Teachers' Meeting.**

Sketch map; trace voyage of Jesus over lake from Capernaum to upper Bethsaida; trace journey of people by land... Circumstances: roads crowded with pilgrims who would enhance the multitude; green, deserted plains; towns remote and small; Herod's search for Jesus making retirement seem a necessity; return of twelve, needing comfort and instruction; sudden interruption by clamorous crowd... Characteristics of Jesus here displayed: a) Attractiveness—charmed all who saw and heard him; drew thousands from their distant homes. b) Tenderness of heart—could look on needy ones only with sympathy. c) Sufficiency of power—able to give men all that is needed. d) Reverence—looking up to heaven, and giving thanks... Combine the four narratives in a careful lesson-picture... Expand "Thoughts for Young People": 1) Lesson from loaves. 2) Lesson from crumbs. 3) Lesson from boy. 4) Lesson from the conversation previous to the miracle, given in scraps by the different evangelists.

References. FREEMAN. Ver. 16: Thanks at meals, 670. Ver. 17: Baskets, 671. . . . FOSTER'S CYCLOPEDIA. Poetical, 2440; Prose, 7052, 8711, 8744-8780. Ver. 11: Poetical, 2322. Ver. 13: Poetical, 3706-3710; Prose, 2322, 2323. Ver. 17: Prose, 10560, 6830, 681, 3075, 6930, 10454.

ANALYTICAL AND BIBLICAL OUTLINE.

The Bread of Life.

I. BREAD DESIRED.

The people.... followed him. v. 11.
"Thy words.... I did eat them." Jer. 15. 16.
"Eat ye that which is good." Isa. 55. 2.

II. BREAD PROVIDED.

Give ye them to eat. v. 13.
"He which cometh down from heaven." John 6. 33.
"shall never thirst." John 4. 14.

III. BREAD BESTOWED.

Blessed.... brake.... gave. v. 16.
"My flesh which I will give." John 6. 51.
"By the faith of the Son of God." Gal. 2. 20.

IV. BREAD SATISFYING.

Did eat, and were all filled. v. 17.
"Eateth my flesh.... bath eternal life." John 6. 54.
"That Christ may dwell in your hearts." Eph. 3. 17.

V. BREAD ABUNDANT.

Fragments that remained. v. 17.
"Ho, every one that thirsteth." Isa. 55. 1.
"Should taste death for every man." Heb. 2. 9.

THOUGHTS FOR YOUNG PEOPLE.

Incidental Lessons.

1. *From the boy.* See John 6. 8, 9. Even children may help in the most wonderful works of the Lord. There are reasons for believing that this boy was in the employ of the apostles. The most humble member of society is not only as dear to God, but as important to the success of his plans as the highest.

2. *From the disciples.* Jesus might have done all this work himself, but he made his followers his co-workers. Every worker for souls is commissioned to break the Bread of Life.

3. *From Philip.* Oddly enough, Philip seems not to have dreamed of the possibility of a miracle. "Thirty-four dollars' worth of bread is needed," he says; and by inference, "Where can we get the thirty-four dollars?" In our clearness of secular vision let us not be blind to spiritual facts.

4. *From the loaves.* Little things touched by Christ are mighty.

5. *From the fragments.* We should be careful of God's gifts, and never waste his bounty.

HOME READINGS.

M. Feeding the multitude. Luke 9. 10-17.
Th. The meal increased. 1 Kings 17. 8-16.
W. The soul satisfied. Psa. 107. 1-9.
Th. The manna. Exod. 16. 11-18.
F. Blessing a boy's bread. John 6. 5-14.
S. The true Manna. John 6. 26-35.
S. The Bread of life. John 6. 43-51.

TIME.—A. D. 28.

PLACE.—The northernly Bethsaida.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The sufficiency of Christ

LESSON HYMNS.

No. 9, New Canadian Hymnal.

There is no name so sweet on earth,
No name so sweet in heaven.

No. 13, New Canadian Hymnal.

I will sing of my Redeemer,
And His wondrous love to me.

No. 224, New Canadian Hymnal.

My faith looks up to thee,
Thou Lamb of Calvary.

DOMINION HYMNAL.

Hymns, Nos. 11, 12, 15.

OPTIONAL HYMNS.

45. Though troubles assail.
90. Bread of life.
97. Wonderful words.
106. Jesus is calling.
110. Blest are the hungry.
145. Saviour, like a shepherd.
156. Guide me, O thou.
186. The Lord will provide.
210. Is my name written.
256. Gather them in.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Teachable Apostles,** v. 10, 12-15.
How long since the apostles had been appointed?
Of what journey were they now making a report to Jesus?
What is meant by a desert place?
What disposition did the twelve show in advising Jesus to send the multitude away?
Was not their advice prudent?
Was this action of Jesus apparently reasonable?
What was the purpose of dividing the multitude into fifties?
- 2. The Longing Multitude,** v. 11, 12, 16.
Why did the people follow Jesus?
What two things did he do for their benefit?
Why did not the twelve disciples send them away themselves, without asking Jesus to do it?
- 3. The Satisfying Saviour,** v. 11, 16, 17.
What did Jesus do for those inquiring minds?
What did he do for those who were ill?
What did he do for the great multitude which was hungry and weary?
What did he with the little stock of supplies which the disciples were saving so carefully?
What did he do before giving the food to the multitude?
How did it happen that the twelve baskets were on hand?

Practical Teachings.

The five loaves and two fishes were probably the entire worldly provisions of the twelve disciples. Jesus said, Give it to others. What would he say concerning your bank account, furniture, and clothing were he to not an inmate of your home?

Jesus never ignores what a person has on hand. He did not need these five loaves and two fishes. He might have made all, as well as the greater part, but he ignores no talent.

Many a person who thinks himself devoid has grumbled when he had no better food than bread and fish. Jesus looked to heaven and thanked God.

Jesus was careful about the fragments. Let us never waste that which is left.

Hints for Home Study.

1. Sketch a little map of the Sea of Galilee, and show where this Bethsaida is.
2. How far had these people come?
3. Select a few of the towns from which they probably came, and trace their journey on the map around the lake side.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Teachable Apostles,** v. 10, 12-15.
From what journey had the apostles returned? See Vers. 1-6.
What report did they make to Jesus?
Where did Jesus then take them?
Why did he thus seek retirement? See Vers. 7-9, and Matt. 14. 13.

What request did the disciples make late in the day?
 What had they with which to feed the people?
 How many people were there?
 What did Jesus command the disciples to do?

2. **The Longing Multitude**, v. 11, 12, 16.
 What act of the multitude showed their longing for Jesus?

What were they likely to lack in a desert place?
 By whom was that lack in part supplied?

3. **The Satisfying Saviour**, v. 11, 16, 17.
 What two needs of the people did Jesus first satisfy?
 With what did he satisfy their hunger?
 What did he do before feeding the people?
 By whom did he minister to the people?
 What shows the abundance of the provision?
 Who alone can satisfy our need? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. To accept Jesus as our teacher—
2. To seek Jesus as our healer?
3. To trust Jesus for his own need?

Home Work for Young Bereans.

Find when and where a similar miracle was performed.

Find out how many times Jesus is spoken of as retiring into desert places.

QUESTIONS FOR YOUNGER SCHOLARS.

With whom did Jesus go into a desert-place? With the twelve disciples.

Where was this place? **Near Bethsaida.**
 Who followed him there? **The people.**
 Of what did he speak to them? **Of the kingdom of God.**

What did he do for the sick? **He healed them.**
 What did the twelve ask him to do as the night came on? **To send the people away.**
 What did Jesus know? **That they were tired and hungry.**
 What did he say? **"Give ye them to eat."**

What did they have? **Five loaves and two fishes.**
 How many men were there? **About five thousand.**
 What did Jesus say? **"Make them sit down."**
 What did he do with the food? **He blessed it.**
 What did the disciples then do? **Gave it to the people.**

How much was left, after all had eaten? **Twelve baskets full.**
 What does this miracle teach? **Jesus's power over nature.**

What does it show? **His care for our needs.**

Words with Little People.

Jesus could make the bread grow in the hands of his disciples as easily as he can make it grow in the field. Jesus said: "I am the bread of life."

Whisper Prayer.

Be this, Lord, my constant cry,
 "Feed me, Saviour, or I die."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus take his apostles? **Into a desert place.**
2. How did he act when the people followed him? **He received them, preached to them, and eased their sorrows.**
3. What did the disciples advise as night came on? **To send the multitude away.**
4. What did Jesus say? **"Give ye them to eat."**
5. What did he do? **Turned five loaves and two fishes into an over-supply for five thousand hungry people.**

CATECHISM QUESTION.

6. What does the Gospel command?
 It contains the command of God to all men, everywhere, to repent of their sins and to believe in Christ.
 Acts xvii. 30; 1 John iii. 23.

LESSON VII. THE TRANSFIGURATION.

[May 18.

A. D. 28.]

GOLDEN TEXT. And there came a voice out of the cloud, saying, This is my beloved Son; hear him. Luke 9. 35.

Authorized Version.

Luke 9. 28-36. [Commit to memory verses 33-35.]

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias;

31 Who appeared in glory and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Revised Version.

- 28 And it came to pass about eight days after these sayings, he took with him Peter and John and James,
- 30 And behold, there talked with him two men, which were Moses and E-l-i'jah; who appeared in glory, and spake of his decease which he was about to accomplish at Je-ru-sa-lem. Now Peter and they that were with him were heavy with sleep; but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for E-l-i'jah; not knowing what he said.
- 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen; hear ye him. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

General Statement.

The date of the transfiguration cannot be certainly fixed—it was probably A. D. 28 or 29. Neither can we say positively where it took place. Mount Tabor is the traditional scene; but this is unlikely for many reasons, and modern scholarship inclines to some one of the peaks of Mount Hermon as probably the scene of this wonderful revelation of divine power. This mountain is adjacent to the site of Cesarea Philippi, where, some time after the miraculous feeding of the multitude, Jesus informed his disciples that he must be killed and raised from the dead. The conversation was a memorable one. It is alluded to in Matt. 16 and Mark 8. Luke's record of it begins with

the eighteenth verse of the ninth chapter. Whether or not Jesus and his disciples traveled immediately after that conversation we have no means of knowing, but it has been generally assumed that they lingered in the vicinity of Caesarea. At all events, eight days after this conversation Jesus took his three most intimate friends up into a mountain, and the transfiguration took place. Matthew and Mark say "six days," reckoning the interval of time from the day in which the last incident occurred to the day mentioned in this lesson. Luke includes both these days as well as the days intermediate, and so counts eight.

EXPLANATORY AND PRACTICAL NOTES.

Verse 28. Eight days after. An inclusive reckoning. See Lesson Statement. **These sayings.** The conversation recorded in the immediate context, Luke 9, 18-27, in which Jesus foretold his death. **Peter and John and James.** The three apostles whom Jesus selected to witness the crowning and pivotal events of his life, probably as being best able to understand his deepest experiences. "The object of this occasion," says Dr. Farrar, "was to fill their souls with a vision that would support their faith amid the horrors they afterward witnessed." **A mountain.** In the Lesson Statement are given reasons for this mount having been Hermon, the meaning of which is "the mount." Tabor was at this time probably a "mountain citted to the top," an uninhabited and fortified place, and utterly unsuited to such a retirement as this. Besides, Tabor is in Galilee, and this mountain evidently was not. From verses 32, 33, and 2 Pet. 1, 18, 19, it seems plain that Jesus ascended the mountain in the evening, and that the transfiguration took place at night. It is a singular fact that these three apostles, who were formerly partners in secular business, now became the three chosen "eye-witnesses of His majesty," and afterward were recognized by the great apostle to the Gentiles as the three "pillars of the Church." Gal. 2, 9.

29. As he prayed. Luke always laid stress on our Lord's prayer. See chaps. 3, 21; 5, 16; 6, 12; 9, 18. (1) "It was in the act of communion with his Father that the divine glory flowed out into visible brightness. The fashion of his countenance was altered. Even with ordinary men tumultuous passions, like guilt, shame, hope, and love, modify the countenance and alter the gait. Jesus was now experiencing the closest intimacy with the Godhead of which the human soul is capable, and his body was glorified by the excess of spiritual power. On an infinitely lower plane analogies may be found in the splendor of the face of Stephen when before his eyes the heavens opened (Acts 6, 15), and in the glory which lingered about the countenance of Moses when he descended from the mount. Exod. 24, 29. **Raiment....glistering.** His very garments were ablaze with heavenly light.

30, 31. Two men. Representative men. Moses stood for God's law; Elias for his prophetic revelations.

The instant identification of these men by Peter, James, and John gives good ground for our confident hope of the recognition of our friends in heaven. It is a singular fact that these were the two holy Hebrews whose demise was different from the "common death of all men." "Their presence now," says Elliott, "was an attestation that their work was over and that Christ was come." **Appeared in glory.** Not merely with a halo about their heads, as painters have fancied, but the brilliance of the heavenly world still lingered all about their garments. **Decease.** Going forth, passing away. The word "decease" doubtless includes both the death and ascension of Jesus. How much of this wonderful conversation did the disciples understand?

32. Peter and they that were with him. Peter, etc. Such a phrase is one of many evidences of Peter's strong individuality of character. Wherever he goes he monopolizes attention. **Heavy with sleep.** Intense feeling sometimes acts like an intoxicant, a soporific. But it is plain from the Greek that neither Peter nor his companions were really asleep. Keeping awake through the night they saw his glory, in the sense of the text. They were burdened with drowsiness. This vision was no dream.

33. Peter said. Peter was always "saying" something. He was the natural spokesman for his less emphatic companions. **Three tabernacles.** Booths, places of shelter. He thinks only of the holy trio who blaze before him. Such mean and unworthy mortals as himself and John and James might well spend their lives shelterless if only the three immortals would remain. **Not knowing what he said.** He was talking without knowledge, being wild with delight.

34. While he thus spake. The splendor of the heavenly vision was too great for men to long endure it. The light now overshadowed them, and the magnificent vision was gone.

35. A voice. On two other occasions this voice spoke from heaven. Luke 3, 22; John 12, 8. The other gospels tell us that at this voice the three apostles fell on their faces and remained in terror till Jesus touched them. **This is my beloved Son.** The sacrifice of Jesus was the fulfilling of the Father's good pleasure. **Hear him.** Turn from the doctrines and traditions of the past to the teaching of the Incarnate Word.

CRITICAL NOTES.

The sequel of his greatest miracle (John 6, 15) has fully convinced Jesus that the common people in Galilee will as indignantly reject the idea of a spiritual Messiahship to which he has irrevocably committed himself as their rulers at Jerusalem have already done. A change of policy is therefore imperative; he must abandon further public teaching in Galilee; he must devote his attention to the training of his disciples in his peculiar doctrine; he must plan his work with reference to his appointed death at the next passover feast, six months hence, in Jerusalem. The adoption of the new policy necessitates another crisis almost as crucial as the temptation, 4, 13. Not the common people only, but a large number of his own disciples, clearly understanding for the first time that he deliberately rejects the popular Messianic ideal, have already deserted him. John 6, 66. **Where will the defection stop? Betaking himself to**

prayer (ver. 18), he prepares himself for the worst, the possible desertion of all his disciples. John 6, 67. Finding, however, to his great joy, that the twelve still cling to his Messiahship, he tells them plainly for the first time that God's plan for him is not to march on the capital and overthrow the Roman government, but to be killed by the nation's leaders, and to rise again. To this he adds the ominous utterance that no man can be considered his true disciple without a willing submission and obedience like his own 'to the Father's will. 9, 23-27.

It is in these days when the faith of both Jesus and his followers is being thus sorely tested, and when he has taken the three disciples who are nearest to him and are likely to have most influence with the rest (chap. 22, 32) apart into the mountain solitude, to pray with them for resignation and spiritual strength, that both Master and disciples are vouchsafed, in the glorious transfiguration

scene, miraculous proof that Jesus's spiritual conception of his work is pleasing to God. Thus the mount of transfiguration prepares the Son of man and his three most devoted followers for Calvary.

Verse 28. Eight days. The Jewish manner of reckoning time treated fractions of days as whole days. Here the fractional parts at the beginning and end of the period seem to be included. **These sayings.** Concerning his destiny as a suffering Messiah and their seeing the Kingdom of God. Vers. 22, 27. Luke binds the transfiguration more closely to what preceded than do the other evangelists. **Peter and John.** In the other accounts the name of John stands last. If Luke had had Matthew's or Mark's account before him when he wrote, would he make so petty a change as this? In 6, 14, and 8, 51, he has the usual order. This is only one of several indications of Luke's divergence and independence in this most important incident. **The mountain.** As used in 4, 29; 6, 12; 8, 32, this could mean any moderate elevation, but as Matthew and Mark speak of the mountain as high, and the article here points it out as well known, the reference may reasonably be thought to be to Mount Hermon. **To pray.** The mention of prayer here and in the next verse is peculiar to Luke.

29. As he was praying. Prayer is made especially prominent. Luke intimates that the answer to his prayer came in an unanticipated way; that he was perhaps at first unconscious of the brightening of his face and raiment. **Fashion.** External appearance. This is a somewhat more critical statement than that of Matthew and Mark, who would seem to hint at some inner change in Jesus's body by which it became luminous. **Was altered.** It became as dazzling as the sun. Matt. 17, 2. **Dazzling.** The original suggests the brilliancy of the lightning flash. Mark thinks of the ordinary processes of bleaching and cleansing as inadequate to produce such a result. The supernatural brightness suggested the possession of a higher dignity than would the purple of royalty they had hoped to see him wear, even the dignity of an inhabitant of the heavenly world. Did they think of this when, a few months later, the soldiers were casting lots for these garments?

30. Behold. Something unexpected ensues. **Talked.** After his prayer had ended. **Two men.** A skillful literary touch. The momentary veiling of the identity of the two adds much to the vividness of the scene. **Moses and Elijah.** The illustrious representatives of law and prophecy. These great prophets, thus recognized intuitively, would represent to these Jewish disciples, at this crisis of Jewish history, Jehovah's traditional care for his chosen people. Henceforth they were to think of law-giver and prophet as having prepared the way for Jesus.

31. In glory. In the unearthly brightness which was thought of as clothing all inhabitants of the heavenly world. See 2, 9. **Decease.** In Greek, his "exodus." Was the word used in allusion to the first great deliverance of God's people in which the law-giver had had a share? If the leaders of Israel accepted the death of the Messiah, who were the three that they should refuse to be reconciled to? **Accomplish.** As the great task appointed by the Father. **At Jerusalem.** See 13, 33-34.

32. Peter. The leading apostle; the only one who ventured to speak. **Sleep.** It was night; they were weary from mountain-climbing; the change of altitude was favorable to sleep. This information we owe to Luke. **His glory.** As already described in ver. 29. **The two men.** Objective, matter of fact description.

33. Were parting. Their departure suggested to Peter an expedient for detaining the heavenly visitants longer. **To be here.** To such a vision of divine glory. **Tabernacles.** Temporary shelters made of mountain brush, in which the three might be protected from the keen air and sleep until sunrise. It was the impulsive devotion which so often speaks before it thinks. This is the same Peter who is ready with a proposal to the ghost treading the ridges of Gennesaret. Matt. 4, 28. **Not knowing.** Luke's comment on the proposal. Did the heavenly messengers need any such protection? Why not make one for all? Why put the three on an equality?

34. These things. While he was proposing the detention of Moses and Elijah his utterance was interrupted by an unexpected event. **A cloud.** Not ordinary mountain mist, but the Old Testament supernatural symbol of the divine Presence. **Overshadowed.** Luke represents by the tense he uses the gradual disappearance of Jesus and the other two. **Them.** The persons last spoken of, Jesus, Moses, and Elijah. **They feared.** They saw Jesus and the other two slowly enwrapped in this strangely bright medium. They felt a natural awe and dread of what might follow.

35. A voice. The voice of God. **Came out of the cloud.** To the disciples, who had seen the other three enter it. **My chosen.** Peculiar to Luke. The varying memory of one of the witnesses, or translation from Aramaic, may account for it. **Hear ye him.** Peter had refused to do so a week before. Mark 8, 32. They were to accept his ideal of the Messiahship as the divine one. See 18, 31-33. Luke emphasizes "him," with an implied contrast to Moses and Elijah; Matthew and Mark put the stress upon "hear."

36. Was found alone. Looking up, after Jesus had touched them (Matt. 17, 7), they saw that both the cloud and the two others had suddenly vanished. It was therefore plain that the voice referred to Jesus. **Held their peace.** The word used indicates silence prompted by awe. **Told no man.** Not even their nine fellow-disciples. This was in accordance with Jesus's command. Mark 9, 9.

The Lesson Council.

Question 7. In what did the transfiguration of Christ consist? What was the glory which was then manifested?

The glory of God beamed in the face of Jesus Christ, who is the image of God. "We saw his glory as the glory of the only begotten of the Father, full of grace and truth." The divinity already present in his humanity broke forth in radiant effulgence. The event was the installation of Jesus into his holy office, by which the disciples were confirmed in the confession made by one of them (Matt. 16, 16), and enlightened as to his sublime dignity. It was fit that in awe and reverence the dying Raphael should lay down his trembling pencil, essaying to picture the divine countenance shining as the sun, the garments shining with the light that no eye could readily behold, and await the general resurrection of which the transfiguration is a sure pledge.—*Rev. W. H. McAllister.*

The transfiguration consisted in a supernatural change in the appearance of the Saviour. It was not simply a change in his countenance, in the aspect of his person and raiment, but a foreshadowing of his distinctive character as the Son of God. It was a transition, as far as possible, from the earthly and human to the heavenly and divine. It was a passing over into a form identified with the divine quality of his being "as he is." 1 John

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3. 2; John 17. 5; 2 Pet. 1. 16-18. The glory manifested was the uncreated glory of the divine majesty. Before it the disciples, in mercy to their weakness, were made heavy with sleep. It was designed to attest the Godhead of Christ by three celestial and by three earthly witnesses, which then appeared.—*Rev. James H. Potts, D.D.*

All that we can know of the fact of the transfiguration is the impression made upon the consciousness of the three chosen disciples. To their sense or imagination the person, and even the clothing, of their Master appeared invested with dazzling splendor. This brightness they understood to be a sign or symbol of the divine glory, and a supernatural attestation of the superhuman character and mission of Jesus. Undoubtedly they were right in their interpretation of the meaning of the phenomenon. Obviously the splendor which they saw could be nothing more than a symbol of the divine glory. There can be in the nature of the case no real resemblance between the attributes of God and any manifestations to human sense or imagination. The light ineffable and unapproachable, wherein dwell the eternal Father, is a light which can be focused on no human retina, and pictured by no human imagination.—*Prof. William North Rice, D.D.*

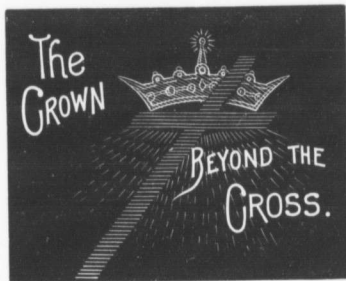
Lesson Word-Picture.

The Saviour has been saying such strange things lately. He has asserted persecution and martyrdom. He has foretold shameful suffering and cruel dying. The future is not one of Messianic splendor leading up to a throne, but a shaded way, dropping down, down to a felon's grave. What does he mean? The disciples wonder. They are perplexed. Is it despondency? Is there mental derangement? And then the announcement that some should not taste of death until they had seen the kingdom of God! What does that mean? Some wonderful manifestation of kingly, divine splendor? The threads of his statements do so cross, they are so tangled, that the disciples are perplexed. Eight days go by. At the twilight hour the Saviour and the three disciples who stand nearest him are slowly toiling up, a mountain slope. They have gone up to pray, to commune with that great infinite Presence all about them, more glorious than the stars, and farther reaching.

They are kneeling. Doors are opening into that Presence, a glory is issuing that covers with a strange, unearthly splendor the face of the kneeling Saviour. This splendor falls like a kingly robe over his dusty, travel-worn garments. His very hands become golden. The light gathers into a crown that encircles his head. Was it a staff he had laid down, upon which he had wearily leaned? It becomes a royal scepter in the mystic shining. Do the disciples see this? O, no! Their heads droop. They neither hear nor see. It is not the absorption of the senses in prayer; it is the stupefaction of sleep. And O, that they were looking now! Out of the encompassing mystery step two others, alike with shining faces, but with lessened splendor. They wait upon this glorified King. They look up to him with reverence. They talk of his coming death at Jerusalem, not as defeat, not as a disappointment, but as a royal fulfillment, the victorious completion of all redemptive plans. And who are they, these strange visitants? This one here, it is the hoary law-giver, Israel's deliverer and mighty wilderness-guide, Moses. And that other, with courageous mien, with face that never yet saw the mortal it feared, that is Elias. They wait upon him whom they had pre-figured, the Messiah. Do the disciples yet sleep? No, the dazzling light must have startled their drowsy eyes. They look up half-conscious, bewildered, wondering, or

stupefied with awe as hitherto with sleep. But they are withdrawing, those two celestial visitors. Into that great world from which they came they are fading away. They must not go. Peter is holding out detaining hands. He cries aloud. He confusedly talks about building tabernacles for Jesus, for Moses, for Elias. This royal glory on the mountain-top is so much more attractive than the old disappointing life below! Suddenly the splendor all vanishes. A strange, mysterious cloud veils every thing. A deepening awe possesses the disciples as they pass into the cloud. In their ears is God's voice of solemn majesty, proclaiming the divine, beloved sonship of the Messiah. The proclamation goes by. The voice dies away. The light, the cloud, all the mystery recede. In their place is just the old friend, the human companion, the blessed sympathizer, Jesus. They are so glad it is he, only he. This strange experience of the mountain-top they lay away in their casket of memory, carefully shutting it up, even as one turns the key upon dearest, most sacred treasures anxiously laid by. They will need to raise the lid and look in again when they come to another hill-top, to the disappointment, if not despair, of Calvary.

Blackboard.



The blackboard reveals the crown beyond the cross, and it is one of the truths taught in to-day's lesson. The superintendent may speak of the fact that a short time before this Jesus had explained to the disciples that he must be rejected, crucified, and rise again. Luke 9. 22, 23; Matt. 16. 21-23. They were filled with sadness, and could not understand that the way to the kingdom was by the way of the cross. Now, to three of them, is revealed a glimpse of his glory, that they may see the immortal crown of glory beyond the cross of suffering. Thus their eyes were opened, and their faith was made strong, that they might in after years declare it to the world.

COLORS. The cross may be made with blue or brown chalk; the crown of bright yellow; the rays golden yellow, purple, and red; and the letters white or pink.

JESUS OVER ALL:
MOSES;
ELIAS.
HEAR YE HIM.

Primary and Intermediate.

LESSON THOUGHT. *Who is Jesus?*

Introduce the lesson by this true story of a little girl who was very ill. Just before her illness she had a beautiful dream about the heavenly land, where she saw

and spoke with Jesus. Feeling better one day, she told her mamma again about "the lovely dream." When her mamma asked, "How did Jesus look?" little May answered, with sweet seriousness, "O, mamma, he looked like such a good God!"

Talk a little about the simple, lowly life of Jesus. He walked and ate and drank and slept like other men. Yet, what great works he did! The question, "Who is Jesus?" must have come to many minds. This lesson gives God's answer to the question.



Blackboard. A mountain peak and a yellow sun. Make three straight marks for the disciples, a longer one for Jesus. Or, cut from some lesson paper a picture representing the disciples who went upon the mountain with Jesus. Help children to imagine the walk up the mountain-side with Jesus. Tell that as Jesus prayed his countenance grew bright. Light a candle and hold a piece of common glass before it. The glass cannot keep the light out. Show that the body in which the spirit of God dwells lets the light of God shine through as the glass lets the sunlight or the candle-light through.

Increase the number of rays from the yellow sun; in the rays print "Jesus." While doing this teach that not only did the face of Jesus shine with the Inner light, but even his garments became white and glistening. Tell of the surprise of the sleeping disciples when they awoke and saw the glory around Jesus and the two shining ones with him. Tell who these were and where they came from. They came to talk with Jesus.

Print on the board "The Cloud" with colored crayon: "The Voice;" and in this connection teach the **GOLDEN TEXT**.

Lessons for us. Who is Jesus? God's dear Son, come down to us from the glory-land, because he loves us and wants to teach us the way to heaven. What does God say to us? "HEAR HIM." Watch for his words, and do what he says.

The spirit within will show through his face. If a good spirit, it will shine through like a sun. If a bad spirit, it will darken the face like a cloud.

Berean Methods. The Teachers' Meeting.

Very carefully lead up to this lesson. The transfiguration stands as the center of Jesus's earthly career. Have a distinct knowledge of the leading incidents in our Saviour's life which had not yet happened.... Growing hostility should be traced.... Selection of Peter, James, and John; reasons.... Teachings of this scene concerning Christ: a) Transfiguration succeeds prayer; b) his divinity declared by God; c) the Gospel the fulfillment of the law and the prophets; d) the crown and climax of Jesus's career was his death, his humiliation his chief glory.... Teachings concerning future state: a) Conscious existence, Elijah and Moses individual men; b) mutual recognition; c) social relations; d) intensely interested in Gospel, "which things the angels desired to look into;" e) communion with Christ.... Moral beauty of Jesus heretofore displayed in mobs and tempests, now seen in beauty of transfiguration.

References. FOSTER'S CYCLOPEDIA. Prose, 7196; Poetical, 4066-4068, Ver. 30; Poetical, 1714, Ver. 25; Prose, 2557, 3355, 5783-5789; Poetical, 1434, 4631.

ANALYTICAL AND BIBLICAL OUTLINE.

The Saviour on the Mount.

I. A PRAYING SAVIOUR.

Went up into a mountain to pray. v. 28.
"Draw nigh to God.... he will," Jas. 4. 8.
"Nigh unto all them that call." Psa. 145. 18.

II. A GLORIOUS SAVIOUR.

His countenance was altered. v. 29.
"We beheld his glory," John 1. 14.
"As the sun.... in his strength." Rev. 1. 16.

III. A COMMUNING SAVIOUR.

Talked with him.... Moses and Elias. v. 30.
"To him.... prophets witness." Acts 10. 43.
"We shall see him as he is," 1 John 3. 2.

IV. AN ATONING SAVIOUR.

His decease.... should accomplish. v. 31.
"Came.... to give his life." Matt. 20. 28.
"Ought not Christ to have suffered." Luke 24. 26.

V. AN ATTESTED SAVIOUR.

This is my beloved Son. v. 35.
"A voice from the excellent glory." 2 Pet. 1. 17.
"This is my beloved Son." Matt. 3. 17.

THOUGHTS FOR YOUNG PEOPLE.

The Glory of Christ.

1. *It was revealed in prayer.* Even Christ felt the need of prayer, and while in communion with God became transfigured.

2. *It was revealed in visible splendor.* A glory so great that the apostles fell like dead men before it.

3. *It was expressly declared by God.* "This is my beloved Son." There is no excuse for those who would by vain philosophy belittle our divine Saviour.

4. *It was enhanced by his death for us.* Of this the three talked; for this Jesus came to earth; and this was the crowning reason for the "great pleasure" of the divine Father.

5. *Before it the law and the prophets bowed.* Moses and Elias were great in their spheres, but Christ was their Saviour too.

6. *By it the Christian Church is aved.* Peter, James, and John were our proxies in that wonderful scene; and, as it was then, so always since, when the glory of Jesus is revealed the Christian Church is avestruck.

7. *It will be our chief cause of enjoyment throughout eternity.* "It is good for us to be here," exclaimed Peter, in rapture. He is there now, not on a bleak mountain-top, indeed, but in the midst of heavenly glory. So are all saved souls; so will you and I be, if faithful.

HOME READINGS.

- M.* The transfiguration. Luke 9. 28-36.
Tu. A voice from heaven. Mark 1. 6-11.
W. The Father's testimony. John 12. 29-30.
Th. Peter's recollection. 2 Pet. 1. 12-21.
F. Communion glory. Exod. 34. 29-35.
S. The glory of the Lord. 2 Cor. 3. 7-18.
S. Glory of Christ. Rev. 1. 9-18.

TIME.—A. D. 28.

PLACE.—Unknown, probably one of the foot-hills of Hermon.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The divine glory of Christ.

LESSON HYMNS.

No. 17, New Canadian Hymnal.

I love to sing of that great power.

No. 12, New Canadian Hymnal.

Glory to God on high.

No. 13, New Canadian Hymnal.

I will sing of my Redeemer.

DOMINION HYMNAL.

Hymns, Nos. 21, 23, 15.

OPTIONAL HYMNS.

46. Holy, holy, holy.
 65. All hail the power.
 66. Crown him with many.
 67. Hail, thou once despised.
 68. Majestic sweetness.
 69. Tell me more about Jesus.
 147. Nearer, my God.
 148. More love to thee.
 154. Alone with Jesus.
 161. In the secret.
 167. O could I speak.
 205. How happy every.

QUESTIONS FOR SENIOR STUDENTS.

1. Three Disciples, v. 28, 29.

About eight days after what event did this incident occur?

What different method of reckoning had Luke from Matthew and Mark? See Matt. 17, 1-13; Mark 9, 2-13. Why is Mount Tabor, the traditional scene of the transfiguration, altogether unlikely? Name other cases in which these three disciples were selected by Jesus for companionship in climacteric hours. See Matt. 26, 37; Mark 13, 3.

What mountain was this, according to the best conjecture of modern scholarship?

Did the awful scene of the transfiguration take place in daylight or at night? See vers. 32, 33.

Notice the connection between the prayer and the transfiguration. See Acts 6, 15; Exod. 34, 29; 2 Pet. 1, 16.

In what other place does St. Luke lay stress on our Lord's prayer? Luke 3, 21; 5, 16; 6, 12; 9, 18. To what does Mark compare the sparkling splendor of Jesus's appearance?

What comparison does Matthew make concerning the shining of his face?

2. Two Saints, v. 30-32.

How were Moses and Elias representatives of the old dispensation?

What strange circumstances had surrounded the "decease" of the great law-giver and the great prophet? Deut. 34, 6; 2 Kings 2, 11.

How may the disciples be supposed to have identified these two men?

How was Moses connected with Christ in prophecy? Deut. 18, 18.

What prophecy relating to the Messiah was made concerning Elias? Mal. 4, 6.

Are we to understand that Peter and his companions were really asleep, or that they kept awake with difficulty?

What may we learn concerning Peter's character from this phrase, "Peter and they that were with him"?

3. One Saviour, v. 33-36.

Why was Peter always the speaker in emergencies? What probably suggested the thought of tabernacles to Peter's mind?

Was there any intrinsic absurdity in Peter's plan for a perpetual transfiguration?

Was Peter ignorant of what he was saying, or was he only talking without knowledge?

Why did Peter ignore the comfort of James and John and himself in his plans for the erection of three tabernacles?

Whom did the cloud overshadow?

What was this luminous cloud called?

In what holy place had it hovered for centuries?

Who were afraid when the cloud concealed the others? In what two other instances in our Lord's ministry did a voice speak from heaven? See Luke 3, 22, and John 12, 28.

What occurred when the voice was passed?

How do we know that Jesus enjoined silence upon the disciples?

Practical Teachings.

The eve of every great emergency in Jesus's life was spent in prayer. "The disciple is not greater than his Master."

Happiness and purity make the countenance bright; guilt and suffering darken the face. The moral beauty of Jesus's character now clearly pervades and glorifies his physical nature.

All God's revelations harmonize. Moses did not contradict Elias, nor Elias's teachings jar with those of Jesus.

It always seems desirable to us to have the good things of life made permanent. But God knows best, and all transfiguration scenes are brief.

The spectacle on Calvary would transcend that of Hermon, but Jesus was not to die with Moses and Elias on each side, but between two thieves.

"Hear ye Him," says the voice from heaven. Moses and Elias are no longer to be attended to.

Hints for Home Study.

1. Make a list of eight particulars given by Luke, and not mentioned by Matthew and Mark.

2. Find how many particulars are given by Matthew or Mark, or both of them, not mentioned by Luke.

3. How many scenes of the Gospel Peter and James and John only saw.

4. How often the praying of Jesus is connected with an emergency in his career.

5. This lesson records the last appearance of the Shekinah to mortal vision. When did it first appear?

6. Give the other occasions when the divine Father publicly announced Jesus as his beloved Son.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Three Disciples, v. 28, 29.

What are the names of the three disciples?

Where did they go with Jesus?

For what purpose did they go?

What occurred as Jesus prayed?

Where did John afterward see Jesus in glory? See Rev. 1, 13-15.

2. Two Saints, v. 30-32.

Who were seen talking with Jesus?

What is said of their appearance?

Of what did they converse?

What is said of the three disciples?

What did they see when awake?

3. One Saviour, v. 33-36.

What did Peter say to Jesus?

When did he say this?

Why did he thus speak?

What suddenly occurred as he was speaking?

How were the disciples affected? (GOLDEN TEXT.)

What did they hear from the cloud? (GOLDEN TEXT.)

After the voice whom did they see?

Did they tell what they had seen and heard?

What did Peter afterward say about this scene? See 2 Pet. 1, 16-18.

Teachings of the Lesson.

Which in this lesson are we taught—

1. The doctrine of immortality?
2. The necessity of an atonement?
3. That we ought to hear and obey Jesus?

Home Work for Young Bereans.

Find how many times the voice of the divine Father was heard during Jesus's life.

Under other circumstances a similar message had been before delivered from heaven. Find when and where.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go to pray? Into a mountain.

Who went with him? Peter, John, and James.

What did they do while Jesus prayed? They slept.

What came upon Jesus as he prayed? The glory of the Lord.

What did this cause in his appearance? A great change.

How did his face look? Bright as the sun.

Who came and talked with him? Moses and Elijah.

What did they talk about? The death of Jesus.

What did Jesus's death purchase for them? Salvation.

What did the disciples see when they awoke? The transfigured Lord.

What did Peter say? "It is good to be here."

What did he want to do? To stay there with Jesus.

What did he forget? That there is work to do. What came down upon them all? A bright cloud. Who spoke out of the cloud? The great God. What did he call Jesus? His beloved Son. What did he say to the disciples and to us? "Hear him."

Words with Little People.

"HEAR HIM."

"The Master is come and calleth for thee," "Hear him," and he will lead you to heaven. Refuse him, and you will walk alone in rough places.

Whisper Prayer.

Let some sweet beam of glory shine,
Dear Jesus, in this heart of mine.

THE LESSON CATECHISM.

1. Whom did Jesus take into the mountain? Peter, John, and James.
2. While he prayed what happened? He was transfigured with glory.
3. Who talked with him? Moses and Elias.
4. About what did they talk? His approaching death at Jerusalem.
5. What did Peter say? "It is good for us to be here."
6. What was spoken from the overshadowing cloud? "This is my beloved Son: hear him."

CATECHISM QUESTION.

7. What does the Gospel promise?
The Gospel is the promise of God to pardon, sanctify, and save from eternal destruction all who, according to His commands, repent and believe on His Son.

A. D. 28.]

LESSON VIII. THE MISSION OF THE SEVENTY.

[May 25.]

GOLDEN TEXT. The kingdom of God is come nigh unto you. Luke 10, 11.

Authorized Version.

Luke 10, 1-16. [Commit to memory verses 8-11.]

- 1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.
- 2 Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.
- 3 Go your ways: behold, I send you forth as lambs among wolves.
- 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.
- 5 And into whatsoever house ye enter, first say, Peace be to this house.
- 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
- 7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.
- 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
- 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
- 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
- 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.
- 12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.
- 13 Woe unto thee, Cho-ra-zin! woe unto thee, Beth-sa-ida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
- 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
- 15 And thou, Ca-per-na-um, which art exalted to heaven, shalt be thrust down to hell.
- 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Revised Version.

- 1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves.
- 4 Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.
- 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth on our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Cho-ra-zin! woe unto thee, Beth-sa-ida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.
- 14 Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Ca-per-na-um, shalt thou be exalted unto heaven? I say unto thee, thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

General Statement.

The exact date of the lesson cannot be given, nor the exact order in which this act was related to the other incidents told of this year of Jesus's life. From the peculiar phrasing of the first verse it would seem that Jesus chose seventy, perhaps seventy-two, men, and sent two at a time, whenever he chose, as messengers before his face.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. After these things. After our Lord's final departure from Galilee. **The Lord appointed other seventy.** Like the seventy elders of Moses. Seventy was a sacred number with the Jews. The Sanhedrin had seventy members, and the number of nations in the

world was popularly held to be seventy. Also, in addition to the twelve. **Sent them.** As heralds. This commission of the seventy is told by Luke only. Jesus's public ministry was rapidly drawing to a close. Jesus had for months been traveling and preaching through-

out Galilee, and was now about to leave it. It was probably through Perea—the district east of the Jordan—that these men were sent—a densely inhabited region. **Two and two.** For mutual help and encouragement. **Into every city and place.** They were probably sent in every direction. Dr. Abbott says it was not probable that Jesus went into every place that his heralds went. (1) *In this respect our age is better than theirs, for Christ is always with his ministers.*

2. The harvest truly is great. These instructions are essentially the same as those already given to the twelve. Luke 9, 1-6; Matt. 10, 1-16. This is another example of our Lord's habit of repeating his thoughts in almost the same language, and using the same figures of speech in different connections. The harvest-field was a favorite rhetorical figure with Jesus. Rev. 14, 14-19; John 4, 35, 36. (2) *The opportunities are many, the laborers are few.* (3) *Most opportunities are lost.*

3. Lambs among wolves. The wolf is the symbol of cunning and malice; the lamb of simplicity and purity. The thought is not that they were to be devoured by their enemies, but that they were to retain the characteristics which the lamb represents.

4. Purse. The people of the East carry their money in their purses in their bosoms or girdles. **Scrip.** A leathern pouch hung about their neck in which they carried provisions. **Shoes.** An additional pair of sandals. Go forth unencumbered with unnecessary luggage. **Salute no man.** The Eastern salutation is a protracted affair. These men were on an errand, and must do their duty regardless of the mere formal courtesies of life. Some forms of salutation in the Orient consume as much as two hours. The thought of the injunction is, Time is short; the business is urgent. Be informal and unconventional if necessary, but go straight to your duty.

5, 6, 7. Whatever house you enter. Whatever householder first offers you his hospitalities. **Peace be to this house.** The ordinary salutation in the East. (4) *God's messengers are to begin with blessing, not cursing.* **Son of peace.** A peaceable man, a man of good reputation. Luke 16, 8; 20, 36; John 17, 12; Eph. 5, 6-8. If your hosts respond in the spirit of peace your blessing shall be theirs, not otherwise. **In the same house remain.** The disciples' mission was not to be one of social festivity. Their entertainment was a mere necessary incident, and they were never to forget that they were on an errand. **The laborer is worthy of his hire.** The messengers of God should be maintained. Paul quotes this phrase "from the Scriptures,"

(1 Tim. 5, 18), which shows how he regarded Luke's gospel, and sheds light also on the date of his writing.

9-12. Heal the sick. By a special power given to the disciples of Jesus. **Kingdom of God is come nigh unto you.** The King himself was but a few hours off. We cannot too greatly emphasize the beautiful and deep meaning of this phrase "kingdom of God." It means dominion of the godly spirit—the diffusion of the noblest sentiments, which we now associate with the loftiest civilization. (5) *To many a soul has the kingdom of God come nigh and stayed there; let us be sure that the King is admitted to our hearts, go your ways out into the streets.* In the East every thing is done publicly and symbolically. The world there lives out of doors, and gestures and ceremonies have infinitely more meaning than with us. **Wipe off.** A peculiar custom of the Jews. It is as if they said, You are so bad, even your dust would contaminate us. **Nevertheless,** at any rate. **That day.** The day of judgment. It is a very interesting question how far this formal and aggressive proclamation of the "kingdom" may have stirred the national feeling, and led to the revolutionary impulses of a later epoch.

13. Chorazin... Bethsaida. These woes had been pronounced at an earlier period. Matt. 11, 21. Doubtless they were repeated, perhaps more than once. Elliott calls attention to the singular fact that no miracles are recorded in this gospel as certainly wrought in either of these cities. The Bethsaida near which the five thousand were fed was probably not the one referred to here. Chorazin is only known to us through this passage and the parallel one in Matthew. It was, according to Jerome, on the shore of the lake, two miles from Capernaum. (4) *"Guilt is measured in degree by the amount of light sinned against."* **Tyre and Sidon** had, in the language of the world, "no chance;" therefore their guilt was comparatively small. If they had had the same chance enjoyed by these Galilean towns they would have repented long before in sackcloth and ashes. Sitting in sackcloth and ashes is another typical action, already repeatedly explained in these Notes. Its meaning was as readily understood in the ancient East as the meaning of regimentals or morning dress with us.

15, 16. To hell. To overthrow and destruction—utter ruin. **He that heareth you heareth me.** Good men should be so good that this sixteenth verse should be always true of them. We are called to be mouth-pieces for the living God.

CRITICAL NOTES.

Fickle, fanatical Galilee will not tolerate a spiritual Messiahship which makes no promise of expelling the Gentile Cæsar from the throne of David. Judea, too, the stronghold of the ruling class, having in the person of a hundred jealous spies pursued the preacher of the new régime on all his tours during the last year and a half in the northern province, has nursed that deadly hatred of him which his first year's work in her own domain had aroused, and will now surely frustrate any attempt he may make to resume public and continuous work within her borders.

What, then, shall Jesus do with the precious five or six months which remain? To Luke (9, 51-18, 14) we are indebted most largely for our ability to say what disposal Jesus did decide to make of this important interval of time.

He will begin at once in these genial autumnal days a final slow and circuitous tour of preaching, healing,

and disciple training, with Jerusalem and the spring passover for his ultimate goal. He will try the temper of Samaria, which once (John 4, 40-42) received him so favorably, but will make Perea, beyond the Jordan, where he has never as yet appeared as a teacher, the chief sphere of his activity. He will in his public speech no longer maintain his reserve as to his Messiahship, but will let his claim be as widely known as possible. To secure the wisest economy of time he will lay out an itinerary and have the public mind made ready for him in each important center in advance of his arrival. Thirty-five pairs of disciples dispatched to as many (or several times as many) towns and villages, to proclaim that by such a time Jesus, the King of Israel, is coming, will, perhaps, enable him to accomplish well-nigh as much within a few months in Perea as he had accomplished in a whole year's time in Galilee.

Verse 1. After these things. The events of the

preceding chapter. **Appointed.** The word used points to an open announcement of their selection. **Seventy others.** In addition to the twelve, whose similar mission had been mentioned in 9. 1. In fixing upon this number he was following a precedent of Moses (Num. 11. 16, 17), or perhaps that of the Sanhedrin, which was composed of seventy members besides the president. For a hint as to the number of Jesus's followers, see Luke 6. 17; John 6. 66. **Before his face.** To prepare the people for his coming. **Every city and place.** Jesus had already settled upon his itinerary.

2. Plenteous. There are multitudes of Jewish people who ought to be told that the kingdom of God is at hand (ver. 9), and that the Messiah is in their midst. **The laborers.** Those who would preach the Gospel in the face of indifference and persecution. **Pray ye.** He himself had set the example. Luke 6. 12; 22. 32. God's people ought to pray more than they do for students in school and college. **Send forth.** The Greek word "thrust forth" is applied by Mark to the gentle constraint of the Spirit which drew Jesus into the retirement of the desert where he was tempted. It is well for the Church to insist that its candidates for the ministry shall feel a strong divine impulse from within toward the work of God.

3. As lambs. They can promise the people no armed resistance to Rome or to Herod. Their only weapon is the truth. They must not expect to escape insult and arrest. 9. 23, 24.

4. Carry no purse. Avoid the appearance of secular agitators. Let no one think you are in the pay of a new political party. Let the public see that you are plain men, with no interest in any thing but the truth. **No wallet.** The wallet was a leather receptacle in which food was carried on a journey. They were to avoid the appearance of professional preachers, and so gain the greater influence. **Salute no man.** Their message was to towns and villages (ver. 1); they should not now occupy their time with isolated individuals. They were to move as expeditiously as they could from one populous center to another. Oriental salutations by the road-side consume a prodigious amount of time.

5. Peace. The ordinary friendly salutation of the country. Their brusqueness on the highway is to be laid aside in town. They are to use tact and kindness in gaining a favorable hearing for their message.

6. A son of peace. A spiritually minded man, as we should say. Zacheus, Cornelius, and Nicodemus were sons of peace. **Your peace.** Your salutation will be something more than a conventional one. Your coming with your message will be a real boon to his household. **Shall turn to you.** Though your message about me finds no welcome, you will be cheered with the reflection that you have discharged your duty to that household.

7. In that same house remain. In case they receive your message, ver. 10. Remain until work in that place is finished. **Eating and drinking.** Accept the fare you happen to find as given to you from above. Accept it cheerfully; do not deem yourselves a burden; you are giving in your spiritual benefits a full equivalent for their temporal things. 1 Cor. 9. 11. **Go not.** For the sake of observing the usual Oriental etiquette, or for better fare.

8. City. Following instructions as to their conduct toward separate homes, like injunctions touching their attitude toward whole communities and towns are given them. **Eat such things.** Accept their hospitality cheerfully. There is no reference here to food that might be ceremonially unclean, for they were not going to heathen cities.

9. Heal the sick. The country east of the Jordan was now to be given the same proofs of Messiah's presence as had been so freely exhibited in Judea and Galilee. **The kingdom of God.** That realization of the theocracy to which every devout Jew looked forward, though usually connected with political and temporal hopes. All who believed the message of the seventy would expect as startling changes as their fathers had seen after the prophets had announced the captivity of Israel. **Nigh unto you.** These words were an intimation that the attitude of the individual and the town toward Jesus would decide the realization of the kingdom of God in their case.

10. Receive you not. In the character of Messianic messengers. **Into the streets.** Where all can see and hear what you do and say.

11. Wipe off against. The prophets had long before accustomed the people to such symbolism. The act was an emphatic way of saying to the people of the places in question that they were in a depraved spiritual condition. **Is come nigh.** These words were intended to lead the abandoned population, if possible, to a better mind before the arrival of Jesus.

12. I say unto you. This is an idiomatic way of expressing the most solemn and intense moral conviction. The seventy could not, for many a day, forget his tone and manner when he said this. **Sodom.** This place, in which ten righteous persons could not be found, had long since become a synonym for hardened and hopeless wickedness; for which no other destiny was possible in the eyes of a righteous God than summary destruction. Isa. 1. 9; 3. 9. **More tolerable.** Their punishment shall be less severe. Luke 12. 48. No messengers had come to Sodom saying that the kingdom of God was at hand in the person of the Messiah.

13. Woe unto thee, Chorazin. The thought that some Pereaean cities may reject his messengers suggests three Galilean towns which have already rejected him. This is not a threat, but a sigh of commiseration. It is like saying, Alas, for thee! The site of this place is supposed to have been found some two miles north of Tell Hum, on the Sea of Galilee. **Mighty works.** Miracles. The feeding of the five thousand took place near Bethsaida. 9. 10. **Tyre and Sidon.** Heathen cities. Paul found the Gentiles more accessible to the Gospel than the Jews. **Sackcloth and ashes.** A proverbial expression for the most profound grief and consternation. Esth. 4. 3.

15. Capernaum. "His own city." Matt. 9. 1. **Exalted.** They could say (13. 26), "We did eat and drink in thy presence, and thou didst preach in our streets." They had been more favored than any other Galilean town. **Unto Hades.** A proverbial expression for the lowest humiliation. The modern tourist, hesitating between Khan Minyeh and Tell Hum as the true site of Capernaum, thinks of these ominous words.

16. Heareth me. Words these are that should hallow every Gospel service every-where. **Rejecteth you rejecteth me.** Jesus would not and could not go to those towns which had shown their unwillingness to hear of the coming of God's kingdom. He had found Gerasa such a place. 8. 37.

The Lesson Council.

Question 8. For what purpose were the seventy sent out? Wherein did their mission differ from that of the twelve?

1. To herald the way of Christ. 2. To preach the kingdom of God. 3. To warn the wicked of their danger. Their mission differed from that of the twelve in

being (1) more general; seventy was a representative number, and they were to go out two by two everywhere. (2) More permanent; the first mission of the disciples (Matt. 10, 1) was only for a season, and ceased at their return.—*Rev. James H. Potts, D.D.*

The present mission of the seventy seems to be essentially the same in character and purpose with the earlier mission of the twelve. Both sets of disciples were to make the same announcement: "The kingdom of God is come nigh unto you." They were thus to be the heralds of the manifestation of the King himself. But the mission of the seventy was merely a temporary one; and when this one charge was fulfilled they settled back into the ranks of ordinary Christian disciples, with no other duties or prerogatives than those belonging to every one of their brethren. For the twelve a larger work was in reserve. They were to be the inspired guides and organizers of the churches, the repositories of the authoritative tradition of the words and deeds, the death and resurrection of the Master; and thus the divinely appointed teachers of the Church universal in all ages.—*Prof. William North Rice, D.D.*

To make known God's final and supreme exhibition of grace to all men. The seventy were messengers of peace, unflinching, fearlessly, and with ever-increasing publicity, adopting every method that would fully express God's condescending love to man. By courtesy and gentleness and benevolence they prepared the way for the carrying of the tidings which the eleven disciples on a mountain in Galilee were subsequently commissioned to proclaim by the risen Lord. It was not enjoined upon them, let it be noted, to teach or to disciple, but in their prescribed sphere of activity the power to work miracles was their credential. The mission of the twelve differs from that of the seventy in that the latter were uninterdicted in their embassy. The twelve could not go beyond Israel's frontiers, but were to prepare in Jewish homes a hearth for the sacred fire.—*Rev. W. H. McAllister.*

Lesson Word-Pictures.

He stands in the midst of the gathered seventy. He is sending them out, to go before him, his heralds of peace, his forerunners of blessing, the ambassadors who shall pass on before the great King. We can see his face. We hear his voice. We note his extended hands that point out the way and add the Master's blessing.

Two by two, they go in every direction. We see them taking the beaten, thronged highway, or they follow some path through the lonely fields. They go north, south, east, west, every-where, like the winds. With unseen sickles in their hands they go into the great white harvest. In the spirit of prayer they go, these reapers of the King.

But see how destitute of human resources they are. Look about their robes. They carry neither purse nor scrip nor shoes. Room in their hands for a sickle only. Room upon their backs for a sheaf alone.

We follow them in their lengthening journey. They linger not to talk with men on other business; theirs is the King's business alone. The night has come. They stand in the street as the shadows fall, and what house will be their home? Who will bring water for their heated, weary feet? Who will give food and a couch? Who standing now in the doorway will cry, "Peace be with thee?" They have gone. Yonder home receives them. Upon it comes the benediction of their peace. At its table they are welcome guests. From the needle-dews its roof will shelter them. And O what blessings manifold descend upon that house, receiving the King's

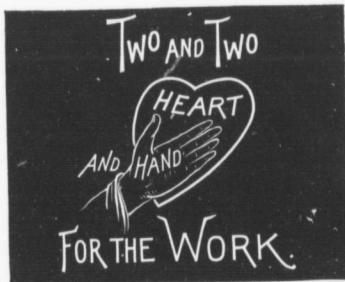
ambassadors! Upon some bed of weariness and pain lie the sick. Hands of healing rest upon them. There are wanderers to be guided back to God. There are the doubting and the erring, the bewildered and hesitating, who need in duty's clear, straight path to be led along. Good news, a kingdom of God nigh at hand, they preach. But what an after-blessing all this is a forerunner of! Some day there is the shadow of Another at the door, and the King himself comes in. The King himself is a guest. The King himself gives peace, and men cry "Emmanuel!"

But does every house receive the Lord's seventy? Does every street cry "Peace!" O dark the day when the commissioned of the Lord are not received, when the harvest-field cries out against them that bear the sickle, "There is no room!"

Watch the rejected ones as they hasten into the streets. The very dust cleaving to their feet they wipe off against that rejecting city, and steal away in haste from the unhalloved spot. But one day cometh Another. The Lord of the harvest, he will come. He will stand in those streets that spurn his Gospel messengers. Men shut against him the unfriendly door. Men leave him to feel the damp of the night and the chill of the wind.

O Chorazin! O Bethsaida! O Capernaum! We look away and we fancy the Lord's mighty works done in Tyre and Sidon, and all their inhabitants going into the sackcloth of repentance and the ashes of humility. But upon those cities that did hear the voice of the King and obeyed not, that saw his face and submitted not, what a descending of the King's displeasure in judgment.

Blackboard.



Here is Christian work symbolized—heart and hand. The two together are like the disciples sent out on their twofold mission to teach and to heal. The unity of work and worship is the essence of Christian fellowship. Heart-service alone will not accomplish the Master's will. The work of hands, without the heart is in it, will be a failure, but the union of both, "two by two," will win the world for Christ.

WHAT SHALL I DO?

W ORKING
O N
R IGH T
K EEP

TWO BY TWO,
CHRIST AND YOU.

NOTE.—A hand is difficult to draw. Try placing your open left hand with the back against the board, and then trace the outline.

Primary and Intermediate.**LESSON THOUGHT.** *Working for Jesus.*

Introduce the lesson by a story. Once a rich king sent a messenger out offering to give to any one who would take a plain little stone, telling them that if they would take it to the king he would give them houses and lands in exchange. Some laughed at the messenger, some were angry with him, some gave no heed to him, and only a few believed him, and took the pebble. See how the king kept his word, and rewarded the faith of such as believed.

Teach that Jesus wanted every one to hear the good news of the Gospel. He knew that all would not take the good things he offered, but all must be told. Show a map of Palestine, and let children count while you point out a number of the cities and towns. Ask if Jesus could visit all these places. No, he needed help. That is why he sent out the apostles to teach and preach. (How many?) And now the time had almost come for Jesus to go back to his home in heaven, and yet many people had not heard about him. So he chose seventy others to go and tell the offer of his love and salvation. Tell that he told them just what to do and how to do it. When Jesus sends any one on an errand he teaches them how to do it.



Helping Hands. Make an open hand on the board. Ask, What did Jesus do when he went among the people? Yes, he helped all who needed help. He wants his disciples to do this, too. He sent the seventy out to carry open hands of love and blessing. Make a closed hand. Ask if Jesus wants us to hold fast the good he gives us, never sharing with others? Show ways in which children can be helpers in Jesus's work. They can try to be like Jesus, and do as he did. He loved and pitied the people who were sick and sorry. Children can do that. He told them of the heavenly Father's love. Children can tell this same sweet story.

Talk about what it is to be a missionary. The seventy sent out by Jesus went first to their friends and neighbors. Children can begin right at home to show a missionary spirit, by being kind, unselfish, helpful, all for Jesus's sake. This is working for Jesus. Print "Jesus, the Giver." Make cross, and let children tell what was Jesus's best gift to the world. Himself. Teach that if we would be like Jesus we must learn to give ourselves for his sake.

**Here are Methods,
The Teachers' Meeting.**

Different purpose in sending forth the twelve and the seventy.... Commission to these disciples, wherever it resembles commission to each individual Christian.... That was the time of seed-sowing; this is the time of harvest. Laborers now counted by millions, but few compared with opportunities.... Lessons for modern church work: *a*) Workers who are not single-hearted must fail (vers. 4-8); *b*) sinners must be approached with kindness (ver. 4); *c*) but on occasion threatenings must be used (vers. 10-15); *d*) from those who shut their eyes to the light that light is withdrawn; *e*) not eloquence, logic, or learning was required by Jesus from these men who were to be his heralds, but merely the repetition of a plain message; this is the duty of the Christian to-day;

f) Jesus has work for laymen as well as for ministers;

g) The Christian Church should have those qualities typified by an innocent lamb, and a dependence on the divine guidance, not on secular power; *h*) the world is to-day at heart as hostile as it was then; and the wolf is still its appropriate emblem; *i*) the Lord undertook to see that all their needs were supplied; he makes the same contract with you. Go about your daily duties without care, sure that the Lord will provide; only be sure that you are his messenger.

References. FREEMAN. Ver. 4: The scrip, 256; the purse, 653; shoes, 654; formal salutations, 757. Ver. 7: Formal visiting, 708.... FOSTER'S CYCLOPEDIA. Ver. 2: Prose, 765, 9135, 9138, 9160, 12270, 12273, 12279, 8207, 10557, 10520, 9155. Ver. 5: Prose, 4355, 4357, 4360, 4363, 4364, 4366, 4367, 10622, 10626, 10628, 9574; Poetical, 1263, 2479, 2480. Ver. 6: Prose, 2191. Ver. 7: Prose, 4620. Ver. 13: Prose, 4698, 4695, 11192, 11195, 10753, 10828-10834. Ver. 14: Prose, 4813-4820. Ver. 16: Prose, 5438.

**ANALYTICAL AND BIBLICAL OUTLINE.
Workers for Christ.**

I. CHOSEN WORKERS.

The Lord appointed.... send them. v. 1.

"I have chosen you." John 15. 16.

"Go ye.... teach all nations." Matt. 28. 19.

II. PRAYING WORKERS.

Pray ye.... the Lord. v. 2.

"Ask in my name." John 14. 13.

"Ask in prayer believing." Matt. 21. 22.

III. SINGLE-HEARTED WORKERS.

Carry neither purse.... nor scrip. v. 4.

"Who goeth.... at his own charges?" 1 Cor. 9. 7.

"Him that is taught.... communicate." Gal. 6. 6.

IV. COURTEOUS WORKERS.

First say.... Peace. v. 5.

"Blameless and harmless." Phil. 2. 15.

"Preaching peace by Jesus Christ." Acts 10. 36.

V. CONTENTED WORKERS.

Eating.... such things as they give. v. 7.

"Be content.... as ye have." Heb. 13. 5.

"I have learned.... to be content." Phil. 4. 11, 12.

VI. HELPFUL WORKERS.

Heal the sick that are therein. v. 9.

"Do good unto all men." Gal. 6. 10.

"Be not weary in well-doing." 2 Thess. 3. 13.

VII. FAITHFUL WORKERS.

Be ye sure of this. v. 11.

"We preach, warning every man." Col. 1. 28.

"Warn them from me." Ezek. 33. 7.

VIII. CHRIST'S WORKERS.

He that heareth you heareth me. v. 16.

"Ambassadors for Christ." 2 Cor. 5. 20.

"Laborers together with God." 1 Cor. 3. 9.

**THOUGHTS FOR YOUNG PEOPLE.
Christ's Counsel to Young Converts.**

1. Be single-hearted. Not to make ceremonious salutations; not to spend time in gossip; to be men of one work. Your work is to glorify your God below and find your way to heaven. You have time for nothing else.

2. Be full of good words and deeds. Begin with blessings, not with curses.

3. Be strong in faith. God will supply the "where-with." As for you, do your duty. No danger is too great.

4. But do not belittle the dangers. They are real. We are not sent forth as sheep among wolves to be devoured; and we must beware. Our duty is to exemplify simplicity and purity in the midst of wickedness.

HOME READINGS.

- M.* The mission of the seventy. Luke 10. 1-9.
W. The mission of the seventy. Luke 10. 17-34.
W. Result of the mission. Luke 10. 17-24.
T. The twelve sent out. Matt. 10. 5-15.
F. Courage needed. Matt. 10. 16-22.
S. "Scattered abroad." Acts 8. 1-8.
S. *Whit Sunday.* Acts 2. 1-11.

TIME.—A. D. 28.

PLACE.—Somewhere in Galilee.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The gospel ministry.

LESSON HYMNS.

- No. 168, New Canadian Hymnal.
 There is work to do for Jesus.
 No. 320, New Canadian Hymnal.
 Lord, if at thy command.
 No. 165, New Canadian Hymnal.
 Work, for the night is coming.

DOMINION HYMNAL

Hymns, Nos. 91, 89, 90.

OPTIONAL HYMNS.

31. My Sabbath song.
 32. Sweet Sabbath home.
 34. With joy we hail.
 98. Grace, 'tis a charming.
 103. The Gospel bell.
 106. Come, said Jesus' sacred.
 114. Now is the accepted.
 118. So near to the kingdom.
 121. Who'll be the next.
 133. How firm a foundation.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Workers, v. 1-9.**
 How many heralds did Jesus send forth?
 How many apostles had he chosen?
 What great Jewish convale consisted of seventy members?
 Was this a temporary or a permanent commission?
 Through what populous district were these messengers to go?
 Note resemblances between this passage and the missionary instructions given to the twelve. Luke 9. 1-6 and Matt. 10. 1-6.
 On what other occasion did Christ draw moral lessons from the harvest fields?
 What was the resemblance of the disciples to lambs?
 What was the purpose of the injunction of the 4th verse?
 What does "the son of peace" mean?
 Why were they not to remove from house to house?
2. The Warning, v. 10-16.
 What simple message were they to give alike to those who received and those who rejected them?
 What wolfish qualities had the Jewish public shown toward Jesus and his followers?
 Precisely what did this ceremony of wiping off dust mean?
 What was the moral quality of Tyre, Sidon, and Sodom?
 What made Chorazin, Bethsaida, and Capernaum so bad in comparison?
 To what extent does Jesus identify himself with his followers?

Practical Teachings.

Jesus himself made few converts. We are all commissioned to proclaim the coming of the kingdom of the Lord.
 Gospel laborers may to-day be counted by the million; but still, in proportion to the greatness of the harvest, the laborers are few.
 Christ's messengers are always messengers of peace. Mohammed sent out his hordes with sword in one hand and Koran in the other; but the ambassadors of the Gospel have the same message of peace sung by the angels on Bethlehem's plain.

Hints for Home Study.

1. Familiarize yourself with the Oriental usages which come to notice in this lesson:
 (a) *The seventy—elders; Sanhedrin; heathen nations; (b) purse; (c) scrip; (d) shoes; (e) message of peace; (f) forerunner of a kingdom; (g) wiping dust off shoes.*
2. Find Jewish conceptions of the woe that had befallen Tyre and Sodom. Read prophetic passage concerning doom of Tyre; read account in Genesis of overthrow of Sodom.
3. What was the sin of Chorazin, Capernaum, and Bethsaida?
4. Find cases in gospel history where the Lord clearly identifies himself with the efforts of his servants as indicated in ver. 16.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Workers, v. 1-9.**
 What workers besides the twelve did Jesus select?
 How did he send these out?
 What prayer were they told to offer, and why?
 What shows that they were sent into danger?
 How were they told to conduct themselves? Matt. 10. 16.
 What were they forbidden to carry?
 What was to be their greeting on entering a house?
 When would their blessing abide on the house?
 Where were they to stay as guests?
 When welcomed to any city what were they to do?
2. The Warning, v. 10-16.
 If not welcomed in a city what were they to do?
 What were they bidden to say?
 What great blessing was offered to the people? (GOLDEN TEXT.)
 What did the Saviour say of such a city?
 What "day" did he here mean? Matt. 11. 22.
 Upon what cities did he pronounce a woe?
 Than what places would their fate be worse?
 What reason is given for this woe?
 What doom was spoken against Capernaum?
 Who really spoke through these disciples?
 Who, then, was rejected when they were spurned?
 By whom was Jesus sent? John 3. 23.

Teachings of the Lesson.

- Where in this lesson are we taught—
 1. That it is an honor to work for God?
 2. That we should pray for workers in God's cause?
 3. That we should be workers ourselves?
Home Work for Young Bereans.
 What other company had Jesus sent forth?
 How many of the things that he said to the seventy had he said before to the twelve?
 What great Jewish institution was composed of seventy members?

QUESTIONS FOR YOUNGER SCHOLARS.

- What was Jesus constantly doing? **Preaching and teaching.**
 Whom did he try to help? **All who needed help.**
 Could he reach all the people? **No; but few of them.**
 Whom did he send out to help them? **Seventy disciples.**
 What did he tell them to do? **To preach, and heal the sick.**
 What did he say of the harvest? **That it was great.**
 What did he say of the laborers? **That they were few.**
 What did Jesus tell them to say when they entered a house? **"Peace be to this house."**
 What will the Gospel bring to those who receive it?
Peace.
 What will it bring to those who refuse it? **Trouble.**
 What comes nigh those who hear the Gospel? **The kingdom of God.**
 In whose name were they to preach? **In Jesus's name.**
 What did those do who heard them? **They heard Jesus.**
 What did those do who despised them? **They despised Jesus.**
 Whom do we reject, if we reject Jesus? **God, his Father.**
 What great honor does Jesus offer to us? **Work to do for him.**

Words with Little People.

Do you want to be a worker for Jesus? Begin at home by being kind, obedient, willing to help, forgiving and loving. Then, when you speak of the dear Saviour, whom you are trying to please, others will see that you are his true friend.

Whisper Song.

A little laborer let me be
In harvests great to glean for thee.

THE LESSON CATECHISM.

[For the entire school.]

1. How many messengers did Jesus send forth? **Seventy.**
2. What did he say was great? **The harvest.**
3. Who did he say were few? **The laborers.**
4. How were they to go? **Without any provision.**
5. What were they to say? **"The kingdom of God is come nigh unto you."**
6. What would happen to those who did not believe? **They should be ruined.**

May 25 CATECHISM QUESTION.

8. Who were the first preachers of the Gospel? **The apostles of our Lord, whom He called to be witnesses to both Jews and Gentiles of His resurrection. Of these must one become a witness with us of His resurrection.—Acts 1, 22.**

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

5. **May 4. Believe only.** Luke 8, 50; Mark 9, 23; 11, 24; John 3, 18; Acts 10, 43; 16, 31; John 1, 12; 14, 12; Mark 16, 17, 18; 1 Pet. 2, 7; Heb. 4, 3; John 11, 40; 6, 47.
6. **May 11. The sufficiency of Christ.** Luke 9, 17; John 6, 35; Heb. 7, 25; Psa. 107, 9; Matt. 5, 6; Psa. 23, 1, 2; 36, 8; Phil. 4, 19; 2 Cor. 9, 8; Isa. 49, 10; Rev. 7, 16; Eph. 3, 20, 21.
7. **May 18. Where it is Good to Be.** Luke 9, 33; Exod. 33, 18, 19; 33, 22; 20, 24; Psa. 4, 6; 16, 11; 63, 1, 2; 23, 6; 84, 4; John 20, 19, 20; Matt. 18, 20; John 14, 2, 3; 17, 24; Isa. 33, 17; 2 Cor. 5, 8; 1 Thess. 4, 17.
8. **May 25. Workers for the Harvest.** Luke 10, 2; John 4, 35; Rom. 10, 14, 15; Psa. 68, 11; Eph. 4, 11, 12; Matt. 10, 16; Eccl. 9, 10; Neh. 4, 6; Heb. 6, 10; Luke 22, 35; 1 Thess. 2, 19, 20; Rev. 22, 12; John 4, 36; Dan. 12, 3.

Hold on, Teacher.

"You are doing no good. You ought to give up your class."

We quote this favoured suggestion of the devil in order to warn young and inexperienced teachers against his devices. We doubt if there ever was a really earnest teacher to whom this temptation has not come time and again. More than that: the severity of the assault may be safely accepted as an accurate measure of devotion to Christ and efficiency in his service. The enemy of souls knows full well where the most serious inroads are being made upon his dominion, and thither he rallies the most potent influences at his command. If you are doing honest work for the Master you need to be constantly on guard against the subtleties by which Satan will seek to secure your

abandonment of it. Let every one subjected to this trial of faith and patience carry his case in appeal to the throne of God. He will decide it to the joy and comfort of your soul. Let this decision be final. When God would have you resign you will be sure to find another at hand to take your place. Until God relieves you from duty hold on. You cannot do otherwise without damage to your own soul and the cause you represent.

Those who ought to reform or resign—and they are, unfortunately, neither few nor far between—are not apt to be helped to a discharge of this duty by suggestion from the source above indicated. However much they may suffer from a conviction of infidelity to the high obligations they have so lightly assumed, it frequently happens that the superintendent under commission of God in the care of souls must bring into exercise the judicial and executive functions of his office for the good of all concerned.

As illustrative of the matter in question we commend to the prayerful consideration of our readers the following from the New York *Weekly Witness*:

"A young lady writes us a letter asking if she should go on teaching in the Sabbath-school, feeling keenly that she is deficient in point of education. The writer of these lines was acquainted with a Sabbath-school superintendent who, at the request of the teachers, succeeded in securing a lady of noted literary ability to take charge of one of his classes. Time wore on, but none of the girls in that class gave their hearts to the Saviour, and the fact greatly worried the good superintendent. After talking with a friend of his he determined to ask the teacher to resign, and put in her place an illiterate young lady who earned her daily bread by working in a hat-shop. The result was that in a few months twelve of the class joined the Church on profession of faith, and another died in the full assurance of a happy hereafter. If a teacher can read her 'title clear to mansions in the skies,' she has the requisite qualification for leading others in the right direction, and answering the legitimate object of Sabbath-school teaching. The blind cannot lead the blind. Above all other requisites a teacher should have an experimental knowledge of the power of the blood of Christ to wash away all sin."

How little of the sea can a child carry in his hand? As little do I take away of my great sea—the boundless love of Christ.—*Rutherford*.

—THE Methodist Young People's movement takes fast hold upon the confidence of the Church.—*Exchange*. And so it should. The Church may well have confidence in an organization which, if wisely directed, will result in the training of a new generation of Methodists firm in the old faith, loyal to the old standard, strong in the strength which has made Methodism mighty—the power of lives consecrated to service.

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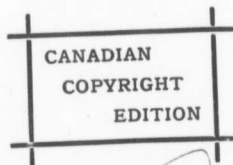
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A TOILET LUXURY.

Ayer's Hair Vigor is the most cleanly of all preparations for toilet use. It is a delightful dressing for the hair, arrests the tendency to baldness, is agreeably perfumed, and is an effective remedy for all diseases of the hair or scalp. Mrs. D. N. Parks, Clio, Mich., writes: "One bottle of Ayer's Hair Vigor has entirely restored my hair to its natural color, and given it a beautiful, soft, silky appearance. I am fifty-seven years of age, and was quite gray. By the use of that one bottle of Ayer's Hair Vigor, the original color was perfectly restored, and I now

CURES SCALP DISEASE.

Ayer's Hair Vigor imparts a healthy vitality to the scalp, and restores it to its normal condition. The son of James U. Carter, Occoquan, Va., suffered from scald head. He was cured by Ayer's Hair Vigor, and had, after using it, a fuller growth of hair than ever. Dr. Horatio Nelson, Great Bend, Ohio, finds Ayer's Hair Vigor an excellent remedy for humors of the scalp.

have as fine a head of hair as when I was sixteen." Bessie H. Bedloe, Burlington, Vt., was troubled with a disease of the scalp, which caused her hair to become harsh and dry, and to fall out so freely that she scarcely dared to comb it. Ayer's Hair Vigor restored the scalp to a healthy condition, cleansed her head of dandruff, and made her hair beautifully thick and glossy. This preparation is approved and recommended by physicians.

AYER'S Hair Vigor

Restores Vitality.

When the hair begins to fade, grows gray, becomes weak, thin, brittle, and harsh, the vital forces of the organs, on which it depends, may be reestablished by the use of Ayer's Hair Vigor. It will cause a new growth, presenting the luxuriance and color of youth. Every woman who has arrived at the middle age, and who wishes to retain the original

beauty of her hair, should use this incomparable remedy. Mrs. O. O. Prescott, 18 Elm st., Charlestown, Mass. writes: "Two years ago about two-thirds of my hair came off. It thinned rapidly, and I was fast growing bald. On using Ayer's Hair Vigor, the falling stopped, a new growth commenced, and in about a month my hair was completely covered with short hair. My hair has continued to grow, and is now as ample as before it fell." W. W. Wilkins, Windsor, Ill., says that erysipelas in the head left his scalp as bald as an infant's. The use of less than a bottle of Ayer's Hair Vigor produced a fine growth of new hair, of the original color.

PREPARED BY

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

For sale by all Druggists.

FRESH GROWTH OF HAIR.

Ayer's Hair Vigor prevents the hair from falling out, or, if already fallen, will cause a new growth. E. H. Kitchard, Augusta, Ky., writes: "Ayer's Hair Vigor restores vitality to diseased hair. I have used it with success." W. W. Groce, Metamora, Ind., writes: "I was entirely bald. One bottle of Ayer's Hair Vigor produced a fine growth of hair, which now covers my head."