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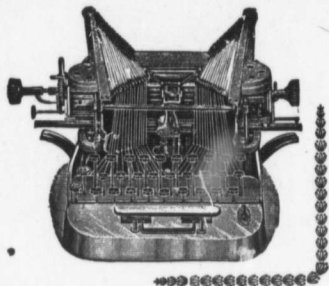
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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXIV.

OCTOBER, 1900.

No. 10.

Life.

BY J. H. CHANT.

Our lives seem filled with things of little worth,

A thousand petty cares arise each day
Which bring our soaring thoughts from
heaven to earth,

Reminding us that we have feet of clay;
Yet we will not from path of duty stray
If we amidst them all cleave to the right;
Nor great nor small are actions in his
sight;

Through lowly vale he shows our feet
the way.

Our early dreams may not be realized;
The roseate sky now proves quite com-
monplace;

The constellations we so highly prized
Have vanished all—nor left the slight-
est trace

Of former glory in its azure face,
But high o'er all beams out the polar star
To guide us safe through rock and sandy
bar:

Life is complete and its cap-stone is
grace.

Newburgh, Ont.

Seven Hundred Daily Bible Readers.

Seven hundred members of a single Sunday-school regularly following daily home readings in the Bible, is a record that speaks for itself. The Bushwick Avenue Methodist Episcopal school, of Brooklyn, has succeeded in accomplishing this. No pledge to read is required, the scholars simply taking the blanks for the quarter, and returning them to the secretary at the close of the quarter. If

for four quarters the readings are faithfully followed and marked, the scholar is given a handsome book-mark, specially designed, and worth treasuring for years. Mr. Frank L. Brown, the superintendent, says: "We are hearing constantly of the interest of our scholars and their homes in it. A great majority of the homes of our scholars are un-Christian, and we believe the results will be very beneficial. An instance . . . will illustrate what this means. Two of our school young ladies, who had not manifested much interest heretofore in Bible matters, and whose parents were only nominal Christians, have been faithfully following the home readings, and, where the Bible has been neglected, there are now two Bibles that are constantly in evidence, and are read each night before retiring by the young ladies, and their interest in the school has also been intensified. The results, too, in the bringing of Bibles by the scholars to the school are very marked. On last Sunday (January 28) five hundred and forty were brought in this way, which means that about five out of seven of the scholars in the classes above the primary had brought them, and there seems to be a greatly increased interest in the lesson itself in the session as one of the results." The form filled out by the scholars consists of a single sheet of paper, five by eight inches, bearing the name of the school and "Home Reading Bible Circle." The directions are to "please mark an X in square for each day that you read the home reading selection." Small squares are ruled sufficient to allow one for each day of the week for three months. The scholar's name, teacher's name, and class number, are filled in.—S. S. Times.

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Sunday School Banner.

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

TORONTO, OCTOBER, 1900.

First Methodist Sunday-School.

The centenary of the first Methodist Sunday-school in London was celebrated a few months ago in the City Road chapel. The attendance at the various departments of this Sunday-school numbers 3,670 children, young people and adults. The attendance at the day-school averages seven hundred and twenty, the ragged-school 1,050, the cripples' school forty-five. Its workers number one hundred and thirty. This Sunday-school was opened at Golden Lane, Old Street, April 22nd, 1788, by Mr. Alexander Mather, and within a month there were one hundred and ten children in attendance.

The Sunday-school, as an institution, was of Methodist origin. The credit is usually given to Robert Raikes, but it belongs to a Methodist woman, Sophia Cook, who afterwards became the wife of

Samuel Bradburn, the Demosthenes of the Methodist pulpit. Miss Cook and Robert Raikes were one day talking together about the poor children in the streets of Gloucester, and in the course of their conversation Raikes asked what could be done for them. Miss Cook replied: "Let us teach them, and take them to church." The suggestion was acted upon immediately. Raikes and Miss Cook became the first Sunday-school teachers.

The idea spread, and schools were organized in other places. Among the first were those at Leeds. There the town was divided into seven districts, and in a short time the schools numbered twenty-six, with over two thousand scholars taught by forty-five masters. The masters were mostly pious men, and were paid from one to two shillings per Sunday, according to the value of their services. Four "inquisitors" visited each school in turn, to ascertain who were absent, and then called at the homes of absentees, or looked them up in the street. Each master had a written list of his scholars, which he was required to call every Sunday at half past one and half past five o'clock. The sessions of the schools began at one o'clock. The children were instructed in reading, writing and religion until three, when they were taken to their respective churches. After service they were conducted back to school, where some book was read, a psalm sung, and the service concluded with prayer. Five clergymen visited the schools, and addressed the scholars. The expenses of the twenty-six schools for the first year were \$1,150.

Mr. Wesley, writing of his visit to Otley, July 18th, 1784, says: "Before service I stepped into the Sunday-school, which contains two hundred and forty children, taught every Sunday by the several masters and superintended by the curate. So many children in one parish are restrained from open sin and taught a little good manners, at least, as well as to read the Bible. I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians."

Mr. Wesley's prophecy has been fulfilled, and the Sunday-school has become not only a nursery for Christians, but a nursery for the Church. In the Methodist Episcopal Church alone the number of Sunday-school scholars almost exceeds that of the membership, being 2,633,260, while including officers and teachers it is 150,000 in excess of the church membership. It is an interesting fact that the

statistics of our church for 1897 show that the increase in the membership of the Sunday-school and the increase in the membership of the Church are almost equal, that of the Sunday-school being 21,978 and that of the church 21,470. The permanent value of the Sunday-school depends chiefly upon the Christian character as well as intelligence and zeal of the teachers. Would that all appreciated the opportunity and the responsibility of the trust committed to their care! It is matter for rejoicing that so many do, and that the results have been so great in the salvation of souls and the promotion of the kingdom of Christ.—Northwestern Christian Advocate.

My Way of Dealing With My Boys.

Every Sunday-school teacher has a great many pleasant experiences, and some not quite so pleasant. To-day, however, I want to tell you of some of the plans I have found to be successful in my class. First, you will want to know something about the class upon which the plans have been tried.

Five years ago last June I took a class of boys who had just graduated from the primary department of the Sunday-school. Now it is a class of twenty boys between the ages of ten and fifteen. They make a very, very interesting class, as you can easily imagine.

The first question which naturally comes to every wide-awake Sunday-school teacher is, "How can I keep the boys in the Sunday-school?" I found that I must become acquainted with them at home, not as their teacher, but as a friend, know the parents, especially the mother. I must let her feel that I want to help her, and that I need her help. Then, I must be interesting to the boys, make them like to be with me, because I am interesting and because I enjoy being with them. In order to do this I found I had to love them, not a little, but a great deal, and I must enjoy talking with them, if I wish them to enjoy talking with me. But like begets like, and it wasn't long before each of those boys liked me, and, I am happy in the thinking, not a little, but a great deal.

One way to be interesting to them is to be interested in the same things in which they are interested. Every boy has a hobby—one stamps, another rabbits, and

ther; a garden, and so on. I found that if I kept my eyes open I could learn something about these hobbies that would interest them; as a result, I am very much interested in stamps, bugs, and several other things that are my boys' hobbies.

Well, after the boys are in the Sunday-school, what next? For something must be done to keep them there. The lessons must be interesting, and I found that I had to be full of the lesson; I must know more about the lesson than I can possibly tell in twice the time given. Then, use illustrations. Did you ever notice that Christ began his lessons with something the people knew about—some object lesson? So it is often the very best way to do in a class, especially when the boys are young. The teacher must know the lesson, use illustrations, be bright and lively, and look happy before the class.

But one thing I have found very, very necessary, is for me to be in my place early—must be there before Sunday-school begins, so that I can have a part in the conversation. My presence keeps the boys quiet and orderly. If they get noisy and disorderly before Sunday-school begins, it is impossible to settle them sufficiently so that the lesson has the desired effect. Now, this is not imagination, for I have tried both ways, and the Sunday-school lesson is a failure if I am not in the class beforehand to quietly direct the conversation.

When a boy is absent I try to call on him the first week, and let him know that I missed him. If I can't, then the second week, but if I can't go then, I write him a letter or a note. You don't know how pleased it makes him to get a letter, for the probability is he doesn't get one very often. Don't let a month or so go by before any notice is made of his absence. Sometimes it is sufficient to send a word by some member of the family.

Every Sunday-school teacher prays for her class, of course, but is it not unsatisfactory to pray for them as "my class?" Then, if we stop to mention each one by name, it takes so long, and I think we are liable to leave it undone. Somewhere I read of praying for the class in groups, and this is the way I manage it. I have twenty boys, and I have made five groups of four each. Monday I pray especially for the boys in one group, Tuesday another, and so on. Now, I do not have it arbitrary, but if certain ones of the boys have been in my mind during the day, I pray for that group at night. This plan is a great help, and the more careful I am to talk to my Heavenly Father about them the better the lesson goes off the next.

Sunday. It is God that makes the difference.

Do temperance work in the class. Our class had a pledge which I wrote, and all of our class signed it. However, recently, they have signed the Anti-Saloon League pledge, which is far better.

There is one plan that I have just started. I make a memorandum of the birthday of each boy. Then, commencing with the new year, I will remember each one on his birthday, not with a present, but with a call or a letter. It won't cost anything but time. Oh, how much it will be appreciated! Indeed, God will add his blessing to the letter.

There is so much depending upon us as Sunday-school teachers, and it cannot but make us humble when we remember how very dependent upon God we are. We can do nothing of ourselves, but only as he helps us and blesses our works. We must take God as our senior partner in this work, which will tell for all eternity.—*Carlotta E. Hoffman*, in *International Evangel*.

The Cradle Roll.

BY MRS. W. F. CRAFTS.

The cradle roll should be considered an integral part of the home department. The parents who are privileged to have their little ones connected with the cradle roll should themselves become members of the home department. They cannot otherwise fulfil their whole obligation connected with the cradle roll. If the matter is presented to them in this way they will generally acquiesce; indeed, it will be easier to gain their membership under these conditions than any other. The co-operation thus formed between the Sunday-school and the home should be fostered by occasional meetings or councils, in which there should be addresses and discussions upon the religious culture and training of young children. The Sunday-school would not only thus come to be better understood by the parents, but the teachers themselves would gain some ideas about the sacredness of childhood from a parent's point of view.

Plans of work would have to be adapted to circumstances. Parents in humble circumstances would need to be urged and shown how to take their places among those who dedicate their children to the Lord in baptism. Others, who are indif-

ferent to such duties because of the prosperity which surrounds them, may be aroused by the reminder which the cradle roll brings to them.

Thus far nothing has been said about the reflex influence which the cradle roll will have upon the primary class itself. Little children have a genuine love and affection for their brothers and sisters younger than themselves, especially when they are babies, notwithstanding the proverbial "nose out of joint," which exists only in the evil imagination of grown-ups. The recognition of baby brothers and sisters will therefore bring peculiar pleasure to them. This feeling will be heightened if a toy cradle, daintily equipped, is kept as a receptacle for the names of those who belong to the cradle roll. Each new name added will bring joy to some little scholar, and will increase the interest of all in the class. In place of the little cradle some teachers have a framed list of names. The children will easily learn to distinguish the name of their baby, and they will point to it with pride and pleasure. They will count the Sundays until they can bring the little toddler with them.

It has been said that "the cradle roll is a living little trap to catch babies in and make Christians out of them before they reach their teens." It might equally be said that it will help to make Christians out of fathers and mothers. It will certainly help to make them better Christians if they are Christians already.—*Westminster Teacher*.

Church Attendance.

What may be done to secure the church attendance of scholars, if the teacher is in earnest, is well illustrated in a church where a teacher has rented a pew for her class. After the morning school she and they go to their pew and she sits with them. When people believe in church, believe its service and sermon are good for them and for others, and let their convictions form themselves into persuasive invitations, they will influence others to share in the privileges of church. If they add sacrifice, providing a place for them in church, and are so intent that they should be there that they accompany them, and side by side worship with them, the places will be filled regularly, as the places of the teacher and class mentioned are every Sunday, to the joy of their pastor and to their own great profit.—*The Augsburg Teacher*.

There'll Be Rest By and By.

We must toll in the heat of the day,
From the dawn until daylight is o'er;
For we swiftly are passing away,
To the land where we'll labor no more.

There'll be rest by and by;
There'll be rest by and by, by and by;
There'll be rest by and by;
There'll be rest by and by, by and by.

We must work for the promised reward,
We must strive for the crown we're to wear;
And wherever we're called by our Lord,
We must work for him faithfully there.
There'll be rest, etc.

We are weak, but the Saviour is strong,
And his grace he will freely supply;
Though the time of our trial seem long,
Yet we know we shall rest by and by.
There'll be rest, etc.

In the land where our sighing will cease,
Where no sorrow shall ever come nigh;
In that land of contentment and peace
We shall rest, we shall rest by and by.
There'll be rest, etc.

From the Lesson Paper.

BY SALLY CAMPBELL.

Our town was the meeting-place of a "Sunday-school Institute" not many months ago. It was a very interesting occasion and, better, a very profitable one. I could write many paragraphs in praise of the proceedings.

But what I have to say now is just on a single point. In the course of what they had to tell us, the ladies in charge sometimes touched upon the proper qualifications for Sunday-school teachers and Sunday-school superintendents. They urged us to seek out for our classes men and women with the highest order of gifts and graces and to shun all others. It was a sound ideal. I have no doubt that it is too often a neglected ideal which needs enforcing. But presently a friend in the pew behind leaned over and whispered to me ruefully:

"They tell us to 'have this kind' and 'not to have that kind,' as if all sorts and conditions were lined up for us to choose

from. It is nice to have the best, but what if you can't get them?"

I nodded back to her in entire sympathy and comprehension. For I taught in a country district four miles from the nearest town, and she taught in a struggling mission school. We knew some things.

It is shame and folly in a Sunday-school, when energy and patience and moral courage are all it needs to provide it with the finest sort of teachers, to content itself with a poorer sort. I watched for years a woman who was deeply interested in a small Sunday-school and whose duty it was, single-handed, to supply its teachers and officers. It was almost amusing to see the unflinching precision with which she picked out plum after plum in the unusual possibilities which her town afforded and tried to secure them. And she did secure them, too, to a remarkable extent. So that the schools of larger and more influential churches looked on in wonder, and received not, because they asked not.

But as a matter of fact, there are many Sunday-schools in the country and smaller towns and, alas, some in the largest cities, which cannot by any means get the best teaching. They find it desperately hard to get any. What shall be done, then? Certainly there can be no other answer to this except to let them make the best they can of the second or the third, or even the tenth best.

But how to do it! Feeling sure that even the slightest help toward solving the problem ought to be welcomed, I offer a single plain suggestion in good heart.

Very present to my memory is the reiterated conviction of a white-haired friend on this subject. She had had long experience in Sunday-school teaching, and she put into the work all the fire and eloquence which came in her blood as one of a family of noble public speakers. This woman used to say, when we lamented our insufficient resources as a country Sunday-school: "My dears, get your incompetent teachers to teach from the lesson papers. If they will drill their classes, ploddingly and thoroughly, into answering the questions on the scholars' papers with the ordinary degree of attention to their meaning, they will be doing a grand good thing and you need not fret."

This seems to go back of the outcry which is raised in these days against lesson-paper teaching. Indeed, nothing can be more slovenly than for a teacher to go before his class, open his paper (perhaps for the first time), and proceed to read off the questions and then stumbly search out the answers in the lesson text,

while his scholars look on in very reasonable contempt and fatigue. It is a wretched, flimsy performance.

But, after all, the asking of questions is acknowledged to be one of the fine arts. The questions on our Sunday-school lesson papers are carefully prepared by men especially engaged for the purpose. May we not show a more temperate wisdom than to condemn, wholesale, the use of them, even slavishly?

My dear old lady was not advising a labor-saving expedient. She was far from proposing a "made-while-you-wait" lesson. She meant our farmer's daughter, conscientious and eager to help, but untrained and ignorant, to set herself from one Sunday to the next to diligently prepare, by the aid of her Bible and her lesson papers and the help of God and the mind which he has given her, to teach so that each child in her class can answer at the end of the study hour all the questions on the paper. If she accomplish this (approximately), will she not accomplish much?—The Pilgrim Teacher.

Giving Up the Bible.

BY JOHN WRIGHT BUCKHAM.

A very suggestive hint to those who are asserting that to accept the results of modern Biblical criticism means to "give up" the Bible, is found in this declaration of John Wesley, made more than a hundred and twenty-five years ago: "The giving up of witchcraft is, in effect, the giving up of the Bible." Wesley was by no means superstitious, or belated in his theology. Indeed, he did much to discredit the old-time superstition of signs in the heavens. But the best and wisest of men sometimes make the worst of blunders, as when Martin Luther called Copernicus "an upstart astrologer who strove to show that the earth revolves, not the heavens or firmament." Jupiter nods. And the great Epworth apostle could not have made what in the light of subsequent events proved a more amazing and stupendous blunder than to say that the giving up of witchcraft is equivalent to giving up the Bible.

To make the veracity and value of the entire Bible hinge upon a single verse or the authorship of a single book, or the literal exactness of a single statement or

even a number of statements, is to impose a false and childish standard upon a book whose truth is too large and free for narrow measurements or petty conformities. "As for truth," says the Book of Esdras, "it endureth and is always strong, it liveth and conquereth forevermore." The Bible endures and will endure because it contains truth—contains it not as the cup contains the water, but as the tree contains the sap, as the body contains the blood, the vital and sustaining element of its being.

Give up the Book that has been the medium through which the Spirit of God has wakened millions of souls to newness of life? Give up the Book upon whose truths our very civilization has been established and built up? As well talk of giving up drinking water because there are impurities in it. As well talk of giving up breathing because there are microbes in the air. As well think of giving up the postage because now and then a letter goes astray, or the government itself because it makes mistakes. As well think of giving up God himself because some of his ways are past finding out.

We may be obliged to give up certain pre-conceived ideas about the Bible, such as that every word and vowel-point is inspired, certain traditions, such as the Mosaic authorship of the Pentateuch and the date of composition of some of the books; but that does not mean the giving up of the Bible any more than the giving up of witchcraft or the Ptolemaic theory of the heavens meant the giving up of the Bible.—The Pilgrim Teacher.

Things That Help or Hinder.

BY LUCY G. STOCK.

The loving commission given by our Master to Simon Peter has echoed down the years, and to many a primary teacher to-day comes the message, "Feed my lambs." Together with the desire to fulfil that commission is the realization of great responsibility, as memory recalls these other words of the great Teacher: "Whoso shall cause one of these little ones . . . to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

To give instruction to these little ones; to lead them to Jesus, the friend of little children; to build them up in Christian character and to hinder none, is the great aim of the primary teacher. The question then comes to each: What will help my children to obtain a clear understanding of the lesson and what are the things which hinder them?

Taking the three educational maxims and substituting the word help for that of teach, we find still a word of truth.

1. We help by what we say.
2. We help more by what we do.
3. We help most by what we are.

The child should receive, then, the most help of all from the Christian personality of his teacher. The teaching should be driven home by a living commentary.

All of the child's knowledge comes to him through the senses, and in no other way.

If we are to make a clear impression upon his mind, therefore, we must make use of the five avenues leading to the brain.

Impressions made through sight and touch are stronger than those which come through hearing. The things which will help, then, are those which can be seen and handled.

So far as possible, let something be given the children to do, both in the class and out. Activity is the law of childhood. We learn by doing, whether it be weaving a mat in the kindergarten or ruling a nation.

All may join heartily in singing, and if the song for the day be wisely selected, and contain some thought bearing upon the lesson, it may go singing that lesson into the minds and hearts of the little ones all the week.

Make use of the blackboard, never being afraid to do so because the work may not be considered artistic. Pansy once said: "Never put yourself between the children and God. If your efforts at blackboard-ing, however crude they may be, will in anyway enable the children to see the truth in any clearer light, or impress the truth any more forcibly upon their minds, make the effort."

Quantities of beautiful and inexpensive pictures now at the disposal of the teacher, will be found of inestimable help in teaching the lessons of 1900. And stories! How dear to the heart of a child is a story, told in language which he can understand and setting forth incidents which may be reproduced in his own little life. The wise teacher will make use of the most simple and common material to "let in light" upon the lesson.

Many of those things which are spoken of as "helps" too often become "hindrances." I have seen blackboards literally covered with pictures and wording which must have been almost meaningless to the class. Picture after picture has been shown to the bewildered little learner (?). Objects have been used which have no connection with the lesson.

All of this superfluity of illustrative work, instead of helping the child to receive a clear and intelligent idea of the lesson, must tend to hinder him and cause only confusion and bewilderment.

One of the greatest hindrances is failure on the part of the teacher to come to the child's plane in language. The average child of five years of age has a vocabulary of but four or five hundred words. The use of only a few words outside of his vocabulary will greatly obscure our meaning.

From close observation of many primary classes, I have found that the majority of children repeat John 3: 16 as follows: "God so loved the world that he gave his only forgotten son," etc.

Instead of dwelling upon one simple thought within the grasp of the child, we all too frequently attempt to force upon him everything contained in the selected passage. After thus breaking every educational law, we find to our dismay that apparently nothing has been retained by him.

In our work then let us remember that we are feeding the lambs, and that the food must be morselled up for them. Let the question be, What can I do to-day to help my little ones, and how can I remove the things which hinder them.

"Young souls immortal claim your constant tending;

To these be true.

Be sure to give the bread from heaven descending.

Naught else will do.

Mix not with earthly things, that cause distraction,

The bread divine;

The Word itself has infinite attraction,

Yet—break it fine.

Nor let them lose, for any selfish reason,

The measure due;

Remember, for their portion in due season,
They look to you."

—Westminster Teacher.

A Sunday-school without a Home Department may reach up a little, but it does not reach out!

No Vacant Chair.

There is no vacant chair. The loving meet—

A group unbroken—smitten, who knows how?

One sixtith silent only—in her usual seat:

We gave her once that freedom. Why not now?

Perhaps she is too weary, and needs rest;

She needed it too often, nor could we

Bestow. God gave it, knowing how to do so best.

Which of us would disturb her? Let her be.

There is no vacant chair. If she will take

The mood to listen mutely, be it done.

By her least mood we crossed, for which

the heart must ache,

Plead not nor question! Let her have this one.

Death is a mood of life. It is no whim

By which life's Giver mocks a broken heart.

Death is life's reticence. Still audible to him,

The hushed voice, happy, speaketh on, apart.

There is no vacant chair. To love is still

To have. Nearer to memory than to eye,

And dearer yet to anguish than to comfort, will

We hold her by our love that shall not die.

For while it doth not, thus she cannot. Try!

Who can put out the motion or the smile?

The old ways of being noble all with her laid by?

Because we love, she is. Then trust awhile.

The Sunday-School Library.

BY CHARLES S. CHAPMAN.

An ever-recurring question in Sunday-school management is that of the library, requiring, as it does, careful inspection of all books before being placed therein, and then judicious management on the part

of the librarian to accommodate best those who avail themselves of its privileges.

To be of value and helpful a library should be broad in its scope and comprehensive in its departments. This requires a large outlay of money, if the library is to be made available for many; for if the outlay be small it will be available but to few. Very few churches are financially able to put a good library into their Sunday-school, and as a result the books are usually cheap in their make-up and mediocre in quality.

Those who desire good, solid reading seldom or never look for it in a Sunday-school library, but rather in the public libraries which are now so common in all the large towns and cities of our land. We must therefore consider the Sunday-school library a sort of "necessary evil," if there can be such an anomaly, and make it as helpful as possible under the circumstances.

Of books to buy there is no lack, of funds there is nearly always a lack, and the question very easily resolves itself into one of quantity and quality. Some schools decide very unwisely for quantity, others more wisely for quality.

The selection of the books is one of great importance; many schools buy in a job-lot way; other schools have a committee appointed to examine and read all books; others put on the pastor the work of selection. There is objection to all these methods. The first plan is very objectionable; the two others work fairly well, if conscientiously done.

In our school the superintendent carefully scrutinizes the book notices in our church papers, and if a book is well recommended by those who are competent to judge and who are paid to do conscientious work in criticising books, the criticism is cut out and pasted in a cheap scrap-book for future reference. Only such criticisms as recommend in toto are preserved. In replenishing a library, or forming a new one, such a list is invaluable, and can be depended on to put into the library such books as are helpful, or if not particularly helpful, are at least unobjectionable.

The cheap books published now are attractive in outward appearance, but flimsy in their make-up and not long-lived. A catalogue of such books soon becomes partially worthless by the disappearance of books which become worn-out and discarded. Our plan is to make the librarian act as a catalogue, and let him—knowing the scholars and their

wants—select the books for them. The name of a book on a catalogue rarely, if ever, conveys any idea of its contents. Many a taking title may cover a disappointing book and vice versa. Under this arrangement the librarian should be the best person available, and one who is not only well acquainted with the members of the school, but in a general way as to the character of each book in the library.

To some the proper time for the distribution of the books is a puzzling question. While our school is standing and singing the lesson hymn, at close of the lesson, the librarians pass quietly around, leaving the books for each class on the desk with the teacher. These books are not given out by the teacher until the school is dismissed.

A little system in the selection of library books—as here outlined—a little system on the part of the librarian, coupled with a knowledge of the books themselves, and a little system in their distribution, will diminish some of the evils attending the Sunday-school library.—S. S. Journal.

Crazy-Quilt Teaching.

BY MISS EMILY P. BISSELL.

To teach an unrelated fact is one thing; to teach it in its relation to other facts is quite another. To learn a scrap of Scripture is one thing; to learn it in its relation to the rest of the Bible is an incomparably better and wiser lesson. Yet that the former method is the one usually employed in a Sunday-school class is astonishingly evident the moment one questions the boys and girls on the place and setting of the lesson in the Bible.

"Where is our lesson found to-day?" Every scholar will answer promptly (even if he has to look at his lesson leaf for information), "In the Gospel of John." So far, so good, but wait.

"Who was John?"

"John the Baptist," from two boys, and an assenting silence from the rest. The questioner perseveres.

"How many gospels are there?"

The responses vary from two to ten, the last boy having got them mixed with the commandments, apparently.

"How does John's Gospel differ from the others?"

Absolute silence, which can hardly be wondered at. Then one scholar says, in an injured way:

"There's nothing on the lesson leaf about these questions."

This statement cannot be contravened, and, as the class are perfectly ready to do their full duty on the lesson leaf basis, the visiting teacher accepts the situation, and hears them recite. If he is wise, he shortens the lesson, however, makes them take their Bibles, and gives them as much idea as he can in ten minutes of what ought to have been fully taught them in the last year about the fourth Gospel. He will find the boys surprisingly attentive too, for it is all new to them, and boys like a logical treatment of things. But he will leave them with a depressing picture in his mind of what their view of the Bible must be—a patch-work of verses, without historical relation, without any clear idea of the personality of apostles, kings or prophets, and often without any sense of difference between the Old Testament and the New. (This is not an exaggeration, for I have frequently asked a scholar whether the lesson was from the Old or the New Testament, and found him entirely ignorant. The general guess always is, however, that the lesson is in the Old Testament, because of a vague idea that there is more of it than of the New.)

Of course, there are many good teachers, and many exceptions to this crazy-quilt teaching of unrelated patches of verses and Scripture facts. But it prevails distressingly all over the land; and every teacher ought to ask himself or herself, conscientiously, week by week, "Are my scholars learning to know and love the Bible as a whole, or are they piecing scraps instead?" If the question hurts, so much the more need for it. Certainly, that it needs to be asked, no one acquainted with the average Sunday-school can deny.

The Discouraged Teacher; or, Sowing and Harvesting.

A discouraged teacher was talking the other day to one in whose counsel she had great confidence. She was discouraged because the girls whom she taught were apparently so indifferent and unresponsive; indeed, at times she could not secure their attention, as they would talk about their own concerns in the midst of the lesson. When reproved, they were either sullen or defiant. Her labors appeared wasted.

Her counsellor, who had seen more of life, replied that in such work patience

was needed, results did not immediately follow teaching, seed sowing and harvesting were often far apart, that she was probably doing much more good than she supposed, that, in due season, the promise was that she should reap if she fainted not.

He does not know whether his counsels were of any avail, he does know she is sticking at it faithfully. He cannot tell how much good she will do to these scholars, whose surroundings are distinctly unfavorable to Christian life and progress; he is sure that this work loyally done for Christ's sake is of untold benefit to her Christian life and character, for the easy places fail to give Christian backbone and virility, whilst the hard places bring out strength and power of life.

Is there not too often a lack of patience about much of our Christian endeavor? Seed sowing and harvesting do not tread on each other's heels. There is first the seed, then the blade, then the ear, then the full golden grains in the ear. Autumn, winter, spring, summer come and go before the harvesting is possible in many a field. Singular, too, how differently we look at this matter when we consider our own souls and those of others. In our own life we claim that others should be patient with us. "Give us time," we cry, "and I will overcome these faults, and bring these Christian graces to perfection." Indeed, we thus encourage our own spirits when we note slow advance. Patience and faithfulness we reflect are bound to give us the noble, beautiful, and great things we strive for. The Master adds his voice: "Those that bring forth thirty, sixty, an hundredfold, are they that, having heard the word, keep it and bring forth fruit with patience."

If, therefore, we ask that time be given us, should we not also be patient with others? Results may not come to-day, but in the future they will be seen. Perhaps we may be in our graves, our very sowing forgotten—God, however, remembers—when the blade, the ear, the ripened grain appear.—The Augsburg Teacher.

Gathering Together for a New Season's Work.

August was a rest month for many; September calls all workers back to service. The thousands who have been holidaying are back again; the schools are reopening, and the hum of life's mill

is heard again. There is strength in the muscle, steadiness in the nerve, alertness in the mind and courage in the heart. The interval of recreation was pleasant, but work is life's great law. Back to work, then, we must go, with our strength renewed. The ministers must preach better, braver, more heartening. The Sabbath-school teachers must be more painstaking and patient. The whole machinery of church work must be made to feel the thrill of new energy. So shall we justify our resting while others worked, and so shall we ease somewhat the burden of the world. Let ministers on their first Sabbath strike a new note, let the ideals of the opening season be an inspiration. Great days are before us.—Westminster.

Methodist Magazine and Review for September.

The "City of the Sea," the "Bride of the Adriatic," was never more beautifully described than by Yriarte in the opening article of this Magazine, with fourteen illustrations. Well-illustrated articles on Cambridge, England, and on Peary's recent explorations in the far North, are of much interest. The science article on "Comets," by Prince Kropotkin, describes all that is known of these strange visitants. Frederic Harrison writes a graphic sketch of "Ruskin as Master of Prose," and Rev. Theodore L. Cuyler, D.D., one on "Why Am I a Presbyterian?" A character-sketch of "Mrs. Fry, the Angel of the Prisons," a missionary article by Mrs. Bishop, the famous traveller, showing the appalling condition of women in heathen lands, and one on "Medical Missions," their need and their success, are of timely interest. The story, "From the Hills of Algoma," by Maude Pettitt, is concluded. The Underground Railway, New York, and its construction, are described with diagrams. An important review on "The Conception of Immortality," by Professor Badgley, and "The World's Progress," make up a good number.

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

God never made a law that was not for his children's good.

Reading the Bible Only.

John Wesley urged his preachers to spend at least five hours in the twenty-four in reading the most useful books. He had no patience with the plea that only the Bible should be read. He called it "rank enthusiasm," and told such they had gotten beyond Paul, who needed other books. In this he displayed uncommon sagacity and ripe judgment. The Bible gives principles, by which men

may guide themselves aright and sanctify themselves. That we may know the life about us, learn what others have discovered, be enabled to wisely help others, we must read the best books, the best literature. Every thoughtful man must acknowledge the debt of gratitude he owes to the best writers for thoughts that have stimulated and fed his soul. The Bible should have the first place, but other books enable us to understand the Bible and interpret human life.—Augsburg Teacher.

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

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

ORDER OF SERVICES.—FOURTH QUARTER.

OPENING SERVICE.

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

ALL

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

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

LESSON SERVICE.

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

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 91, 1, 2.)
- SUPT. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.
- SCHOOL I will say of the LORD, He is my refuge and my fortress; my God; in him will I trust.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE LIFE OF JESUS.

LESSON I. JESUS DINING WITH A PHARISEE.

[Oct. 7.]

GOLDEN TEXT. Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14. 11.

AUTHORIZED VERSION.

[Read Luke 13; John 10. 22-42.]

Luke 14. 1-14. [Commit to memory verses 12-14.]

1 And it came to pass, as he went into the house of one of the chief Phar'isees to eat bread on the sabbath day, that they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Je'sus answering spake unto the lawyers and Phar'isees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.

REVISED VERSION.

- 1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, 2 that they were watching him. And behold, there was before him a certain man 3 which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal 4 on the sabbath, or not? But they held their peace. And he took him, and 5 healed him, and let him go. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.
- 7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying 8 unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, 9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take 10 the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat 11 with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
- 12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.
- 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

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13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

Home Readings.

M. Jesus Dining with a Pharisee. Luke 14. 1-14.

To. Sabbath healing. Matt. 12. 1-13.

W. Pride condemned. Matt. 23. 1-12.

Th. Care for the poor. Isa. 58. 3-12.

F. The lowly place. Prov. 25. 1-7.

S. There is lifting up. Job 22. 29-30.

S. Preferring one another. Rom. 12. 1-13.

Lesson Hymns

New Canadian Hymnal, No. 94.

Thy faithfulness, Lord, each moment we find,
So true to thy word, so loving and kind.

New Canadian Hymnal, No. 89.

The door of God's mercy is open
To all who are weary of sin.

New Canadian Hymnal, No. 86.

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Healing on the Sabbath*, v. 1-6.

Was it fashionable for Jews to have stately dinners on the Sabbath day?

Recall all you know about Jewish habits of dining.

How could an uninvited person enter the room?

Why did Jesus begin the discussion by the question of verse 3?

What sort of men were the Jewish lawyers?

Why did not the lawyers and Pharisees answer Jesus?

What did the rabbis teach concerning an ass or an ox that had fallen into a pit?

What would a man who cared for his ass or his ox do in spite of all teaching?

What strange reading is given in some ancient manuscripts instead of "ass?"

What was the answer of the Pharisees to all these things?

2. *Humility—A Lesson for the Guests*, v. 7-11.

Explain "biddea," "chief rooms," "highest room," "lowest room."

Is there anything in modern society like this old choice of the best seats?

Is there anything in modern churches like it?

Is it right for a man to assert his rights and claim what socially belongs to him?

Why is it better for a man who desires a "higher room" to take a "lower room" first?

Is it hypocritical to claim less than we think it is our right to have?

Repeat verse 11.

3. *Whom to Invite—A Lesson for the Host*, v. 12-14.

Does Jesus here teach that it is wrong to invite our chosen friends to parties and socials?

If he does not teach that, what does verse 12 mean?

How can we in modern surroundings make a feast and call the poor, the maimed, the lame, the blind?

What does Jesus promise to those who do good things on earth for which they cannot be recompensed on earth?

Teachings of the Lesson.

1. The Sabbath, like every other institution of God, was made to make us and others better. Whatever brings heavenly conditions nearer to earth it is lawful to do on the Sabbath day. The Sabbath day is not kept by doing certain things or refraining from certain things, but he who has the Sabbath in his heart keeps the Sabbath.

2. "As the lark, that soars highest, builds her nest the lowest; as the nightingale, that sings the sweetest, sings in the shade; as the branches most laden with ripe fruit bend lowest; as the ship most laden sinks deepest in the water, so the holiest Christians are the humblest."

3. "When our cup runs over we let others drink the drops that fall, but not a drop from within the rim, and call it charity. When the crumbs are swept from our table we think it generous to let the dogs eat them, as if that were charity which permits others to have what we cannot keep." True charity is the divine characteristic which gives its best to all.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Healing on the Sabbath, v. 1-6.**
 Who invited Jesus to dinner?
 Who were the Pharisees?
 Was this a friendly invitation?
 For what purpose was Jesus watched?
 Who was present besides the guests?
 What question did Jesus ask of the lawyers and Pharisees?
 What did he mean by "lawful?"
 Why did they "hold their peace?"
 Did Jesus heal the dropsical man?
 How did he "answer" the thought of the lawyers and Pharisees?
 Are earthly possessions in these days ever held dearer than human beings?
 If not, would any be kept from mission fields through lack of means?
 What kind of work is lawful on the Sabbath?
 Can you recall other instances of our Lord healing on the Sabbath?

2. Humility—A Lesson for the Guests, v. 7-11.

- What selfish action did Jesus notice?
 Do people act in that way now?
 Is it the position a man fills, or the way he fills it, that really exalts him?
 What did Christ teach in regard to this?
 Is true worth likely to be long overlooked even by men?
 Is it ever overlooked by God?
 What are the only things really worth striving for?
 What warning and promise are given in the GOLDEN TEXT?

3. Whom to Invite—A Lesson for the Host, v. 12-14.

- What did Christ consider true hospitality?
 Is there any merit in being kind to those who will recompense us?
 Whom did Jesus want to have bidden to feasts?
 Why should "the poor, the lame, the maimed, and the blind" be bidden?
 Does Jesus mean that friends and neighbors are not to exchange the civilities of social life?
 What promise is given to those who follow our Lord's command?
 Can the world offer an equal reward?
 Does this lesson relate to feasts only, or to all acts of life?

Practical Teachings.

- What do we learn in this lesson concerning—
1. The Sabbath day?
 2. Humility?
 3. The unfortunate classes?

QUESTIONS FOR YOUNGER SCHOLARS.

- In what country was Jesus now teaching?
 On which side of the Jordan is Perea?
 Who were in this country besides Jews?
 What was Perea called in the Old Testament? *Gilead.*
 Why could not Jesus stay in Jerusalem now?
 How did the Pereaans treat him? *Kindly.*
 Whom did Jesus heal that day?
 Did the Pharisees find fault with him for doing this on the Sabbath? *Not openly at this time.*
 Had they done so at other times?
 What makes us want the best places? *Pride in the heart.*
 When we make a feast whom should we invite? *The poor, friendless people.*
 Who will bless us for being kind to the poor? *The Lord.*

THE LESSON CATECHISM.

(For the entire school.)

1. Whom did Jesus heal on the Sabbath day? *A man who had the dropsy.*
2. How did Jesus tell us to behave? *With meekness and humility.*
3. Whom did Jesus tell us to invite? *The poor, the maimed, the lame, the blind.*
4. Does this mean that we are not to be specially friendly to our friends? *No; but we are not to exclude the poor.*
5. What is the GOLDEN TEXT? *"Who-soever exalteth himself," etc.*

NEW CHURCH CATECHISM.

55. How is the Word of God to be used as a means of grace? The Word of God is to be used as a means of grace by the private study of the Scriptures, and by diligent attendance upon the public reading and preaching of the Word in the Church.

1 Timothy 4. 13. Till I come, give attendance to reading, to exhortation, to doctrine.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

The Christian in Social Relations.

I. WATCHED.

They watched him. v. 1.
Took knowledge of them. Acts 4. 13.
The world hateth you. John 15. 18,
19.

II. TACTFUL.

Is it lawful to heal? v. 2, 3.
Appearance of evil. 1 Thess. 5. 22.
Wise unto . . . good. Rom. 16. 19.

III. DOING GOOD.

Healed . . . let him go. v. 4.
Let us do good. Gal. 6. 9, 10.
Heal the sick. Matt. 10. 8.

IV. LOWLY.

Sit . . . in the lowest room. v. 7-11.
Meek shall inherit . . . earth. 1'sa. 37.
11.

Mind not high things. Rom. 12. 16.

V. GENEROUS.

Call the poor. v. 12, 13.
Unto one of the least. Matt. 25. 40.
Distributing to . . . necessity. Rom. 12.
13.

VI. REWARDED.

At the resurrection. v. 14.
Reward every man. Matt. 16. 27.
Not to me only. 2 Tim. 4. 8.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

One of the charges repeatedly made against our Lord by his enemies was that he was a winebibber and a friend of publicans and sinners. Such a statement was a malicious exaggeration of a truth; for, unlike John the Baptist, Jesus emphasized the social side of life; and, unlike most of the rabbis, he entirely disregarded the social station of those he met. He accepted entertainment at the hands of all sorts of people—a ruling Pharisee, a publican, a leper, village women. Independent social conduct like his would excite comment and criticism even among Christians to-day. In our lesson to-day we see him partaking of a sumptuous feast in the home of a prominent Pharisee on the Sabbath day; we see him healing a dropsical man who was present, and defending his action; and then we hear from his lips two lessons on disinterested love—a quality which all guests are to manifest by humility, and which all hosts are to exemplify in the people whom they invite.

Verse 1. In the heart of his most unpopular year, while the priests were perfecting their plottings for his death, Jesus accepts from *one of the chief Pharisees* an invitation to dine. We know of no case in which Jesus refused an invitation. In what sense this man was "one of the rulers" in his sect is not clear, for the Pharisees were not organized with officers or "grades of distinction;" probably he was a member of the Sanhedrin, or he may have attained personal eminence, like Hillel, Shammai, and other rabbis, from some combination of rank, learning, talents, and integrity. *To eat bread* is a colloquial phrase for "to dine." The invitation has been regarded by some as a plot for our Lord's destruction; but this is not probable. *On the Sabbath day.* Elsewhere we have noted the luxury and display of Jewish Sabbath feasts; how they introduced a

lavish variety of food, and indulged in dancing and secular songs, while, nevertheless, they were too religious to eat anything hot; all their food must be cooked the day before. The piety that on the Sabbath would prevent a cook from preparing a meal, but would hire a dancing girl to perform in the presence of the feasters, has had modern representation. *They watched him.* All were curious, some were hostile. Christians are constantly under notice, like their Master.

2. Behold. An unexpected occurrence! *There was a certain man before him which had the dropsy.* This was before the meal was begun. Evidently this man was not a guest; he had come, in Asiatic fashion, to watch the feasters, and perhaps to receive a little food or coin from the kinder-hearted. So the woman who was a sinner came into another banqueting room where Jesus was;

so Lazarus lay at the gate of Dives; so, in the Arabian tale, the hungry porter stood at the door of the Barmecide. Perhaps this man knew of the presence of Jesus, and hoped for healing. The term here used, or "dropsy" is technical, which none but a physician would have been likely to use. The disease was held to be incurable.

3. Jesus answering spake. The word "answering" does not always indicate a reply to spoken words. Jesus himself began the discussion that he saw was inevitable. *The lawyers* were scribes, interpreters of the law. *Is it lawful to heal on the Sabbath day.* If they had said "Yes" they would have committed themselves on his side; if they had said "No" they would have shown a lack of sympathy which would have brought forth a howl of contempt from the "common people," whose reverence was like the breath of life to the Pharisees.

4. And they held their peace. A fine old idiom. Equanimity and kindness had gone, and "peace" was about to fly too, but the lawyers held it, and, with courteous exterior but hostile hearts, prepared further to watch and to listen. *He took him.* "Taking hold of him;" laying his hands upon him. *Healed him.* "The healing was effected by actual contact." *Let him go.* Gently released by the Saviour, the poor man suddenly woke again to the full possession of healthful powers. And Jesus turned back to the Pharisees.

5. Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? The ox and the ass were the common helpers of common country folk. The best manuscripts substitute "son" for "ass." The word for "pit" means "well." Wells without water are common in Palestine, and are often left quite unprotected. As on former occasions, our Lord vindicates his Sabbath miracle by reference to the common behavior of righteous men in daily life. See Luke 13. 15, 16. The pulling out of such a pit an ox, or an ass, or even a boy, would involve much labor on the holy Sabbath day. Why should any Jew perform this labor? Because "mercy is above ceremonial law." Most rabbis taught that it would be right to let food down to an ox or an ass in a pit, but never to pull him out until the Sab-

bath was over. But our Lord's question indicates that whatever the rabbis chose to teach common people acted with common sense.

6. They could not answer him again to these things. They felt their own folly and inconsistency. And so the Sabbath question was put aside for the time being, and our Lord presently began to talk on another subject.

7. He put forth a parable. A proverb; a wise saying; a teaching. *Those which were bidden.* The invited guests. He turns away for the moment from the on-lookers who lined the walls, of whom the dropsical man had been one. *When he marked how they chose out the chief rooms.* How they were picking out for themselves the seats of distinction. Eastern "society" was then honeycombed with the folly that now prevails among the "nobility" of European capitals and a few "four-hundreds" in American commercial centers. Everybody was careful as to "precedence," the dignity of his seat. Sometimes a guest's position at table was fixed by a social authority; sometimes, as on the present occasion, each man asserted his own claims. A similar quarrel later sprang up between James and John and the rest of the disciples as to the seat on the right and left hand of the Lord.

8. When thou art bidden of any man to a wedding. Wedding feasts were so lavish in the East that the word "wedding" came popularly to be used for any great banquet. *Sit not down in the highest room.* Recline not in the chief couch. *Lest a more honorable man than thou be bidden.* See Phil. 2. 3.

9. He that bade thee and him, and therefore outranked all guests. *Say to thee, Give this man place; and thou begin with shame to take the lowest room.* The guest on such an occasion would take the lowest seat simply because the others would then be occupied. No sooner would the more honorable man be taken to the chief seat at the table than all the guests around would seize the opportunity to go a little higher, and only the lowest seats would be left. This consideration would seem at first sight to be prudential rather than highly moral. But there is a deeper truth here than is on the surface. Even in the superficial activity of fashionable life "men are

grasping at the shadow and losing the substance."

10. Go and sit down in the lowest room. Recline on the least honorable couch; take the humblest position. *Friend.* A term of respect not only, but of affection. The guest is marked out as dear to the giver of the feast. *Then shalt thou have worship in the presence of them that sit at meat with thee.* "Worship" here means honor, respect, glory. Some must have murmured, and some must have smiled with satisfaction as our Lord thus made his comments on the noisy throng that was flocking to the table; very likely he himself had taken the humblest seat, and had been shown to the highest one by the obsequious Pharisaic host.

11. See Prov. 15. 33; 16. 18, 19; 29. 23; Matt. 23. 12; Luke 1. 52; 13. 30; 1 Pet. 5. 5.

12. Then said he also to him that bade him. Turning from the company, our Saviour speaks to the host—words so profound that they have been frequently misunderstood and misapplied. Here again our Saviour is turning from the surface of society to the moral substance underneath it. *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neigh-*

bors. According to the idioms of oriental speech, this means simply, Do not let the motive that is underneath your social activities be either selfish ambition, or show, or "tit-for-tat," or personal relationship. *Least they also bid thee again, and a recompense be made thee.* "Interested hospitality intended to secure a return" is wrong. Unselfish generosity is nobler than common civility.

13. Call the poor, the maimed, the lame, the blind. The wretched of every sort. This is not to be taken as a divine authority for indiscriminate almsgiving. It is made to fit Eastern forms of hospitality; its meaning is simply, "Help those who most need help."

14. Thou shalt be blessed. By God's benediction. *For they cannot recompense thee.* There is no certain advantage in this world to be found by following our Saviour's injunction. *Thou shalt be recompensed at the resurrection of the just.* Our Saviour is not now teaching any theological truth concerning the nature or order of the resurrection of the dead. He is in a Pharisee's house and assumes the Pharisaic theology; all of those present expected a "resurrection of the just" in a sense in which Christianity never taught it. Jesus's words mean, "Thou shalt have treasure in heaven."

CRITICAL AND HOMILETICAL NOTES.

BY J. T. MCFARLAND, D.D.

A PHARISEE'S GUEST AGAIN.

This is the third instance in which Jesus was the guest of a Pharisee. In each case the host was unfriendly and critical, and in each Jesus severely rebuked the pharisaical spirit. The first of these instances is that in which Jesus was entertained in the house of Simon the Pharisee, probably at Magdala, when a "woman who was a sinner," usually thought to have been Mary Magdalene, came in and anointed his feet (Luke 7. 36). Simon neglected to extend to Jesus the common courtesies due to a guest, and sneered at his permitting a "sinner" to touch him. In the second case (Luke 11. 37), which occurred only a few weeks before the time of the present lesson, and was during his journey to Jerusalem through Perea, the Pharisee at whose table he sat was offended because Jesus ate with

unwashed, that is ceremonially unpurified, hands; which drew forth from Jesus one of his most severe arraignment of the scribes and Pharisees. Their thoroughly unfriendly spirit is indicated in the statement with which the account concludes (verses 53, 54). The lesson describes the third case in which Jesus had a Pharisee for his host, and the statement, "they watched him," sufficiently indicates the motive with which he had been invited. The man with the dropsy had doubtless been brought, in order that, if Jesus should heal him, it being the Sabbath day, they would have an occasion for accusation against him.

THE CHALLENGE ACCEPTED.

Jesus at once recognized in the presence of the sick man the design of the Pharisees. It was a snare laid for him, or a challenge

thrown down to him. He promptly took up their challenge. He had taken up a similar challenge some year and a half before in the synagogue in Capernaum, when he healed the man of the withered hand (Luke 6. 6). There also "they watched him," and in that case they had also probably brought in the afflicted man to try him. Then as in this case, "he knew their thoughts," and he answered to those thoughts rather than to any spoken words. He employed the same unanswerable question in both cases, "Is it lawful to do good on the Sabbath days?" (Luke 6. 9), and gave essentially the same illustration in support of his action. Compare Matt. 12. 11, 12, and verse 5 of the lesson. When they came to him, as they frequently did, asking him to work a miracle as a "sign" for the gratification of their curiosity (Matt. 12. 38; 16. 1; John 16. 30), he uniformly refused to gratify them. But when it was a case of mercy, and when to have refused to work the miracle would have been construed into approval of the rabbinical law of the Sabbath, or as fear of the Jews, he did not hesitate, but at once and openly wrought the healing. But it was all the same, whether they "were filled with madness" (Luke 6. 11), or whether they were sullenly silent, they held to their malicious purpose though the unreasonableness of their objections was exposed. Hatred is never candid.

PRIDE REBUKED.

This Pharisee had invited Jesus into his house that he might ensnare him. His fellow-Pharisees, the other guests, were parties to the plot. Their spirit and purpose were contrary to the ethics of all genuine hospitality. Jesus therefore, as in the house of Simon of Magdala, felt himself free from the restraints which would ordinarily apply to a guest, and unsparingly rebuked both the host and the other guests. He had just shown the moral shallowness of their oral law of the Sabbath, for the violation of which they had presented him with an opportunity. But now he proceeds to expose their pride and selfishness as shown in their social customs and conduct. At each group of triclinia, or couches where the guests reclined at table, there were nine places, of which two, five, and eight were considered of chief honor. Jesus had observed how the guests, probably with

strife, chose these places. The Pharisees had an inordinate love for prominence. In the synagogues, as at the feasts, they sought the chief seats (verse 43), that is, the semi-circle of seats back of the reader's platform, facing the congregation. They prayed on the street corners and in conspicuous places in the temple; wore ostentatious phylacteries and enlarged *taliths* or blue fringes on their cloaks, signs of great piety; they wished to be called Rabbi—in every way they sought the praise and notice of men. Jesus had said, "Blessed are the meek," "Blessed are the poor in spirit." The Pharisee had no part in these beatitudes. And this spirit was an insuperable barrier to genuine spiritual life. Jesus said to them, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" Unfortunately, this and other characteristics of the Pharisee have not disappeared, as the observation of social, ecclesiastical, and civil life shows. We all yet need to remind ourselves that our anxiety should be to be good and great, not merely to appear so.

SOCIAL CONSECRATION.

From the guests contending for the most honorable places at the table, Jesus turned to the host to tell him that his so-called hospitality was lacking in real generosity and was a part of the general selfishness of his life system. The guests, with the exception of Jesus, were doubtless special friends, kinsmen, and rich neighbors. "The poor, the maimed, the lame, the blind"—that is, the socially inferior and unfortunate, those who could not make return in kind, were ignored. Social courtesies were administered on the principle of reciprocity—*quid pro quo*. Which was to say that their social life was wholly selfish, lacking in generosity and philanthropy. Jesus of course does not mean that friends and kindred and rich neighbors shall not be invited to our tables, but that our hospitalities shall not be confined to these. It must be confessed that the dining rooms and parlors of our Christian homes are still managed about as the Pharisees managed theirs. The poor, the maimed, the blind, get something perhaps at our kitchen doors, or through the charity bureaus which we help to support, but they do not often get a chance to sit down with us as our con-

dially treated guests. We are still looking for our social recompense a long way this side of the resurrection of the just. We have much to accomplish yet in the line of social consecration. And in the meantime this unconsecrated part of our lives represents immense power for gaining friends for Christ. We greatly need "the open door" of beautiful, hospitable Christian homes as an agency of spiritual power.

Thoughts for Young People.

Truths Taught at a Banquet.

Wherever Jesus went he taught moral and spiritual truths. Our lesson tells of a banquet to which a chief Pharisee invited him. There were present three classes of people—first, the host himself, and gentlemen of his rank who would soon be hosts at other banquets; secondly, the guests; and, thirdly, what would never appear at a banquet in our country, a lot of wretches of every sort who lined the walls and looked on. Jesus gave a distinct lesson to each class, and as there is a sense in which each of us may be said to belong to similar classes, his three lessons have a very personal application to us:

1. A lesson to the lookers on. Never lose sight of the end for the means. This is the most frequent besetting sin of humanity. Money-lovers seek money to get happiness, and lose happiness in search of money; gluttons live to eat, instead of eating to live; drunkards minister to a lifelong agonizing thirst by drinking. A large share of the most popular sins are committed by merely substituting the conveyance for the goal. In the Church also this sad mistake is often made. Good men are tempted to substitute an election to some office, or some holy doctrine, or the Church itself (some times) for that omnipresent love, that life of God in the soul of man, which Christianity really is. The road the Pharisees went is familiar to some of us. They substituted the keeping of the law of God for goodness and kindness. They thought the Sabbath of more consequence than a human being. They substituted rites and ceremonies and doctrines, the synagogue, the temple, for what all these were to minister to—the comfort of mankind—thus putting the servant above the lord, the means be-

fore the end. Jesus teaches that we should love the Lord with all our heart, soul, mind, and strength, and our neighbor as ourselves.

2. A lesson to the guests. "Whosoever humbleth himself shall be exalted." This is contrary to most of the superficial observations of the world, but it is deeply true even in secular life, and it is the fundamental law of the kingdom of God. He who seeks the best place in the visible Church has the meanest place in the Church invisible.

3. A lesson to the host. To entertain the poor and needy has the promise of this life and of that which is to come.

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

INTRODUCTION.

In to-day's lesson we meet Jesus in Bethabara (R. V., Bethany) dining in the house of one of the leading Pharisees. (Explain to the class who the Pharisees were.)

Note: Show from this and other incidents that in accordance with his own teaching, that Christians are to be in the world but not of it, Jesus did not separate himself from any class of society, nor did he refuse to make use of the conventionalities of life in order to do good. To-day we find him eating with a Pharisee; soon after this, we hear the Pharisee murmuring because he ate with sinners.

THE LESSON STORY

may be drawn out and emphasized in answer to a series of questions, the principal ones of which are as follows:

1. Why were the Pharisees watching Jesus? Varied answers will be given to this question. The teacher must, from his own study, be prepared to decide which is most in accord with the facts.

2. What answer did Jesus give to the question, Is it lawful to heal on the Sabbath? This was twofold: the miracle of healing and Jesus's question.

3. What was the effect of this answer? Have the class understand why the objectors were silent.

4. How did Jesus teach humility? Explain what a parable is, and make clear the three parts of the one under consideration.

5. How shall recompense be obtained in the resurrection of the just? Explain what this resurrection is. See Rev. 20. 4, 5, and Matt. 25. 31-46.

APPLICATION.

It is much better to emphasize one point and fasten that, than to try to teach the various truths of the lesson and leave no very definite impression of any of them. The teacher's knowledge of the pupils will help in determining what truth is most needed. Here are three specimens:

1. *Sabbath keeping.* The desecration of the Lord's day seems to be alarmingly on the increase. Jesus's method of observing that day is to be our model. He always attended the services of the synagogue and spent the remainder of the day in doing good. Many persons justify manual labor on the Sabbath by quoting verse 5; but they do not imitate the Master in attendance on the services of the sanctuary and in performing works of mercy. A man who was asked, "What would you do with an ox that fell into a hole on the Sabbath?" replied, "I would draw him out; but if the same ox fell into the same hole more than once I would either fill up the hole or sell the ox."

2. *Humility.* This is a virtue in which the average youth is sadly deficient. Teach that like all the laws of God the one enunciated in verse 12 is absolutely true, although it seems at times to be inoperative. In the long run, even in this materialistic, aggressive age, the self-seeker is forced into the background. In the age to come only those to whom the Lord shall say, "Come up higher," shall have places. "Self-exaltation contains within itself the power that works abasement."

3. *Unselfishness.* This is another virtue that needs emphasizing in an age when the youth are taught to look out for number one. What a sight would be a feast to which were invited such guests as those named in verse 13! How much that is done in the name of friendship or of charity is labeled by the Master selfishness!

By Way of Illustration.

BY JENNIE M. BINGHAM.

Jesus at the Pharisee's house illustrates the intrinsic energy and authority of goodness. The Gulf Stream, though inclosed

by many times its volume of alien waters, carries its peculiar warmth and quality quite across the Atlantic, because it alone has direction. Our Lord did not fear to cast the leaven of character which was in himself and in his disciples into the vast mass of the world, because the atom of leaven alone in all the mighty lump has the active principle.—*C. L. Noyes.*

The table talk of Jesus. It is interesting to note how Jesus used social occasions for profitable conversation. We hear a good deal about Luther's *Table Talk*. The table talk of Jesus is the precious heritage of the Christian world to-day. This beautiful incident is given of the poet Whittier. He was visiting Celia Thaxter, who was in a large hotel on the Isle of Shoals. A company of her friends was gathered in her parlor on a Sunday afternoon, and there was much idle talk by idle people. Whittier sat silent longing for something which would uplift the conversation. Soon he brought out a little book and asked Celia Thaxter to read therefrom. When she had finished the page he took up the thread of discourse, dwelling long and earnestly on the beauty and necessity of worship. His whole heart was stirred, and he poured himself out toward his listeners as if he longed like the prophet of old to breathe a new life into them. It was not an easy thing to do to stem the current of life in this way, and it is a deed only possible to those who walk with God.

Jesus and the Sabbath. The Pharisees thought that they had great reverence for the Sabbath day; but in fact the thing they revered most was their own opinion. Because Jesus refused to eat the husks and shells which the Pharisees had placed around the corn and meat of Sabbath observance, they raised a cry against him. There can hardly be any fault more injurious to the character than that of looking for faults in others and putting the worst possible construction on what they say and do. Some folks are like the men who go from wheel to wheel of a railway train, striking each with a hammer, trying to find a flaw.

Verses 7-11. What a reminder to us that he came to redeem our whole life, down to the very incidents of its etiquette, by infusing into it the spirit of love as against selfishness. One needs but a drop of a man's blood sometimes to know whether

his whole system is diseased, and Jesus had only to see how men treated each other at a dinner table to know the very quality of their souls. That single discourtesy manifested a spirit which embittered all their lives.—*Monday Club.*

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

There is so much in this lesson I scarcely know where to begin. Reading it over and over again, as I always do, and hope you do, to get its deepest meaning, I see of how little consequence externals were to Jesus, and how very important is the inner life of the thoughts and the heart. The Pharisees were watching him to see what he would *do*; he was chiefly concerned with what they *felt*. He understood their miserable hypocrisy, and, trampling upon their traditions and observances, showed them, and us, that a true heart and a right spirit are, in God's sight, of far more consequence than anything we do or do not do on the Sabbath day or any other day.

He noticed how the guests at this dinner chose for themselves the places they considered most distinguished; and from his point of view—which, let us remember, is always the correct view—he saw how mistaken they were in their ideas of what is the best and how to get it. What good is a place unless the man in it is worthy of it? The place does not make the man, and there is little honor in getting a position through selfish ambition if it does not belong to us by right of fitness for it.

We ought to aspire to the best possessions and highest places in this world, as well as in the future world, but only by fitting ourselves to be worthy of them. We must covet earnestly the best gifts—not places. The best qualifications of mind and heart will open to us the best places. Little things make character. There is not a day but we may increase our chances of getting the very best for ourselves through what may seem to be insignificant occurrences. To give up to some one else a seat which you prefer is better than keeping it in the spirit of selfishness. Giving pleasure to others at a sacrifice of our ease or convenience always adds something to our wealth of soul. It is a great thing to learn that externals are of little matter compared

with the life within. Some people are so fussy and uncomfortable when things are not just as they want them that they grow cross and unlovely, and so narrow there is hardly room in their hearts for their best friends. Others accept cheerfully what they do not like, and grow broader and sweeter every day. The best times and the best things are always inside of ourselves.

As to the Sabbath, which is a matter of first importance, I wish we might understand the teaching of Jesus. Keeping it holy, according to the commandment, is not its outward observance only. The day is given us for character building; for learning the higher values; for getting a clearer view of life as God sees it. Whatever makes us or our neighbor better, purer, stronger, truer, more loving, unselfish, helpful, Christlike, is right to do on the Sabbath day. It is easy to judge, if we are honest with ourselves, whether boating, driving, wheeling, golfing, gossiping, daily newspapers or some kinds of books help or hinder this result.

The Teachers' Meeting.

This lesson presents many helpful lines of thought. The right and wrong of social entertainment is to be studied in the fact that Jesus permitted himself to be a guest of the Pharisee on the Sabbath, and in his lessons to the guests and to the host.... The whole Sunday question comes in here—the privileges of the day, its dangers, its right employment. "The divine service of the temple, the divine service of the home, the divine service of the heart."... Jesus at the table of a Pharisee reveals himself (1) in great heart love; (2) in unsurpassed wisdom; (3) in humble seriousness.... Gather certain principles concerning the Christian social relations: (1) It is in social relations that nearly every Christian finds himself; (2) He should find in those relations opportunity to do good; (3) He should be tactful in his conduct; (4) He should be unassuming and humble; (5) He should lift up the needy.

OPTIONAL HYMNS.

O day of rest and gladness,
This is the day of light,
Take my life, and let it be.

What a Friend we have in Jesus,
Dare to do right.

Where he leads I'll follow.
Sow, ere the evening falls.
Who is this, a stranger, lying.
You're longing to work for the Master.
Help the erring.

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

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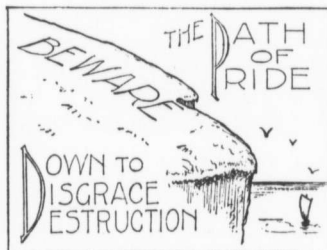
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Blackboard.

BY THOMAS G. ROGERS.



The path of pride lies close along the edge of a dangerous precipice; and sooner or later the feet of those who like to walk thereon shall slip, and they will fall to disgrace and to destruction. The desire to separate ourselves from others, as though better or more favored than they, is one common and sinful form of pride. Jesus tells us that the proud shall be abased, while the despised one shall be exalted. Many good men have fallen through pride, and the sad example they have left should teach us to beware of this selfish spirit.

LESSON II. PARABLE OF THE GREAT SUPPER.

[Oct. 14.]

GOLDEN TEXT. Come; for all things are now ready. Luke 14. 17.

AUTHORIZED VERSION.

[Read Matt. 22. 1-14.]

Luke 14. 15-24. [*Commit to memory verses 21-24.*]

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

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

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

REVISED VERSION.

- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and he bade many; and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.

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

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

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

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

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

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

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

Time.—Winter of A. D. 29-30. **Place.**—A Pharisee's house; probably in the vicinity of Bethabara.

Home Readings.

- M. Parable of the Great Supper. Luke 14. 15-24.
 W. Wisdom's call. Prov. 9. 1-10.
 W. Invitation despised. Matt. 22. 1-10.
 Th. Refusing to hearken. Zech. 7. 8-14.
 F. Refusers rejected. Rev. 19. 4-9.
 S. Supper of the Lamb. Iss. 65. 1-12.
 S. Free invitation. Rev. 22. 8-17.

Lesson Hymns

New Canadian Hymnal, No. 92.

Hark! the Saviour's voice from heaven
 Speaks a pardon full and free.

New Canadian Hymnal, No. 88.

Why do you wait, dear brother,
 Oh, why do you tarry so long?

New Canadian Hymnal, No. 91.

Whoever receiveth the Crucified One,
 Whoever believeth on God's only Son.

QUESTIONS FOR SENIOR SCHOLARS.

1. *The Invitation*, v. 15-17.

What exclamation was made by one who sat at meat with Jesus?

What did he mean?

What assumption concerning the speaker's salvation seems to underlie this exclamation?

Is there any widespread solicitude to "eat bread in the kingdom of God?"

The first said unto him, I have bought a field, and I must needs go out and see it:

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

20 thee have me excused. And another said, I have married a wife, and therefore I

21 cannot come. And the servant came, and told his lord these things. Then the

22 master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in

23 hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and

24 yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to

25 come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my

What is the difference between this parable and that of the king's supper? See Matt. 22. 1-10.

Whom does the giver of the feast in this parable represent? Psa. 25. 6.

What is said about the number invited?

Is it an Eastern custom to give a second invitation when the supper is ready? Prov. 9. 1-5.

What was the servant's message? GOLDEN TEXT.

What man of God did for Jesus duties corresponding somewhat to those of this servant?

What is typified by the supper time?

What gracious invitation have we? Rev. 22. 17.

In what sense are the good things of Gospel grace now ready? Luke 10. 1-9; Matt. 3. 1, 2.

2. *The Excuses*, v. 18-20.

Why do men so readily make "excuses" to God, and refuse to accept his invitations? John 1. 11; 5. 40; 15. 24; Luke 13. 34.

What was the excuse of the first invited guest? What was the second excuse? What was the third?

From what was marriage considered a proper excuse? Deut. 20. 7.

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

Did anyone suggest that the lord of the feast was unworthy of his company?

Was any of the three detained from any other than worldly causes?

Was any of the excuses valid?

What says Wisdom to those who refuse? Prov. 1. 24-26.

3. The Rejection, v. 21-24.

Why was the master of the house indignant.

How does God regard the wicked now?

What is the character of the lanes of an oriental city as contrasted with the streets?

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

Why was Jesus so anxious to invite to himself gross sinners? Luke 4. 18; Matt. 21. 42; James 2. 5.

What did the servant report?

Where next was he sent?

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

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

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

To what people may Jesus have referred by the phrase "those men which were bidden?" Luke 4. 29; John 8. 59; Luke 9. 53; 10. 13; 8. 37; Acts 13. 46; Heb. 12. 25; Matt. 21. 43; 22. 8.

Teachings of the Lesson.

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

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

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Invitation, v. 15-17.

Describe, if you can, how an Eastern feast differs from one in our country.

What would be thought of a man, either in the East or here, who disregarded an invitation to "a great supper?"

What did the guest mean when he spoke of "eating bread" in "the kingdom of God?"

To what did Jesus say "a certain man" invited many?

How did this man repeat the invitation?

What beautiful invitation is given to all by Jesus. GOLDEN TEXT.

What servants of God have been sent to us, all through our lives, to bid us come to the feast of the Gospel?

2. The Excuses, v. 18-20.

How were the invitations received?

What was the excuse of the first man?

What was the real cause of his neglect? [He was full of pride in his possessions.]

What was the excuse of the second man?

What was the real cause of his neglect? [He was full of life's business.]

What reason did the third man give for his refusal to come?

What does this represent? [The power of social influence.]

Are similar excuses found to-day?

What special temptations have rich people? busy people? people in society?

What excuse, if any, have you ever sent back to God for not coming to the feast of the Gospel?

3. The Rejection, v. 21-24.

How did "the master of the house" feel when his invitations were slighted?

Whom did he tell his servant to bring to the feast?

Do Christians always welcome to their churches the outcasts from "the streets and lanes" of the big cities?

Who else was brought in to the feast?

Do we always welcome the outcasts of the country?

What special temptations beset sick people? wretchedly poor people? despised people? bad people?

What is said about those who were first bidden?

To what nation was the invitation first given?

Is it ever safe to reject God's invitation?

Do many people know when the last opportunity comes?

Having received Christ, is there anything further for us to do?

Practical Teachings.

Where in this lesson do we learn—

1. That God invites all to come?

2. That men make all sorts of excuses to stay away?

3. That the outcast is welcomed?
4. That even the Most High abides by the decision of each soul?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now? *In the Percan country.*

[Find this on the map.]

Why was Jesus there at this time? *It was not safe to be in Jerusalem.*

At whose house was Jesus taking dinner? What did he tell the people there? *Parables.*

What does a parable teach? *Some heavenly truth.*

What did the first parable teach? *To be humble.*

What did the second teach? *To think of the poor.*

What is the one told in this lesson about?

Who is meant by a certain man?

Of what is the great supper a picture?

Who were invited to the supper?

Who were sent to invite the guests?

Who were invited first?

Find some excuses they made.

Why did they not want to come? *They were thinking about their own matters.*

Who were then invited?

Does God still want everybody to come to him?

THE LESSON CATECHISM.

(For the entire school.)

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

NEW CHURCH CATECHISM.

56. How doth the Word read and heard become effectual unto salvation? That the Word may become effectual unto salvation we must attend thereto with diligence, preparation and prayer; receive it with faith and love; lay it up in our hearts; and practise it in our lives.

THE LESSON OUTLINE.

The Gospel Feast.

I. A FEAST OF JOY.

Blessed is he. v. 15.

Blessed... which are called. Rev. 19. 9.

Be abundantly satisfied. Psa. 36. 8.

II. THE LORD'S FEAST.

A certain man. v. 16.

Shall the Lord... make. Isa. 25. 6.

The Lamb... shall feed them. Rev.

7. 17.

III. THE FIRST INVITATION.

Bad many... Come. v. 16, 17.

To the Jew first. Rom. 1. 16.

It was necessary. Acts 13. 45, 46.

IV. THE REJECTION.

Began to make excuse. v. 18-20.

Ye will not come to me. John 5. 40.

His own received him not. John 1. 11.

V. THE SECOND INVITATION.

Bring in hither the poor. v. 21-23.

Base... God chosen. 1 Cor. 1. 28.

Blessed... poor in spirit. Matt. 5. 3.

EXPLANATORY AND PRACTICAL NOTES.

In this lesson we are at the same feast we studied about last Sunday. Read this whole chapter very carefully. Our Lord takes the opportunity to warn the assembled guests against selfishness and pride, and to urge generosity toward the poor. Then he presents the picture of the Gospel feast, with its abundant provision, neglected and despised by those who received its earliest invitation, until others are called to possess their neglected privileges. A similar parable (Matt. 22. 1-14) was uttered in the temple on Tuesday, April 4, the last day of Jesus's public teaching. All excuses.

from God's claims are groundless. Neither possessions, business, nor pleasure should stand between us and him. None of these excuses were honest. And most modern neglecters of divine grace resemble these invited guests in their failure to squarely meet the divine claims. How often the "children of the kingdom" are left out, while those whose opportunities are not nearly so good embrace God's offers and are saved.

Verse 15. *One of them that sat at meat with him.* Our Lord was the guest of a Perea Pharisee. The dinner was probably served in the evening. Although it is said that the company "sat," we are to understand that they reclined on couches, after the fashion of the Romans and the wealthier Jews, each man leaning on his left side and taking the food from the table with his right hand. As we look back over the centuries on that little company we cannot but feel how honored were the guests who thus sat at supper with our Lord; but much more highly honored will those be who shall sit down with him forever in heaven. *These things.* The blessings which this candidate for the Messiahship had just pronounced on those who gave feasts—not to the rich and the famous, but to the poor. *He said unto him.* We do not know the name of the guest who now speaks, but we owe him a great debt, for it was his ejaculation which led to the telling of the rich story that follows. *Blessed is he that shall eat bread in the kingdom of God.* If, instead of the word "blessed" we read "O, how happy is he!" we will come nearer to the original. "Eat bread" means, of course, partake of food, and would, in the ancient language, refer to a sumptuous banquet as well as to biscuit and water. "The kingdom of God," in the mouth of an ordinary Jew, probably meant the dominion of the Messiah. How far it may also have referred to the glorious future after death we cannot say. On our Lord's tongue, "the kingdom of God" had a broader meaning; it meant the prevalence of God's ideas—the fulfillment of the prayer, "Thy kingdom come." But this guest probably used the phrase with a thoroughly secular meaning. Doubtless he took it for granted that, as a born Jew, he would inherit rights to all the luxuries of the kingdom of God, and it is very likely that he had in his mind expectations of luxurious banquets to which this young Messiah would invite his friends so soon as he was established on the throne of Judah.

16. *Then said he unto him.* The man

was right in his theology, but wrong in his application of it. Those that might be thus "blessed" were unconsciously refusing to "eat bread"—to participate in the Messianic banquet. *A certain man.* This parable and that of "the marriage of the king's son" (Matt. 22) nearly resemble each other, but there are also important differences, and they belong to different periods of Christ's ministry. This "certain man" represents God, and the "great supper" is the feast of fat things which Isaiah mentions—the blessings of the Gospel dispensation. *A great supper.* In the East rich men frequently have feasts for their own glorification. The guests are not necessarily family friends. They are made up of all sorts of folks, whose presence will increase the ostentatious splendor of the host. Read the description of Sindbad the Sailor's banquets, as given in the *Arabian Nights*, or, better still, the story, in the same strange book, of the Barmecide's feast. To both of these were invited the deplorably poor. We are not to suppose that such Pharisees as the one who was now entertaining Jesus invited him because they believed in him, but rather because his presence at the banquet would make the outside gossips talk of the banquet. God's grace is a feast of the richest fare, the fullest enjoyment, and the most noble companionship. It is well for us to think much of this figure of speech, "a great supper." The great King, through unnumbered centuries, has been preparing a spiritual feast for your soul and mine, and longs for us to come and enjoy it. *Bade many.* Our Lord here would probably refer to the Jewish people, to whom the Gospel was first preached, but, as in most of his parables, there is a secondary meaning, which applies to all who hear the call of Christ. The Eastern custom, which invited the guests long beforehand, as we do for a wedding, which announced the coming feast to the whole neighborhood, and allowed the men and women of the streets to crowd in and line the walls and gaze on the guests, must be kept in mind as we follow the course of the story. "All

who have been brought up in Christian families, all who have been trained in Church and Sabbath school, all who have studied the word of God," are bidden to the Lord's banquet.

17. Sent his servant. The "servant" represents every bearer of the Gospel invitation, preacher, Sunday school teacher, friend. It is a high honor to be God's herald of the glad tidings. *At supper time.* Kitto went too far when he stated that it was customary in the East to formally remind invited guests of their engagement; but such a course would not be contrary to custom, and in a place where timepieces are practically unknown, and where the guests live close together, it would be convenient both for the host and for the guests. *Them that were bidden.* Those that had accepted the first invitation. *Come.* The invitation to the Gospel feast is (1) authoritative, from God; (2) joyful, promising only pleasure; (3) urgent, demanding immediate attention; (4) none can partake of the feast unless he "comes." *All things are now ready.* The food was cooked, and the waiting maidens were ready to serve it. So the Gospel came in the fullness of time, when the world had been prepared for it. *So now,* in the accepted time, our souls shall find, if we only come, that every provision to meet the full needs of our souls has been made, and all things are now ready.

18. They all with one consent began to make excuse. The feast at which they all "sat" gave point to this whole story. Those who surrounded the table had not treated the hospitable summons in any such contemptible way, but very likely that man who had piously sighed about eating bread in the kingdom of God was at this very time making excuses in his heart for rejecting Jesus. *The first.* An excuse in the East is almost equivalent to a declaration of bitter enmity. The first is that of the man who, like all wealthy farmers in the East, lives in the village, but owns fields far and near. He has bought a new one, and makes his purchase an apology for not going. The frivolity of the excuse is evident. His farm would not run away; he might have looked at it before he purchased it; he might have looked at it after the feast had been eaten. His excuse was really an insult courteously expressed.

19. I have bought five yoke of oxen. An evasion as absurd as the last. Many peasant farmers in the East have as many as five yoke of oxen. The one already rich has no desire for salvation: the one seeking to be rich has no time for it.

20. Married a wife. How often earthly affections stand in the way of heavenly treasures. *Cannot come.* It is not customary for women in the Orient to accompany their husbands to public places or to parties. The luxurious nabob had simply added one woman more to his harem, and it was a plain statement that there was more pleasure for him at home in his own resources than in his friend's house from his friend's resources. Read Deut. 24. 5 for excuses granted to newly married bridegrooms.

21. Showed his lord these things. He who is unsuccessful in his holy endeavors should go at once to the Master and tell him all his disappointment. *The master of the house being angry.* Being indignant. He felt that something must be done at once. Workers for God must be prompt. *Go out quickly into the streets and lanes of the city.* The creditable and discreditable portions of the city. To the Jews who listened this meant that as the elders had rejected Jesus he had now turned to the masses, to the publicans and sinners. *The poor.* This described most of the congregations that Jesus preached to. *The maimed, . . . the halt, . . . the blind.* Those who have defects in character can have them supplied by him who summons them to the feast.

22. It is done. This servant unquestioningly obeys the strange command.

23, 24. Highways and hedges. The reputable and disreputable parts of the country. *Compel them to come in.* Not by force, but by the constraint of good reason and much love. The ultimate decision of every soul rests with itself. There was no persuasion offered to those who had already excused themselves, because they showed no interest; but those who are really unfit, and not at all prepared for the royal feast, are urged and besought to come. *None of those.* God never tolerates the contempt of the self-righteous. *Shall taste of my supper.* In the end God deals with men as they in their hearts deal with him.

CRITICAL AND HOMILETICAL NOTES.

A PLATITUDE AND AN ASSUMPTION.

Jesus was sitting at dinner in a Pharisee's house, on a Sabbath day, with a company of guests of the Pharisee's personal social circle. He had healed a man having the dropsy, thus doing violence to the rabbinical interpretation of the law of the Sabbath. Then he had reproved the guests for their selfishness and pride in choosing the chief seats at the tables, and the host for inviting to his table only those from whom he expected similar entertainment in return. He had just pronounced blessed, in that they should have recompense at the resurrection, those who extended hospitality to the poor, the maimed, the lame, and the blind. At that point one of those who heard him interposed the pious exclamation, "Blessed is he that shall eat bread in the kingdom of God." It was a platitude and a complacent assumption; for the saying was quite as smooth-worn and commonplace and meaningless as many of our religious phrases; and it was of the nature of self-gratulation, for the speaker assumed that as a matter of course he and his fellow-Pharisees would certainly be among those who should have the felicity of eating bread in the kingdom of God. But not every one who piously rubs his hands, and rolls his eyes upward, and speaks religious platitudes lugubriously, shall enter the kingdom of heaven, though every man who does so has entire confidence that he will.

A SELF-DECEIVED PEOPLE.

These Pharisees at this Sabbath dinner represented the Jewish nation. They were a self-deceived people. This fact comes out all through the Gospel history. They thought themselves to be what they were not. They were perpetually mistaking the semblance for the substance. They said, "We be Abraham's seed" (John 8. 33). Lineally, literally, yes; but Jesus said, "If ye were Abraham's children, ye would do the works of Abraham." They said, "We have one Father, even God." But they only claimed him, they had no spiritual kinship with him. "Ye are of your father the devil." So this man who said to Jesus, "Blessed is he that shall eat bread in the

kingdom of God," thought he desired to eat that bread. In fact he did not. He and the Pharisees and rulers generally misconceived the nature of the bread of the kingdom. According to their misconception they desired it, but not according to the reality. Their thought of the coming of the kingdom was only the projection of their selfishness. "The Jews connected the coming of the Messianic kingdom with banquets of food more delicious than manna, the flesh of Leviathan, and the bird Bar Juchne." Such a feast they craved, but not the feast of spiritual blessings to which Jesus invited them. This parable declared to them that, so far from regarding the man blessed who should eat of the bread of the kingdom, they were in fact rejecting the invitation to partake of that feast.

TREATING GOD WITH DISRESPECT.

Both in this parable and the parable of the "king's marriage feast" (Matt. 22. 1-10) the one represented as extending the invitations is God, and those invited the Jewish nation. In the treatment of the invitations their disrespect for the sender was shown. The Jewish nation, in spite of all their religiousness, did not love God. Not loving God, they did not know God. They did not want, consequently, the things to which God invited them. Jesus came in his Father's name, and they received him not, because in their hearts they were out of harmony with God. To this fact Jesus always held them, that in rejecting him they rejected his Father also, and that they did not receive his words because they had not God's word abiding in them. They did not love righteousness and truth, and so did not love, and could not love, God. His invitations, therefore, they treated with disrespect, because they did not hold him in reverence.

THE ROOT OF IRRELIGION.

The hearts of those who were invited were preoccupied. The farm, the oxen, the newly married wife—they did not want to be diverted from these things. Love of the world is the root of irreligion. "If any man love the world, the love of the Father is not in him." The carnally minded man has

no affinity for things spiritual, but rather they repel him. The great reason why men refuse to become Christians is a moral one rather than an intellectual one. The invitation to the Gospel feast is an invitation to leave things which they love chiefly.

REJECTERS REJECTED.

The Jews were given first opportunity to receive Christ and his salvation. John the Baptist announced him and proclaimed the approach of his kingdom. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7. 30). A series of rejections of Christ himself had followed: at Nazareth (Luke 4. 29); at Jerusalem (John 8. 59); in Samaria (Luke 9. 53); in Galilee (Luke 10. 13); in Perea (Luke 8. 37). They would only complete his rejection when they put him to death at Jerusalem. But now the rejecters should be rejected. Their day of opportunity was past, and their judgment was at hand. The following passages show how utter and remediless the rejection and overthrow of the nation was to be: Luke 13. 34, 35; 19. 41-44; Matt. 24. 2; Luke 23. 27-30.

THE WIDER GOSPEL.

Those to whom the Gospel invitation was first given, having rejected it, were to be passed over and the invitation carried out into the highways and the hedges—that is, to the Gentile world. It was always the divine purpose to include the Gentile nations in the grace of the Gospel, but to the Jewish nation was given the opportunity to first experience and then to be the bearers of that grace. But they forfeited that honor. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21. 43). "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13. 46).

Thoughts for Young People.

The Gospel Feast.

1. *God invites men to enjoyment.* Not to disagreeable, burdensome duties. His service is one of pleasure and of privilege. The Gospel is the greatest of blessings.

2. *The Gospel table is ever spread.* All mankind are welcome.

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

4. *None are too unworthy or too wicked to find a place in God's kingdom.* Not the righteous, but sinners, Jesus came to call to repentance.

5. *People should be urged to seek salvation.* We are God's servants sent with a personal message to all whom he purposes to save, and that includes everyone. We are to go to those who already had a distinct divine invitation, and remind them that all things are ready. We are to go behind every hedge, down every highway, along every thoroughfare, and up every lane, and bring into the Gospel banquet hall the poor and the maimed and the halt and the blind.

Teaching Hints for Intermediate Classes.

INTRODUCTION.

This lesson follows immediately that of last Sunday. While at dinner Jesus was speaking of the kinds of guests that should be invited to a feast, and was teaching that unselfishness will be recompensed in the resurrection of the just, when one of those dining with him broke out in the exclamation of verse 1 (have some one repeat it). Ever watchful for an opportunity to instruct those about him, the Great Teacher utters the parable that is the text for our lesson.

THE PARABLE.

For the sake of clearness and vividness divide the parable into nine parts. By questioning—draw from the class as much of the parable as they are able to give and fill in the omissions, so that all may have its salient points well in mind. Then have some member of the class repeat the parable in his own language. The parts are as follows:

1. The invitation to a great supper.
2. The supper prepared.
3. The servant sent to tell the invited ones that supper is ready.

4. The invited ones make excuses.
5. The servant returns and reports this to his master.
6. The servant sent out again to bring to the feast the poor and blind and lame.
7. The servant reports that this is done "and yet there is room."
8. The servant sent out to compel others to come in.
9. The master declares that none of those first bidden shall taste of that supper.

Teachers will find it of inestimable value to divide this and other parables in some such way as the above, so that they shall have the different parts clearly in mind, and thus be able to look their pupils in the face and teach without reference to the text. Ask questions, and when the pupils cannot give the answers let them refer to their open Bibles to find them.

APPLICATION.

Prepare beforehand for each member of the class an invitation running thus: "The Lord Jesus Christ invites you to the Gospel feast, at which will be served the bread of life and the water of life. Time, now; place, here. R. S. V. P."

Read a copy of this invitation to the class. Talk about it, going into details concerning the feast according to the age and the capacity of the pupils. (The teacher's knowledge of the pupils will be of great value in determining what truths should be made prominent.)

Ask: Who of you have accepted this invitation? Have such on the wedding garment? (See Matt. 22. 11-14, and explain what this is.)

Who will not accept? What is your excuse? There may be those in the class who will give excuses for not accepting. If so, prove that these excuses are not good reasons. In this connection be ready to point out how trivial were the excuses offered by those referred to in the parable.

HOME WORK.

Give to each member of the class a copy of the invitation, and ask him to write out during the week either an acceptance or a declination; and if the latter, to write out their reason or reasons for declining. Make it clear that each one has it within his power to accept or to decline. Make

the appeal as impressively as possible, and urge all to prayerfully consider the matter.

By Way of Illustration.

The Christian life compared to a great supper. The feast sets forth as in a picture the joyful privileges of the Gospel—the pardon of sin, the comfort of assurance, the communion of saints, and the certainty of heaven. The song of the angels on the first Christmas night was, "Behold, I bring you good tidings of great joy."

Dr. Joseph Parker says: "A religion without joy is a landscape without sun. Christianity has given to the world more poems, hymns, melodies, and manifold utterances of joy than any other influence which has touched the nature of man." It is not an accident that in the science and practice of music harmony was unknown until Christianity became dominant.

Excuses. Reasons and excuses are often very different things. Men are often ashamed of their real reasons for rejecting Christ, and have to hide them by some plausible excuse. For this reason it is useless to argue with irreligious men. It is like scraping the furred tongue but leaving the fever. It is tearing down the flaunting flag from the enemy's ship but leaving the crew and the guns.—*Select Notes.*

The invitation. When you are invited to some great banquet you look to see whose name is signed to it, and if the name is a powerful one you try to attend. If the one who invites is obscure and unknown you very likely put it in the waste-paper basket. Now this invitation is served in all winsomeness and gentleness, and yet it is a command. If you are courteously asked by a letter which has the signature of her majesty the queen of England at the foot, no matter how kind and gentle and courteous the tones of that letter may be—if it asks you to go and dine at Windsor, please understand that all royal askings are commands, and you would better go. So with this Gospel. There is a voice of royal urgency and authority behind it.—*John McNeill.*

"Come" and "Go." Those two words "come" and "go" are the Gospel in epitome. Come to Christ for salvation. Go to invite others to the Gospel feast. Lord Shaftesbury, the evangelistic earl of England, de-

clared to his own Church and generation that in a country where five hundred thousand persons were absolutely without any religious instruction the Church that did not lead in evangelism would die of dry rot if not by divine judgment. He opened Exeter Hall, in London, and held religious services there for thousands of people. When this great building could not accommodate the crowd he opened the city theaters for Sunday evening meetings, which he attended, often leading the service himself.

Heart Talks on the Lesson.

Mother, Home, Heaven—these are said to be the sweetest words in our language. They surely do suggest everything restful and comforting. Let me give you another to associate with them—a little word of four letters, full of attraction and persuasion. It is of great significance, for upon it may turn your happiness or grief, your gain or loss through all the sweep of your immortal being, according to whose voice shall utter it, and what answer you, of your own will, may give.

"Come," said a young companion to a thoughtless girl, and she followed her to places where conscience was hurt, where her sense of right and wrong was blurred, where her belief in mother, home, and heaven, and all they stand for, was shadowed. Alas for the persuasion of this word when it leads astray!

"Come," said another to her friend, and she followed her to the place of prayer, to good, uplifting companionships, to associations which make life beautiful.

I want you to bend your ear intent to hear the heavenly sound of this word as it falls from the lips of Jesus. Let us ask the help of the blessed Spirit that his voice may fill our hearts with the music of this sweet word "Come!" It is a word of welcome. It is the word of salvation.

There are so many encouraging things about this Gospel feast to which we are invited. "Come, for all things are now ready." It is good to find the dinner prepared when one is tired or hungry. Many a time we would rather go without the food if we had the labor of getting it ready. Here, for the tired, hungry heart all things are ready. The best things, too, in this feast are the simplest. It is prepared

for the little ones, the sick, the weak, and the poor. O, I hope you are hungry for this Gospel feast, for "he hath filled the hungry with good things, but the rich he hath sent empty away."

If you are hungry to know your sins are forgiven you may find what you want in 1 John 1. 9. Hungry for comfort, find it in the fourteenth chapter of St. John. To know something sure about heaven, find it in Rev. 22 and 2 Cor. 5. 6. Hungry for knowledge, it is promised in James 1. 5. Hungry to feel sure of God's care, find what you want in Phil. 4. 19; 2 Cor. 9. 8; and in the sixth chapter of Matthew. All things are ready for us; we have only to eat and be filled. Those who criticise or analyze the food only get no benefit. Those who come with thankful hearts to take what is prepared find that they are satisfied with good things.

What folly to make excuses for not coming to such a feast as this! It is an awful possibility that even we who are asked may never taste of his supper; hungry forever, forever unsatisfied because we would not come. I have somewhere read this story: One day a beautiful child with golden hair was gathering flowers when an angel came to her and said: "Little girl, do you know the Saviour? Do you want to be one of his little children?" "No," she answered, "I only want to belong to my papa and my mamma." "But you can belong to them too," the angel said. She shook her curly head, and the angel passed on. The little child grew to be a bright young girl, full of the pleasures and duties of life. Again the angel came and asked, "Do you not want to belong to Christ?" "O, I have not time," she answered. Years passed, and she was surrounded by her family and friends, and seemed very happy. "Surely now you will come to One who has blessed you so," the angel pleaded. "I will some time," she said, "but now I have all I want, and feel no need of him." A fourth time the angel came. She was broken with sorrow, for a little child had been taken from her. "Will you come to Christ? He can give you peace." But in anger she turned away. "No, no! Why did he take my child away?" Her hair, once so golden, is now white. She is alone in the world. Some one knocks at the door of her heart. "May I enter?" says a voice. "Come, but

my heart is empty; I have nothing to give you," she answers, and the voice replies, "O, why would you not come to me in your youth, letting me share your joys and sorrows? My companionship would have doubled your joys and divided your grief. Now, I can give you comfort and hope, for my feast is always ready for the hungry; but how much you have lost in the years you have stayed away!"

The Teachers' Meeting.

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

Blackboard.



The bounty of the King is ready, and his invitation has gone forth to all. Enter through the portals into his kingdom, whatsoever will, sit down as his guest, and partake

of the royal feast that is now prepared for those who love him. Let us offer no frivolous excuses nor delay to come; for our excuses may be accepted at last when we would gladly go, and we will find ourselves excluded from the banquet. They who do not respond when he says "Come" must obey when he says "Depart."

OPTIONAL HYMNS.

There's a wideness in God's mercy.
Come, said Jesus' sacred voice.
Blest are the hungry.
I heard the voice of Jesus say.
Called to the feast by the King are we.

The Saviour is calling.
The Saviour calls.
Come, sinners, to the Gospel feast.
In from the highways.
Hark, the voice of Jesus calling.

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LESSON III. THE LOST SHEEP AND LOST COIN.

[Oct. 21.]

GOLDEN TEXT. There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.

AUTHORIZED VERSION.

[Read Luke 14. 25-35.]

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

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

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

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

REVISED VERSION.

1 Now all the publicans and sinners were drawing near unto him for to hear 2 him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, 4 saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is 5 lost, until he find it? And when he hath found it, he layeth it on his shoulders,

6 rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep

7 which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek

9 diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece

10 which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Time.—The winter of A. D. 29-30. Place.—Perea.

Home Readings.

- M. The Lost Sheep and Lost Coin. Luke 15. 1-10.
 Tu. Seeking the lost. Ezek. 34. 11-16.
 W. Sinners sought. Mark 2. 13-17.
 Th. Lost and saved. Tit. 3. 1-8.
 F. The dead quickened. Eph. 2. 1-10.
 S. Joy of the saved. 1 Tim. 1. 12-17.
 S. Joy in heaven. Rev. 7. 9-17.

Lesson Hymns

New Canadian Hymnal, No. 34.

I was a wandering sheep,
 I did not love the fold;
 I did not love my Shepherd's voice,
 I would not be controlled.

New Canadian Hymnal, No. 33.

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

New Canadian Hymnal, No. 133.

Thou Shepherd of Israel and mine,
The joy and desire of my heart.

QUESTIONS FOR SENIOR SCHOLARS.**1. *Two Sorts of Sinners*, v. 1, 2.**

Why are publicans and sinners so often classed together in the gospels?

What reasons can you give for the fondness for Jesus shown by social outcasts?

Why are Pharisees and scribes so often classed together?

What reasons can you give for the antagonism which so early sprang up between them and Jesus?

Had this charge of the Pharisees any deeper meaning than merely that the Master chose criminals as his associates?

Does Jesus deny their charge?

Is it ever right to take pleasure in the company of sinners?

What one sublime purpose makes association with them a high privilege and duty?

2. *The Lost Sheep*, v. 3-6.

In what sort of wilderness were sheep pastured?

How long did this shepherd seek his sheep?

Why did he carry the sheep himself?

3. *The Lost Coin*, v. 8, 9.

About how much was a "piece of silver" worth?

How did women often use these coins?

4. *Joy in Heaven*, v. 7, 10.

Over what do the angels of God rejoice?

Are there really any "just persons which need no repentance?" Rom. 3, 23; James 3; 1 John 1, 8.

What does the Old Testament teach concerning God's disposition to punish? Ezek. 33, 11.

What does Jesus tell us about our Father's good pleasure concerning us?

Teachings of the Lesson.

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

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

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. *Two Sorts of Sinners*, v. 1, 2.**

What sort of people gathered about Jesus?

Who were the publicans, and what did people generally think of them?

Who were the Pharisees? Who were the scribes?

What fault did they find with Jesus?

Whom did Jesus come to save?

What did he teach by eating with publicans and sinners?

Why were they most ready to receive him?

Are any too lowly or too vile for his gracious love and pardon?

2. *The Lost Sheep*, v. 3-6.

To what did Jesus compare himself?

What would people think of a shepherd who did not seek his straying sheep?

Could God's straying ones be of less importance?

How long did the shepherd of this parable search for his lost sheep?

What did he do when he had found it?

What did he say to his friends and his neighbors?

From all this what do we learn of the reason Jesus associated with sinners?

3. *The Lost Coin*, v. 8, 9.

How did Jesus further illustrate his treatment of sinners?

For what purpose do women in the East often use "pieces of silver"?

In what spirit did the woman seek the lost coin?

How long did she seek it?

Who are represented by this coin?

What did the woman say to her friends and neighbors?

4. *Joy in Heaven*, v. 7, 10.

What occurs in heaven when a sinner on earth repents?

Is it in your power or mine to bring "joy in heaven?"

Have we ever done so?

Will any earthly pleasure recompense us for not doing so?

Are there really any "just persons, which need no repentance?"

Practical Teachings.

Where in this lesson do we learn—

1. That our Lord is no respecter of persons?
2. That our Lord seeks lost souls?
3. That all heaven rejoices over saved souls?

QUESTIONS FOR YOUNGER SCHOLARS.

Who drew near to Jesus?

What did they want? *To hear him.*

What is a publican?

Whom did the Jews think were sinners?

All who were not Jews.

Who found fault with Jesus?

What did they think he ought not to do?

To be kind to sinners.

What did Jesus teach them? *That God loves everybody.*

How did he teach this lesson? *By parables.*

What was the first one about? *The lost sheep.*

What does the owner of a hundred sheep do if he loses one?

What does he do when he finds it?

Why is he so happy?

Tell the story of the lost piece of silver.

What do both of these parables teach?

That God loves and seeks the lost sinner.

Who is the only one whom God cannot help? *The one who thinks he is good enough.*

THE LESSON CATECHISM.

(For the entire school.)

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

NEW CHURCH CATECHISM.

57. What is prayer? Prayer is the offering up of our desires unto God for things agreeable to His will in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies, and in faith that if we so ask we shall receive

Philippians 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Matthew 7. 7, 8. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

THE LESSON OUTLINE.

The Love of Christ.

I. A LOVE FOR SINNERS.

This man receiveth sinners. v. 2.

"He loved us...dead in sins." Eph.

2. 4, 5.

"While we were yet sinners." Rom.

5. 8.

II. AN ATTRACTIVE LOVE.

Then drew near unto him. v. 1.

"Will draw all men unto me." John

12. 32.

"We love him...first loved us."

1 John 4. 19.

III. AN ACTIVE LOVE.

Go after that which is lost. v. 4.

Seep the house, and seek diligently. v. 8.

"Giveth his life for the sheep." John

10. 11.

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

IV. A SAVING LOVE.

Until he find it. v. 4.

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

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

V. A REJOICING LOVE.

On his shoulders rejoicing. v. 5.

Rejoice with me. v. 9.

"No pleasure in the death." Ezek.

33. 11.

"Not willing...any should perish"

2 Pet. 3. 9.

EXPLANATORY AND PRACTICAL NOTES.

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

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

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

3, 4. He spake. He does not deny the

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

5, 6. Layeth it on his shoulders. As shepherds in the East are often seen carry-

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

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

8. *Either what woman.* The preceding parable dwelt upon God's love, this dwells upon God's thoroughness in endeavoring to save sinners. Some hold that the woman represents the Church, the bride of Christ, the Shepherd. *Pieces of silver.* Little coins with the image of an owl or a tortoise, worth about eighteen cents apiece,

but with much greater purchasing power in those days. Women wore them then as a sort of metal fringe upon their forehead. We are God's coins. *Lose one piece.* A serious loss, for it was the wages of a day's work. The coin, lost in the dust, yet even there bearing the stamp of the king, is an admirable illustration of man in his ruined condition, unconscious of the royalty, and useless to the world, yet well worth seeking. *Light a candle.* In the East houses have few windows, and are dark even in the daytime; hence, to search thoroughly the candle must be lighted. So the sinner cannot be found unless sought by the light of divine truth, the word of God. "Patience and diligence and minute observation" are as greatly needed in the salvation of souls as are the more aggressive traits of the average revival. *Sweep the house.* This may indicate the general upturning and arousing which often accompanies the seeking of the sinner. Revivals and the ingathering of souls are often attended with a certain excitement and apparent confusion.

9, 10. *Her friends and her neighbors.* No special class of beings is here typified, but the general joy of the Church over the salvation of men is illustrated. *I had lost.* Perhaps through his own carelessness the sheep had wandered away, but it may have been through negligence that the coin rolled into the dark corner. The Church is never altogether without blame when souls are lost from its holy precincts. *Joy in the presence of the angels.* The joy of saints in glory, and the richer joy of the Saviour on the throne. *One sinner.* If one sinner's repentance can attune the harps of heaven, how measurelessly sweet and pervasive and inexhaustible must be the melodies evoked by the constant activities of the militant Church?

CRITICAL AND HOMILETICAL NOTES.

THE GUEST OF SINNERS.

One of the repeated complaints of the higher class of Jews against Jesus was that he was "a friend of publicans and sinners" (Matt. 11. 19). He gave them many occasions for this complaint. We first hear this murmuring in connection with the feast given him by Matthew, the publican, after Jesus had called him to be an apostle, when "many publicans and sinners came and sat down with him and his

disciples" (Matt. 9. 10). To the complaint of the Pharisees on that occasion he answered, "I am not come to call the righteous, but sinners to repentance." He offended in the same line when, in the house of Simon the Pharisee, he permitted a "woman which was a sinner" to wash his feet and to anoint him (Luke 7. 37-39). In that case, in the woman's penitence and great love, which gained for her the forgiveness of her sins, he illustrated his say-

ing mission. A month or two after the incident of the lesson he gave similar offense by going to dine with Zaccheus the publican (Luke 19. 7). Nothing more strikingly than this illustrates how utterly the Jews misconceived the mission of the Messiah. Think of a Saviour with Pharisaical antipathies toward sinners—a Saviour with salvation left out of his mission! And think, too, for present-day warning, of a Church for strictly respectable people!

DIVINE OWNERSHIP.

The two parables of the lesson represent the sinner as lost—a lost sheep, a lost piece of money. That implies original ownership. A man can lose only that which is his. So in the discourse on the "Good Shepherd" (John 10) observe how the thought of ownership is expressed—"his own sheep," "my sheep," "mine." So also the money. "Whose is this image and superscription?" Jesus asked of the Jews when at his request they brought him a penny. They replied, "Caesar's." Then he said to them, "Render therefore unto Caesar the things which are Caesar's." God put his "image" on the soul of man in its creation as the die stamps the effigy on the coin in the mint. Wendell Phillips relates that his conversion resulted from the clear recognition of God's ownership in him. When a boy of fourteen he heard Lyman Beecher preach on the theme, "You belong to God," and he went home, locked his door, and threw himself down on the floor, and prayed, "O God, I belong to thee; take what is thine own."

LOST.

The parable of the lost sheep and that of the lost piece of money view the state of the "lost" from different points of view. In the first the chief interest consists in the unfortunate condition of the wandered sheep, its exposed and helpless condition outside the protection of the sheepfold and the care of the shepherd. We are made to think of the shepherd's sympathy and love which prompted him to go into the wilderness in search for the lost one. The rejoicing in this case relates chiefly to the one rescued from danger. In the other parable the interest attaches to the loser rather than to the thing lost, the sympathy and the rejoicing relate to the woman and not to the coin.

Both of these interests attach to that which the parable represents. The state of the lost sinner is pitiable. A debased and perverted nature is an object that appeals to our compassion. Paul describes strongly the state of those who were "alienated from the life of God" (Eph. 4. 18, 19), and the thought of their wretchedness and their end moved him to tears (Phil. 3. 18). In the salvation of a sinner we rejoice with the saved. But in the parable of the lost piece of money our rejoicing is with the Saviour rather than with the saved. In the saving of a soul God recovers his own. The redeemed are God's "jewels" (Mal. 3. 17). If Paul could say of his children in the Gospel, "Ye are our glory and joy" (1 Thess. 3. 20), how much greater will be the glory and joy of the Lord, when "he shall see of the travail of his soul, and shall be satisfied" (Isa. 53. 11). A human soul has infinite worth in the sight of God.

HEAVEN'S HIGHEST INTEREST IN EARTH.

These parables reveal to us what is heaven's highest interest in earth. If the planet Mars is inhabited, and one of its citizens could visit our earth, what would interest him most, what news would chiefly interest the Marsians on his return? Probably our forms of government, our architecture and art, our education and industries, our arms and our wars. But the angels, who have come and probably still come into our world, seem chiefly interested in the salvation of men. So the one who talked with Mary (Luke 1. 31), so those who sang on the morning Jesus was born (Luke 2. 10-14). The Pharisees were murmuring because of the interest Jesus took in sinners. He said to them, "While you murmur and are angry, the angels of God rejoice." During those trying days when our officials and missionaries were shut up in Peking, and we knew not whether they were alive or dead, we scanned the news every morning with the chief hope that we might hear of their being saved. So the news from this earth for which the angels most eagerly listen is that sinners have been saved. We should keep our enthusiasm keyed up to this angelic joy. No news should kindle such rejoicing as the news of repenting sinners. But our rejoicing over the saving of a soul will be in proportion to our sorrow over the lost state of a soul. He who does

not regard a sinner's condition as unspeakably perilous and lamentable will rejoice but little at his rescue. He who thinks lightly of sin will rejoice slightly at salvation.

"ONE SINNER."

The joy of the angels is not simply over a multitude of sinners who repent, but over "one sinner that repenteth." It is not so usually with us. We regard the conversion of one sinner a small thing. A meeting resulting in one conversion, and that perhaps a mere boy, we are likely to consider a failure. Not so the angels. We realize this when the "one" happens to be very near and dear to us. It is a great meeting to a devoted mother when her boy is converted. But every sinner is dear to Christ. We should cultivate this personal feeling to strengthen our interest in the salvation of all who are lost. It is related of Polus, an Athenian actor, that in playing the part of Electra in the tragedy of Sophocles, in the act where Electra is represented as carrying the relics of her brother and lamenting his death, he thrilled his hearers with his sighs and lamentations which seemed unfeigned. The explanation of his realistic acting became known afterward when it was discovered that Polus had taken from the tomb the bones and urn of his own son, which he clasped during the act, so that his grief was not simulated but real. If need be let us imagine our beloved one in the place of every lost and every saved sinner; and thus our sorrow and our joy will both be great.

Thoughts for Young People.

Some Practical Applications.

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

And up from the rocky steep,
There arose a cry to the gates of heaven,
'Rejoice! I have found my sheep.'

If not, he is still seeking you.

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

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

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

"And the angels echo around the throne,
'Rejoice! for the Lord brings back his own.'"

Teaching Hints for Intermediate Classes.

MATERIAL NEEDED.

Bring to the class a picture of the Good Shepherd carrying or leading home a lost sheep, and a piece of jewelry—if possible, one that is an heirloom.

THE CIRCUMSTANCES.

Jesus preached to many sinners and ate with them. (Review briefly Lesson I.) This caused much murmuring on the part of the Pharisees and scribes. (Question the class, to learn whether they know who the scribes were, and if they remember what they have been taught concerning the Pharisees.) Jesus rebuked these men by giving the two parables that form our lesson for to-day, and the one that we shall study next Sunday.

THE LOST SHEEP.

This parable should be so fixed in the minds of the pupils that in after life, how far soever they may stray from God, they shall never forget it. Three steps in teaching will be necessary in the fixing process.

First. Have the class give you the parable as well as they can in their own language.

Second. Picture the parable to the class, filling in the details which they have omitted. Get them to see the shepherd

standing at the door of the sheepfold as the flock enter. Count the sheep with him—95, 96, 97, 98, 99. One is missing. Where can it be? It is not here. It must be out on the mountains. Can it be in danger? Describe the search, the finding of the lost one, the shepherd bringing it back [show picture] and calling his neighbors to rejoice with him, because he has found his sheep.

Third. Again question the pupils until you are sure that they have formed mental pictures of this wonderful story.

THE LOST COIN.

Teach this parable in the same way as the above, explaining that the piece of silver was a part of the woman's wedding dowry, and that it was considered a disgrace for her to be without it. Show your piece of jewelry, and discuss what you would do were you to lose it.

APPLICATION.

1. Ask: Who are represented by the lost sheep and the lost coin? The pupils will have different ideas as to what constitutes being lost. Teach them all who are not living in accordance with God's law and God's will are lost. Try to make the pupils understand that it is sin that separates from God, and that those who are separated from God are lost.

2. Ask: Who is represented by the shepherd and the woman? Why does Jesus seek for the lost? How does he seek for them? How does he feel when a lost one is found? Who rejoices with him? Why is there such rejoicing? Picture eternal separation from God.

3. Ask: What is the difference between a human being and a sheep or a piece of silver? Very tenderly, but very firmly, press home the truth that sinners have the power to refuse to allow Jesus to bring them back to the fold. Picture him weeping over Jerusalem, because the inhabitants thereof would not."

HOME WORK.

Ask the class to go home and to read carefully and prayerfully the whole of the fifteenth chapter of Luke, at least once a day during the week, and, as they read, to honestly ask: Am I like the lost sheep or the lost coin, or the prodigal son?

By Way of Illustration.

Verses 1 and 2. Jesus was not afraid of contamination any more than a physician is afraid of contagion. In fact, he compared himself to a physician whose mission is to the sick. Modern socialism has after all these years just begun to reach up to the socialism of Jesus. College and social settlements, where some of the choicest and most cultured young people live in city slums, are following this example of Jesus. A social settlement worker said, "We notice at once how much nearer we get to the people here after we have eaten together." "Jesus encouraged social life," says Stalker, "because it bore a close relation to his mission. He had come to proclaim the fatherhood of God and the brotherhood of man, and surely nothing breaks down the barriers which separate men as does hospitality. It is a frequent occurrence that people whom we regarded with dislike become our friends after a social encounter."

Verses 4-7. In Scotland a young man was working in the field. He was a prodigal son who had spent his substance in riotous living, and he had hired out as a farm hand to save himself from starvation. One day far above him on the hillside a lusty farmer lad was singing:

"There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare,
Away from the tender shepherd's care."

That song founded on this Scripture and which Mr. Sankey has so often sung with great effect, was the Gospel message to this lost sheep. He went home to his father's house, and, best of all, back to his heavenly Father's family.

Verses 8-10. What a beautiful thing is a new piece of money sharply cut and polished! Can we fail to see in it a type of the human soul when first it came new-minted from the Creator's hand? It had stamped upon it his image in knowledge, righteousness, and holiness, and was designed by him to be a willing witness-bearer to the rightfulness of his authority. He made man in his own image; and so it is not by any means a stretching of the fig-

ure here to see in this piece of money, as it was at first, a representation of the soul's original dignity.—*Dr. W. M. Taylor.*

A definition of "lost." In one of Mr. Moody's great meetings a little girl became separated from her father. Mr. Moody brought the child to the platform and advertised it as "lost." A man from the far gallery rushed to the platform. The child replied calmly when its father appeared, "I wasn't lost at all." "Yes, you were lost," declared the father "because you were away from me."

Heart Talks on the Lesson.

There is no more beautiful thing said of the Lord Jesus than this, which his enemies meant as a reproach: "This man receiveth sinners, and eateth with them." The Pharisees looked proudly down from the heights of their own righteousness upon the poor and sinful. The spotless Son of God sat by their side and made them feel he was their friend. If anyone in the world needs a friend I am sure it is a sinner. "I am so sorry for him," one said of one who was suffering the consequences of his own wrong-doing. "I am not," another said; "he deserves all he is getting." "That is just the reason I am sorry for him," was the reply. "I am sorry he is so blind as not to see the ruin before him." This is the heart of God—pity for ruined souls, hatred of the sin that ruins. The more of such compassionate love we have for the worst of sinners, the more Christlike we are.

After all, who shall judge which of us is "the worst" sinner? When we see our whole lives as God sees, and consider our surroundings, education, advantages, all that has shielded us from temptation and impelled us to choose goodness and purity, we may see that we deserve the love and friendship of Jesus far less than others who have seemed to us so unworthy. You remember he once said: "Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent ye shall all likewise perish." His view of sin and sinners is just; ours is not always so. No doubt there are many outside of prison bars

worse in his sight than some who are inside for the just punishment of crime. However, wherever and in whatever state he is, Jesus loves the sinner with a love that would save him if it could. When I think who he is, and what is his glorious character I wonder at the love which receives me into his fellowship. "Friend of sinners" is a sweet sound to my ear.

It is strange we do not better comprehend the yearning love of God for his lost children. Jesus tries to make it plain in these beautiful parables. All the coins safe in the woman's hand seemed of comparatively little consequence when one piece was missing. All the sheep in the fold could be put out of mind with anxiety for that one out on the mountains bare and cold. When one in the household is ill we seem to forget the others in absorbing care for the sufferer. When one of her children strays away into sin a mother may seem to be thinking less of those who are "ever with her" than of the one she fears may be lost forever. How can we doubt, or slight, the love of God for us?

Jesus gives us a wonderful view of heaven's sympathy with earth. He assures us they are interested there in what concerns us here. They must know something of what is going on in our lives, or they would not be glad when we repent. They who know that purity is happiness; that the absence of sin removes the possibility of pain; that the fulfillment of our best longings for knowledge, power, love, is found in perfect fellowship with God, are glad when a soul is freed from sin which hinders this and begins the new life of heaven. If only we could see as they see, how we would hate the unholy thoughts, and ways which shut from us the things God has prepared for them that love him! Joy in the presence of angels! Who of those you have loved on earth are with the angels in heaven to-day? Will you not make them glad by truly turning away from sin, and giving your heart fully to Him who is your best and truest Friend?

The Teachers' Meeting.

Make a sketch of Perea... Brief account of Jesus's Perea ministry. The circumstances of this parable. . . . Be sure that terms publicans, sinners, Pharisees, scribes, are thoroughly understood. . . . The differ-

ences between these two parables. . . . Three lessons: (1) What is here taught concerning sin and sinners; (2) What Christ does for us; (3) The privileges of one who is saved. . . . Duties here taught: (1) To welcome Christ; (2) To repent of sin; (3) To save souls; (4) To rejoice with the saved. . . . Lessons concerning personal salvation: (1) Every soul is at some time "lost;" (2) The Good Shepherd owns and misses all that are lost; (3) None are too worthless or too far gone for Christ to seek and reach; (4) To every starving soul comes the opportunity to be saved; (5) Every saved soul is welcomed by Christ with delight; (6) Heaven is interested in the salvation of souls; (7) The Church should earnestly and thoroughly endeavor to save all.

OPTIONAL HYMNS.

Pass me not.
Saviour, like a shepherd.
Come, thou Fount of every blessing.
I was a wandering sheep.
Rescue the perishing.

Awake, my soul.
Tenderly our Father.
Jesus is our Shepherd.
The precious love of Jesus.
He was not willing.

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Blackboard.



The tender, tireless love of the shepherd for the lost sheep, and the earnest search of the woman for the coin, tell in a very small degree the love of God for his children. Should even one little lamb stray from the flock he loves, he is anxious for its safety, and longs to find it and bring it back again. So, too, the joy that fills our hearts when something we prize is found resembles the joy in the presence of the angels of God over one sinner that repenteth. The love of Jesus for the lost and his joy at their return is too infinitely great to be measured in our human hearts.

M. T.
Tu. L.
W. T.
Th. T.
F. L.
S. R.
S. R.

LESSON IV. THE PRODIGAL SON.

GOLDEN TEXT. I will arise and go to my father. Luke 15. 18.

[Oct. 28.]

AUTHORIZED VERSION.

[Read Luke 15.]

Luke 15. 11-24. [*Commit to memory verses 20-24.*]

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Time.—Winter of A. D. 29-30. Place.—Perea.

REVISED VERSION.

11 And he said, A certain man had two

12 sons; and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And

13 he divided unto them his living. And not many days after the younger son

gathered all together, and took his journey into a far country; and there he

14 wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that country; and he

15 began to be in want. And he went and joined himself to one of the citizens of

16 that country; and he sent him into his fields to feed swine. And he would fain

17 have been filled with the husks that the swine did eat: and no man gave unto

18 him. But when he came to himself he said, How many hired servants of my

19 father's have bread enough and to spare, and I perish here with hunger! I will

20 arise and go to my father, and will say unto him, Father, I have sinned against

21 heaven, and in thy sight: I am no more worthy to be called thy son: make me as

22 one of thy hired servants. And he arose, and came to his father. But while he

23 was yet afar off, his father saw him, and was moved with compassion, and ran, and

24 fell on his neck, and kissed him. And the son said unto him, Father, I have

sinned against heaven, and in thy sight: I am no more worthy to be called thy

25 son. But the father said to his servants, Bring forth quickly the best robe, and

26 put it on him; and put a ring on his hand, and shoes on his feet: and bring

27 the fatted calf, and kill it, and let us eat, and make merry: for this my son was

28 dead, and is alive again; he was lost, and is found. And they began to be merry.

Lesson Hymns

New Canadian Hymnal, No. 34.

I was a wandering sheep,
I did not love the fold.

New Canadian Hymnal, No. 35.

I need thee, precious Jesus!
For I am full of sin.

Home Readings.

M. The Prodigal Son. Luke 15. 11-24.

Tu. Lost and found. Luke 15. 25-32.

W. The world unsatisfying. Eccles. 2. 1-11.

Th. The way of transgressors. Prov. 13. 1-15.

F. Learning by adversity. 2 Chron. 33. 13.

S. Returning and weeping. Jer. 50. 1-7.

S. Return! Hos. 14.

New Canadian Hymnal, No. 61.

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

QUESTIONS FOR SENIOR SCHOLARS.

1. *The Prodigal's Folly*, v. 11-16.

What were the property rights of a younger son according to Jewish law?

Could these rights be insisted upon before the death of the father?

Were famines rare in ancient times?

Did the "citizen" desire the prodigal's help?

How were swineherds regarded by Jews?

What sort of "husks" were fed to swine?

Did the prodigal eat these husks, or only long for them?

What does the "far country" typify?

What does the "mighty famine" stand for?

Why had the prodigal made no friends?

Is sin ever a real bond of sympathy?

What is God's remonstrance with the lost and needy? Isa. 55. 2.

2. *The Father's Love*, v. 17-24.

By whom was this lost son first found?

What do the "hired servants" typify?

What is the first impulse of the contrite heart?

How does the prodigal show his repentance is sincere?

Tell the actions of this father which are intended to show the eager sympathy of God with penitent sinners.

In what did the "death" of this prodigal son consist?

What lesson may we learn from the spirit of the returning prodigal son?

What lesson concerning God's attitude toward returning sinners?

Over whom is there joy in heaven? GOLDEN TEXT.

Teachings of the Lesson.

1. When the prodigal ceases his selfishness he begins to live to himself in a true sense.

2. The unutterable compassion of the father in this story is "very full of comfort."

3. God the Father is represented by his Son as thrilling with unutterable joy over the repentance of one sinner.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Prodigal's Folly*, v. 11-16.

What does the younger son leaving his father's house typify?

Where did he go?

How did he spend his time and money?

What was the result of his folly?

When trouble came did he find his worldly companions helpful?

Do worldly pleasures ever satisfy?

What work was the prodigal forced to do?

Why was this specially distasteful to a Jew?

2. *The Father's Love*, v. 17-24.

What decision did the son make? GOLDEN TEXT.

In what spirit did he return?

What does his return typify?

When did the father see his penitent son?

How did he receive him?

What lesson do you draw from his "running to meet him?"

What did the shoes and ring signify?

What further honor was shown him?

What kind of forgiveness was this?

Is loving mercy or just punishment the attitude of God to us?

If it was not for his mercy could any of us stand before him?

Is it possible for the human heart to forgive to the uttermost?

Although forgiven, was the prodigal punished?

Practical Teachings.

Where in this lesson do we learn—

1. That wickedness leads to want?

2. That the truly penitent soul forsakes sin?

3. That God welcomes the returning wanderer?

QUESTIONS FOR YOUNGER SCHOLARS.

What do the three parables in Luke 15 teach? *That God loves and seeks the lost.*

What is the parable in this lesson called?

What does "prodigal" mean? *Wasteful, foolish, unwise.*

To whom were all these stories told? *To the Pharisees, and to us.*

What did the rich man's son ask to have?

What was the share of the youngest son?

One third.

Why did he want to get away from home? *So that he might do as he pleased.*

How did he spend his money?

To what did his wasteful ways bring him after a while?

What did he do when his money was gone?

What did he at last resolve to do?

Was that a wise resolve?

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ness
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faith

How did his father receive him?
When will our Father, God, receive us?
When we bring a humble heart to him.

THE LESSON CATECHISM.

(For the entire school.)

1. What did the younger son demand of his father? *His share of the inheritance.*
2. How did he waste his substance in the far country? *With riotous living.*
3. When he had spent all what arose in that far land? *A mighty famine.*
4. In his misery what resolution did he make? GOLDEN TEXT: "*I will arise,*" etc.
5. What did he say to him? "*Father, I have sinned against heaven and before thee.*"
6. How did the father act? *He was moved with compassion, and ran and fell on his neck, and kissed him.*

NEW CHURCH CATECHISM.

58. What kinds of prayer are enjoined in the Scriptures? We are taught in the Scriptures to pray in private, in our families, and publicly in the house of God.

Joshua 24. 15. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.

1 Timothy 2. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

THE LESSON OUTLINE.

The Wanderer's Return.

I. THE WANDERER'S STEPS.

1. *Selfishness.* "Give me." v. 12.
Let no man seek his own. 1 Cor. 10. 24.
Lovers of their own selves. 2 Tim. 3. 2.
2. *Pleasure.* "Riotous living." v. 13.
Let us v alk honestly. Rom. 13. 13, 14.
Live after the flesh. . . die. Rom 8. 13.
3. *Want.* "Mighty famine." v. 14.
I will send a famine. Amos 8. 11.
Of his flesh. . . corruption. Gal. 6. 8.
4. *Degradation.* "To feed swine." v. 15, 16.
Have made you contemptible. Mal. 2. 9.
He feedeth on ashes. Isa. 44. 20.

II. THE RETURNING STEPS.

1. *Awakening.* "Came to himself." v. 17.
My sin is ever before me. Psa. 51. 3.
Awake. . . that sleepest. Eph. 5. 14.
2. *Decision.* "I will arise." v. 18, 19.
Return unto the Lord. Isa. 55. 6, 7.
Shall go. . . seek the Lord. Jer. 50. 4, 5.
3. *Confession.* "I have sinned." v. 20, 21.
Acknowledged my sin. Psa. 32. 5.
If we confess our sins. 1 John 1. 9.
4. *Reconciliation.* "The best robe." v. 22-24.
We have peace with God. Rom. 5. 1.
To reconcile all things. Col. 1. 20, 21.

EXPLANATORY AND PRACTICAL NOTES.

This parable also was spoken in the last part of the third year of our Lord's public ministry, three or four months before his death, and in Perea. It is not recorded in any other gospel. The chapter from which it is taken contains three noble parables—of the lost sheep, of the piece of silver, and of the prodigal son. All three were spoken to the publicans and sinners who "drew near unto him for to hear him," and to the Pharisees and scribes who murmured at his kind reception of the outcast. The remaining eight verses of this chapter continue this parable by the story of the elder son. The moral condition of the lapsed classes, who are supposed to be as careless of God as they are of Mosaic law, temple, and synagogue, which was only hinted at in the bewildered sheep and the lost coin fallen from nobler uses, is now more fully and accurately represented in the degraded son who, in his disgrace, loathes sin and yearns for his father's favor more sincerely than any exemplary son can. The love of God toward the sinful is more faithfully suggested by a human father's eagerness for the return of his wayward and ruined son than by a woman's distress at the loss of a coin or a shepherd's anxiety for a lost sheep. The inexcusable apathy of the rulers toward the lost, which is no more than suggested in the introductory parables, is drawn in this one with striking faithfulness and precision.

Verse 11. *A certain man had two sons.* The man represents our Father, the sons two sorts of his children. The whole story should be carefully read. It has gone into literature under the title of "The Parable of the Prodigal Son." Many careful students believe that the emphasis of the story is on the portion that is omitted from this lesson, and that if a title be given to it at all it should be the title of "The Jealous Brother." Another suggestion quite as profound is that it is "The Parable of the Bereaved Father;" it emphasizes our heavenly Father's eagerness to save his lost children and his rejoicing over the saved. All three views should be kept in mind as we proceed with this marvelous story.

12. *Father, give me the portion of goods that falleth to me.* Really, no portion fell to him. He was the younger son, and would, according to Jewish law, inherit only one third of the patriarchal property, and that only at the death of his father. It was a selfish and unreasonable demand, not justified by the law of the country or its customs. He wanted this special favor for the worst of purposes—criminal indulgence. *He divided unto them his living.* Which he had no right to do. He could not set aside the responsibilities of life until he died, and he could not properly meet those responsibilities after he had divided his resources between his sons. Furthermore, he does not seem in the strictest sense to have done this. Practically, he merely gave up control of the wayward boy and kept control of the docile and obedient one, for he evidently retained his own authority over the elder son's share.

13. *Not many days after.* He who craves indulgence and sees it within reach can never have patience. The sooner he could rid himself of his father and the synagogue and the Sabbath the better. *The younger son gathered all together, and took his journey.* This sentence might stand as a concise biography of every selfish soul. *Into a far country.* No matter how disposed he was to engage in "riotous living," he would be restrained so long as he dwelt in Palestine, for, though Gentiles lived in large numbers among the Jews, especially in Galilee and Perea, and though heathen practices were familiar to most of the Jews, and though the Jews themselves by their frequency of divorce and their bad habits had greatly lowered moral standards, there was, neverthe-

less, a controlling sense of propriety which made a heavy line of demarcation between the Hebrews and other nations. The places to indulge unrestrained in pleasing vice were the centers of the pagan religion, and it was to Corinth or to Ephesus, to Rome or to Alexandria, that this young man went away. "The far country" represents estrangement from God. *Wasted his substance with riotous living.* He recklessly scattered his opportunities like one of the abandoned ones. There is no such waster as a sinner who wastes time, opportunity, physical vigor, mental power, holy character, neighborly influence.

14. *When he had spent all.* And that time came soon. The four scenes follow each other quickly: (1) Impatience with restraint; (2) Opportunity to indulge self; (3) Self-indulgence; (4) Want. *A mighty famine.* Famines have been common through all history until the last century or two, and are now frequent in the East. We would have them in our own country were it not for the modern inventions and methods of trade which make every part of civilization dependent on every other part and a diminution of pressure on any single locality; but where, as in the East, in our Lord's time and now, vast populations are packed together, and dependent for food on what they raise, these famines cannot be avoided. This famine stands in the parable for the painful hunger of the soul, the heart craving for divine things. *That land.* The far country, the region farthest away from the benign Father. *He began to be in want.* The larger a soul is the more it hungers and thirsts, and if it does not return to the Fount of every blessing, who only can appease the cravings of the human heart, it must pine and suffer with famine.

15. *Joined himself.* He glued himself. He stuck against the man's will. He was hungry, starving, and did not care how much of a bore he made himself to others. All his riotous living, which doubtless included many a banquet and many a spree, had been unavailing to win him a single friend. The freedom of sin had been turned into slavery. *He sent him into his fields to feed swine.* The most contemptible work that the ancients had to do, and especially loathsome to a Jew. Jesus is here picturing a man who was as wicked and wretched as the publicans and sinners whom the Pharisees hated,

18.
good
great
your
It is
break
But w
step o
countl
impetu
against
God of
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and it would seem by thus associating him with the pigs, which were a detestation to the nation, he would emphasize the degradation to which the young man went, so as in turn to make plain the abundant welcome of his father.

16. *He would fain have filled his belly with the husks that the swine did eat.* He was eager to quiet the pangs of hunger with the carob pods that were given to the pigs. They are of the color of chocolate and the shape of beans; they have a sickening, sweetish taste, but are no good for food, at least not for human food. *No man gave unto him.* Because no man cared for him. This was perfectly natural, though it was very wrong. Jesus does not utter one word in this parable which justifies otherwise good men in holding in contempt their fallen brothers and sisters. Every soul that it was worth while to make it is worth our while to save, and you cannot save a man by scorn. Satan cares not to alleviate the distress of his victims. Sin is selfish. It is in Christian lands, by Christian people, that charities are founded and maintained.

17. *Came to himself.* He had been living to Satan; now his better sense again tries to rule. The first step toward salvation is to realize the wretchedness of sin. *Hired servants.* The humblest saint is happier than the highest sinner. *Enough and to spare.* Thus: look for nothing who labor for God. *I perish.* Even in this life sin gives but a barren, unsatisfying recompense; and what of the life to come? The first motive which prompts the sinner to repentance is sometimes the lowest one, the pressure of necessity. Any motive is worthy that leads to the abandonment of sin and the search after God.

18. *I will arise and go.* It is a great, good deed to form a good resolution; it is a greater, better deed to carry it out. Put all your good resolutions into action at once. It is better to make a good resolution and break it than not to make a good resolution. But why make it and break it? One prompt step out on the road to virtue will lead to countless others and give you a healthful impetus toward goodness. *I have sinned against heaven.* "Heaven" stands for the God of heaven, the goodness of our Father who is in heaven. He had sinned against Providence, against every revelation and ev-

ery appearance of good. It is well for him to acknowledge this first of all. Nothing so well becomes the sinner as humble confession. But the words may mean, "I have sinned as high as heaven." *Before thee.* He had greatly wronged his father, and felt that he must directly confess the wrong he had done.

19. *No more worthy to be called thy son.* One of the tokens of true repentance is deep consciousness of unworthiness. Well said Mr. Moody, "Repentance is right-about face."

20. *To his father.* It should read, "toward his father." His father did not let him come to him, but met him a *great way off.* His loving eyes had wearily watched for his bad boy's return. *Had compassion.* Characteristic of God and the god-like man. *Ran.* God hastens to meet the repentant sinner. *Fell on his neck.* Like a true oriental, who never hides his emotion, *Kissed him.* Over and over again. Professor Wright phrases it, "He rained kisses upon him."

21. *The son said.* He begins a mournful confession which was too profoundly felt to be ever forgotten, but he was cut short by his father's demonstrative affection.

22. *But the father said.* "When the far-away wanderer came back," says Dr. Cuyler, "he found six things: a father, a home, a welcome, a ring, a feast, and a song." *Bring forth the best robe.* The long embroidered robe which was worn by all Jews of quality. *Put a ring on his hand.* A token of dignity and power. Poor men in the East do not wear rings. *Shoes on his feet.* The shoes were really sandals. This, too, was symbolic. Shoes were worn only by freemen, never by slaves. The sinner saved is after all not a hired servant. He is received as a loving son, and his service henceforth is a service of love.

23. *The fatted calf.* Reserved for an occasion of feasting. *Kill it.* In the warm climate of the East meat must be eaten very soon after being killed. *Eat and make merry.* Christ often represents his religion by the figure of a feast, never by that of a funeral. Flesh food is a luxury in the Orient, and the eating of it is often accompanied by noisy demonstration, such as wine-drinking would produce with us. The thought is that a

feast of exuberant joy was about to be partaken of in honor of the humble return of the wayward boy.

24. *Dead.* Death is a figure of unre-

pent sin. *Alive again.* True life begins when the sinner, dead in trespasses and sins, is awakened to life by the voice of righteousness.

CRITICAL AND HOMILETICAL NOTES.

THE MOTIVE OF THE PARABLE.

We are to keep in mind that this parable, as those of the lost sheep and the lost coin immediately preceding, was spoken by Jesus in answer to the murmuring of the Pharisees because he received sinners and ate with them. The thought in common with the three parables is that God is anxious for the recovery of the sinner, seeking for him as the shepherd for the lost sheep, as the woman for the lost piece of money, and welcoming him back and forgiving him, as the father the returning son. Directly in this third parable he must have intended the prodigal son to stand for the publicans and sinners, and the elder brother, who complained of the welcome which the father gave to the returning prodigal, to represent the Jews who murmured against Jesus for receiving sinners. The farther reach of interpretation may be permissible that makes the two brothers represent the Jews and the Gentiles; but the question of relation of these two parties was not raised when the parable was spoken, and it is doubtful whether Jesus had it in mind.

COMPARISON OF THE PARABLES.

This third parable has much in common with the other two, but it has much in addition. The lost sheep, the lost coin, and the vagrant son all represent the sinner; and the shepherd, the woman, and the father all represent God. But there is a progressive suggestion of the value of the sinner in the sight of God given by the three parables. In the first it is a sheep, one out of a hundred; in the second it is a coin, one out of ten, belonging probably to the frontlet worn by oriental matrons, the gift of their husbands, and peculiarly sacred; but the third is a son, one of two, an object not simply of valuation, but of deepest affection. But the third parable is chiefly distinguished from the other two by the fact that in them both as to his loss and recovery the sinner is represented as passive, while in that of the prodigal he is active. The sheep, except for its mere senseless folly, was not responsible for becoming lost, and the coin

could have no voluntary part whatever. And neither the sheep nor the coin had any part in its restoration. Not so with the prodigal. His loss was voluntary, he deliberately went away; and he was not found by his father and brought back, but he came back voluntarily as he had departed, and received a welcome from his father as joyous as the farewell had been sorrowful. That is, in the first two we have the sinner represented by things which are merely acted upon; while in the third the sinner is represented by a person having intelligence and conscience and will, himself responsible for being lost, and himself cooperating in the work of his restoration.

DEPARTING FROM GOD.

The younger son left his father and his father's house for the unrestrained license of a far country. He made no complaint against his father's treatment; he acknowledged his father's generosity and kindness in the request which he made that his inheritance should be given him in advance. He simply tired of the natural restraints of home, its natural pleasures and regular occupations became distasteful to him. He determined to follow his own bent and indulge himself in whatever he chose. He left his father, and took with him the goods which his father gave him, to procure the indulgences which his father disapproved. So the sinner forsakes God and departs from him. Sin is willfulness and revolt against rightful authority. A man leaves God when he sets up his own will above the will of God, and follows the leadings of his inclinations and the call of pleasure instead of the guidance and counsels of duty. And God prevents no man from doing that who so wills. The doors of the Father's house are wide open to every son of his who is unwilling to abide with him. He abides with God who abides in righteousness; and righteousness must always be voluntary. And God lets a man take his goods with his body with its powers and its capacities for enjoyment; his mind with its faculties

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and varied resources; and the material world with its beauties and its treasures. These things he gives us. We may use them wisely, if we will, to his praise and to our increasing happiness; or, if we will, we may waste them to our impoverishment and utter undoing.

A DREAM AND AN AWAKENING.

Isaiah (29. 8), describing the experience of those who should fight against Jerusalem, depicts the delusion and disappointment of all worldliness: "It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." That describes the experience of many a man who, like this prodigal, has run the swift course of wasteful and ruinous living. The days of his prodigality and revelry seem like a dream in which he fancied that he ate and drank delightfully, but his awakening is to hunger and thirst and faintness. The law of diminishing returns which the political economists describe works swiftly in its application to man's spiritual nature. The soil of worldliness is soon exhausted and turns to barrenness.

THE WAY BACK.

The first check in the prodigal's downward way was the moment when he was awakened to his folly and wretchedness. Then reflection set in, memory called up the old home with its plenty, repentance and the purpose to confess arose, faith in the goodness of his father inspired instant resolution to return—the man's heart was changed, his pride was humbled, his will brought back to loyalty. He could do no more, the father asked no more, but went out to meet him while yet afar, and received him back with joy and without any word of reproach.

GENERAL REFLECTIONS.

The prodigal was a sinner, inexcusable, deliberate, wicked. There is nothing romantic or admirable about sin—it is mean, and low, the following of the base impulses. Retribution came upon him as the fruit of his own doings. Life's laws are such that sin works downfall and ruin. The parable

only teaches that a prodigal may return to God, not that all prodigals do return. Let no one proposing to start toward the "far country" do so on the theory that if a life of sin proves a failure he will certainly return at last to God. It is to be feared that the great majority never come back to their Father's house. Neither let it be forgotten, in the joy of the home-coming and the largeness of the Father's welcome, that the prodigal was not restored to all he had left. Even God's grace does not remove the scars of sin nor make the soul what it would have been in strength and stature but for its sin. It is blessed to be welcomed home after sinful wandering; but it is better never to have left the Father's house.

Thoughts for Young People.

God Shows His Love to Sinners.

1. *By revealing himself as a Father.* Men regard their Creator with awe and their Judge with fear, but their Father with love; and we love God because he first loved us.
2. *By his forbearance.* No prodigal Peeran youth ever showed such ingratitude, selfishness, and rebellion toward his earthly father as most of us have shown toward God; and no earthly relative was ever half so lenient as he.
3. *By his bounty.* Far more than our "portion of goods" has been given us. Think of the perennial munificence of Providence "while we were yet sinners."
4. *By his patience* in waiting for our return from the "far country." He is the eternal "Lover of my soul."
5. *By his cagerness to save.* He longs to pardon even the "chief of sinners."
6. *By his spiritual blessings,* lavished upon all who turn toward him. Feasts and robes and rings are but faint types of his welcome given to the returning penitent even in this world, and the delights of heaven "do not yet appear."

Teaching Hints for Intermediate Classes.

MATERIAL NEEDED.

Any picture that may be procured representing the prodigal son (for example, Perry Pictures number 1,100), and a piece of

husk, sold now in many places as St. John's bread (found in Iskiyan's *Sunday School Teacher's Museum*).

INTRODUCTION.

This lesson should be studied in connection with the two parables of last Sunday. Question to learn how many of the class read the whole chapter during the past week, and how often. The teacher should be prepared to give an opinion as to why Jesus uttered the three parables to teach the same truth, should the reading of any of the pupils lead them to ask the question.

THE PARABLE

teaches its own lesson and conveys its own moral. The energies of the teacher, therefore, should be bent to a clearly-defined effort to have the pupils form mental pictures of its various parts, so that a never-to-be-forgotten impression may be made. This may be accomplished by presenting the narrative in a series of nine pictures:

1. The prodigal demanding his share of the family estate.
2. The prodigal parting from his father.
3. The prodigal on his way to the far country.
4. The prodigal spending his money in riotous living.
5. The prodigal among the swine.
6. The prodigal coming to himself.
7. The prodigal on his way home.
8. The prodigal met by his father.
9. The prodigal feasted amid great rejoicing.

The interest with which the pupils look at, and the vividness with which they see, these pictures will depend largely on the clearness with which the teacher has fixed them in his own mind. He should not be satisfied until he has the various parts so familiarly in mind that he can repeat the parable, or question on it without referring to the text.

APPLICATION.

1. Ask: What was the first step in this young man's becoming a prodigal? Draw out the fact that, although he had plenty, he was dissatisfied with his surroundings. Many young persons fall into evil ways and many go far from God because they are not content with the many good things that God has given to them. Have the class recount some of the many blessings for

which they should be thankful, and try to get them to see what a safeguard they throw around their lives, when they cultivate a graceful, contented spirit.

2. Ask: Suppose young persons have that spirit, which may lead them to become prodigals, what should they do? Dwell earnestly on the truth that it is better to crush out the spirit of discontent or unbelief and come back home before one has gone far away than to become a prodigal and afterward return.

3. Ask: Which is better, to go away from God and then return, or never to leave God. Mormons say the former, but the followers of Jesus should always teach that every departure from God, although it may be followed by a return to him, is hurtful to the one going away. The day is past for any Christian teacher to say, "Young persons must sow their wild oats." There is absolutely no excuse for such sowing. Picture to the class two boys, one of whom develops into a noble Christian manhood without having been a prodigal, the other of whom becomes a prodigal, and then comes back to God. Let the boys decide which is the better (for girls take two girls).

By Way of Illustration.

Riotous pleasures. Man is made for God, and cannot be satisfied with endless rounds of pleasure-seeking. You pick up the skeleton of a bird upon a moor, and if you know anything about the science of bones, you will see in the very make of its breast-bone and its wing bones the declaration that its destiny is to soar into the blue. You pick up the skeleton of a fish lying on the beach, and you will see in its very form and characteristics that its destiny is the depths of the sea. And written on you as distinctly as flight on the bird or swimming on the fish is this, that you are meant to know the great God and not to be satisfied with anything less.—*Maclaren*.

Verses 17 and 18. It sometimes happens that men start toward the Christian life from motives that are not the highest. A man in a mission meeting said: "When I first began coming here it was not that I cared for Christians or their religion, but just because this room was warm and light.

But I was soon led on to come for other and better reasons." A young Epworth Leaguer said: "I confess that I joined the League largely because of its social benefits. I soon had a revelation of what a Christian should be and what it meant to have the friendship of Jesus Christ."

Verse 20. One who has wandered from the paths of holiness and faith should remember that a rescue party is always ready for his relief. The ninety and nine sheep were not out to find their master. It was the shepherd who found the lost and bore it home on his shoulder. Christ is the world's bow watch on the sea of life, bending low and straining far to see the shipwrecked sailor. God has not laid upon us the burden of discovering him.—*W. R. Campbell.*

Heart Talks on the Lesson.

The lesson itself is such a searching, beautiful, appealing heart talk that it seems as if we should only read it over and over again and let Jesus alone speak. If all the rest of the Gospel were lost, I think this parable alone, in the light of the Holy Spirit, would be sufficient to show any human soul its lost condition away from God, and how to come back to the Father. This is the story of the ages since Eden—as true to life in the nineteenth as in the first century; in this place where we live, as in Jerusalem. But, often as the experience has been lived and told, no one fully believes until he has tried it for himself that it is a "far country" away from God, and that peace and plenty and good company are found only in the Father's house.

This young man began his mistakes and misfortunes in the usual way. He wanted whatever good things his father could give him, but cared nothing for the love and companionship of the giver. He found the ways of home a restraint; he wanted to be his own master, manage his own affairs, and "see life" for himself. His father knew that home blessings would mean nothing to the son kept there against his will, so he let him choose his own way and find by experience what no amount of argument or persuasion would have shown him. And what an experience! He did learn much indeed, but it was sorry knowledge. He learned the habits of swine, and the

taste of husks; he knew what it was to be hungry, and to have no real friends to care for him in his destitute condition. The friendship of the world was very unlike the careful love of the old home. One day—sorrowful day of want, hopeful day of awakening—he "came to himself." He had been, out of his right mind before; everyone is who wanders away from goodness and happiness. The first gleam of common sense and sound judgment he had shown since he set out to manage life for himself was when he had a vision of the plenty in his father's house and his own miserable portion. And the next evidence of sanity was his resolution to get back to his father as soon as he could. Ragged, unwashed, worn, and, indeed, unworthy to be received as a son, he had come so far to a right mind as not to hesitate, but to go directly to the only place where his condition could be bettered. There was no hope anywhere else, but he little dreamed how much there was for him there. How he had misunderstood and misjudged his good father! How little he knew of the heart that had always planned the best for him and had grieved over his folly and his suffering every day since he went away. It was a surprise to be received with a kiss long before he got to the open home door. He thought of his father only when other comforts failed him. His father thought of him day and night, and could not be satisfied with all the household riches nor even with his elder son until this wanderer came back. I wonder did he realize something of the meaning of love when his father, in the joy of having him at home again, scarcely listened to his penitent confession of sin, but hurried to have every sign of misery and disgrace removed, every token of sonship put upon him, and a jubilant feast made in his honor as if he had never been anything but the most dutiful and loving child?

I wonder do we realize the love which puts upon us the best robe of Christ's righteousness, the seal of the Spirit upon our hearts, the preparation to walk in the way of service; the love which so freely forgives that our sins and iniquities are remembered no more against us forever. Only one step from a far country to home; from loneliness to fellowship; from hunger to feasting; just to say with full purpose of heart, "I will arise and go to my Father."

The Teachers' Meeting.

Make a brief "word-picture" . . . Make sure that peculiar phrases and all "manners and customs" alluded to are fully understood: "portion of goods," "living," "a far country," "husks," "swine feeding," "robe," "ring," "shoes," "fatted calf," "men kissing," etc. . . . This lesson is so fruitful of thought that we are in danger of attempting to teach too much. Choose a simple outline and keep close to it, and you will secure the best results. Take the line presented in "Thoughts for Young People." or any of the following: I. (1) The misery of sin; (2) The way of salvation; (3) The mercy of God; (4) The joy of forgiveness . . . II. The four steps of the sinner: (1) Selfishness; (2) Ingratitude; (3) Separation from God; (4) Worldly pleasure. The four steps of repentance: (1) Thinking; (2) Resolving; (3) Seeking; (4) Confessing. The four privileges of the penitent: (1) Welcome; (2) Pardon; (3) Honor; (4) Joy. . . III. Draw out the elements of repentance, the privileges of salvation, and the attributes of God illustrated by this parable.

OPTIONAL HYMNS.

I am poor, and blind, and wretched.
Weary of earth, and laden with my sin.
Weary child by sin oppressed.
I am coming to the cross.
Come unto me, when shadows darkly
gather.

Come, Holy Spirit.
I bring my sins to thee.
I will seek the Lord to-day.
Draw me to thee.
Jesus, let thy pitying eye.

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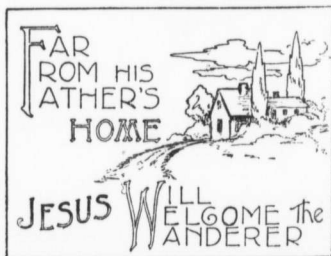
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Blackboard.



PRIMARY TEACHERS' DEPARTMENT.

Teachers in Council.

"THE true infant class" is what the Cradle Roll is sometimes called. There is nothing like it for securing home cooperation with the Sunday school. Let every primary teacher seize upon this plan for growing a class. Inaugurate it by securing the names of the baby brothers and sisters of the children who attend the class, and afterward seek out other little ones. Beautiful sets of cards have been designed for carrying on the Cradle Roll.

A SCRAP-PICTURE PORTFOLIO.—Let no picture go to waste should be the policy of every primary teacher. Gather them from all sources. They can be used to illustrate the lessons symbolically; for example, when about to teach a lesson on keeping the Sabbath show a picture of a father at home in the best room, with his little boy on his lap, a father who on all other days in the week wears greasy clothes. It is the loving day to that little boy. Afterward show a picture of the same father and boy on their way to the church, for God must have his share in the loving day.

MRS. W. F. CRAFTS.

"LITTLE CHILDREN."—Adults who are below the average height do not care to be constantly reminded of the fact, nor do children wish to have people constantly telling them that they are little. It is true that the word "little" has become a word of endearment, yet the children do not always look at it in this light.

Children tire of the word "little" because of its constant repetition, if for no other reason. The majority of their primary songs liken them to something that is little, the illustrations used by the teacher are about things that are little, and nearly every stranger that is asked to address them will intersperse his remarks with the phrase, "My dear little children."

Children are in their own estimation very important individuals. If they think that you entertain a small opinion of them they will have a small opinion of you.

Children will often even scorn to receive a favor. When the trolley cars first commenced running in a certain town a lady, noticing a child on the one on which she was riding, held out a nickel to him for an extra ride. "I don't want it," he said, promptly; "I've had four rides already, and got money enough for more."

It often also lowers the natural dignity of children to try to hire them to do what they know they should do of their own free will.

ALICE MAY DOUGLAS.

BIRTHDAY CHAIRS.—Whatever gives a pleasant distinction to a child's birthday is a desirable thing. One way of observing the day in the class is to designate one chair as the birthday chair, or more if needful, by tying a bright ribbon upon it. In my class I have a gold-colored ribbon for the girls, and a soldier-blue one for the boys. When a little girl has a birthday the gold ribbon on her chair signifies that through the whole coming year she is to be as good as gold. The boy with a blue ribbon upon his chair is to be true blue the whole year through. Blue is often used to represent truth and loyalty, and boys are quickly influenced and inspired by anything soldierly. Even the youngest seem to have imbibed notions about soldiers, from the talk of their elders in these later days of war.

Children love to exercise the right of choosing, and it is well to let each birthday child choose the little mate that shall hold the birthday box to receive the dropping pennies. The teacher may choose appropriate texts to be recited by the holder of the box, the giver of the pennies, and the class. Here is a little verse to the tune "Jesus loves me," which may be sung before the teacher asks a blessing upon gifts and giver:

Safely through another year

Thou hast kept thy little one;

Saviour, keep him in thy fear

Till his work shall all be done.

Bless him and keep him, bless him and keep
him,

Lord, bless and keep him, till all his work is
done.

JULIA H. JOHNSTON.

INTERNATIONAL BIBLE LESSONS.
FOURTH QUARTER.

LESSON I. (Oct. 7.)

JESUS DINING WITH A PHARISEE.
Luke 14. 1-14.

GOLDEN TEXT: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14. 11.

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. Did you ever see a picture of a king or a queen? Kings and queens dress in beautiful robes, for generally they are very rich. And what is it that is worn upon the

head, to show that the king or queen is ruler over people, and must be obeyed? A crown, is it? The crown is not worn all the time. It would not be comfortable, but a king without a crown would feel poor indeed. The crown is usually made of gold, and in it and over it sparkle the most beautiful jewels or precious stones, such as are worn in rings—diamonds, rubies, pearls, and all such lovely gems. They cost a great deal of money, and have to be kept very carefully. But they cannot be kept always, though they last long. Where are the jewels that King Solomon had, do you suppose? No one knows. They are gone, precious as they were. But there is something worth far more than a crown of jewels, and that is a crown of goodness, when it is God's goodness. It lasts always. He is always giving it, and people do not have to be kings or queens or very rich to have it. What book tells us about the goodness of our Father in heaven? The Bible. And this book is the oldest in the world, hundreds and hundreds of years old. God's goodness has kept it for us all this time.

Now, we are beginning a new quarter's lessons, and every one teaches the goodness of God. At the end of the quarter the text for the review lesson is: "Thou crownest the year with thy goodness." Our Father makes

a crown for the year out of the good things he does for us and shows to us—the lessons he gives us. A while ago we had a circle of blessing for our lessons. Now let us have a crown of goodness. It will help us to remember how good our Father is when, each week, we put a jewel from the lesson in a crown which we will make and keep always before us. How easily we forget! We need many helps, because these memories of ours are so weak. We will learn a little lesson hymn to be one of these memory helps, so that we will not forget that the lessons teach us the goodness of God. We will sing the little hymn to the tune "Little drops of water." Here it is:

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

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

To-day's jewel. We will make our crown, and write down the name of the first jewel. It is a word that stands for the feeling in the heart that keeps us from being proud, and lifted up with our own goodness, and makes us want to take a low place and not beg to be praised. Humility is the word, and that is the jewel. We will write the name along the crown, so as to make it come out to the end where the jewel ought to be. Now let us see how the lesson teaches us this precious truth that is worth more than precious stones.

The lesson. It begins with a dinner. Who gave this dinner? It was one of the chief Pharisees. When was it? Who was there? Who watched to see if Jesus would be caught in anything wrong?

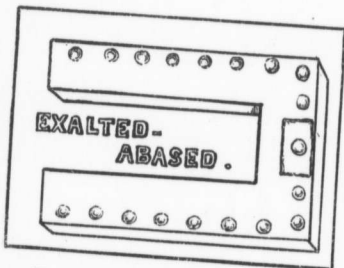
Describe the occasion, explain all words needing explanation, tell of the healing of the man with dropsy, the thoughts in the hearts, and the way in which Jesus read them. Then go on with the story of the guests who chose out the chief rooms. Draw on board picture of oriental table. Explain the arrangement of guests according to the honor due them. Impress the fact that those who chose the best places were not worthy, and had to be sent to lower seats. Explain Golden Text and drill upon it.

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Teach carefully the lesson of humility. Even little children need to be led to right estimate of themselves. They think all things are for their sakes. Show how Jesus was lowly, and served others. If we are to have any good place let us not take it, but wait for it to be given. Jesus will take care of that.

Illustrations. The little flowers are lowly. The violet and lily do not try to climb up on high stalks and make everyone look at them, yet they really are lifted up, because people love them, and find them out and give them a place above some brighter flowers not so sweet.

The wheat bends its head when it is worth most. The little birds sing early in the morning when it seems as if no one listened but God. He always hears. The tiny baby does not think it can do everything by itself, but lets mother do things for it, gladly.



For the Youngest Children.

BY JOSEPHINE L. BALDWIN.

GOLDEN TEXT: "It is lawful to do well on the Sabbath day."

Point of contact. Sunday, God's day, given to us to keep for him.

Approach. Jesus found that the people had forgotten how to keep God's day in the right way, so he taught them about it.

Lesson story. An elaboration of the miracle and all that Jesus said about Sabbath keeping, omitting everything else.

Impression. To worship God, to learn about him, and to be loving and helpful is to keep God's day as he wants it kept.

Expression. Keeping the Sabbath holy.

What day is this? Is it like the other days of the week? Do we do the same things on Sunday that we do other days?

Do you know why this day is so different from the others? Away back in this part of our Bible [turning to the first page of the Old Testament] is the story of how God made this beautiful world and all that grows in it, how he put the sun, moon, and stars in the heavens to give their light, and made man in his own image. When he made the days, one out of every seven was his own day—but he did not keep it for himself. He loved the people he had made so much that he gave them his day to keep for him. Because it was God's day it should have been the most beautiful day of all the week; the day when fathers and mothers and children would talk together about all their heavenly Father had done for them, try to learn what he wanted them to do for him, and especially try to be a little more loving toward everybody on that day, because these were the ways in which they could best keep his day holy.

But after a while God's people forgot how to keep his day. Instead of making it the very best and loveliest day of all the week they made it a very hard and unhappy day for everybody by having all sorts of rules that nobody could keep, and forgetting to be loving and helpful and kind. When Jesus came he wanted to show them how the Lord's day should be kept, and especially wanted them to know that it is always right to do good on that day.

One day when Jesus was taking dinner at the house of a man who believed in having hard rules about the Sabbath, a sick man came in the room. Everybody else looked to see what Jesus would do. The sick man wanted Jesus to heal him, of course, and you and I know that Jesus wanted to do that very thing for him; but the other people who were there had a rule that no one should do such a thing for a sick person on the Sabbath day. If an ox or a sheep or any animal they owned should fall into a deep hole on the Sabbath they would think it right to take it out, but when a man was sick and suffering they seemed to think it wrong to help him!

Jesus took the man and healed him, and then, because he knew the others were thinking that he was breaking the Sabbath when he did that, he said to them something like this: "Your rules do not help you to keep the Lord's day in the way he wants it kept. He wants you to do *good* on that day.

If you have an ox or an ass fallen into a pit you will take it out. You ought to want even more to help any one of your neighbors who needs it. It is only by doing good on the Sabbath day that you can really keep it in the way your heavenly Father wants you to."

You and I can keep the Lord's day holy by putting away all our own work and play, trying to learn about what he wants us to do by going to church and Sunday school, and, above all, by doing loving things for sick people or any who need our help.

[The teacher may suggest special work, such as the making of scrapbooks for children in hospitals, carrying flowers, etc.]

New Canadian Hymnal, No. 276.

Saviour, while my heart is tender,
I would yield that heart to thee.

GOLDEN TEXT FOR THE QUARTER: "Thou crownest the year with thy goodness." God has shown his goodness in giving us his beautiful day to keep for him. How shall we keep it?

LESSON II. (Oct. 14.)

PARABLE OF THE GREAT SUPPER.

Luke 14. 15-24.

GOLDEN TEXT: "Come; for all things are now ready." Luke 14. 17.

Primary Notes.



Introductory. When you give a party at your house do you ask your friends, or those you don't care about? You want your friends with you, of course. But who are your friends? Do you only

care for those who are happy and well off, and have plenty of good times without coming to your party? Jesus says that we ought to be so sorry for those who are not as well off as we that we should ask them when we have a party. We should be friends with the poor and sorrowful, and those who cannot do much for us, and should do everything we can to help and make them happy. This is being like Jesus. In this lesson our Saviour tells us a story to show how good he is, and to everybody. He leaves out none. This beautiful story is about

A loving invitation. This is worth more than any precious stone. We will put it as the second jewel in our crown, for it shows the great goodness of God. The story Jesus tells is to make us understand his love, which does for our hearts what a great feast does for our bodies. It makes us strong and makes us happy; it gives us life. Once upon a time, so the story goes, a man made a great supper and invited many guests, but when the time came they were not ready and willing to come. The loving invitation was sent out. It is our Golden Text. [Drill upon this.] The trouble with these people first invited was this: they had something else they wanted to do, and so did not care to come to the supper. One man had bought a farm and wanted to see it; another had bought some oxen and wanted to see how they would go; and another had just been married and wanted to stay with his wife, though surely he might have brought her with him. So, though the word was "Come," they would not come. They did not want to. They did not care for the invitation.

But here was the supper waiting, and no one to eat it. The master sent out his servants into the streets and narrow ways of the city to bring in the poor and blind and lame. See, we will make a picture of it on the board. The loving invitation "Come" is being given to these poor people. They will hear and come. They are hungry and want to come. But still there were not enough people for this great supper. "Yet there is room," said the servant. Then his master told him to go out everywhere, in the highways where people crowded along, and into the fields where there were little paths by the hedges, and just make the people come in so that the house might be filled. And it was done.

The lesson for us. If this story is a picture of Jesus's love, what shall we learn from it? First of all, the loving invitation is for us; and then, we must be like the servant, and pass it on, saying to others, "Come; for all things are now ready."

Who gives the feast? Jesus has made ready everything our hearts need. Who invites us? He does. What does he say? "Come." Who are to come? All who are invited. If any stay away it is not because they have not been asked, but because they do not want to come. We must first come our-

selves, to take this love that Jesus offers, and then we must tell others that he wants them too. Does anyone have to pay anything for Jesus's love and goodness, his forgiveness, and his care over us? No, we are all too poor to pay what all this is worth, and Jesus asks nothing for his love except that we should take it and give him love back again. O what a bright jewel in the crown of goodness is this loving invitation.

Illustrations. What is it to come? A tiny boy, not three years old, was lying in his bed, sick with fever. It seemed to make him think about Jesus, and he said, "Jesus says, 'Suffer little children to come.' Me come." Now, how did he come? He did not go with his feet, but with his heart. His loving thought and his trust went out to Jesus. He took him at his word. This feast is for little ones, too. They do not have to wait till older ones come first. You can come now. As you run to mamma let your heart run to your Saviour.



For the Youngest Children.

GOLDEN TEXT: "Come; for all things are now ready."

Point of contact. An older person calling a child to do something.

Approach. Conscience is God's voice calling us to do things for him.

Lesson story. Told to show that those who do not listen to the call lose the chance forever.

Impression. To obey right away is the only safe way.

Expression. Ready, and loving obedience.

Lois was very busy playing in her garden. She had been out there all the morning, and when noon came her mother called, "Lois, come to dinner." But Lois did not go. She knew she ought to go when mother called,

but she was having such a very good time that she did not like to leave. Her mother was sorry that the little girl did not come, for she knew that Lois needed the good bread and butter, meat and potatoes to keep her body strong and well. She called again, but when everyone else was through eating Lois had not come, so the dinner was cleared away, and when Lois did come in she was too late and had no dinner that day.

John was playing marbles one day when his Uncle called him to come and help pile up some bricks. John liked to help his uncle always, but he was having such a good game with his friends that he did not go right away, and when he did the bricks were all piled and John had lost a chance to help.

When your mother calls you and you don't go right away, have you ever heard something almost like a voice saying inside of you, "You ought to go?" That is the way that our heavenly Father takes, all our lives, to invite us to do right things. The people who lived in the world when Jesus was here heard such a voice, and it said to many, "You ought to follow Jesus. He is God's son." But some of them did not listen or obey. Jesus told them a story to show them that when God's voice asked them to do something and they did not do it if some one else would do the work and they would lose the chance to help. Then if they kept on in that way they would never have any part in the kingdom of heaven.

There was once a man who wanted to give a dinner to all his friends, so he sent out and invited them. Then when the dinner was all ready he sent his servants to say, "Come; for all things are now ready." But the people who heard the invitation began to make excuses. They did not really want to do what their friend asked, so they began to find reasons for staying at home. When the servants told their master he said, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and blind and lame." Still there was room, and others were brought in, and all were filled with good things; but none of the ones that were first invited had any taste of that supper. I wonder if they were sorry afterward that they did not go?

When anyone asks us to run on an errand, or help some one, ought we to do it

right away? Yes, that is the way our heavenly Father wants us to do. The man who sent out the invitation said, "Come; for all things are now ready." The people who wanted to obey his call must do it right away.

I knew a little girl named Jane whose mother was sick. One morning Jane heard her mother calling, "Jane, will you please bring me a glass of water?" Jane did not go right away, and her sister who heard, too, went and got the water and gave it to her mother before Jane even started. So Jane lost the chance to do a kind thing for her mother because she did not obey at once, and she was sorry when it was too late.

I hope every boy and girl in this class will try very hard always to obey right away when father or mother speaks, or when God's voice says, "Do this." Whoever makes an excuse or says, "In a little while," or "Wait a minute," is not obeying in the right way.


GOLDEN TEXT FOR THE QUARTER: "Thou crownest the year with thy goodness." Our heavenly Father shows his goodness by giving us a chance to do many things for him. Let us show our love by obeying quickly every time.

LESSON III. (Oct. 21.)

THE LOST SHEEP AND THE LOST COIN. Luke 15. 1-10.

GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15. 10.

Primary Notes.



Introductory. Once upon a time there was a family that had in it seven brothers and sisters. Think of that. There were four girls and three boys. What good times they had, playing together! Do you suppose their mother knew all their names and faces, and whether they were all in the house when night came? Indeed she did. Well, one day the very youngest of all was sitting on the front doorstep, and along came a little white kitty, the cunningest little puss that ever was, and up jumped little Clara and ran after it. Puss ran faster and faster, and by and by small Clara lost

sight of it, and then she found that she was lost herself. She wandered up and down, farther and farther from home. And about this time she was missed, and the search began. Everybody looked everywhere that could be thought of, and as soon as possible a policeman was sent for to hunt for Clara. At last she was found, and then everyone that had helped to look for her was full of joy. Why, night after night when they were all at home there was no such joy as there was now that one little lost one was found again. You see it was such a sad thing to be lost. Now, what would you think of a neighbor who would come in and say to the mother, "Why, what do you care about Clara for? Here are six children; why don't you feel so glad over these that you will not mind about that one lost child?" What a strange thing that would be to say, wouldn't it? No mother would be willing to let one child go, no matter how many were left. Now Jesus wished to make us understand how glad he was to get back the smallest one of his children, no matter how many there were who never ran away. He told a story to show this. It is a story of

Joy over finding the lost. Do you like to be glad? Yes; we all do. Then how we shall enjoy this lesson about joy. Joy is a beautiful jewel. We will put it in our crown of goodness, to shine there. There are really two stories from the lips of our Saviour in to-day's lesson. One is about a man who had a hundred sheep and one of them wandered off and was lost. Sheep are such silly things. They are easily lost, and can't help themselves or find the way back easily when they do run away. Now, the shepherd had ninety-nine left, safe in the fold, and ready to stay there, but off he hurried to find the one lost sheep. He did not mind how hard and long the way was, if only he could get back that little wanderer. At last he found it and carried it home on his shoulder, full of joy over it. He was so happy that he called in his neighbors to be glad with him. Then Jesus told the listening Pharisees, who had scolded because the Saviour received sinners, that in the same way there was joy in heaven before the angels of God over even one poor sinful one who was found after being lost. It was more joyful to get back one wanderer than to have ninety-nine that never went away.

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because it really meant more to call back the straying one.

But the Lord told another story almost like this. See on the board a picture of the happy shepherd bearing home his sheep, and here in this corner see a woman with a broom. She has lost a piece of silver, one of ten she had. The nine left are not enough; she lights a candle, takes a broom, and sweeps the house till she finds the lost piece. Then she asks her neighbors to be glad with her. So it is in heaven when the news rings out, "A lost one is found!"

The lesson for us. Where shall we find joy in this lesson? Was not the sheep on the shepherd's shoulder glad to be found? When we do wrong and grieve Jesus, and so get away from him by doing what he doesn't want us to do, can we be happy? Never. When we hear his voice in our hearts calling us back, when we come to his loving arms again by feeling sorry and saying so, and asking him to carry us, then do we not have joy? When others come back too we are glad for them, as the angels too are glad, because the heart of the Saviour is full of joy. It is best of all not to run away again. Then we can keep the joy.



For the Youngest Children.

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

Point of contact. A child lost and in danger.

Approach. The finding of the child and joy in the home.

Lesson story. Emphasis on the story of the shepherd and the lost lamb.

Impression. The great love of Jesus, who even when we disobey him is tenderly watching over us, and who is very glad when we choose to do right.

Expression. Sorrow for wrongdoing.

Ellen's mother and father were in a great deal of trouble. Ellen was only four years old, and because they knew it was not safe for her to be anywhere outside their own garden alone they told her she must not ever go out of the gate. But Ellen had disobeyed. She had gone away, and no one knew where she was. Of course everyone was afraid that she might be run over or some other accident happen to her, so all the neighbors started out to help her father and mother look for her. A long time they searched, up one street and down another, and at last a long way from home they found the tired, disobedient little girl under a tree where she had cried herself to sleep. How glad everyone was when Ellen was found! They knew she was not safe when she was away from her home and her father's and mother's care, and so they had been very much worried about her. But now she was safe, and they were happy to know that.

There was once a shepherd who had a hundred sheep. When he went to put them in the fold, where they would be safe from robbers and wild animals all the night, he found that one disobedient little lamb, which wanted to have its own way, had not come with the others, so he knew it must be out in the dark on the mountain alone. The kind shepherd knew the lamb was in great danger, and he was worried: so after shutting the others up safely he went away to look for the lost one. When he found it he was so very glad, and, carrying it on his shoulders as he went to the fold, told all his friends how he had found it, and they were glad too.

Jesus is the Good Shepherd, and he wants to take care of all the people in the world. He specially wants the children to follow him, for he has said, "Suffer the little children to come unto me;" and those who obey him are always safe. But sometimes some are disobedient, and when they are they cannot be safe. Then Jesus is anxious about them, and wants so much to have them come back to him. When anyone who has been naughty is sorry and tells him so it makes him very glad. He tells us that even the angels in heaven are glad, for he says, "There is joy in the presence of the angels of God over one sinner that repenteth."

When he was here some thought it strange

that he would talk with wicked people at all. He told them he came to seek and to save such people; they were the ones who needed him most. He said if a woman had ten pieces of money and lost one she would spend all her time looking for the lost piece until she found it, and then she would tell her friends and they would be glad with her.

A little girl or boy is worth a great deal more than a lamb or a piece of money, and when any child does wrong Jesus is trying always to bring that little one into the right and safe way again, because he loves each child so much more than any shepherd could love his sheep. If a shepherd were not very loving he might say: "I am not going out after that naughty lamb. If it will not obey me and come when the others do to the safe fold it will just have to stay out on the mountain all night alone and in danger." But a true and good shepherd would want to look for the lost, disobedient lambs and bring them back where they would be safe. Jesus loves the children so much that when they disobey he is very sorry, and is all the time trying to bring them back into the right way; and he says that not only he but all the angels in heaven are glad when a child who has been doing wrong is sorry and wants to do right.

GOLDEN TEXT FOR THE QUARTER: "Thou crownest the year with thy goodness." How good the Saviour is to love and watch over us even when we are disobedient!

LESSON IV. (Oct. 28.)

THE PRODIGAL SON. Luke 15. 11-24.

GOLDEN TEXT: "I will arise and go to my father." Luke 15. 18.

Primary Notes.



Introductory. Tell me which is better—doing exactly as we please or doing what we are told to do by some one much wiser than we? Do you always like to do as you are told? It is not always just what you wish to do, is it? But no matter for that. It is best, is it not? When you disobey, and do wrong, do you feel as glad to see papa or mamma as if you had been good

and obedient? When you are really sorry for what you have done—sorry enough to do so no more, what do you say? "Please forgive me?" To forgive is to give back one's place again, as if he had not done wrong. Then the happy feeling comes back, and we love more than we did before. A father once said to his boy, "Don't touch that little box." But one day Arthur wanted a box of that size. He took this down, carried it out on the pavement, opened it carelessly, and spilled some very precious seeds that were so small he could not gather them up. They were all wasted. He was sorry, but did not tell his father. He went to bed, but his heart was so heavy he could not sleep. At last he called his father in, and told him all. When he heard the words, "I forgive you," his heart was full of love and joy. How good his father was! How glad the boy was, now that he had told him all about it and said, "I am sorry!"

A lesson of forgiveness. Forgiveness is something so precious that Jesus wanted everyone to understand how God forgives, how loving and tender he is, even to those who disobey and grieve him. Nothing shows our Father's goodness more than this, and we will put the jewel of forgiveness on our crown. Now see how the story shows us the picture of this goodness. It is the story of the prodigal son. Prodigal means wasteful, and one of a certain man's two sons became a prodigal, that is, one who wandered away and wasted what his father had given him. This boy grew tired of staying at home, and asked for the money that was to come to him by and by. The father gave it to him, and the son went off to a far country. His heart was far away, so he took his body away too. He wanted to spend money and have what he called a good time, away from home. In the far country he wasted all his money in eating and drinking and in what he called pleasure. There were plenty to help him waste money. By and by it was all gone. No one cared for the boy then. When he grew hungry he hired himself out to feed pigs. He would have been glad to eat their food, and "no man gave unto him." Then this poor, starving, sinful, sorrowful son began to think of his father and his home. There was bread enough at home, and more than enough. He had nothing, but his father was able to take care of him. Did he love him still? He

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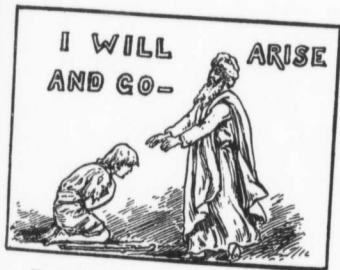
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was not fit to be called his son, but he would rise and go to his father and tell him what a wicked boy he was, and how sorry too. The father saw him coming, and did not wait to hear the story. He was so glad to see the lost one found, the wanderer at home again. He had loved him all the time. He was waiting to forgive him and take him back into his place. He sent the servant for the robe the boy used to wear, and shoes for his feet and a ring for his finger, to show that he belonged to the family. Then there was a great feast to show the father's joy over the son.

O children, God's love is like this. Love that forgives is the strongest love.

Things to remember. This picture on the board will help us to remember, but we will write down besides, "The Prodigal Son—his wandering, his wastefulness, his want, his coming home;" then, "His Father—his goodness, his love, his forgiveness, his joy."

We need forgiveness, too. We have not used all the time and all the good gifts given us as we should, but have wasted some of them. But going away from our Father does not change our name, does it? We belong to God still. We have not had time to go far yet, have we? O, let us go back while the way is short. Write, "God will forgive; let us go to him."



For the Youngest Children.

GOLDEN TEXT: "I will arise and go to my father."

Point of contact. Boy who has disobeyed his father.

Approach. A fear that his father will not be ready to forgive keeps the child from asking right away, though he really is sorry.

Lesson story. A similar story about a man. Emphasize the father's longing to forgive.

Impression. Our heavenly Father always forgives and helps those who are truly sorry for wrongdoing.

Expression. Trust in God's willingness to forgive.

Walter sat in the parlor alone one afternoon and looked very unhappy indeed. He was unhappy because he had disobeyed his father, and he couldn't have a happy time playing out of doors with his friends because he could not forget the wrong thing he had done. He was sorry, very sorry, and he knew he could never be a happy little boy again until he had told his father what he had done and asked to be forgiven. His father was right there in the house, just across the hall in the library, and yet Walter did not go to him. I wonder why? Perhaps if you and I could know just what Walter was thinking we would find it was something like this: "I want to go and tell papa what I did, and tell him I am sorry, but I am afraid he won't forgive me." After a while Walter did go across the hall very slowly and knocked at the door very softly, but right away the door opened and Walter's father took him right up in his arms. When Walter started to tell what he had done his father said: "Yes, my dear little boy, I know all about it. I knew you had disobeyed me, and have just been waiting for you to come and tell me you were sorry. Of course I forgive you, and I am very sure you won't do that way any more."

Jesus wanted all his friends to know how ready the heavenly Father is to forgive all who are really sorry when they do wrong, so he told this parable or story about a young man who took his money and went away from home because he wanted to have his own way. He did not want to obey his father, so he went to another place a long way off to live. There he spent his money just as he liked, and no doubt thought he was having a very good time for a while; but before very long his money was all spent, and he had not even enough to buy some bread to eat. Then he tried to get some work to do, and hired himself out to a farmer. He was so hungry that when he was feeding the pigs he would have been glad to eat the same sort of food he gave them to eat. Then he had time to think of all the wrong things he had done, and how he had grieved his kind and loving father. He wanted to go back and tell his father how

sorry he was, but he seemed to think perhaps his father would not forgive him and treat him as a son again. Anyway he knew he did not deserve to be treated that way, and so he said: "I will arise and go to my father. I will tell him that I have sinned against God and against him, and ask him to forgive me and let me be as one of his hired servants." But when the young man came in sight of his home the father was watching, hoping his boy would come back, and when he saw him coming the loving father could not wait for him to come to the house, but ran to meet him and kissed him. The servants were told to bring the best clothes and put them on the son who had come home, and put a ring on his finger; and then a dinner was made ready to welcome him. Of course his father would not let him be like a servant. When he was away in the far country he was not a loving son, but when he was sorry and came back he was once more a son in the home, and his father was so glad to have him there.

Our heavenly Father is always waiting and watching to hear anyone who has done wrong say, "I am sorry." He can read our thoughts too, and knows when we are sorry even before we speak. When we are really sorry he forgives us always when we ask him.

GOLDEN TEXT FOR THE QUARTER: "Thou crownest the year with thy goodness." How glad we are that God for Jesus' sake forgives our sins!

Whisper Songs for October.

FIRST WEEK.

Dear Saviour, pure and holy
As thou I cannot be;
But keep me meek and lowly,
And kind and true like thee.

SECOND WEEK.

Dear Saviour, when thou callest,
Though others turn away,
Give me a heart to hear thee,
And hearing thee, obey.

THIRD WEEK.

O Shepherd, strong and tender,
If I should wayward be,
O let me hear thee calling
Thy lost lambs unto thee.

FOURTH WEEK.

O loving, patient Father,
When I am far from home,
I will arise and seek thee,
If thou wilt whisper "Come!"

Order of Service

FOR THE PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING.

Teacher. The Lord is in his holy temple.
Children (singing softly and reverently):

"Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thee.
Heaven and earth are praising thee,
O, Lord, most high!"

T. "Let everything that hath breath praise the Lord."

C. "My lips shall utter thy praise."

PRaise SONG.

T. Why is it right for us to praise the Lord?

C. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

ECHO PRAYER.

T. (Briefly explain a single clause of the Lord's Prayer, following with the concert repetition of the Prayer, slowly and reverently.)

OFFERING. (A simple exercise in connection with the offering may be made pleasant and helpful. This should be varied from quarter to quarter.)

T. Whom does our God love?

C. "God loveth a cheerful giver."

T. How did Jesus say we should give?

C. "Freely ye have received, freely give."

T. What are we told to remember?

C. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

BIRTHDAY EXERCISE.

SINGING (appropriate to the lesson).

RECITATION (to precede Lesson Teaching):

T. What shall we ask for these little eyes?

C. "Open them, Lord,

To see in thy Word
Wondrous things;
Light them with love,
And shade them above
With angel's wings."

LESSON TAUGHT.

LAST WORDS.

CLOSING PRAYER.

"Dear Father, now, before we part,
Receive our humble prayer,
And fill with love each little heart;
Go with us everywhere.

O, may we ever watchful be!

Keep us from sin, and near to thee."

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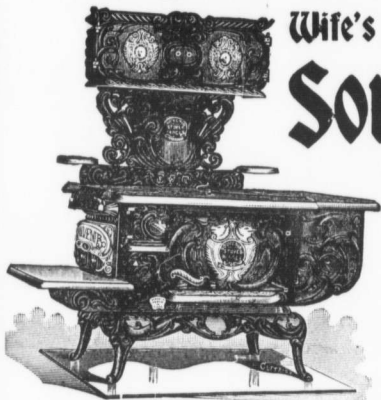
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