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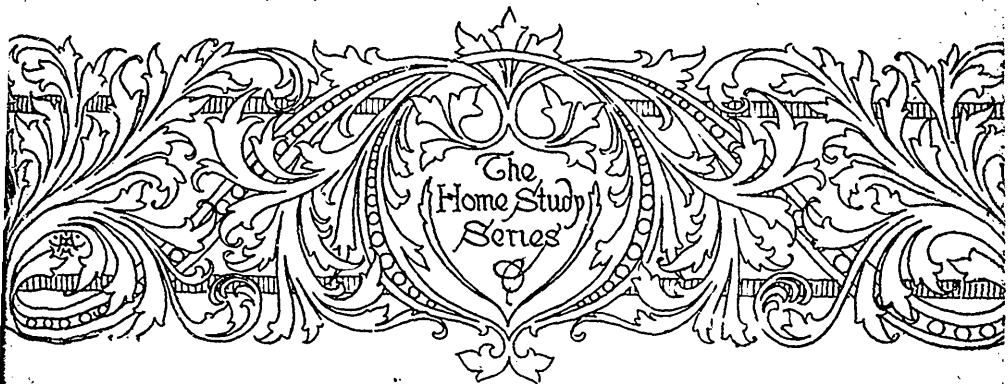
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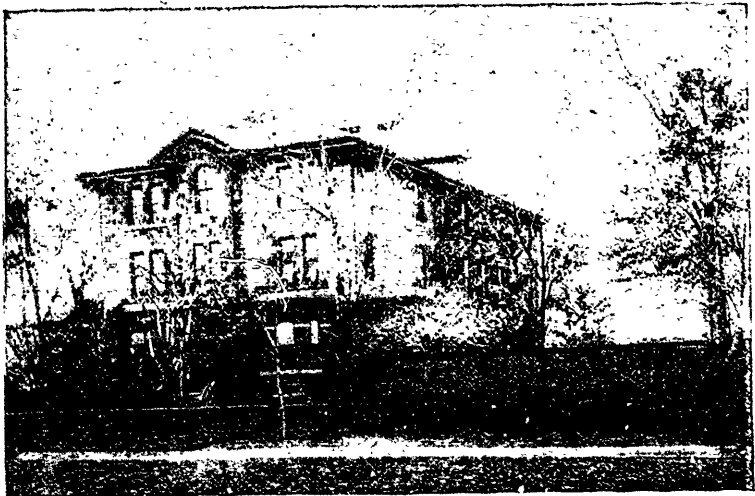
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# The Teachers Monthly

Vol. VI.

DECEMBER, 1900

No. 12

Send for beautiful Illustrated Catalogue of our publications for 1901. It is a work of art as to printing and illustrations.

The TEACHERS MONTHLY has gained many new friends during the year. It aims to give all the help that the teacher ordinarily requires in the preparation of his lesson. The writers take our own ministers and teachers, writing for those whose needs they thoroughly understand. We have arranged for several new features for 1901.

We have pleasure in calling attention to the Assembly's "PLAN OF WORK" for promoting the interests of temperance within the Church, especially among the children and young people. This plan can be used easily and effectively in Sabbath Schools and Young People's Societies. A small "manual" explains all about it. Pledge cards are furnished at 50c. a hundred, and pledge books at 5c. each. Send for samples of these, or send your orders to Rev. D. Stiles Fraser, Upper Stewiacke, N.S., who will give them prompt attention. Many thousands of these cards have been used, and we recommend them to Sabbath Schools and Young People's Societies.

## Humility and Glory

### A Meditation on the Man of Nazareth

By Rev. Gilbert B. Wilson, Ph. D.

True humility, like true mercy, is mighty in the mighty. Acts which are humble when performed by the meanest subject betray a still deeper humility when performed by some mighty potentate.

How high then must we esteem the humility of the King of kings, who for our sakes stooped to take upon Himself the

form of a servant! We, who know not, as yet, the glory which "He had with the Father before the world was," can form no conception of the self-sacrifice involved in His divesting Himself of that glory. We, who are only gradually and laboriously finding out the powers of our little world, those forces of nature which the all-wise Creator has stored in the earth beneath us and in the atmosphere around us, can have but a poor idea of all those powers of earth and of heaven which He, whose will was the law of the universe, who sat "on the right hand of power," must have resigned to enter into human life with all its painful limitations.

How the Creator must have stooped to take upon Himself the form of the creature which He had made, even from the dust of the ground! How the Holy One must have abased Himself when He came in the likeness of sinful flesh! How the Strong One must have emptied Himself to have come of a subject race, to have been born in a poor family, to have made His appearance not in outward splendor but as a little child, a helpless infant, amid the humble surroundings of the inn at Bethlehem.

And this humiliation, thus commenced at His entry into the world, was continued each day until His work was done.

When, at twelve years of age, He had puzzled the sages of Jerusalem, He returned with His parents to their lowly home and was subject to them. He spent most of His earthly life in the despised city of Nazareth. He mingled with publicans and sinners and sought out His lost sheep even amongst the pariahs of society. He chose His apostles chiefly from amongst the fisher folk, and

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taught them that the Son of man came "not to be ministered unto but to minister." He illustrated this teaching by washing the feet of His disciples. He "made himself of no reputation," and made His entry into the royal city riding upon "a colt, the foal of an ass." He submitted unresistingly to the coarse brutality of the Roman soldiers. "When he was reviled he reviled not again." He wore without complaint the purple robe of mockery and the crown of thorns, endured patiently the cruel scourging, bore His own cross till He fainted beneath its load, and, amidst ribald taunts and execrations, breathed out His last sigh in the companionship of thieves. Can self-abasement become more complete than that of Jesus Christ?

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow and that every tongue should confess that Jesus Christ is Lord." 'Tis ever thus, in nature, in history and in grace. "He that humbleth himself shall be exalted."

Obscurity before glory! How many years of hiding from the sunlight, while the vegetable changes to the dull, shapeless charcoal! How many years of darkness still, before the rough lump of coal has been transformed into a flashing diamond and the miner's pick-axe finds it, and the lapidary's chisel shapes it, and a noble gem comes forth to gleam in the diadem of a king!

Weakness before power! And so we see Joseph a slave and in prison; but all the while character is being formed, and by-and-by Joseph is in his chariot and the mightiest of nations is kneeling at his feet.

Silence before speech! And so Demosthenes, the stuttering boy, laughed at by his fellows, but with his heart big with a great ambition, goes out alone to the caves beside the sea, practices the difficult sounds of his mother tongue, perfects himself in public speech, and becomes the greatest orator of Greece and of the world.

Death before life! "Except a corn of wheat fall into the ground and die, it abideth

alone, but if it die, it bringeth forth much fruit." And if it be so in the world which God has made, that the painful humbling must precede the glorious uplifting and manifestation; if this be the lowly path which men have followed until it climbed the heights of greatness; let Christ, our noblest example in all things, become our example in this also. Let us seek humility of soul, and learn of Him who is "meek and lowly of heart."

By-and-by, when He has purged away our dross, we shall come forth as gold tried in the fire. And though it be His way that we should learn long in silence, till in humility, and lowliness, and meekness, we have acquired something of "the mind that was in Christ Jesus," when, at length, He has expelled pride and selfishness from our natures and tuned our hearts to the diviner song of love and unselfishness, it may be that our lives here for a little while shall show forth His praise; and then among the white-robed throngs above we shall joyously sing the song of earth's meekest man and His great prototype of meekness, "the song of Moses and the Lamb." And though it may have been that earthly hopes and ambitions one by one have died within us, though in the estimation of the world we may have lost our lives, we shall have "kept them unto life eternal," and "when Christ, who is our life, shall appear," we also "shall be manifested with him in glory."

Knox College, Toronto

## LESSONS AND GOLDEN TEXTS FOR 1901

### FIRST QUARTER

1. Jan. 6.—**Jesus Anointed at Bethany.**  
Matt. 26: 6-16. Commit vs. 11-13. (Read Matt. 26: 1-6. Compare Mark 14: 1-11; John 12: 1-11.) *Golden Text*—She hath done what she could. Mark 14: 8.

2. Jan. 13.—**The Triumphal Entry.**  
Matt. 21: 1-17. Print 6-16. Commit vs. 9-11. (Compare Luke 19: 29-44.) *Golden Text*—Blessed is he that cometh in the name of the Lord. Matt. 21: 9.

3. Jan. 20.—**Greeks Seeking Jesus.**  
John 12: 20-33. Print 23-33. Commit vs. 32, 33. (Read Mark 11: 12-18; John 12:

20-50.) *Golden Text*—We would see Jesus. John 12 : 21.

4. Jan. 27.—**Christ Silences the Pharisees.** Matt. 22 : 34-46. Commit vs. 37-40. (Read Matt. 21 : 19 to 22 : 46.) *Golden Text*—What think ye of Christ? Matt. 22 : 42.

5. Feb. 3.—**Parable of the Ten Virgins.** Matt. 25 : 1-13. Commit vs. 10-13. (Read Matt. 23 : 1-39; Mark 12 : 41-44; Matt. 24 : 1 to 25 : 13.) *Golden Text*—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25 : 13.

6. Feb. 10.—**Parable of the Talents.** Matt. 25 : 14-30. Print 19-30. (May be used as a Temperance Lesson.) Commit vs. 20, 21. (Read Matt. 25 : 14-46.) *Golden Text*—So then every one of us shall give account of himself to God. Rom. 14 : 12.

7. Feb. 17.—**The Lord's Supper.** Matt. 26 : 17-30. Print 20-30. Commit vs. 26-28, (Read Luke 22 : 7-30; John, chs. 13-16. Compare 1 Cor. 11 : 23-26.) *Golden Text*—This do in remembrance of me. Luke 22 : 19.

8. Feb. 24.—**Jesus in Gethsemane.** Matt. 26 : 36-46. Commit vs. 39-41. (Read John 17 : 1 to 18 : 1. Compare Luke 22 : 39-46.) *Golden Text*—Not my will, but thine, be done. Luke 22 : 42.

9. March 3.—**Jesus Betrayed.** John 18 : 1-14. Print 1-11. Commit vs. 8-11. (Compare Matt. 26 : 47-56; Mark 14 : 43-52; Luke 22 : 47-53.) *Golden Text*—The Son of man is betrayed into the hands of sinners. Matt. 26 : 45.

10. March 10.—**Jesus and Caiaphas.** Matt. 26 : 57-68. Commit vs. 62-64. (Read John 18 : 12-14, 19-23. Compare Mark 14 : 53-65.) *Golden Text*—Thou art the Christ, the Son of the living God. Matt. 16 : 16.

11. March 17.—**Jesus and Pilate.** Luke 23 : 13-26. Print 13-23. Commit vs. 20-24. (Read Luke 22 : 54 to 23 : 1; Matt. 27 : 3-10; John 18 : 23 to 19 : 16; Luke 23 : 2-25.) *Golden Text*—I find no fault in this man. Luke 23 : 4.

12. March 24.—**Jesus Crucified and Buried.** Luke 23 : 35-53. Print 44-53. Commit vs. 46, 47. (Compare Matt. 27 : 31-66; Mark 15 : 20-47; John 19 : 16-42.) *Golden Text*—Christ died for our sins according to the Scriptures. 1 Cor. 15 : 3.

13. March 31.—**Review.** (Read Isa. 52 : 13 to 53 : 12.) *Golden Text*—He is despised and rejected of men. Isa. 53 : 3.

#### SECOND QUARTER

1. April 7.—**The Resurrection of Jesus.** Luke 24 : 1-12. Commit vs. 4-7. (Compare Matt. 28 : 1-8; Mark 16 : 1-8.) *Golden Text*—Now is Christ risen from the dead. 1 Cor. 15 : 20.

2. April 14.—**Jesus Appears to Mary.** John 20 : 11-18. Commit vs. 16-18. (Read John 20 : 1-18. Compare Mark 16 : 9-11.)

*Golden Text*—Behold, I am alive for evermore. Rev. 1 : 18.

3. April 21.—**The Walk to Emmaus.** Luke 24 : 13-35. Print 15-27. Commit vs. 25-27. (Read Matt. 28 : 9-15. Compare Mark 16 : 12, 13.) *Golden Text*—Did not our heart burn within us, while he talked with us by the way? Luke 24 : 32.

4. April 28.—**Jesus Appears to the Apostles.** John 20 : 19-29. Commit vs. 19, 20. (Compare Luke 24 : 36-43.) *Golden Text*—Blessed are they that have not seen, and yet have believed. John 20 : 29.

5. May 5.—**Jesus and Peter.** John 21 : 15-22. Commit vs. 15-17. (Read John 21 : 26 to 21 : 25.) *Golden Text*—Lovest thou me? John 21 : 17.

6. May 12.—**The Great Commission.** Matt. 28 : 16-20. Commit vs. 18-20. (Compare Mark 16 : 15-18.) *Golden Text*—Lo, I am with you always, even unto the end of the world. Matt. 28 : 20.

7. May 19.—**Jesus Ascends into Heaven.** Luke 24 : 44-53; Acts 1 : 1-11. Print Acts 1 : 1-11. Commit vs. 9-11. *Golden Text*—While he blessed them, he was parted from them, and carried up into heaven. Luke 24 : 51.

8. May 26.—**The Holy Spirit Given.** Acts 2 : 1-11. Commit vs. 1-4. (Read Acts 1 : 12 to 2 : 41.) *Golden Text*—When he, the Spirit of truth, is come, he will guide you into all truth. John 16 : 13.

9. June 2.—**Jesus Our High Priest in Heaven.** Heb. 9 : 11-14, 24-28. Commit vs. 24-26. (Read Heb. 5 : 1-10.) *Golden Text*—He ever liveth to make intercession. Heb. 7 : 25.

10. June 9.—**Jesus Appears to Paul.** Acts 26 : 6-16. Commit vs. 6-8. (Compare Acts 9 : 1-20; 26 : 9-20.) *Golden Text*—I was not disobedient unto the heavenly vision. Acts 26 : 19.

11. June 16.—**Jesus Appears to John.** Rev. 1 : 9-20. Commit vs. 17, 18. (Read Rev. 1.) *Golden Text*—Jesus Christ the same yesterday, and to-day, and forever. Heb. 13 : 8.

12. June 23.—**A New Heaven and a New Earth.** Rev. 21 : 1-7, 22-27. (May be used as a Temperance Lesson.) Commit vs. 3, 4, 27. (Read Rev. chs. 21, 22.) *Golden Text*—He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. 21 : 7.

13. June 30.—**Review.** (Read 1 Cor. ch. 15.) *Golden Text*—God hath both raised up the Lord, and will also raise up us by his own power. 1 Cor. 6 : 14.

#### THIRD QUARTER

1. July 7.—**God the Creator of all Things.** Gen. 1 : 1 to 2 : 3. Print 1 : 26 to 2 : 3. Commit vs. 26, 27. *Golden Text*—In the beginning God created the heaven and the earth. Gen. 1 : 1.

2. July 14.—**Beginning of Sin and Redemption.** Gen. 3: 1-15. Print 4-15. Commit vs. 14, 15. (Read Gen. 2: 4 to 4: 15.) *Golden Text*—Where sin abounded, grace did much more abound. Rom. 5: 20.

3. July 21.—**Noah Saved in the Ark.** Gen. 8: 1-22. Print 15-22. Commit vs. 20-22. (Read Gen. 6: 1 to 9: 29.) *Golden Text*—Noah found grace in the eyes of the Lord. Gen. 6: 8.

4. July 28.—**God Calls Abram.** Gen. 23: 1-9. Commit vs. 1-3. (Read Gen. 11: 1 to 12: 9.) *Golden Text*—I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12: 2.

5. August 4.—**Abram and Lot.** Gen. 13: 1-18. Print 7-18. Commit vs. 7-9. (Read Gen. chs. 13, 14.) *Golden Text*—Whatever ye would that men should do to you, do ye even so to them. Matt. 7: 12.

6. August 11.—**God's Promise to Abraham.** Gen. 15: 1-18. Print 5-18. Commit vs. 5-7. (Read Gen. chs. 15, 16.) *Golden Text*—I am thy shield and thy exceeding great reward. Gen. 15: 1.

7. August 18.—**Abraham's Intercession.** Gen. 18: 16-33. Print 23-32. Commit vs. 23-25. (Read Gen. 17: 1-8; 18: 1 to 19: 3; also 19: 12-29.) *Golden Text*—The effectual fervent prayer of a righteous man availeth much. James 5: 16.

8. August 25.—**Abraham and Isaac.** Gen. 22: 1-14. Print 1-12. Commit vs. 6-8. (Read Gen. 21: 1 to 22: 19.) *Golden Text*—By faith Abraham, when he was tried, offered up Isaac. Heb. 11: 17.

9. Sept. 1.—**Isaac the Peacemaker.** Gen. 26: 12-25. Print 16-25. Commit vs. 24, 25. (Read Gen. 23: 1 to 24: 67.) *Golden Text*—Blessed are the peacemakers: for they shall be called the children of God. Matt. 5: 9.

10. Sept. 8.—**Jacob at Bethel.** Gen. 28: 10-22. Print 10-19. Commit vs. 13-15. (Read Gen. chs. 27, 28.) *Golden Text*—Surely the Lord is in this place. Gen. 28: 16.

11. Sept. 15.—**Jacob a Prince with God.** Gen. 32: 1-32. Print 24-30. Commit vs. 24-28. (Read Gen. 29: 1-20; 31: 1-32; ch. 32.) *Golden Text*—Men ought always to pray, and not to faint. Luke 18: 1.

12. Sept. 22.—**Temperance Lesson.** Prov. 23: 29-35. Commit vs. 29-31. (Read 1 Cor. 8: 1-13.) *Golden Text*—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20: 1.

13. Sept. 29.—**Review.** Read the Scripture Lessons of the Quarter. *Golden Text*—The mercy of the Lord is from everlasting to everlasting upon them that fear him. Ps. 103: 17.

#### FOURTH QUARTER.

1. Oct. 6.—**Joseph Sold into Egypt.**

Gen. 37: 12-36. Print 23-33. Commit vs. 26-28. (Read Gen. 35: 1-15; 37: 1-36.) *Golden Text*—The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him. Acts 7: 9.

2. Oct. 13.—**Joseph in Prison.** Gen. 39: 20 to 40: 15. Print 39: 20 to 40: 8. Commit vs. 21-23. (Read Gen. 39: 1 to 40: 23.) *Golden Text*—But the Lord was with Joseph, and showed him mercy. Gen. 39: 21.

3. Oct. 20.—**Joseph Exalted.** Gen. 41: 38-49. Commit vs. 39-41. (Read Gen. chs. 41-43.) *Golden Text*—Them that honour me I will honour. 1 Sam. 2: 30.

4. Oct. 27.—**Joseph and His Brethren.** Gen. 45: 1-15. Print 1-11. Commit vs. 4-7. (Read Gen. chs. 44-47.) *Golden Text*—Be not overcome of evil, but overcome evil with good. Rom. 12: 21.

5. Nov. 3.—**Death of Joseph.**—Gen. 50: 15-26. Commit vs. 18-21. (Read Gen. chs. 48-50.) *Golden Text*—So teach us to number our days, that we may apply our hearts unto wisdom. Ps. 90: 12.

6. Nov. 10.—**Israel Oppressed in Egypt.** Exodus 1: 1-14. Print 5-14. Commit vs. 8, 9, 13, 14. (Read Ps. 90.) *Golden Text*—God heard their groaning, and God remembered his covenant. Ex. 2: 24.

7. Nov. 17.—**The Childhood of Moses.** Ex. 2: 1-10. Commit vs. 7-10. (Read Ps. 91.) *Golden Text*—Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. 22: 6.

8. Nov. 24.—**World's Temperance Lesson.** Isaiah 5: 8-30. Print 11-17, 22, 23. Commit vs. 11, 12. (Read Prov. 8: 1-36.) *Golden Text*—Woe unto them that are mighty to drink wine. Isa. 5: 22.

9. Dec. 1.—**The Call of Moses.** Ex. 3: 1-12. Commit vs. 9-12. (Read Ex. 2: 11 to 4: 17.) *Golden Text*—Certainly I will be with thee. Ex. 3: 12.

10. Dec. 8.—**Moses and Pharaoh.** Ex. 11: 1-10. Commit vs. 4-7. (Read Ex. 5: 1 to 6: 1; 7: 1 to 11: 10.) *Golden Text*—The angel of his presence saved them. Isa. 63: 9.

11. Dec. 15.—**The Passover.** Ex. 12: 1-17. Print 3-14. Commit vs. 12-14. (Read Ex. 12: 1-36.) *Golden Text*—Christ our passover is sacrificed for us. 1 Cor. 5: 7.

12. Dec. 22.—**The Passage of the Red Sea.** Ex. 14: 13-27. Print 19-27. Commit vs. 13-16. (Read Ex. 13: 17 to 15: 21.) *Golden Text*—I will sing unto the Lord, for he hath triumphed gloriously. Ex. 15: 1.

Or, **Christmas Lesson.** Isaiah 9: 1-7. Commit vs. 6, 7. (Read Matt. 2: 1-23.) *Golden Text*—For unto you is born this day in the city of David a Saviour. Luke 2: 11.

13. Dec. 29. **Review.** (Read Ps. 105.) *Golden Text*—If God be for us, who can be against us? Rom. 8: 31.

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CONFEDERATION LIFE BUILDING, TORONTO

ORDER OF SERVICE: Fourth Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. O give thanks unto the Lord, call upon His name.

SCHOOL. Make known His deeds among the people.

SUPERINTENDENT. Sing unto Him, sing psalms unto Him.

SCHOOL. Talk ye of all His wondrous works.

SUPERINTENDENT. Glory ye in His holy name.

SCHOOL. Let the heart of them rejoice that seek the Lord.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

### The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

### Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Thanks be unto God for His unspeakable gift.

SUPERINTENDENT AND SCHOOL. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.



Bible Dictionary for Fourth Quarter  
1900

**Ab'-ra-ham** The patriarch from whom the people of Israel were descended.

**Bar-ti-mæ'-us** The blind beggar of Jericho healed by Jesus. His father was Timæus. "Bar" means "son of."

**Beth'-le-hem** The city of David, foretold in prophecy as the birth-place of the Messiah. Situated in the hill country of Judæa, it was a town of shepherds.

**Gal'-i-lee** The northern province of Palestine, about the size of Prince Edward Island, with a population of between one and three millions, who were engaged in farming, fishing and mercantile business. The people were much more frank and open, but also less learned, than those of Judæa.

**Greek** The language of the educated classes and of commerce in the cities of Syria and Asia Minor, as well as in Greece. A "Greek" would be a Gentile who spoke Greek.

**Ha'-des** The abode of the dead. Originally good and bad were supposed to dwell there in a shadowy existence; but in the time of our Lord the Jews had come to regard it as a place of punishment.

**Her'-od** The name given to the royal family that had rule in Palestine during the life of Christ and His apostles. The Herod of these lessons is Antipas, tetrarch of Galilee and Perea under the Romans; son of Herod the Great.

**Jer'-i-cho** A city of great age in the rich valley of the Jordan, from which a busy public road led up through the mountains to Jerusalem. It was on the caravan route to Arabia and Egypt.

**Je-ru'-sa-lem** Originally a Jebusite stronghold. David made it his capital. Solomon built the Temple there. There our Lord was crucified. Jerusalem has been destroyed either wholly or partially seventeen times. It is the chief city of Palestine still, but squalid under Mohammedan rule.

**John** Son of Zebedee and younger brother of James; also John the Baptist.

**Jo'-seph** The husband of Mary and thought by his contemporaries to be the father of Jesus.

**Ju-dæ'a** Southern province of Palestine, with Jerusalem as capital. A mountainous country, inhabited in the uplands by shepherds. Its towns, and especially Jerusalem, were filled with scholars and teachers, but it was not, like Galilee, of commercial importance.

**Laz'-a-rus** A common name in Palestine. There are two men so called in the

gospels, one the brother of Mary and Martha raised by Jesus from the dead, and the other the Lazarus of the parable. (Lesson VI.)

**Le'-vites** In the time of Christ Lord an inferior order of priests, who had duties in the Temple services.

**Mam'-mon** A Syrian word meaning money. Personified, it denotes the god or evil spirit that was brought to use money as its instrument.

**Ma'-ry** The mother of Jesus; also Mary the wife of Cleophas, Mary the sister of Lazarus, Mary Magdalene.

**Mo'-ses** The great deliverer and law-giver of Israel; died on Mt. Nebo.

**Naz'-a-reth** The home of Jesus, from which He was called "Jesus of Nazareth." A town of several thousands, beautifully situated among the hills in the south of Galilee and lying on a much-travelled trade road.

**Pe'-ter** Son of Jonah and brother of Andrew. The apostle of impulse and hope. The first to confess and the first to deny his Lord.

**Phar'-i-sees** Separatists. A Jewish sect zealous for outward forms, but bigoted and often of unholy lives.

**Pub-li-cans** A class of men hated by the Jews because they had purchased from the Romans the right to tax the inhabitants of Galilee or Judæa.

**Rab'-bi** Hebrew word meaning "teacher"; used as a title of respect.

**Sa-mar'-i-tan** An inhabitant of Samaria, the province between Galilee and Judæa. The Samaritans were half-pagan and half-Jewish, and their cities had been much under the influence of Greek and Roman invaders. A rich and prosperous country, but with an inferior class of people, who were despised by the Jews. They accepted only the Pentateuch, and built a rival temple at Gerizim.

**Scribes** A class of learned men, usually belonging to the Pharisees; authorities on the law.

**Sinners** A term used in contempt by the Pharisees of all who did not keep the Jewish law according to their traditions and precepts. Often they were guilty of vices, but not always.

**Son of Da'-vid** A title of the Messiah, who was to be a direct descendant in the royal line of David. No one ever denied during the life-time of Jesus, that our Lord had David as His ancestor.

**Son of man** The favorite title used by Jesus of Himself to denote that He was the Head of the Kingdom of Humanity.

**Zacchæus** A rich publican of Jericho who gave up his former evil life to become a disciple of Jesus.

# International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: FOURTH QUARTER

1. October 7.....Jesus Dining with a Pharisee. Luke 14: 1-14.
2. October 14.....Parable of the Great Supper. Luke 14: 15-24.
3. October 21.....The Lost Sheep and Lost Coin. Luke 15: 1-10.
4. October 28.....The Prodigal Son. Luke 15: 11-24.
5. November 4.....The Unjust Steward. Luke 16: 1-13.
6. November 11.....The Rich Man and Lazarus. Luke 16: 19-31.
7. November 18.....The Ten Lepers Cleansed. Luke 17: 11-19.
8. November 25.....Sober Living. Titus 2: 1-15.
9. December 2.....The Rich Young Ruler. Matt. 19: 16-26.
10. December 9.....Bartimæus Healed. Mark 10: 46-52.
11. December 16.....Zacchæus the Publican. Luke 19: 1-10.
12. December 23.....Parable of the Pounds. Luke 19: 11-27; or  
Christmas Lesson. Matt. 2: 1-11.
13. December 30.....REVIEW.

## LESSON IX.

## THE RICH YOUNG RULER

December 2, 1900

Matt. 19: 16-26. Commit to memory vs. 23-26. Read Matt. 19: 1-20: 16; Luke 17: 11-18: 14.

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

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

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

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

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

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and

thou shalt have treasure in heaven: and come and follow me.

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

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

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

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

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

**Revised Version.**—1 To him and said, Master (*Margin*, Teacher); 2 Askest thou me concerning that is good? One there is who is good; but; 3 Wouldest; 4 Not kill; 5 Observed; *Omit* from my youth up; 6 *Omit* and; 7 The; 8 Was one that had; 9 And Jesus said; 10 It is hard for a rich man to enter; 11 A needle's eye; 12 And when the; 13 Astonished exceedingly; 14 And Jesus looking upon them said to them.

### GOLDEN TEXT

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

### DAILY READINGS

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

### TIME AND PLACE

Matt. 10: 1, indicates the period at which this incident occurred. It was during the final journey toward Jerusalem, the place somewhere by the way, the precise locality not indicated.

### CATECHISM

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

### LESSON PLAN

- I. A Search, 16.  
By a rich young ruler for eternal life.
- II. An Offer, 17-21.  
Of that life, if he would part with his possessions and follow his Lord.
- III. A Refusal, 22.  
Because he preferred his wealth.
- IV. A Warning, 23-26.  
That rich men can enter into the Kingdom of Heaven only through the exceeding grace of God.

### LESSON HYMNS

Book of Praise—245; 43 (Ps. Spl.); 241; 534; 238; 532.

### EXPOSITION

**Connecting Links.**—Jesus was now in the "borders of Judea beyond Jordan." (v. 1.) The Pharisees had been plying Him with catch questions, and Jesus was constantly teaching the multitudes what true righteousness is, showing how superficial was the

Pharisees' observance of the Law. He had also been giving instruction about the kingdom of God—many "hard sayings" for the unspiritual Pharisees. One of these sayings was that children are to be taken as the type of those who are most certainly

members of the kingdom. In the passage for to-day we find the disciples further astonished at the terms of entrance required of a rich young ruler who came to Him.

### I. A Search, 16.

V. 16. *Behold, one came and said.* From Luke we find that he was a ruler (Luke 18 : 18) and so a man of influence both in the synagogue and in the community. Mark shows his eagerness, "there ran one" (Mark 10 : 17) and his esteem and reverence for Jesus, "kneeled to him." (v. 17.) *Good master.* The Revised Version omits "good" here, whilst retaining it in Mark 10 : 17 ; Luke 18 : 18. His calling Jesus "Master," literally "Teacher," shows that, unlike the ordinary man of his class, he was willing to learn from Jesus. *What good thing?* The Pharisees had such a detailed system of good works that it was almost hopeless for anyone to do them all and so be perfectly righteous. This man was earnestly seeking a simpler and better way. *Eternal life;* the highest good that could be thought of. To the ordinary Pharisee it meant life in an eternal earthly inheritance with material pleasures. This man's conception of it was doubtless less gross.

### II. An Offer, 17-21.

V. 17. *Why callest thou me good?* (Rev. Ver.) "Why askest thou me concerning that which is good?" ; as though the young man ought to know that no mere man is able to give a full answer to this question. Jesus really wishes to lead him on, in order that in time He may show him what a shallow notion of goodness he has. *One there is who is good.* (Rev. Ver.) God is the one good being and His revealed will the infallible guide to goodness. How different this from the common notion then current (Matt. 15 : 4-9.) *Keep the commandments.* They reveal God's will, and hence the way of life.

V. 18. *Which?* But here is the young man's difficulty. So much tradition had gathered round the law (Matt. 15 : 4-9) that it was hard to know what was important and what not. *Jesus said.* Jesus, like the "teacher sent from God" that He was, at

once brushes aside tradition, and goes back to the Ten Commandments of Sinai, the direct word of God. (Ex. 20 : 1.) The commandments mentioned refer to duties of man to man—the second Table—for Jesus perceives that His questioner fell furthest short at that point.

V. 19. The order of the commandments is somewhat changed, probably with a view of emphasizing the duties in which the young man had most failed. *Thou shalt love thy neighbour as thyself;* not an additional commandment, but a well-known summary of the second Table. (Lev. 19 : 18.)

V. 20. *All these things have I kept.* Doubtless honestly said. He had not broken the commandments in act, and he had given alms freely to his neighbors who were in need. *From my youth up.* He had a stainless character. *What lack I yet?* A puzzled and wistful enquiry. He seems to recognize that Jesus sees deeper into his heart than he does himself.

V. 21. *Jesus said unto him.* Mark, always vivid, writes: "Then Jesus beholding him (gazing intently on Him) loved him." (10 : 21.) As one remarks, "Jesus loved not virtues only, but seeds of virtues." *If thou wilt be perfect;* that is, "If thou art really desirous of reaching the highest standard of goodness, the standard that belongs to God's kingdom." *Go and sell all that thou hast.* This was because his wealth was a real obstacle. He loved it more than goodness. Not a trifling dule of alms to the poor is sufficient, because the wealth itself was making the young man selfish. A similar selling and giving is not required of all, but each must give up that which he loves more than God. *Treasure in heaven;* the character that fits for heaven, and by-and-bye the joys of heaven itself. *Come and follow me.* The command implies a surrender of his pride as well as his wealth, for was not Jesus but the despised Nazarene? But it means, also, that to obey Jesus' word, because He is divine, and to follow His example, because it is perfect—is the only way of life.

### III. A Refusal, 22.

V. 22. *He went away sorrowful.* It has well

been called "The Great Refusal." He was very sorrowful (compare Mark 10 : 22 ; Luke 18 : 23), which is so much to his credit, although he fell so sadly short.

IV. A Warning, 23-26.

Vs. 23, 24. *It is hard for a rich man* (Rev. Ver.) ; as they had just seen. Riches are so apt to completely fill the heart. *Again I say unto you.* They could not understand such a saying, and so it had to be repeated. It was the common belief that the rich man was an especial favorite of heaven. *Easier for a camel, etc.* The proverb explains itself. It denotes what is impossible.

V. 25. *They were exceedingly amazed.* "The severity of the Master's doctrine on wealth took their breath away." (Bruce.) They

*And, behold, one came and said unto him, Master, what good thing shall I do, that I may have eternal life ?* v. 16. It is instructive to notice that this story follows immediately on the account of the children being brought to Christ. If the former incident teaches "the importance of seeking to win the children for Christ, while yet they are children," this incident suggests that "the susceptibility of the child nature may harden into impenetrability which is sometimes found even in youth."

"Heaven lies about us in our infancy !  
Shades of the prison-house begin to close  
Upon the growing Boy,  
But he beholds the light and whence it flows ;  
He sees it in his joy ;  
The Youth who daily farther from the east  
Must travel, still is Nature's Priest,  
And by the vision splendid  
Is on his way attended ;  
At length the man perceives it die away,  
And fade into the light of common day."

—Wordsworth.

*If thou wilt enter into life, keep the commandments.* v. 17. It is natural to contrast the answer of Jesus to this inquirer, with that of Paul to the jailer of Philippi (Acts 16 : 31). Jesus pointed the young ruler to the Law, Paul directed the jailer to the Saviour. The reason for this difference of treatment is not

were sorely puzzled—the rich shut out and the little children let in. (See vs. 13-15.) *Who then can be saved ?* If not the rich, the "favored of heaven," who then ?

V. 26. *But Jesus beheld them ;* "with mild, meek eye, soothing their scared mind, and relieving their distress." (Chrysostom.) *With men . . . impossible.* Wealth is, humanly speaking, a hindrance to the kingdom not to be overcome. *But with God all things are possible.* He can renew the heart. He can take away the love of riches. By His spirit He performs miracles of redemption. So the narrative ends with the proper answer to the young man's question. Eternal life comes by the grace of the only good one, that is, God. (v. 17)

APPLICATION

far to seek. The jailer felt his need of salvation ; the ruler had no sufficient sense of his need. The one man realized that he could do nothing to merit the divine favor ; the other thought that he had done a great many good things already, and that if he only did a few more he would have earned eternal life. Jesus saw that the youth before him required to be shown his need of his helplessness. This is the reason why the Master said to the young ruler : "Go and keep the commandments, if you would have eternal life."

*The young man saith unto him, All these things have I kept,* v. 20. This youth had already won many victories over temptations. He had not listened to the vile and vicious proverb that encourages young men to "sow their wild oats." But his past victories did not render him proof against temptation. There is no number of victories over temptation that will render watchfulness unnecessary for any man. There are no moral immunes. A man may be a sober man half a lifetime and die a drunkard. A man may have behind him the record of many years of honest dealing and end his days in a felon's cell. Many a British soldier sleeps beneath the African veldt because of insufficient care in guarding against surprises. Souls are lost for lack of unceasing watchful-

*Redeemed & saved  
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ness. This young man of excellent morals was mastered by the glitter of his gold.

"Go sell that thou hast and give to the poor, and thou shalt have a treasure in heaven: and come and follow me, v. 21. Mark tells us that Jesus "loved" this young man. But the love of Jesus was wise enough to be severe. The law was not sufficient to convince the youth of his need; the kind but firm physician used a sterner method. As with the knife of a surgeon he cut deep down into the soul of the youth and laid bare the selfishness, which, after all, was the ruling power in his life. The searching test of Jesus awoke that love of self of which this youth of spotless character had been unaware. "The volcano is quiet and silent for years. No fires and lava pour forth from its crater. Meanwhile people venture up its slopes, and lay out their gardens and build their villas, and plant their vineyards; and flowers bloom and fruits hang in purple clusters, and beauty covers the once fire-swept, lava-furrowed mountain slopes. But has the volcano really been tamed? Have its fires been put out? Is all permanently peaceful in the mountain's heart? Is it otherwise in the breast of him who has merely trained himself into good moral and ethical habits. What the best mere self-culture can do for a life is no more than the planting of flowers and vineyards on the volcano's sides, while its fires still burn within, ready to break forth again and say in all their old fury: "The heart must be changed." This change of heart was worth all the riches of this wealthy ruler.

But when the young man heard that saying, he went away sorrowful, for he had great possessions. v. 23. Did the youth ever return to the Saviour? Did he obtain at last the

The young man did the best thing he could do with his difficulties, he brought them to Jesus. v. 16.

The goodness that passes muster with men does not always stand the searching gaze of God. v. 17.

Every law of God would pierce our hearts

gift of eternal life, which that day he bartered for his riches? Dante tells us that he saw in the lower world the shade of him who, "with ignoble spirit refused the great offer," and who has been identified with this rich young ruler. According to the great Italian, the refusal of that day was an eternal refusal. Some, again, have held that this youth was the same person as Lazarus of Bethany and that he did become a follower of Jesus, but only after sickness and death. We may not be able to decide this question; but the two views illustrate two possible results of refusing the offers of Christ. The refusal may be final. We may never have the opportunity again. Then throughout eternity we shall lament our folly and sin. Or, to bring us to Christ, God may send us sickness, suffering, misfortune. The latter alternative is to be chosen rather than the former. But we may avoid either by resolving at once, whatever the cost may be, to follow Christ. It is a step that will never be regretted.

It is hard for a rich man to enter into the kingdom of heaven, v. 23 (Rev. Ver.). "It is worthy of note that it is as a hindrance to entering the kingdom that riches are here stigmatized—which suggests the thought that the danger is not nearly so great when riches increase to those who have already entered. Not that there is even for them no serious danger, nor need of watching and of prayer, that, as they increase, the heart be not set upon them; but where there is true consecration of heart, the consecration of wealth follows as a natural and easy consequence. Riches are a responsibility to those that are in the kingdom; they are a misfortune only to those who have not entered."—Dr. Mouro Gibson.

if we were not encased in the armor of self-righteousness. v. 18.

The sharpest arrow in the quiver of the law is the commandment to love our neighbor as ourself. v. 19.

Self-righteousness is a wall which it is hard for the law to batter down. v. 20.

The love of Jesus to this youth was never warmer than when He laid on him the hardest command. v. 21.

The rich youth could not persuade himself to do this "good thing" because it was a hard thing, v. 22.

The Master knows how hard the task is which he sets His followers, and makes due allowance for human weakness. v. 23.

Riches trusted in are put in the place of God and so prevent their possessor from entering His kingdom. v. 24.

The word of Jesus reached the consciences of His disciples, and they saw that they themselves were not free from covetousness. v. 25.

Only the power of divine grace can save men—the best as well as the worst. v. 26.

Of all things in the universe, eternal life is the great prize we should seek with all our hearts and souls, for it includes every other good—God, heaven, holiness, usefulness, happiness. Just so far as we have eternal life can we know God, or heaven, or any highest good. Therefore, like Bunyan's Pilgrim fleeing from the city of Destruction with his fingers in his ears, crying out, "Life, life!" so we should run from the city of Spiritual Death to the city of Eternal Life.—Peloubet.

There was everything that seemed hopeful about this young man. He was young, so his heart could not be very hard; of good moral character, amiable in disposition, and fired with noble aspirations; moreover, he did the very best thing in coming to Christ for guidance. Yet nothing came of it, because of one obstacle, which would have been no hindrance in his childhood, but which proved insurmountable now. Young as he was, his affections had had time to get intertwined about his earthly possessions, that he could not now disengage them; so that, instead of following Christ, "He went away sorrowful."

Frederick W. Robertson on *Worldliness*—Worldliness consists in these three things: Attachment to the outward, attachment to

the transitory, attachment to the unreal, in opposition to love for the inward, the eternal, the true; and the one of these affections is necessarily expelled by the other. If a man loves the world, the love of the Father is not in him. But let a man once feel the power of the kingdom that is within, and then the love fades of that emotion, whose life consists only in the thrill of a nerve, or the vivid sensation of a feeling: he loses his happiness, and wins his blessedness.

It is when our sinful desires come into contact with the laws of God that their strength appears.

"The current that with gentle manner glides,  
Thou knowest, being stopped, impatiently  
doth rage."

Abou Ben Adhem awoke one night from a dream of peace—so runs the Eastern story—  
"And saw within the moonlight in his room,  
Making it rich and like a lily in bloom,  
An angel writing in a book of gold."

He asked, "What writest thou?" The angel answered, "The names of those who love the Lord." "Is mine there?" he asked. "Nay," replied the angel. Then Abou softly and cheerily said,

"I pray thee, then,  
Write me as one that loves his fellowmen."

Next night the vision came again, disclosing the names of those whom love of God had blessed.

"And lo! Ben Adhem's name led all the rest."—Miller.

There is a story of an Italian nobleman who took this terrible revenge on one whom he had hated. He set him alive in a niche of the palace he was building, and piled row upon row of brick and stones about him, until the wall closed over his head, and shut him in this dark and terrible living tomb. This is a horrible story! And yet what that revengeful nobleman did for the body of his enemy, many are doing for their own souls. They are burying their souls. The young ruler made a tomb of his riches, and multitudes are doing the same thing to-day.

They live simply to make money, and care nothing for true manhood. Others bury their souls in tombs built of pleasure and

ambition. Anything to which we sacrifice the noblest and highest impulses of our nature is a tomb for the soul.

#### TEACHING HINTS AND HELPS

The lesson is about a young man who was seeking to find his way.

It should not be difficult to arrest the attention of the most careless class by the problem of a person in a strange city in the midst of a tangle of streets, trying to discover which one he must follow to reach his friend's home; or of a man on the prairie, or in some net-work of mountain paths, puzzling as to which way to go. Only be careful not to make your illustration stronger and more attractive than the truth you intend to illustrate. All the time you are working out the illustration, keep an eye upon what is to follow.

Let THE YOUNG MAN'S SEARCH be the topic.

1. *He was seeking for something worth while*—"Life." What will a man not give for his life? The scholars will readily supply instances of men selling their lives dearly in battle, or when attacked by miscreants. Remind them also of how painstakingly those smitten with deadly disease seek to be made well, or at least that life may be prolonged. Life is indeed sweet. And "eternal life"! Get the scholar's notions of what eternal life is. Explain what this man thought it was, and give Jesus' own definition—John 17: 3. Such life is worth while.

2. *He sought at the right source*, when he came to Jesus with his inquiry. (See John 14: 6.) Show the scholars that Jesus must know more about life than any other. He has lived longer, for He has lived from all eternity (John 1: 1); He has lived both in heaven and on earth; He is alive for evermore; when He was upon earth, because He was God incarnate, He entered into the inmost depths of human experience—He knew life through and through. (John 2: 24, 25.)

3. *He was a likely seeker*; young, and therefore more easily led; in comfortable worldly circumstances, and therefore with time to think things out, and intelligence as well,

4. *He sought in the right spirit*. He came eagerly—"running" (Mark 10: 17) and reverently—"kneeling" (same verse). He was anxious to be taught, calling Jesus "Teacher". (Matt. 19: 16. Margin Rev. Ver.) Here is an opportunity—it will require to be done wisely and gently, so as not to savor of reproof—to impress upon the scholars how needful these three qualities are in the learner,—enthusiasm, reverence, humility.

5. *But he failed to find the way he sought*. He went away sorrowful (v. 22); but he went away.

Seek to make plain to the scholars why he failed. He thought he had done all that God required (v. 20), thought he was in the right way. But Jesus takes away the mist from his eyes by showing him that, so long as he loved his riches first of all, he could neither love his neighbor as himself nor love God truly. To give up what he loved best was a great price to pay, and he turned his back on eternal life rather than pay it. How sad and foolish!

6. Jesus' warning as to the peril of the rich. (vs. 23, 24) and His encouragement, because of God's power and grace (vs. 25, 26). Form a fitting conclusion to the lesson.

Questions for further study—16. To what city was Christ journeying? What was He doing in the way? Whom does He meet? Why does Mark say about Him (Mark 16: 17.) How do these actions show that he was earnest? How does he address Christ? What did he want? How did he think to obtain it? How is it given? (John 5: 24; John 3: 15, 16.)

17. What did Christ say? What advice given?

18, 19. Which four commandments did Christ mention? How are the duties summed up?

20. What reply made by the young ruler?

21, 22. What command given by Jesus?

What would be the reward? (Matt. 6: 19-21.) How can we follow Jesus? Who had stood this test? (Matt. 4: 22; 9: 9.) How was the young man affected? Why?

23. What hindrance to eternal life does Jesus mention? How does He explain it? (Mark 10: 24.)

24. What kind of a "needle"? Why a "camel" mentioned?

25, 26. Why were the disciples surprised? What hope does Jesus give?

*For Seniors*—16. How did the young ruler think eternal life was to be obtained? Can it be so obtained? (Eph. 2: 8, 9.) What is eternal life? (John 17: 3.) How revealed? (John 6: 68; 2 Tim. 1: 10.) From what does it result? (John 4: 14; 6: 35, 58.) To whom made certain? (Rom. 2: 6, 7.)

17. Did Christ here rebuke? Why then His question? Who alone amongst men was perfectly good? (1 John 3: 5.) What attracted Jesus to the young man? (Mark 10: 21.)

18-20. Why these commandments quoted? How regarded by the young ruler? What did he lack? (Rom. 13: 10.)

21, 22. To what test was he put? How

did he stand it? Did Jesus speak against riches in themselves? Against what did He speak? (1 Tim. 6: 10.) How should they be used? (1 John 3: 17.)

23-26. Why is it difficult for the rich man to enter the kingdom of God? What spirit necessary?

*Rev. J. B. To use*  
*Anna*  
*J*  
Bible Side Lights—~~JOURNAL~~—Matt. 19: 29; Rom. 6: 23; Gal. 6: 7, 8; John 3: 15, 16; 5: 24; 1 John 2: 25; 5: 11-13.

TREASURE IN HEAVEN—Matt. 6: 19-21; Luke 16: 9; 1 Tim. 6: 17.

WENT AWAY SORROWFUL—John 16: 20; 2 Cor. 2: 7; 7: 9-11.

EXCEEDINGLY AMAZED—Mark 2: 12; 5: 42; 7: 37; 14: 33; Luke 4: 36; 9: 43; Acts 9: 6.

IN THE REGENERATION—Rev. 21: 5; Isa. 43: 18, 19; John 16: 22; Col. 3: 4; Heb. 9: 27, 28.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Why the young man came to Jesus.
2. The one thing lacking.
3. Why the young man refused.

### FOR TEACHERS OF THE LITTLE ONES

*Connection*—Do you remember the letter which a friend of Jesus (Who?) wrote to a young minister (Who? Where)? Recall the advice to the old people and young

people (Golden Text). Repeat the ~~verse~~ learned last Sabbath or tell a little story about a child who tried to live as Paul's letter tells us. Are we all trying?

*Introduction*—We are going to hear about a rich young man who was anxious to live as God wished him to live. But the story has a sad ending.

Speak of the joy of living in our beautiful world. Should we not like to live always in a world still more beautiful? We cannot live forever here; we must all die and pass through the grave (gate) into the other world. There we may live forever with Jesus and

TRUST  
NOT

JESUS  
admits  
TO HEAVEN  
IN  
RICHES



all who love Him in a far more beautiful world than this, where there is no sorrow, nor sickness, nor death. This is called *eternal life*.

Would you not all like to know how to get it?

*Lesson*—Jesus had been blessing the little children whom the mothers brought to Him. See! here comes a young man to speak to Him. He falls on his knees, looks up into Jesus' face, and asks the question we all need to ask. (7. 16.)

Tell Jesus' reply (verses 17-19). We must keep God's laws, do His will, and be willing to give up everything—our riches, ourselves—for Jesus' sake, to be His servants, to do whatever He wants us to do.

The great lesson is that we must be willing to use our riches (time, talents, money, etc.) in helping those who need help, in doing Christ's work on earth. It is a lesson in *unselfishness*. (A short story to illustrate.)

*Golden Text*—Draw outline of a city wall with the great gates, and a little gate in the big one called "the needle's eye." The great camels (Show picture), with their loads

of rich merchandise, cannot pass through unless the riches are all removed.

We cannot take our riches—our money, honor, fine clothes, etc., into heaven. Rich and poor must leave everything behind and go humbly into heaven (eternal life). Jesus has opened the gate of heaven for us. Only through loving and trusting in Him can we enter. God can change our hard selfish hearts, so that we shall love God best of all. (verse 26.)

*Practical Thoughts*—Warn the children against pride, against looking down on those poorer than ourselves.

Riches are only good when we make a good use of them. *Trust not in riches*. (Story of a proud child who became poor.) We cannot pay our way into heaven. Show a ticket of admission to an entertainment. We buy these with money. We cannot buy our way into heaven. Jesus stands at the door and will let all in who come in His name (show white ticket and explain that it cannot be bought, but is given by Jesus, who admits people because He loves them and because they love Him).

#### BLACKBOARD REVIEW

**NO!** WHEN to say it  
and WHEN NOT

The rich young ruler is an instance of one who suffered great loss because he said No! when it ought not to have been said. Our safety often depends on saying No! When we are tempted to folly, or sin, walking close upon the precipice, then No! is like a barrier of rock which keeps us from falling. It will be easy to find illustrative examples. Children should learn, and learn young, to say No! when it needs to be said. But the young man of the parable was like a child who refuses its medicine because it is bitter, the apprentice who will not take pains with his work because it is tiresome, or the soldier who deserts because there are difficult marches ahead, or the merchant who is afraid to invest what he has in order to make greater gain. We see the folly of such conduct in daily life. How infinitely more foolish in the things that pertain to the soul's welfare! Say No! to all sin. Never use it to refuse good.

## LESSON X.

## BARTIMÆUS HEALED

December 9, 1900

Mark 10: 46-52. Commit to memory vs. 50-52. Read Mark 10: 32-52.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

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

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

49 And Je'sus stood still, and commanded him to

be called. And they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

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

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

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

Revised Version—Come; From; And a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side, Rebuked, Said, Call ye him; Cheer, Sprung up, Omit unto him; Rabbi; May; Straightway; Him.

## GOLDEN TEXT

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

## DAILY READINGS

M.—Mark 10: 46-52. Bartimæus Healed.

T.—Matt. 21: 1-11. Son of David.

W.—Luke 18: 35-43. Earnest cry.

Th.—Mark 10: 13-16. Invited to come.

F.—Luke 5: 12-17. The will to heal.

S.—Matt. 9: 27-31. The healing touch.

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

## TIME AND PLACE

The same year, A. D., 80, and the same last journey toward Jerusalem. (Mark 10: 32-34.) The place was Jericho, an ancient and well known city in the valley of the Jordan, 15 miles from Jerusalem.

## CATECHISM

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

## LESSON PLAN

I. Faith Asking, 46, 47.

Blind Bartimæus cries for mercy.

II. Faith Persevering, 48.

He gibes and rebukes of the crowd only make him cry out the more.

III. Faith Winning, 49-52.

Jesus calls him to His side, asks what he wishes to have and gives it to him—even his sight.

## LESSON HYMNS

Book of Praise—35; 70, 1-5 (Ps. Sel.); 308; 80; 156; 544.

## EXPOSITION

Connecting Links—Jesus is now on His way from His retirement, to Jerusalem and the Passover. The crowds of Galilean pilgrims who accompany Him to the Feast expect Him to declare Himself as the great Messianic King. On the way up from Jordan they pass through Jericho, where the incident of the lesson occurs.

## I. Faith Asking, 46, 47.

V. 46. *They came to Jericho*; after having crossed the Jordan on their way to Jerusalem. (See Bible Dictionary, p. 446.) *And as he went out of Jericho*. Luke says, "as he drew nigh unto Jericho." It seems probable that Jesus entered through a gate on the north of the city, crossed it, and then came out at the west gate on the road leading to Jerusalem. Matthew agrees with Mark as to the place, but differs from both Luke and Mark in saying that there were two beggars.

*With his disciples and a great number of people*. New recruits would be gathered along the road, many, perhaps, in Jericho. *Blind Bartimæus, the son of Timæus*. Bartimæus, means "son of Timæus." *Sat by*

*the wayside begging*. Probably near the gate to attract the attention of those going in or out. City gates were and are common resorts for beggars, in the East.

*He heard that it was Jesus*. Either by asking or because the name was on every one's lips. His wonderful powers of healing were now known far and wide. *He began to cry out*; so as to be heard above the crowd. It was the only way by which a blind beggar could attract attention in the crowd.

*Jesus, thou Son of David*. This was the popular name for Messiah. It was of the line of David from which the Saviour was to spring. (Rom. 1: 3; Luke 2: 11.) It was one of the marvellous works of the expected Messiah that He should open the eyes of the blind. (Isa. 29: 18; 42: 7; Luke 4: 18.)

## II. Faith Perserving, 48.

V. 48. *And many rebuked him* (Rev. Ver.). This shrill cry for help was annoying to those who were welcoming Jesus, for it disturbed their joy, and, at any rate, was it not presumptuous for a beggar man to make such a disturbance? So Luke tells us in chapter 18: 39 that "they which went

before," that is, the leaders in the procession, tried to stop him. But it was without success, for *he cried the more a great deal*. He had learned not to expect much kind treatment from a crowd; but is persistent in seeking to attract the attention of Jesus, whose sympathy for the helpless was now well-known.

### III. Faith Winning, 49-52.

V. 49. *Jesus stood still*, and so the procession also stops. *Be of good comfort*. A wonderful change in a few moments, from the rebuke and perhaps rough usage the crowd had given him. *He calleth thee*. The disciples, at any rate, now expected that he would be cured, for they had seen many deeds of power and mercy. The marvel is that they and the crowd, many of whom also had seen His miracles, should have so misunderstood the man of Nazareth. But they were "slow of heart." (Luke 24 : 25.) Still, their want of discernment and faith is no less marvellous than is that of His people now. We expect so little, and He does so much.

V. 50. *Casting away his garment*; his outer garment, or cloak, which would impede him in his course. *Rose*. The Rev. Ver., much more vividly, "sprang up." *And came to Jesus*; led by sound, for he could not see.

V. 51. *Jesus answered*; the cry of v. 47. *What wilt thou that I should do unto thee?* Jesus does not ask because He does not know; nor do our prayers to God give Him

information; He knows what we desire and need before we ask Him. (Matt. 6 : 8.) But the direct request puts him who seeks in the proper attitude to receive. It is an acknowledgment of one's own helplessness. Here Jesus may have intended also to touch the sympathy of the crowd by making them see clearly the pitiable condition of the man whom they had just treated so harshly. *Lord*; Rev. Ver. "Rabboni," i.e. the very word used by Bartimæus, meaning, My Master. "The gradations of honor were Rab, Rabbi, Rabbon, Rabboni." *That I might receive my sight*. That Bartimæus believed in the power of Jesus to grant this, shows with what reverence he regarded Him. (John 9 : 32.)

V. 52. *Go thy way*; at the same time touching his eyes (Matt. 20 : 34): only possible for a man with sight. *Thy faith hath made thee whole*; restored his vision; and, as we see from the next words, brought him salvation in the kingdom of the Messiah. The strength of his faith was seen in the persistence of his outcry and in his prompt and direct request for sight. *Straightway*. All the evangelists note that the cure was immediate. The crowd had instant and present testimony to Jesus' divine power. *Followed him in the way*. He had less to give up than the rich ruler (See lesson of last Sabbath); what he had was doubtless dear to him and he leaves it all to follow Jesus. The reward of such giving up of all for Christ is indicated in Matt. 19 : 29.

### APPLICATION

*Jesus, thou Son of David, have mercy on me*, v. 47. The prayer of God's saints in all ages has been for mercy. Archbishop Usher died with the publican's prayer on his lips. William Wilberforce, the liberator of the slaves, said when dying, "With regard to myself I have nothing to urge but the poor publican's plea, 'God be merciful to me a sinner.'" When Grotius lay dying at Rostock, the minister reminded him of the publican's prayer. "That publican, Lord, am I! God be merciful to me a sinner," he said; and then he died.

*But he cried the more a great deal*, v. 48. It is our right to pray to God for the things we need. It is His purpose that we should be complete men. We should allow no hindrance to prevent our seeking to have our defects supplied. Bartimæus felt blindness to be his chief defect and though many rebuked him, he cried out the more. We should imitate his persistence. But we should seek to have the true idea of completeness. The blind beggar of Jericho had not heard Jesus proclaiming the salvation of the soul. We have heard. The soul is first

in us. The body was made for it and not it for the body. Shall we be more concerned about the empty casket than about the priceless jewel? The Sermon on the Mount, the parables, the cross of Christ teach us what we most need.

*And Jesus stood still, and commanded him to be called.* v. 49. The importunity of the blind and the maimed and the leprous is no offence to God; nor should it be an offence to us. The church is not to press on as if it could save humanity without saving individual men. The movement should be so ordered that the cry of one soul might arrest the advance. Men do not exist for the church but the church for men. So the Lord taught. He stood still, and called the men and said: "What wilt thou that I should do unto thee?"

*And they call the blind man,* v. 49. Jesus did not call Bartimæus himself, but commanded others to call him, and so taught them a lesson of humanity. We cannot save men, but we can call them to Jesus, who is able to save. By His life and death and resurrection He has provided salvation

for all men. It is our business as His followers to carry the message of this salvation to the ends of the earth.

*Go thy way; thy faith hath made thee whole.* v. 52. Many a petition he had urged in vain, and many a small favor had been discourteously bestowed; but Jesus, whose tenderness loves to commend while it blesses, shares with him, so to speak, the glory of his healing, as he answers, "Go thy way, thy faith hath made thee whole." By thus fixing the man's attention on his own part in the miracle, so utterly worthless as a contribution, but so indispensable as a condition, Jesus taught him to exercise thereafter the same gift of faith.

*And immediately he received his sight, and followed Jesus in the way.* v. 52. Jesus said to Bartimæus, "Go thy way," and Bartimæus "followed Jesus in the way." His way was Jesus' way. He made use of his new gift of sight to discern the footsteps of Jesus that he might walk in them. We shall be truly happy if we imitate him in his following the Master, and if we shall be as prompt, too, as he was in so doing.

#### POINTS AND PARAGRAPHS

It is at the door of mercy alone that sinners can knock with confidence. v. 47.

Sometimes the hindrances in the way of a man's approach to Jesus come from those who profess to be on His side. v. 49.

The Lord will not do for men what they can do for themselves and for one another. v. 50.

When we really feel our need we shall be eager to have it supplied. v. 51.

Urgent requests need few words. v. 51.

God alone can give; but faith is the hand that takes. v. 52.

One is never surer, safer, or better employed than in following Jesus. v. 52.

Milton who was himself blind describes the deprivation of the blind in the following lines:

"Thus with the year  
Seasons return, but not to me returns  
Day, or the sweet approach of even or morn,

Or sight of vernal bloom, or summer's rose,  
Or flocks, or herds, or human face divine;  
But cloud instead, and ever during, doth  
Surround me, from the cheerful ways of men  
Cut off, and for the book of knowledge fair  
Presented with a universal blank  
Of Nature's works to me expunged and rased,  
And wisdom at one entrance quite shut out."

"There is a story of a man who dreams he is out in an open field in a fierce, driving storm. He is wildly seeking a refuge. He sees one gate over which 'Holiness' is written. There seems to be shelter inside and he knocks. The door is opened by one in white garments, but none save the holy can be admitted and he is not holy. He sees another gate and tries that, but 'Truth' is inscribed above it, and he is not fit to enter. He hastens on to the third, which is the palace of 'Justice'; but armed sentinels keep the door and only the righteous can be received. At last, when he is almost

in despair, he sees a light shining some distance away, and hastens in its direction. The door stands wide open and beautiful angels meet him with welcomes of joy. It is the house of Mercy and he is taken in and finds refuge from the storm and is hospitably entertained.

"None of us can ever find refuge at any door save at the door of Mercy. But here the vilest sinner can find eternal shelter; and not mere cold shelter only, for God's mercy is tender. We flee for refuge and we find it. Strong walls shut out all pursuing enemies and cover us from all storms. Then,

as we begin to rejoice in our security, we learn that we are in a sweet home, and not merely in a place of shelter. Our refuge is in the very heart of God; and no mother's bosom was ever so warm a nest for her child as is the divine mercy for all who find refuge in it."—Miller.

"I say to thee, do thou repeat  
To the first man thou mayest meet  
In lane, highway, or open street,  
That we and all men move  
Under a canopy of love  
As broad as heaven above."

#### TEACHING HINTS AND HELPS

*FAITH WINNING* may be taken as the topic.

Begin with a conversation about winners—those who aim for and obtain the really great things of life, and some of the qualities by which such winners are marked.

We have in the case of Bartimæus

1. *Faith asking*, vs. 46, 47. How the blind man came to know about Jesus we can only conjecture. He had evidently heard enough of Him to rouse expectation of a cure; the Spirit of God, without whom there can be no faith, had led him to believe that the merciful miracle-worker could and would help him. And so, in faith, he cries out for mercy. Here is faith in its beginnings. His cry is like the cry of a child who is only learning to speak. But beginnings are not to be despised. It is first the blade, then the ear, after that the full corn in the ear. The main thing is that faith be not allowed to die for want of exercise.

2. *Faith persevering*, v. 48. The very fact of his having put his faith in exercise makes it stronger. And, moreover, the opposition it encountered added to its strength. It is of the very nature of true faith to flourish on opposition, as the roots of a tree are strengthened by the strong winds. Mark, too, that it is only a faith that perseveres that wins its point. God has His own reasons for not always granting our prayers just at once. (Luke 18: 1-8.)

3. *Faith-triumphing*, vs. 49-52. It is an invariable rule that the prayer of sincerity

and trust is answered. (Matt. 7: 7, 8; 21: 22.) This man's faith, though sorely tried by Jesus' apparent indifference and the rude treatment of the crowd (v. 48), has speedy reward; Jesus places His almighty power at the poor blind man's call (v. 51). Note how quickly his faith has grown, as evidenced by his prompt, direct request (v. 51); and note, too, how simply, and graciously, and abundantly it is rewarded, (v. 52.) Faith has won. It triumphs, too, in the man's at once leaving honor, friends and what little comforts he may have had, and following Jesus.

*Questions for Juniors*—46, 47. To what feast was Jesus going? What river crossed? What city reached? Who went with him? Whom did they meet? In what condition? What did Bartimæus hear? How did he address Jesus? For what did he ask?

48. Who rebuked him? Why? How had the people spoken of Christ? How is mercy described? (Ps. 86: 5; 145: 9; 1 Pet. 1: 3.)

49. What command given by Jesus? What do the crowd now say? What had caused the change in the multitude? Of what is Christ's call always full? To what is it a call?

50. How was the command obeyed? What promise made to those who come? (Luke 11: 9.)

51. What question asked by Jesus? What one blessing desired? What made

him sure of receiving what he asked for ?

52. How was he rewarded? What brought the healing? How did it come? Whence does faith come? (Eph. 2: 8.) How did the man show his gratitude?

For Seniors—46, 47. On what occasions had Christ performed similar miracles? (Matt. 12: 22; Matt. 20: 30; Matt. 21: 14; John 9: 1-7.) Give any points of difference between these and the one of to-day's lesson. What are the reasons for the prevalence of blindness in Eastern countries? Where was Bartimæus? Why there? How did he address Christ? Whom did he think Jesus to be?

48. When was a similar rebuke given? (Matt. 19: 13.) What was Bartimæus' prayer? Why was he so earnest? How is mercy shown to sinners? (Luke 1: 78; Isa. 54: 8.) Against what did Bartimæus persevere?

49. How does God call? (Rom. 1: 6; 2 Thess. 2: 14.) From what? (1 Peter 2: 9.) To whom is God's call addressed? (Isa. 45: 22; Matt. 28: 19.)

50. What was the garment? Why cast away?

51, 52. Give five proofs of faith shown by Bartimæus. Of what is blindness a type? Who can remove it? (John 8: 12.) What had Isaiah prophesied about Christ as a healer? (Isa. 35: 5; 42: 7; 61: 1.) What does Jesus say of Himself? (Luke 4: 18-21.)

*Bible Side Lights*—A Began—2 Sam. 2: 37; John 9: 8; Isa. 29: 18; Matt. 9: 27.

CALL YE HIM—Prov. 8: 4; Isa. 55: 6; Matt. 22: 3; Mark 10: 49.

BE OF GOOD COMFORT—Matt. 9: 22; Luke 8: 48; 2 Cor. 1: 3, 4; 13: 11; Phil. 2: 19.

CASTING AWAY HIS GARMENTS—Isa. 31: 7; John 13: 4; Mark 14: 51, 52.

FOLLOWED JESUS—Mark 10: 28; Matt. 4: 20, 22, 25; 8: 23; 9: 27; 19: 28; Luke 5: 11.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Tell the story of Bartimæus in your own words.
2. How hindrances are to be dealt with.
3. Faith as a gift of God.

### FOR TEACHERS OF THE LITTLE ONES

Connection—One of the white tickets used last Sabbath will recall the only way of admission to heaven and eternal life.

Introduction—Ask the children to touch their eyes with their forefingers and say

"God has given us 'windows' to look out at the wonderful things He has made."

When these "windows" cannot be opened, people are *blind*. (All close eyes.)

Speak of the sadness of being blind and the joy of being able to see all the beautiful things about us. If we were blind, would we not love any person who could open our eyes and make us see? If any blind person be known to the children, the lesson will appeal the more to them.

Lesson—Will you all say this funny name, "Bartimæus"? He was a blind man whose "windows" Jesus opened. Jesus was making His last journey to Jerusalem. He and His



disciples had reached the beautiful city of Jericho (meaning "perfumed") with its rich gardens of sweet-scented flowers. (Use blackboard or sand tray.)

See! at the side of the road sits a man. He had heard of Jesus. Now he hears the voices and footsteps of Jesus and His disciples, but cannot see Jesus, cannot see the beautiful gardens, etc. This is blind Bartimæus. Tell the lesson story. Bartimæus did not go away and forget Jesus, who helped him. He used his opened windows for Jesus. He *followed* Jesus. He gave praise to God, and all the people who saw the miracle praised God also.

*Golden Text*—The prayer of Bartimæus should be ours. We should ask Jesus to let us "see Him" with our hearts so that we may love and serve Him, to let us "see ourselves," so we may know when we do wrong and see what Jesus would have us do.

*Practical Thoughts.*—God has given us "windows." He has also given us "shut-

ters." (Touch eyelids.) There are things we should not see, things mother would not like to have us see. God wants us to drop down our shutters, so we will not see the bad things about us and learn naughty ways. God wants us to "close our window," so we shall not always see faults in other people, but look within ourselves. Jesus wants us to use our eyes for Him, to look about us for people who need our help and kind words, to use our eyes in reading His Word, to be always looking for kind things to do for other people.

*Illustration*—An illustration may be given by telling a short story of a child who looked about for work to do for Jesus and found it right in her own home in helping mother, and in her own street taking some neglected little people to Sunday School. She always "dropped hershutters" when children were quarrelling or doing naughty things, or when she felt envious of other people's nice things, etc. A good example to follow.

#### BLACKBOARD REVIEW

**A TONGUE** to ask  
**THE EAR** that hears  
**THE HAND** that helps

The story of Bartimæus reveals how very close together are our needs and the power and grace of the divine Son of man. The review exercise may profitably be occupied in impressing this thought. We have tongues to ask with. He has an ear that hears and a hand that helps. The main features of the story may be recalled, using the outline on the board to assist. Then make as impressive as possible the fact that heaven and earth are, after all, not so far apart, that, even as by the telephone one may speak to an unseen person hundreds of miles away, we may speak into the very ear of God. The words of Solomon's prayer—"Hear thou in heaven" (1 Kings 8 : 30, 32, 34, 36, 33, 43, 45, 49)—may be used with effect; also such an incident as that of Acts 7 : 55-60. It is blessedly true concerning our Redeemer and Lord that—

" Though now ascended up on high,  
 He bends on earth a brother's eye."

Verily His ear hears and His hand helps all who ask in faith, nothing doubting.

## LESSON XI.

## ZACCHÆUS THE PUBLICAN

December 16, 1900

Luke 19: 1-10. Commit to memory vs. 8-10.

1 And Jesus entered and passed through Jericho.  
2 And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

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

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

6 And he made haste, and came down, and received Jesus.

**Revised Version**—1 He: 2 Was passing; 3 A man called by name Zacchæus, and he was a chief publican; 4 Crowd; 5 On before; 6 Omit and saw him; 7 He is gone; 8 Wrongfully exacted nought of any man, I restore fourfold; 9 To-day; 10 Forsomuch; 11 Came.

## GOLDEN TEXT

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

## DAILY READINGS

M.—Luke 19: 1-10. Zacchæus the Publican.

T.—Matt. 9:9-13. The gracious call.

W.—Heb. 5:1-9. Author of salvation.

Th.—Isaiah 55: 6-13. Use of opportunity.

F.—Matt. 21: 23-32. The last first.

S.—Matt. 18: 7-14. Seeking the lost.

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

## TIME AND PLACE

Spring of A. D. 30, during the final journey of Jesus to Jerusalem, close after the healing of Bartimæus. At Jericho, in the Jordan valley.

## CATECHISM

Q. 54 What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

## LESSON PLAN

I. In the Sycamore Tree, 1-4. Seeking to see Jesus.

II. On the Roadside, 5, 6. Joyfully receiving Jesus.

III. In the House, 7-10. Boldly confessing Jesus.

## LESSON HYMNS

Book of Praise—41 (Ps. Sol.); 129; 247; 252; 217; 535.

## EXPOSITION

**Connecting Links**—This incident, which occurs immediately after the healing of Bartimæus, and in Jericho, is recorded only by Luke. This evangelist has much interest in narrating those events which show the kindness of Jesus towards the suffering or the outcast. He was a physician and evidently himself kindly and sympathetic. (Col. 4: 14.) He rejoices much in the wonderful humanity of the Son of man.

## I. In the Sycamore Tree, 1-4.

V. 1. *Entered and was passing through* (Rev. Ver.). Apparently Jesus had no intention of remaining in the city, till Zacchæus changed His purpose.

V. 2. *Behold*. A remarkable incident is to be related. *A man named Zacchæus*; almost certainly a Jew. The name means "pure"; an odd name for the ordinary sort of publican, who was a cheat and a robber. *Chief among the publicans*. The publicans, or tax-gatherers, were very numerous in Jericho, as it was a city with a heavy local trade in balsam and much through traffic from the East, on which a heavy duty was levied. Zacchæus was likely a superin-

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

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, *This day is salvation* come to this house, *inasmuch* as he also is a son of Abraham.

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

tendent or chief of the customs and excise department. *And he was rich*. It was the custom for the publicans to pay the government so much for the right to collect the revenue and then make what they could out of it. Hence the temptation to extortion and fraud. A publican who was a Jew was doubly detested—because of his dishonest extortions and because he was collecting revenues for the hated Romans.

V. 3. *Sought to see Jesus who he was*. He had heard of His fame as a teacher and miracle-worker, and now the great throng in the streets of the city would make him still more eager. The imperfect tense of the word "sought" shows that he kept trying to get a glimpse of Him, but found it impossible.

V. 4. *He ran before*; that is, in the direction in which Jesus was coming, so as to get ahead of the crowd and secure a place of vantage. *Sycamore tree*. A fig-mulberry, with fruit like the fig and leaves like the mulberry. It was a beautiful shade tree. It was often found by the wayside, and was easy to climb, with wide-spreading branches. The evangelist evidently wishes



to show the eagerness of Zacchæus, who, whatever loss of dignity it might cost, was bound to see Jesus. It was clearly a case, not of mere curiosity, but of admiration and desire to receive good.

## II. On the Roadside, 5, 6.

V. 5. *Jesus...looked up*; already knowing all about the man. Compare the case of Nathanael (John 1: 47, 48). *Zacchæus, make haste, and come down*. The salutation was of the most friendly sort, look and tone no doubt harmonizing with the words and purpose of Jesus. *To-day I must abide at thy house*. A strange proposal to make to a publican, and one likely to shock the feelings of the crowd of pious pilgrims on their way to the Feast.

V. 6. *Received him joyfully*. This confirms the fact that it was not mere idle curiosity that had just prompted Zacchæus to try to see Jesus.

## III. In the House, 7-10.

V. 7. *When they saw it*; that is, the crowd, who not only hated the tax-gatherers but had learned from the Pharisees to despise them as "sinners." *They all murmured*. Even the disciples felt that propriety was violated by Jesus eating with a chief publican. *Gone to be a guest with*. The laws of social intercourse were very strict, as we see from the case of Cornelius. (Acts 10.) *A man that is a sinner*; not necessarily that he was personally vicious, but that he belonged to a class of people whose occupation and ways were considered an outrage against the holy people of God. (See Matt. 9: 10-13.)

V. 8. *And Zacchæus stood and said*. This may mean that he wished to answer the reproaches of the crowd and in self-defence make this public promise; or, more probably, it means that Zacchæus was so overcome by the generosity of Jesus, that then and there he stood and made a solemn vow of gratitude. *Behold, Lord*. His eyes were opened to the true character and claims of Jesus. *The half of my goods*. Immense generosity. *I give*; then and there. Not a good resolution for the future. *Wrongfully exacted ought* (Rev. Ver.); for instance, by giving false values in imposing the duties, or

by extorting taxes beyond the just amount. He does not deny that he had, indeed, been dishonest. *I restore him four-fold*. This was the penalty exacted in case of theft. (Exodus 22: 1; 2 Sam. 12: 6.) Zacchæus is thoroughly penitent and does not attempt to hide the fact that he had been a wrong-doer.

V. 9. *To-day is salvation come*; shown by the words and acts of Zacchæus. His faith is shown by his works. (James 2: 18.) Jesus had come and had been received as Master and Lord. *To this house*; not only to Zacchæus, but to his household—as also in the case of Cornelius. (Acts 10: 2, 44, 47, 48.) Men of fine spirit like Cornelius and Zacchæus would inspire their families and servants with something of their own readiness for the gospel. *For as much as he also is a son of Abraham*; a true son of Abraham, although a social outcast; for he had Abraham's faith (John 8: 56). The saying would puzzle the unspiritual amongst these who heard it, just as later it went hard with even a Christian Jew to allow that a Gentile—one not of Abraham's seed—could receive the salvation which the Messiah, their own Messiah, had brought. But Paul told these plainly (Gal. 3: 7) that those who have faith are the children of Abraham, and therefore, "publicans and sinners" though they may be, have a right to the privileges of the gospel. This is also what Jesus taught. Zacchæus' deed shows the faith that makes a man a true son of Abraham, even though he be a social outcast. (See Matt. 15: 21-28.)

V. 10. *The Son of man is come to seek and to save that which was lost*. Not the self-righteous Pharisee, but the sinner who knows that he is lost, Jesus will save. (Matt. 9: 13; also 10: 6; 15: 24; 18: 12). Note, too, that it is the "Son of man" who "seeks and saves" his poor lost brother man. There is none that understands and feels for us as He does, and none other has His almighty power.

*To save*; a simple word, but comprehensive. It was for this that Jesus became man, taught, labored, suffered, died, rose again, ascended. It is for this that He intercedes, and for this, too, that He will come again in glory. (Heb. 9: 28.)

## APPLICATION

Zacchæus, . . . the chief among the publicans, and he was rich, v. 2. He was a social outcast, from whom nothing good was looked for, and from whom every evil was expected. In the Talmud we read that "neither professional gamblers and betters, nor shepherds, tax-gathers and publicans, should be allowed to give testimony before the court, as they were not regarded as trustworthy in matters of property." Then, he was "rich." "It was very little to the credit of Zacchæus that he had made money in the way he told of (so far as he made it in that way). It is the poorest thing said of him."

He sought to see Jesus . . . and could not for the press, v. 3. One of the memorable features of the incident is the triumph of Zacchæus over hindrances. His short stature stood in the way of his even getting a glimpse of Jesus. His profession as a publican would not only have cost him the respect of his neighbors, but most likely his own self-respect also, and a man with no self-respect is the most heavily-handicapped of all. His wealth, as we have seen in the case of the rich young ruler, would hold him back. And what would his associates say? Surely few men have ever set out to find Jesus with less likely prospects. That he fared so well, not only reveals the graciousness of Jesus, but teaches how obstacles are to be treated. They are like enemies in time of war. They are to be discovered only that they may be overthrown. To any but those who are utterly feckless, hindrances, but increase nerve. The struggle against them often develops, as it did in the case of Zacchæus, unexpected energy of character.

And when Jesus came to the place, he looked up, v. 5. However eager anyone may be to see Jesus, Jesus is more anxious still to find him. The very errand on which He came to earth was to seek men, and to seek them that He might save them. There is joy in heaven when a sinner repents, and heaven's Lord hails with eager delight every least indication of turning towards better things. We may be sure of loving recognition when we come to the Saviour, for is not His spirit

expressed in the words of Jehovah as Isaiah records them: "It shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." (Isa. 65: 24.)

*To-day I must abide at thy house*, v. 5. Dr. Maclaren, of Manchester, has a volume of sermons on "Christ's Musts." He divides these "Musts" into four classes. One class refers to the necessity for His death: "Even so must the Son of man be lifted up." (John 3: 14.) A second expresses His filial obedience and consciousness of His mission: "I must work the works of Him that sent me while it is day." (John 9: 4.) A third looks forward to His future triumph: "Other sheep I have which are not of this fold: them also I must bring." (John 10: 16.) A fourth applies this greatest principle to the smallest duty: "To-day I must abide at thy house." (Luke 19: 5.)

*The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold*, v. 8 (Rev. Ver.). If faith is to be proven by works, as the apostle James says it must be (James 2: 14-20), then Zacchæus' faith had solid testimony. A testimony, too, it was, that would tell amongst his friends and neighbors better than any other sort of evidence. He became strong just where he had been weak, righteous where he had been unrighteous, generous and unselfish where he had been miserly and churlish. "Surely," they would say, "this is of God." It is a lesson on witness-bearing deeply to be pondered. Saying without doing brings a profession of religion into contempt; infinitely better, doing without saying. But when a man's words are backed up by his deeds, men are constrained to believe in his genuineness. That is what is meant by letting one's light "so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 16.)

*And Jesus said unto him, To-day is salvation come to this house*, v. 9. "It is to be noted that it is the house which has suddenly lost half its wealth, and not the poor who have

the promise of abundant alms, that Jesus declares to have received the blessing. To this occasion we may apply, and possibly to this occasion belongs, the one saying of Christ which is not recorded in the Gospels, and which we yet know to have been His: "It is more blessed to give than to receive." (Acts 20: 35.)—Plummer.

*For the Son of man is come to seek and to save*

*that which was lost, v. 10.* "We learn from this that, though Zacchæus seemed to seek the Lord to see Him, yet the Lord was secretly seeking Zacchæus, both assisting and fostering the better thoughts which were taking possession of his soul, and also exciting his innocent desire so as to bring about his sojourn in his house." Is it ever otherwise with our gracious Redeemer?

#### POINTS AND PARAGRAPHS

Zacchæus improved the first opportunity he had of seeing Jesus. v. 1.

Jesus has a welcome for all sinners who come earnestly seeking Him. v. 2.

Where there's a will there's a way. No one ever sought Christ sincerely who did not find Him. v. 3.

The Christian should use every fair expedient for making up his natural deficiencies. v. 4.

There are many places where we can see Christ as He passes. There is the place of Sabbath worship, the prayer meeting, the place of secret prayer. He who avoids these places is not seeking Christ. v. 5.

The presence of Jesus can give more real joy than the greatest worldly wealth. v. 6.

The Christian life requires courage. Zacchæus showed courage in seeking Jesus, as Jesus showed courage in going to Zacchæus' house in spite of the murmurs of the crowd. v. 7.

Alms-giving is a good thing, but restitution should go with it. v. 8.

Salvation came to the house of Zacchæus not because Jesus visited it, but because Jesus was welcomed. v. 9.

The more deeply we feel that we are lost, the more sure should we be that the invitations of Christ are for us. v. 10.

"In Florence one of the treasures of art admired by thousands of visitors is Michael Angelo's representation in marble of the young David. It is indeed a marvellous piece of sculpture. But the strangely winning thing in the story of that statue is that it was the stone's second chance. --

sculptor began work on a noble piece of marble, but, lacking skill, he only hacked and marred the block. It was then abandoned as worthless and cast aside. For years it lay in a back yard, soiled and blackened, half hidden among the rubbish. Then Michael Angelo found it and transformed it into his beautiful statue. The marble had a second chance. So had Zacchæus."—Miller.

"A blind man trampling on impossibilities, has explored the economy of the beehive, and, more wonderful still, lectured on the laws of light. The timid stammerer, with pebbles in his mouth, and the roar of the sea-surge in his ear, has attained the correctest elocution and swayed as one man the changeful tides of the mighty masses of Athenian democracy."—Robertson.

"We have often to drop dignity, if we want to get high enough above the mob to see the Lord; and a man who is afraid of being laughed at will stand a poor chance."—Maclaren.

"Often by reason of the crowd of worldly cares and our low spiritual stature we cannot see Christ. But there are 'sycamores' in the road by which He will pass. He has given us the *means of grace*—Scripture, prayer, ordinances. These are the trees He has planted in the wayside of life. Like Zacchæus, let us ascend the tree, and we shall not only see Christ, but He will come and abide with us."—Bishop Wordsworth.

Zacchæus was willing to inflict on himself the penalty which the Jewish law laid only on one who had been guilty of destructive robbery. He wished to punish himself

so severely for his wrong-doing that he would be thoroughly cured of it. Said Mr. Moody: "You say if people are converted suddenly, they won't hold out. Zacchæus held out long enough to restore fourfold. We should like to have a work that reaches men's pockets. I can imagine one of his servants going to a neighbor next morning with a check for 100 pounds, and handing it

over. 'What is this for?' 'O! my master defrauded you of 25 pounds a few years ago, and this is restitution money.' That would give confidence in Zacchæus' conversion."

The work of Jesus in the world was to seek and save the lost, and it is the work of His Church. We are to seek men and not merely wait till they come of themselves. Want of aggressiveness is unfaithfulness.

#### TEACHING HINTS AND HELPS

Freshness often comes from varying the point of view. This lesson is usually presented with Zacchæus the seeker, finder and confessor, as the outline—and a good outline it is. Not one, nor two, but thousands have been led to follow in the rich publican's steps by tracing his course in the narrative.

But might it not be well, for once, to take a different starting point? viz. :—JESUS AS A SEEKER. Such points as these at once suggest themselves.

1. Jesus is on His way to Jerusalem, seeking and set upon accomplishing, a world's salvation. (See Luke 9: 51; John 1: 24; Matt. 26: 68; John 12: 32.)

2. Passing through Jericho, He seeks this eager publican. He knows where to find him. When He came to the place, "He looked up, and saw him." (v. 5.) A fine chance here, to show in how many ways and places, some of them passing strange, Jesus seeks people. Acts. 8: 26-40; Acts 9: 1-6; Acts 16: 25-34—are three examples from one book. Every community has its instances.

3. Addressing Zacchæus, He seeks and finds a place in his heart and home (v. 5.) Melting in their tenderness, doubtless, were His words; and very urgent, too—"Make haste"—"Come down"—"to-day." Can a teacher have or wish a surer vantage ground for displaying the gentle eagerness of our divine Lord to save men—or for urging to an immediate decision a straight reply to a straight invitation? If Zacchæus was glad (v. 6), how great the gladness in the heart of Jesus, when the publican came so promptly and heartily at His bidding!

4. In Zacchæus' house and at his table

Jesus seeks to impart still further blessing. He is as prompt and eager in finishing His work as He was in beginning it. (See v. 5.) The publican no sooner shows that his faith in his newly-found Lord and Master is genuine, than that Master says—"I have richer gifts still. Freely I bestow them. The blessing of Abraham's God, the blessing of salvation from self and sin be to you and yours." And one can imagine the glow of exultant compassion with which He utters the final words: "For the Son of man is come to seek and to save that which was lost." (v. 10.)

Questions for Juniors—1. In how many Gospels is this story found? Where was Jesus going? Where was Jericho?

2. Who is the chief person in to-day's lesson? What two things said about him? What was his religion? (v. 9.) Who were the publicans? What was their character? (Matt. 18: 17; Luke 3: 12, 13.) What about Zacchæus' riches? (v. 8.)

3. Whom did he seek? What had he heard about Jesus? What prevented him from seeing Jesus?

4. How did he overcome the obstacles? What kind of tree? What would his act call forth from the crowd?

5-7. What did Jesus do when He came to the place? What did He say? Had Jesus accepted invitations from any publicans before? (Luke 7: 36; Luke 11: 37.) What had Zacchæus hoped for? How much more did he receive? Who murmured? Why? Whom does Jesus welcome?

8. What two things proved Zacchæus a changed man?

9, 10. What was Jesus' mission to the world? When should God be sought? (Isa. 55: 6.) Where? (Ps. 27: 4.) Are you "receiving Christ joyfully"?

*For Seniors*—1. What announcement made by Christ to His disciples? (Matt. 20: 17-19.) What request made for two disciples? (Matt. 20: 20, 21.) Tell what you can about Jericho.

2. Who was Zacchæus? Was he satisfied with his riches? What could satisfy him? (John 4: 14.)

3. What were his motives in seeking Christ? When will the holy see Jesus? (Rev. 22: 4.) Compare the earnestness of Zacchæus with that of the rich young ruler. (Lesson IX., Matt. 19: 16-26.)

4. What were the obstacles in the way of the publican? How removed? When can we put ourselves in the way of Christ? What means of grace or "wayside trees" has God given us?

5-7. Compare the joy of Zacchæus with the sadness of the young ruler. What courage shown by Zacchæus?

8. What confession made? What consecration? Compare with action of the ruler, as above.

9, 10. What was Christ's mission? How fulfilled? What necessary to salvation? (Rom. 10: 10.) How is the change of heart shown? (Heb. 6: 9, 10.)

*Rev. B. J. H. W.*  
Bible Side Lights—THE PUBLICANS—Matt. 5: 46; 9: 10, 11; 11: 10; 21: 31, 32; Luke 7: 29; 18: 10-13.

A DINNER—Ecl. 9: 18; Luke 7: 37; John 9: 24, 25; Jam. 5: 20; 1 Pet. 4: 18.

I GIVE TO THE POOR—Prov. 19: 21; Ecl. 11: 1, 2; Matt. 19: 21; Luke 6: 38.

A SON OF ABRAHAM—Ps. 105: 6; Luke 1: 55; Gal. 3: 29; Heb. 2: 16.

THAT WHICH WAS LOST—Matt. 10: 6; Luke 15: 4, 6, 9.

**Topics for Brief Papers**

(To be assigned the Sabbath previous.)

1. A publican.
2. "Where there is a will, there is a way."
3. Jesus seeking to save.

**FOR TEACHERS OF THE LITTLE ONES**

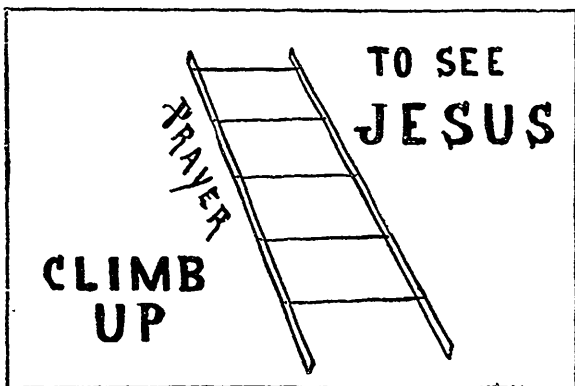
*Mrs. John H. W.*  
Connection—How many can show me the windows of our "body-house"? Now show me the shutters. How are we to use our "windows" for Jesus? Have we closed

our "shutters" against all that Jesus does not want us to see? Recall the story of blind Bartimæus, who used his opened windows to see and follow Jesus.

*Lesson*—We are going to hear about another man in Jericho, who used his windows to see Jesus when He was passing through Jericho with crowds of people following Him.

Tell the story of the little man Zacchæus, the rich publican, who had always been using his eyes for his own selfish, money-making ends.

He hears of Jesus passing through Jericho, and determines to see Him. Picture the scene, using blackboard or sand tray. What does



he do? (Outline the "sycomore" tree.) We should go to places where we can "see Jesus" to Church, Sunday School, etc. (Explain.) What does Jesus do? Jesus always knows when anyone is looking for Him. He loves to see little people going to Church and Sunday School. He is always ready to turn to people who are looking for Him. Indeed, He is always looking for people. (Explain.) What did Jesus say to Zacchæus? How did Zacchæus receive Jesus? What did the people around say? Why did they find fault with Jesus? Picture the scene in Zacchæus' house. How delightful to talk with Jesus! What did Zacchæus say he would do? (verse 8.) He is doing just what Jesus told the Rich Young Ruler (Lesson IX.) to do. Jesus was pleased, and forgave Zacchæus his sins and gave him a new heart, gave him the gift of eternal life. All this Zacchæus got because he was determined not to let Jesus pass by without seeing Him. Jesus is so glad to save people. Teach Golden Text. (Explain.)

*Practical Thoughts*—Jesus is the only One

who can save lost sinners and bring them back to God. He is always watching to see if any eyes are looking for Him. He is in heaven now, but He sees the very littlest people, all the little boys and girls. We do not need to climb into a tree to see Jesus.

*Prayer is the Ladder*—There is a "ladder" between earth and heaven. We can climb up on this ladder of prayer. Let our thoughts go up and up to Jesus—look up to Him and say "Jesus save me!"

Nothing can hide Him from us except *sin*. He will see us and speak to us, giving us the sweet message that He gave to Zacchæus. He will come and "abide in our house" (live in our hearts).

We, too, must "receive Him joyfully" like Zacchæus. Be joyous little Christians, helping others to "see Jesus." (Mention practical ways of doing this,—reading, singing, speaking of Him, trying to be like Him.)

"In the sunshine of God's love

We are happy every day,

For He's showering from above

Joys and blessings on our way."

#### BLACKBOARD REVIEW

Jesus  
Zacchæus **SEEKING** Zacchæus  
Zacchæus **SEEKING** Jesus

The review may be begun by having the school read in concert such passages as these three: John 6: 37; John 6: 44; Phil. 2: 12, 13. They present the divine and the human sides of salvation. The work of salvation is represented in the teachings of our Lord and in all Scripture as a blessed co-operation of God and His sinning, erring creature, man. It is so much God's work that, if He stays His hand it will never be done; and so much man's work that, if he fail in his part, again, it is not accomplished. There is this difference, however, that, while God is always willing, "waiting that he may be gracious" (Isa. 30: 18), we are often unready and unwilling to come. A unison, it is, to make all heaven joyful when, as shown on the board, while Jesus is seeking us, we are seeking Him. Ps. 27: 8, affords a good closing word. It is the resolve that God's grace and mercy should call forth from the most careless—a resolve that no one has ever yet regretted, for "he that seeketh findeth." (Matt. 7: 8.)

## LESSON XII.

## PARABLE OF THE POUNDS

December 23, 1900

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

**Revised Version**—1 Suffered; 2 Was immediately to appear; 3 Gave; 4 Trade ye herewith; 5 An ambassador; 6 What they; 7 And the first came before him; 8 Made ten pounds more; 9 Well done; 10 Wast found; 11 Made; 12 Am; 13 And I at my coming should have required it with interest; 14 Take away; 15 The ten pounds; 16 Omit for; 17 Howbeit these.

## GOLDEN TEXT

Every one of us shall give account of himself to God. Rom. 14:12.

## DAILY READINGS

M.—Luke 19:11-27. Parable of the Pounds.

T.—Matt. 25:14-30. The talents.

W.—Gen. 41:33-43. Joseph's promotion.

Th.—Luke 12:41-48. Responsibility.

F.—1 Cor. 12:1-11. Diversity of gifts.

S.—2 Peter 3:9-14. Be diligent.

S.—Luke 22:24-30. Reward of steadfastness.

## TIME AND PLACE

On His last journey to Jerusalem, A. D. 30, not many days before His crucifixion. He was about to go into "a far country, to receive for Himself a kingdom."

## CATECHISM

Q. 55 What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

## LESSON HYMNS

Book of Praise—16 (Ps. Sel.); 252; 257; 245; 230; 591.

## LESSON PLAN

I. The Nobleman, the Servants and the Citizens, 11-14.

The nobleman leaving home to obtain a kingdom, his servants accept a charge from him, his citizens send a treasonable message after him.

II. The Faithful and Their Reward, 15-19.

Each rewarded according to his diligence.

III. The Unfaithful and Their Fate, 20-27.

The unfaithful servant deprived of his trust, the rebels slain.

## EXPOSITION

**Connecting Links**—The occasion for the parable is clearly stated in "Time and Place" above, and in the exposition of v. 11 below. It has some features like the parable of the Ten Talents (Matt. 25:14-30), but it is sufficiently unlike it to have been spoken on a different occasion and with a different purpose.

I. The Nobleman, the Servants, and the Citizens, 11-14.

V. 11. *And as they heard these things*; the words about salvation just spoken to Zacchæus. *Because he was nigh to Jerusalem*. About eighteen or twenty miles away was the city where the crowds thought the Son of man would show Himself with power to be the Messiah, their King. *The kingdom of God should immediately appear*; suddenly and

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin*.

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow*!

23 Wherefore then gavest not thou my money into the bank, *that at my coming I might have required mine own with usury?*

24 And he said unto them that stood by, *Take from him the pound, and give it to him that hath ten pounds.*

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, *That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

from heaven, Jesus exercising His supernatural powers. To dispel this illusion, and to further instruct them as to the true nature of the kingdom, the parable was spoken. (vs. 12-27.)

V. 12. *A certain nobleman*. "Herod the Great and his son Archelaus had actually gone from Jericho on this errand, and Archelaus had had the experience described in v. 14." (Bruce.) Not that Jesus compares Himself with the wicked Herods, but as in the case of the Unjust Steward (ch. 16:1-13), He uses the incident to bring vividly before His hearers the lesson He wishes to teach. *Into a far country . . . and to return*. He would have to be away for some length of time.

V. 13. *He called ten servants of his* (Rev. Ver.). He had evidently an extensive

establishment. *Ten pounds.* The Greek mina, or pound, was worth about \$15 or \$20; a Hebrew pound nearly double. He gives them a pound each; no great sum, just enough to test their fidelity. *Occupy; Rev. Ver., "trade ye herewith. Till I come; while I am going and returning. Jesus means that He is going to heaven to receive from His Father the full reward of His work of redemption, and that He is to be away for some time; so they need not expect that the kingdom of God will be suddenly manifested in Jerusalem. But He will certainly come back, i.e., at His second coming, when, as He afterward says (Luke 21: 27), the Son of man will appear in power. During this period of waiting, the disciples are to be engaged in earnest work for Him. It will be a time of testing to discover whether they shall be worthy to receive positions of honor and trust in His kingdom above.*

V. 14. *His citizens.. sent an ambassage.* (Rev. Ver.) The "citizens" were those over whom he was to rule. The "servants" were of his personal household. The Jews of Judea actually sent a deputation to the Emperor of Rome complaining of the wrongdoing of Herod Archelaus, and thus prevented him from receiving the full honor of the kingdom. Jesus, of course, refers to His own fellow-citizens, the Jews, whose whole attitude had been of increasing hatred towards Him, whom they refused to have as their Messiah.

## II. The Faithful and Their Reward, 15-19.

V. 15. *When he was returned, having received the kingdom.* When Jesus returns in glory there will be a judgment (Matt. 25: 31, etc.).

V. 16. *Thy pound.* All talents are lent us by God and we have no right to selfish pride in them. They are for use. *Hath gained ten pounds;* a large increase, and yet the servant quite modestly says nothing about his own work,—*"Thy pound."*

V. 17. *Because thou wast found faithful.* (Rev. Ver.) The very purpose for which the money was entrusted to the servants. *A very little;* only one pound. *Have thou authority over ten cities.* This displays the large

scale on which Christ bestows rewards.

Vs. 18, 19. *The second... gained five pounds.* It is not implied that he was less faithful. He may have had less fitness or ability than the first, and so have come short.

*Be thou also over five cities;* the reward corresponding to his capability of bearing responsibility.

## III. The Unfaithful and Their Fate, 20-27.

V. 20. *Another.* The parable does not mention all the servants, but indicates three classes; those who are both faithful and capable, those who are faithful, but with only ordinary ability; and the useless idle. *Laid up in a napkin;* i.e., out of use, although carefully kept in direct violation of command of v. 13.

V. 21. *An austere man;* severe in modes of judging or acting. *Thou takest up what thou layedst not down;* etc. "You expected me to do the work whilst you should have all the gain." It is a very different spirit from that shown by the other two servants.

V. 22. *Out of thine own mouth;* on the ground of what thou hast just said. *Wicked.* He had not robbed his master. He had only been slothful; but idle misuse of gifts or powers is wickedness. *Thou knewest;* etc. This is not an acknowledgment of the charge of harshness. It is merely saying to the slothful servant: "I take you on your own word. If I am austere, as you say, all the more reason to be diligent."

V. 23. *Into the bank;* where it would have been as safe as in a napkin and would have drawn interest. *Mine own.* All that we have belongs to God and we shall have to give strict account of it.

Vs. 24, 25. *Take from him the pound;* since he will not use it. It must go to one who has shown himself able and willing to use what is intrusted to him. *They say.* Perhaps those who stood about the king are meant; possibly some interrupters in the crowd who heard the parable.

V. 26. See also Matt. 25: 29. Only he who uses his possessions or other gifts from God aright can keep them. Nothing is here



said about the further punishment of the unfaithful servant. Worse is reserved for the king's enemies. Idleness is bad, rebellion and hatred are worse.

V. 27. *Those mine enemies; who were in actual rebellion. Slay them before me.* The word is a strong one, meaning "hew in pieces." Jesus thus foretells that the Jewish

nation will utterly perish, because they rejected Him as Messiah. Jerusalem fell in 70 A.D. after one of the most awful sieges known and then the nation lost all its life. But the same principle of hatred to Jesus ever works similar results. Direst destruction will fall on all His enemies at His second coming. (Matt. 25 : 41 ; Rom. 2 : 5, 6, 8, 9.)

#### APPLICATION

*To return, v. 12.* That Christ shall come again is frequently prophesied and promised in the Scriptures (Dan. 7 : 13 ; Matt. 24 : 30 ; John 14 : 3 ; Acts 1 : 11 ; 1 Thes. 1 : 10 ; Rev. 1 : 7). A glorious hope God's people have ever counted it, and—as the Lord Himself intended also that it should be—a mighty incentive to faithfulness.

*Occupy till I come.* With every true man it is a point of honor not to disappoint one who has trusted him. How much the Lord has trusted to His followers! He has trusted to them His Book, His Day, His Church, His honor, His work. He has made the interests of His kingdom on earth to depend largely upon the fidelity of His disciples. The great, generous trust of Christ should appeal to everything that is noble and chivalrous in our souls and call forth the resolve that, come what will, by His grace, we shall not disappoint Him.

*That he might know how much every man had gained by trading, v. 15.* God's day of reckoning is sure to come. It is often long delayed, but it comes at last. There was a young man who thought he could break every moral law and not suffer for it. An older and wiser man said to him one day—the words are quaint, but weighty: "Do you think that you can get up early enough in the morning to be ahead of the Almighty?"

*Will done thou good servant. (Rev. Ver.) v. 17.* Faithfulness never fails to bring reward. According to Christ, the one resistless power that leads to the highest success is not talent or genius, but faithfulness in little things. And His teaching is confirmed in every-day life. "Find a carpenter who is absolutely faithful in every

detail of his work, and you may guarantee his success. Point to a clerk with a conscience that will not permit him to shirk the most trifling minutiae of his assigned duties, and you may promise him a choice of the best clerkships in town. 'Genius is patience,' said Buffon. 'If I differ from other men at all, it is in patient thinking,' said the great Newton. 'How long will it take to learn to play the violin?' asked a young man of the great violinist Giardini. 'Twelve hours a day for twenty years together,' was his reply."—S.S. Times.

*Thy pound, hath gained five pounds, v. 18.* "This one who made the pound into no more than five may be regarded as representing such as receive merely an entrance, without any of the 'abundantly,' connected therewith. There are some who will be saved yet so as by fire and others who will have salvation in fulness; some who will have little personal holiness on which to graft the life of the future, and who shall thus be in a lower place in heaven for evermore, enjoying its blessedness as thoroughly as they are competent to do, yet having there a position analogous, it may be, though of course not at all identical with that of the Gibeonites of old in the promised land." (Josh. 9 : 21.)—Dr. W. M. Taylor.

*And another came, saying, Lord, behold here is thy pound, which I kept laid up in a napkin: for I feared thee, v. 20.* "He thought it was enough to do no harm. He lost everything by an unbelieving anxiety to lose nothing. He was so afraid of doing anything amiss, that he did nothing at all. He would make no venture, and run no risk, even when his master bade him." The man who will not do his duty for fear of making

a mistake. is making the greatest of all mistakes. His whole life, from first to last, is a mistake, and he will find this out when the day of account comes in the end.

## POINTS AND PARAGRAPHS

There may be many weary marches and many fierce battles for the Christian soldier before the final victory is won. v. 11.

The period of Christ's absence is a time of testing for His followers. v. 12.

What the Master requires of His servants is a patient, faithful service. v. 13.

Each one of us at the last must give a strict account of all that God has entrusted to us. v. 15.

The first servant, in his humility, did not say "my diligence," but "thy pound." v. 16.

Faithfulness in little things is a resistless power in every sphere, making for success. v. 17.

The reward of faithfulness is larger responsibilities. v. 17.

The second servant was inferior to the first not in opportunity but in diligence and capacity. v. 18.

The reward of faithfulness to a trust will be a larger trust. v. 19.

Disuse of a power or faculty means ultimately its loss. v. 20.

A gentleman, visiting a railroad tower where are placed the levers which switch a great number of trains on to various tracks, said to an official: "You must need very keen-witted men to work all the levers correctly." "Pardon me," he replied, "we don't want a bright man at all. A dull man will do; but he must be faithful, and attend to his business all the time." — H. L. Hastings.

An Eastern story tells of a merchant who gave to each of his two friends a sack of grain to keep till he should call for it. Years

passed, and at last he claimed his own again. One led him to a field of waving corn, and said, "This is all yours." The other took him to a granary, and pointed out to him a rotten sack full of wasted grain.—Trumbull.

The "bank" is the broker's table or counter, at which he sat in the market or public place, and upon which he set out the sums of money required for transacting his daily business. From the fact that it was transacted upon a *bench* (bank) comes our word "banker"; if he could not meet his liabilities, his bench was broken to pieces, and he was prohibited from continuing his business; hence, the terms "broken bank" (Italian *banco rotto*) and "bankrupt." These money-changers took money on deposit, and loaned it out on interest, paying interest themselves to the depositors.—Peloubet.

The punishment of rebellious subjects and active opponents is far more severe than of neglectful hearers. The destruction of Jerusalem and the doom of all who deliberately rebel against Christ are here foreshadowed. Augustine more than once points to this sentence in answer to the objection that the severe God of the Old Testament cannot be identical with the God of Love in the New Testament. In the Gospels, as in the law, the severity of God's judgments against wilful disobedience is clearly taught.—Plummer.

How'er we trust to mortal things,  
Each bath its pair of folded wings;  
Though long their terrors rest unspread,  
Their fatal plans are never shed;  
At last, at last, they stretch in flight,  
And blot the day and blast the night.

—Oliver Wendell Holmes

## TEACHING HINTS AND HELPS

The lesson, as the Golden Text indicates, is a lesson on the use we make of our time while in this life. Perhaps there is no better way with younger scholars than to go

over this parable sentence by sentence, picking out the practical teaching on the way.

If anything more formal is desired, this may serve as an outline:

1. *The giving of the trust.* The ten servants stand for all on whom the absent Lord places responsibilities. These are not confined to one; they are distributed. The Lord needs and calls many workers and many sorts of workers out for His service.

2. *The use of the trust.* There is no one more practical than our Heavenly Master. He looks for results—how the trust is used. This varies; partly according to ability and partly according to faithfulness. The first man in the parable was both capable and faithful, the second faithful but not so capable, and the third, stupidly and wickedly unfaithful. Under one or other of these three classes everyone must come. The teachers should press this fact home very closely, though with tact, upon the scholars. It is good to find out, whilst still young, just where we stand. There is the greater chance for setting the wrong right.

3. *The final awards.* In two cases an award of merit and in one of demerit. This proportion apparently will hold on the great judgment day—the faithful outnumbering the unfaithful and unworthy. Note on what a lordly scale Christ rewards. Ten cities for ten pounds. Note, also, that the reward is no mere glittering bauble. It is like the most highly-prized reward of the soldier's life, promotion to higher rank and heavier responsibility. A more satisfying reward

there cannot be. Let the warning from the "wicked" servant's case be made duly emphatic. He lost all; and lost all not because he had been misusing his pound, but simply because he had not used it at all. Impress upon the scholars also the awfulness of the fate of the disloyal and disobedient. (verse 27.) We need to dwell upon the punishment of sin, that men may be driven from it; as well as to display the rewards of righteousness, that men may be drawn thereby.

*Bible Side-Lights.* WISE MEN—Gen 41: 8, 39; Ex. 7: 11; 2 Sam. 20: 16; 1 Kings 3: 12; Dan. 2: 21.

KING OF THE JEWS—Luke 2: 4; 19: 38; John 12: 15; 19: 14; Acts 17: 7.

HE WAS TROUBLED—Gen. 41: 8; Ps. 30: 7; 73: 3; Isa. 57: 20; Dan. 2: 1; Luke 1: 12.

PRIVILY CALLED—Judges 9: 31; Prov. 1: 11; Acts 16: 37; Gal. 2: 4.

EXCEEDING GREAT JOY—Matt. 5: 12; Luke 2: 10; 24: 52; 1 Peter 4: 13; Jude 24.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. What can be done with one pound.
2. The scale of heaven's rewards.
3. The sin of doing nothing.

### FOR TEACHERS OF THE LITTLE ONES

*Connection*—The outline of a tree, strokes for Jesus and the crowd passing by, will recall the lesson. Who was trying to see Jesus? What did Jesus do for him? What does Jesus do for us all?

*Introduction*—Tell a story of a father who gave a piece of money to each of his children, telling them to make good use of it and at the end of a year he would see how much each had gained, and they could give their gains to the Century Fund. Tell some of the investments, viz.: Tom bought hens and sold the eggs; Mary used her money in growing beautiful flowers, which she sold to friends who sent them to the Children's Hospital, etc.

*Lesson*—Tell the parable, using strokes for

the king and his ten servants. Make the story very real, as each one of the servants comes to give an account of himself.

*Practical Thoughts*—We all have talents, powers, ability, given us by our Heavenly Father. (Explain.)

Jesus wants us to use these and increase them for Him. Let us show our ten little servants (fingers) to be used for Jesus.

King Jesus has "gone into a far country." He will call us all to give account of ourselves. "We shall all stand before the judgment seat of Christ." (Rom. 14: 10.) Teach Golden Text.

How are we using our powers? Which servant do we wish to be like?

## BLACKBOARD REVIEW

# Our Account

By Each  
Of Himself  
To God

If the words, "Our Account," are written first on the board—the other being withheld till later—attention will at once be obtained. Refer to the fact of employees having to give account to their employers, bank directors to the shareholders, cabinet ministers to Parliament and to the Sovereign. We are all responsible beings and must therefore render an account of our doings. We have many gifts and blessings and opportunities. These imply responsibility, and, therefore, account-giving. Now, bring out one by one the points indicated,—Each one must give account—each one of and for himself—and all to God, by Whom we have been put in trust of life and all that life brings with it; Who cannot be deceived, for He knows us through and through; and Who is swift to honor those who deserve, and no less certain to punish those who are unfaithful. End with the repetition of the Golden Text by the whole school, bringing out once more the solemn emphasis of each of its words.

## A CHRISTMAS LESSON

[May be used as alternative]

Matt. 2: 1-11. Commit to memory vs. 4-6.

## EXPOSITION

The Gospel of Matthew seeks to show how Jesus the Saviour was the Royal Messiah of the Jews, in the line of David, inheriting the kingdom of the true Israel. Hence Matthew chooses different incidents in the infancy from those in Luke. Luke narrates the story of the birth and of the shepherds, so full of human tenderness; and then he shows how human a life the boy lives as He grew to manhood. Matthew tells us of the homage of the wise men to the new-born king. Majesty surrounds Him even from His cradle.

V. 1. *Jesus*. In 1:21 we have been told that the name means Saviour: "for He shall save His people from their sins. *Bethlehem of Judæa*; to be distinguished from another Bethlehem, not far from Nazareth in Galilee. It was the ancient city of David, and lay about six miles south of Jerusalem. *Herod the king*; called "The Great." His name is notorious for cruelty. *Wisemen*. The "wise

men," or magi, were originally the priestly class among the Medes. They were the men of science of that day, studying the stars especially. *From the east*. Babylonia was their headquarters.

V. 2. *We have seen his star in the east*. Each man, especially each great man, was supposed to have his guiding star. God used this unscientific and absurd idea to lead the magi to the Sun of Righteousness in Bethlehem. *To worship him*. The Jews, instead, crucified their king. (Matt. 27:37.)

V. 3. *He was troubled*. Jesus might be a rival for his throne. So far, Herod had killed off all his possible competitors. *All Jerusalem with him*; for they did not know what the king's jealous rage might do.

V. 4. *All the chief priests*. These had charge of the temple and were Herod's courtiers—and the scribes; who knew the Scripture, and could tell authoritatively when the Messiah was to come and where He was

to be born. *The Christ* (Rev. Ver.); the anointed One, the Messiah.

Vs. 5, 6. *Thus it is written.* The quotation is from Micah 5 : 2, a passage much used by the scribes and the pious Jews. *A governor which shall be shepherd of,* (Rev. Ver.); not only ruling but caring for the people.

V. 7. *Privily;* privately, so that he might lay his cruel plans without anyone knowing his secret. *What time the star appeared.* He believed that the star had appeared at the time of the birth. Thus he would be able to tell the age of the child.

V. 8. *Search diligently.* Herod knew that a usurper's family would hide the child away from him if they could. *That I may worship him.* Cunning and hypocrisy were well known characteristics of Herod.

V. 9. *Lo . . . the star . . . went before them.* God can use many methods to lead men to Jesus. *It came and stood over where the young child was;* the part of the city, perhaps the very house.

V. 10. *With exceeding great joy;* for they had found what they had come so far to see.

V. 11. *Come into the house.* Jesus had been born in a manger, and it may have been weeks before. (Luke 2 : 21, 22, 39.) *Fell down and worshipped;* as a king. Men of great faith, to see in the babe Jesus what others cannot see, even after His wonderful life. *Opened their treasures.* In the East one never visits a king without bringing him a gift. *Frankincense,* a costly gum of aromatic flavor. *Myrrh,* also a gum exuding from trees and much used as a perfume and medicine.

FOR TEACHERS OF THE LITTLE ONES

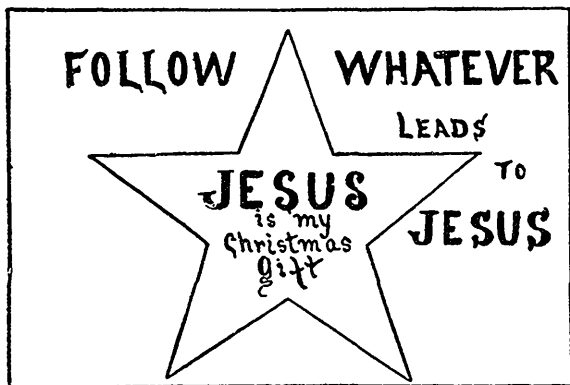
*Introduction.* Raise hands all who know what day Tuesday is? Oh yes, all hands are up! Christmas Day! How delightful! (For whose birthday is it kept?) Speak of Christmas joys, gifts, etc. Teach: "It is more blessed to give than to receive." Speak of some ways in which we can make the day happier for some who have no Christmas pleasures. Let us share our good things. Do the children know what were the very first "Christmas Gifts" and to whom they were brought? (We are going to hear about it.) Tell about the "Unspeakable Gift" sent to the world from our Heavenly Father.

(Refer to some of the promises regarding the Gift, Micah 5 : 2; Isaiah 9 : 6; the promise to Mary, Luke 1.)

*Lessons*—Let the children tell you the story of the birth of the baby Jesus. Picture the visit of the wise men, using simple outlines, strokes, etc., to represent Herod, etc., the wise men following the star (silver paper), then the scene in Bethlehem, the arrival of the wise men, the presentation of the gifts, etc. An attractive lesson may be taught, by using the sand tray—Herod's palace, groups of people, wise men travelling to Bethlehem, birth-place of Jesus, etc., being represented by small objects which the ingenuity of the teacher will suggest. Do not try to make the objects too real in appearance, but depend upon the imaginative power of the children.

*Practical thoughts*—Speak of a foolish child who refused a gift from his father.

Thankfulness for the Gift (Golden Text) and acceptance of Him should be the thought impressed. (Teach John 12 : 48.)



## LESSON XIII.

## REVIEW

December 30, 1900

<p style="text-align: center;"><b>GOLDEN TEXT</b></p> <p>Thou crownest the year with thy goodness. Ps. 65: 11.</p>	<b>DAILY READINGS</b>	<b>CATECHISM</b>
	<p>M.—Matt. 15: 1-10. The lost sheep and lost coin.</p> <p>T.—Matt. 2: 1-11. Christmas lesson.</p> <p>W.—Luke 15: 11-24. The prodigal son.</p> <p>Th.—Luke 17: 11-19. The ten lepers cleansed.</p> <p>F.—Matt. 19: 16-26. The rich young ruler.</p> <p>S.—Mark 10: 46-52. Bartimeus healed.</p> <p>S.—Luke 19: 1-10. Zacchæus the publican.</p> <p>M.—MATT. 20: 6-16. JESUS ANOINTED AT BETHANY.</p>	<p>Q. 56. <i>What is the reason annexed to the third commandment?</i></p> <p>A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.</p>
		<b>LESSON HYMNS</b>
		Book of Praise—477; 70 (Ps. Sel.); 80; 474; 488; 549.

## REVIEW CHART—Fourth Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 11: 1-14.....	Jesus Dining with a Pharisee.	Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14: 11.	1. Closely watched. 2. Convincing by a miracle. 3. Giving needed advice.
II.—Luke 14: 15-24....	Parable of the Great Supper.	Come; for all things are now ready. Luke 14: 17.	1. The supper ready. 2. The guests called. 3. Their excuses. 4. The new guests.
III.—Luke 15: 1-10...	The Lost Sheep and Lost Coin.	There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.	1. The pride that scorns. 2. The love that saves.
IV.—Luke 15: 11-25....	The Prodigal Son.	I will arise and go to my father. Luke 15: 18.	1. At home. 2. From home. 3. Home again.
V.—Luke 16: 1-13....	The Unjust Steward.	Ye cannot serve God and mammon. Luke 16: 13.	1. The steward's conduct. 2. Its lessons.
VI.—Luke 16: 19-31. ...	The Rich Man and Lazarus.	Lay up for yourselves treasures in heaven. Matt. 6: 2.	1. On this side. 2. On the other side.
VII.—Luke 17: 11-19....	The Ten Lepers Cleansed.	Be ye thankful. Col. 3: 15.	1. Ten healed. 2. One thankful.
VIII.—Titus 2: 1-15....	Sober Living.	We should live soberly, righteously, and godly, in this present world. Titus 2: 12	1. Rules for the old. 2. Rules for the young. 3. Rules for servants. 4. The reason why.
IX.—Matt. 19: 16-26....	The Rich Young Ruler.	Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark 10: 24.	1. A search. 2. An officer. 3. A refusal. 4. A warning.
X.—Mark 10: 46-52....	Bartimeus Healed.	Lord, that I might receive my sight. Mark 10: 51.	1. Faith asking. 2. Faith persevering. 3. Faith winning.
XI.—Luke 19: 1-10....	Zacchæus the Publican	The Son of man is come to seek and to save that which was lost. Luke 19: 10.	1. In the sycamore tree. 2. On the road-side. 3. In the house.
XII.—Luke 19: 11-27...	Parable of the Pounds.	Every one of us shall give account of himself to God.	1. The nobleman, the servants, and the citizens. 2. The faithful and their reward. 3. The unfaithful and their fate.

## ASK YOURSELF

- For Each Lesson—1. What is the title of the lesson?  
 2. What is the Golden Text?  
 3. Time? Place? The Lesson Plan?  
 4. What persons are mentioned?  
 5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

## THE REVIEW

The last Sabbath of another year, the next to last day of the Old Century! Can one imagine a more fitting occasion for a gathering together of the old with the young for a service of praise and thanksgiving? If the peculiar character of the day is pressed upon the attention of the congregation for a Sabbath or two, previous and thorough preparation made for the service, this Review should live in the memory for many a year to come.

The older people have their special reasons for thanksgiving, for many years of this remarkable century have been allowed them; and even the youngest has at least this cause for rejoicing, that the century just ending has given him his birth; and old and young, whilst rejoicing together right heartily, should not be allowed to forget that so many blessings as have been theirs involve weighty responsibilities in the years upon which they are entering.

The LESSON HYMNS may be taken as the basis of the review. This will bring it within the scope of the smallest school, for all the schools can sing.

Begin with Hymn 477 of the Book of Praise:—

“ For Thy mercy and Thy grace,                      Hear our song of thankfulness,  
Constant through another year,                      Father and Redeemer, hear.”

and follow the singing with a prayer of thanksgiving and confession.

Then have the Harvest Hymn, No. 488, Book of Praise; and a good harvest year it has been, taking one part of our land with another. There should be a hearty chorus:—

“ All good gifts around us                      Then thank the Lord, O thank the Lord,  
Are sent from heaven above;                      For all His love.”

A Psalm of praise and thanksgiving may then be read in concert, such as Ps. 100, or Ps. 146. Follow this by singing Psalm Selection 76 : 1-5 (Ps. 103) from the Book of Praise.

A brief drill on the twelve lessons of the Quarter fits in here, with this thought foremost, God's greatest gift to men is His own Son. (John 3 : 16 ; 2 Cor. 9 : 15.) His goodness to us in His Son, our Redeemer and Friend, comes out in Lesson I ; In His exalting humble people ; II. In His inviting all classes of people ; III. In His rejoicing over the lost when found ; IV. In His welcome for the penitent ; V. In His praise of the prudent ; VI. In His just dealings with all ; VII. In His cleansing of the sinful ; VIII. In His wise counsels ; IX. In His warnings ; X. In His giving sight to the blind ; XI. In His saving of men's souls ; XII. In His rewarding of the faithful.

An outline drill will be better than much detail. The object is to deepen the sense of gratitude, especially for what God's blessed Son is to us and has done for us. All hearts should be attuned for the hymn, No. 549.

“ We praise Thee, O God ! for the Son of thy love,  
For Jesus who died and is now gone above.”

There can be nothing more appropriate here than a brief and pointed address—and it will be as tender as pointed—from the minister, seeking to bring all present, scholars and teachers and friends, into close touch with Jesus, the Saviour and Friend. His love, His gifts, His power, His guidance—and what our return for these should be—will all find solemn and joyous utterance in Hymn 80. What joy if all can sing sincerely, the closing words:—

“ From Him, who loves me now so well,                      Shall life or death, or earth or hell?  
What power my soul can sever?                      No ! I am His forever.”

A prayer of consecration and for guidance and help will form a fitting conclusion; and then, with the backward look of thanksgiving and the forward look of hope, such a lofty song as Hymn 474, “ O God, o' help in ages past,” or Hymn 301, the good old Paraphrase, “ O God of Bethel !” may be sung, as the last session for the Century ends.

## FOR TEACHERS OF THE LITTLE ONES

*Introduction.*—Do we live in a country where the snows fall? Let us see how the snow comes down (finger movement).

“This is the way the snow comes down,  
Gently, gently falling,  
Soft and white the snow comes down,  
Gently, gently falling.”

When you go to bed tired with work or play, mother covers you over with the warm blankets and tucks you in snugly, saying: “Go to sleep and rest, and waken up fresh and sweet in the morning.” Speak of the “winter’s sleep” that all the flowers and trees and grass are having, after their summer of work and play. Some one covers them up to sleep till spring—Who? What does this blanket look like? Oh yes! white and soft! the beautiful snow! Truly, “God is love.” “His tender mercies are over all his works.” “He crowneth the year with his goodness.” “He crowneth thee with loving kindness and tender mercies.”

We have spoken of the “blanket of snow” covering the earth in winter. Speak of the opening buds, etc. of spring, the full-blown glory of summer, and the harvest bounties of the autumn. “Every good gift and every perfect gift is from above.” (Jas. 1: 17.)

*The crowning gift*—God’s own beloved Son, about whom we have been hearing every Sunday during the year, about His wonderful life on earth.

Use a small Christmas Tree; on it hang bag-shaped cards on which are written the “gift” of the Quarter told about in each lesson—and the practical thought.

1. Reward to the humble.—Be ye humble.
2. An invitation.—Give God’s invitation to all.
3. A joyous welcome.—Jesus is looking for me.
4. A home in heaven.—I will go to God.
5. A good Master.—Jesus is my Master.

6. Heavenly treasures.—Seek heavenly treasures.

7. Forgiveness.—Be ye thankful.

8. Good advice.—Be sober, righteous and godly.

9. Warning.—Trust not in riches.

10. Sight to the blind.—Use your eyes for Jesus.

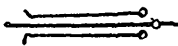
11. Salvation.—Jesus saves.

12. Reward to the faithful.—Be a good and faithful servant.

13. JESUS CHRIST “the crowning gift”—(Golden paper crown)—“God crowneth me with loving-kindness and tender mercies.”

*Practical Thought*—“What shall I render unto the Lord for all his benefits toward me?” (Ps. 116: 12.)

What other answer can there be than this—“Myself, all I am, all I have, all I ever hope to be”? And God will accept the gift.

WHAT   
SHALL I RENDER  
UNTO  
THE LORD ?

*Review*—Tuesday will be New Year’s Day, the birthday of another year (1901). Since last New Year’s Day you have all been growing bigger and we hope better. God has been caring for you all through this year (1900) and ever since you were born.

Let us talk for a while about the goodness of God as shown in each succeeding season.



## TWELFTH YEAR

# Presbyterian Ladies' College Toronto

The Presbyterian Ladies' College, Toronto, will reopen on January 3, 1901, when new students will be enrolled.

The Aim of this College is to provide the best educational advantages for young women in all branches of a liberal education, under the refining influences of a Christian home.

The Standard of the educational work is as high as that of the best collegiate institutes, and at the University and Departmental Examinations for 1899 the full list of eighteen candidates were successful. The students who were not candidates received the same thorough and efficient training enjoyed by those who were fitting themselves for a University course or for the teaching profession.

The Special Departments are all under the direction of specialists. Students desiring to devote special attention to Music have at this College the unique advantage of tuition by the CONSERVATORY OF Music, with which this College is affiliated. Dr.

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**THE BOOK PAGE**

*Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

**The Holy Bible: Two-Version Edition.** The Oxford University Press. Henry Frowde. London; 1384 pages and Indexed Atlas. India paper editions, from \$3.50 upward; ordinary paper, from \$2.50 upward.

It is no easy problem to present on a single page of ordinary size the old and new versions of the Scriptures, with full marginal references, and that the problem has been successfully solved is an added triumph of the printing art to the credit of the famous Oxford Press. The space occupied is practically that of a single version, the readings of the Revised Version being indicated by an exceedingly simple device, so as to come easily within the reader's eye. The two-version edition is an improvement on the familiar parallel versions, in that it is more compact and that the differences are at once evident without elaborate comparison. A more convenient Bible for ordinary use can hardly be imagined, and when bound with the Oxford Helps to the Study of the Bible, it is the beau ideal edition for the Sabbath School teacher.

Sisters Three. By Jessie Mansergh.

Cassell & Co. New York; 280 pages, several full-page illustrations, \$1.25.

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**In the Irish Brigade: A Tale of Flanders and Spain.** By G. A. Henty. The Copp Clark Co., Toronto. 384 pages, \$1.50.

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**Peloubet's Select Notes; A Commentary on the International Lessons for 1901.** W. A. Wilde Company, Boston, Mass.; 375 pages, including maps, indexes, etc. \$1.25.

This is the twenty-seventh annual volume of Peloubet's Notes, which have long since become a classic in Sabbath School literature. There is necessarily some repetition of matter previously used, but things new as well as old are here. Two special features of value are the lists of

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**One Year of Sunday School Lessons for Young Children.** A Manual for teachers and parents. By Florence U. Palmer. The MacMillan Company, New York. 226 pages, cloth, 50 half-tone illustrations and 10 songs, with music, \$1.00.

A model book, so far as the printer's and engraver's art can make it. Such good paper, and print, and pictures, it is a joy to handle and see; and a delightful book, also, in the way the sweet, familiar Bible stories are told. The lesson outlines and hints how best to reach the child mind and heart are often excellent. Parents and teachers will profit by them, and a year's study along the lines laid down will be good for the children. We cannot, however, commend the method followed, which is the topical, although the narratives are grouped under such excellent headings as "Good Cheer," "Obedience," "Easter," "The Church," "The Sabbath," etc. Under "Obedience," for example, are found the stories of Naaman and Elisha, Joseph Obeying His Father, Noah's Ark, The Garden of Eden, and Christ and the Fisherman; and in the order

named. The child who gets his Bible knowledge thus cannot but be bewildered. If Scripture is the story of redemption, the story should be taught consecutively. Eden should come before the Ark, and the Ark before Joseph and Naaman, and these before the Christ. There can be no better order than the order which God has followed in His own revelation of Himself to men. And then one misses the deepest note. We have Abraham's Altar, but no mention of the sacrifice upon it. We have Christ on the Cross, and His loving care for His mother, but no word of the great work of redemption wrought there through His precious blood. Parents and teachers will need to supplement, if they are to give the little ones—as the little ones have a right to be given—the whole precious truth of the Gospel.

**The Bible Student.** The Bryant Printing Co. Press, Columbia, S. C. Monthly, \$2.00 a year; 20c. a copy.

The motto of the "Bible Student" is "Prove all things: hold fast that which is good," and such names as Warfield and McPheeters in the Editorial Committee betoken a safe, if not conservative, attitude. The articles are thoroughly well-informed, but free enough from the technical to be most thoroughly acceptable to the general reader. It is well worth seeing. In the October number Professor F. R. Beattie discusses "Jesus' Doctrine of Prayer."



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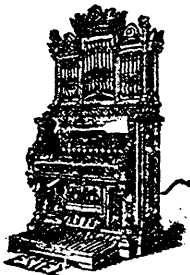
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