

PAGES

MISSING

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 22.]

MARCH, 1888.

[No. 3

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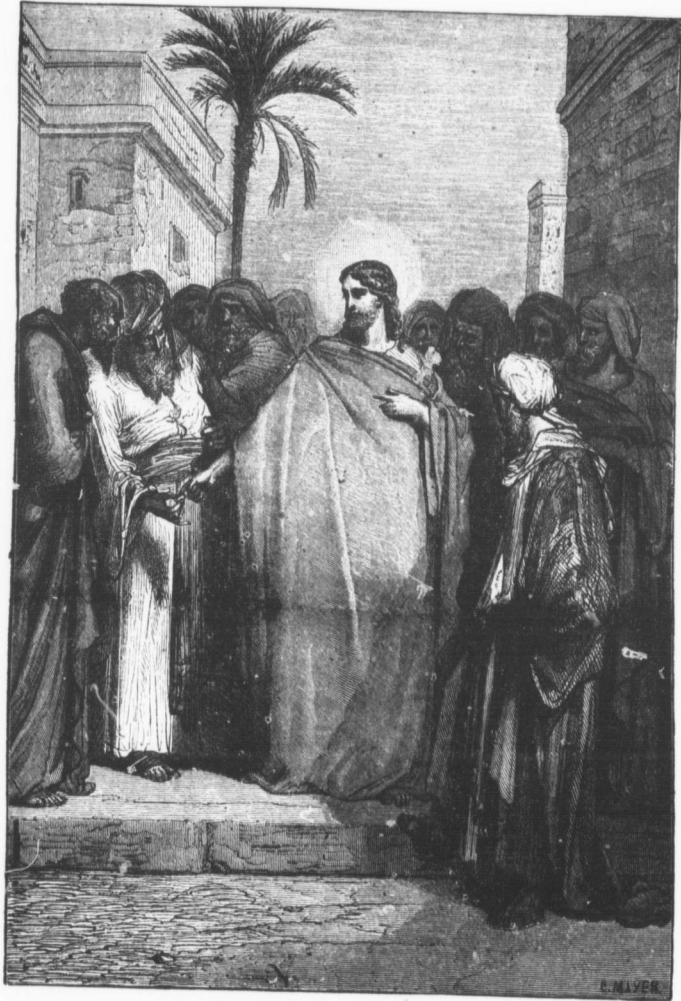
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THE TRIBUTE MONEY.

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXII.]

MARCH, 1888.

[No. 3.

The Teacher's Motto.

Something for Christ ;
Some soul to win
From the downward path
Of death and sin.
Some heart to cheer,
Some fear to quell ;
O, may each day
Some blessing tell !

Something for Christ ;
Some one to guide
To the open front
At the Saviour's side.
With earnest zeal
To tell of Him,
Something each day,
Who saves from sin.

Something for Christ ;
Some word of love
That may point the way
To heaven above,
That all, O Lord,
May feel and see
That we, each day,
Have been with Thee.

Something for Christ ;
We would begin
This day, this hour,
Some work for Him.
The fields are white,
The laborers few ;
Whate'er Thy will,
Lord, help us do.

—*Philadelphia Methodist.*

The Tribute Money.

THE subject of our frontispiece is admirably described by Canon Farrar as follows :—

The Herodians might come before Jesus without raising a suspicion of sinister motives ; but the Pharisees, astutely anxious to put Him off his guard, came to Him circumspectly, deferentially, courteously. " Rabbi," they said to Him with flattering earnestness, " we know that thou art true, and teachest the way of God in truth, neither carest thou for any man ; for thou regardest not the person of men." It was as though they would entreat Him without fear or favour, confidentially to give them His private opinion ; and as though they really wanted His opinion for their own guidance in a moral question of practical importance, and were quite sure that He alone could resolve their distressing uncertainty. But why all this sly undulatory approach and serpentine ensalvation ? The forked tongue and the venomous fang appeared in a moment. " Tell us, *therefore*," since you are so wise, so true, so courageous—" tell us, therefore, is it lawful to give tribute to Cæsar, or not ?" This capitation tax, which we all so much detest, but the legality of which the Herodians support, ought we, or ought we not, to pay it ? Which of us is in the right?—we who loathe and resent, or the Herodians who delight in it ?

He *must*, they thought, answer " Yes " or " No ;" there is no possible escape from a plain question so cautiously, sincerely, and respectfully put. Perhaps he will answer, " Yes, it is lawful." If so, all apprehension of Him on the part of the Herodians will be removed. If, on the other hand, as is all but certain, He should

adopt the views of His countryman Judas the Gaulonite, and answer, "No, it is not lawful," then, in that case too, we are equally rid of Him; for then He is in open rebellion against the Roman power. Pontius Pilatus will deal very roughly with His pretensions, and will, if need be, without the slightest hesitation, mingle His blood, as he had done the blood of other Galileans, with the blood of the sacrifices.

They must have awaited the answer with breathless interest; but even if they succeeded in concealing the hate which gleamed in their eyes, Jesus at once saw the sting and heard the hiss of the Pharisaic serpent. They had fawned on Him with their "Rabbi," and "true," and "impartial," and "fearless;" He "blights them with the flash" of one indignant word, "*Hypocrites!*" That word must have undeceived their hopes, and crumbled their craftiness into dust. "Why tempt ye me, ye hypocrites? Bring me the tribute money." While the people stood round in wondering silence they brought Him a denarius, and put it in His hand. On one side were stamped the haughty, beautiful features of the Emperor Tiberius, with all the wicked scorn upon the lip; on the obverse his title of *Pontifex Maximus!* "Whose image and superscription is this?" He asked. They say unto Him, "Caesar's." There, then, was the simplest possible solution of their cunning question. "Render, therefore, unto Caesar the things that are Caesar's." That alone might have been enough, for it implied that their national acceptance of this coinage answered their question, and revealed its emptiness. The very word which he used conveyed the lesson. They had asked, "Is it lawful to give" (*downai*)? He corrects them, and says, "Render"—"Give back" (*apodote*). It was not a voluntary gift, but a legal due; not a cheerful offering but a political necessity. It was perfectly understood among the Jews, and was laid down in the distinctest language by their greatest Rabbis in later days, that to accept the coinage of any king was to acknowledge his supremacy. By accepting the denarius, therefore, as a current coin, they were openly declaring that Caesar was their sovereign, and they—the very best of them—had settled the question that it was lawful to pay the poll-tax, by habitually doing so. But Jesus could not leave them with this lesson only. He added the far deeper and weightier words—"and to God the things that are God's." To Caesar you owe the coin which you have admitted as the symbol of his authority, and which bears his image and superscription; to God you owe yourselves. Nothing can more fully reveal the depth of hypocrisy in these Pharisaic questioners than the fact that, in spite of the Divine answer, and in spite of their own secret and cherished convictions, they yet make it a ground of clamorous accusation against Jesus, that He had forbidden to give tribute unto Caesar!" (Luke xxiii. 2.)—*Farrar's Life of Christ.*

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The Wesleyan, Halifax, weekly	1 50
Sunday School Banner, monthly	0 50
Berean Leaf Quarterly	0 06
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Sunday School Banner.

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

TORONTO, MARCH, 1885.

DON'T FORGET THE
SUNDAY SCHOOL

Aid & Extension Fund Collection

—ON—

REVIEW SUNDAY—MARCH 25.

It will be remembered that the General Conference directs that this Collection be taken up in all the Sunday-schools of our Church on the Review Sunday either in September or March. Some schools, it is feared, neglected to take it up in September. That is the best time—for then all the schools are open. In March those schools that close in winter have not yet come out of winter quarters. But we specially request that the direction of the General Conference be carried out by all those schools which may have neglected it in September. The ministers are all asked at the May District Meeting if this collection has been taken up; and, if it has not, the ministers often pay it out of their own pockets. Now, no school desires this to be the case. The ministers cannot themselves take up the collection, for few of them can be in the

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schools. It is the duty of the superintendent of the school to see that it is duly taken up and handed to the minister.

EXTRACTS FROM LETTERS.

The following are extracts from a few only out of several hundreds of letters received by the Secretary of the Sunday-school Board, showing the nature of the operations of the S. S. Aid Fund, and the character of the benefits it confers. It will be observed that these schools are doing all they can to help themselves and to pay back part or the whole of the grant given by the S. S. Board. Through the aid of this Fund chiefly during the last two years nearly four hundred new schools have been established.

A missionary in Newfoundland writes: "The benefit your valuable papers have been to us is past knowledge. Could you see the eager faces of the children after receiving them it would fill you with delight. The good done by them in the home circle, where seldom or never anything in that line was to be found, the last day alone will reveal. We intend to do our best this year to raise as much as possible to aid the Fund. I am sorry to say this year looks a gloomy one for us financially. The cod-fishery, upon which our people are entirely dependent, has been a total failure, many of our people will be reduced to great want; yet I believe the people will give as much as possible toward the Fund."

A Superintendent in the Parry Sound District, who remits \$12 towards a grant, writes: "Words cannot express how much the papers have been prized by the children and everyone. Your grand and liberal institution is doing a great work in these northern townships of Ontario. Your periodicals are welcome visitors, and make many happy in their log cabins. May they prosper, and may the Gospel of Christ be extended and His name glorified in our sincere prayer."

A S. S. Superintendent in Muskoka, remitting \$5 towards a grant, writes: "We all agree that this Fund is one of the most useful of all the connexional funds. We had the testimony of a foreman, that of the thirty years he had spent in camp in lumbering, he never was in so well conducted and orderly a camp before. He attributed this largely to the influence of our services and the back numbers of the S. S. papers on the men by our people, etc. I think this a great encouragement, coming as it did from a man who is a staunch Roman Catholic, as are the men also, only six being Protestants out of seventy-five."

A S. S. Superintendent on Grand Manan Island, who remits \$3.50, writes: "We feel exceedingly grateful to you for past favors, which have largely subserved to make our school one of the best and most successful on the Island. Methodism is only in its infancy here yet, but it is progressing quite favorably and surely. To my mind it will become as did the grain of mustard seed spoken of in one of

the parables of our blessed Lord. Our school has become an important factor in our Church work, several of our pupils having become active members of our Church. All glory to God for having blessed the efforts of faithful and devoted teachers, one of whom is our minister, who has labored faithfully in the interests of our Church. Several of my class have been brought into the 'light and liberty of the children of God.' Had it not been for your generous aid it would have been impossible for us to have supplied our school with papers, etc., which are essential to the success of any Sunday-school. It is my candid opinion that the success of the Methodist Sunday-schools of the Dominion of Canada is largely due to your very excellent S. S. publications. I have had sample papers sent me from a number of American publishers, and I consider yours superior to any of them in every respect. I am satisfied they are one of the chief attractions of the school."

A minister in New Brunswick writes: "Thank God, souls are being saved at nearly every meeting. The church has been burned down twice, and the people have had a terrible struggle to bring it to what it is. They would not let me ask you to donate them a few papers, but would go on having a few bi-monthly. But I said if they would allow me to warrant you \$20 I was sure you would do all you could for them. Next year we will pay full claims and give larger orders. I have organized a large Bible class for myself, and had none to start with. My wife is doing the same thing. When you reply saying what you can do, I will send you \$20."

The Rev. James A. Woods, of British Columbia, writes: "On coming to this field I find no Sunday-schools, but yet quite a few children scattered all over the country. This mission is over one hundred miles long, besides branching off twenty or thirty miles in other directions. I would count it a favor if you would send me, say ten of each of your S. S. papers, so that I might distribute them as I go. This is not a grant to a Sunday-school, but I have no doubt it will do as much good as any you have ever made."

A missionary in Newfoundland writes: "Our last collection for aid and extension was \$4.50 and sure that the reading of these papers does a great amount of good both to children and parents. Our circumstances are very poor this year again. I don't know what they would have been but for a good crop of potatoes and turnips. Our fishery has been very poor."

Another missionary in Newfoundland writes: "I send you \$1.50 as promised. If you only knew with what determination this small amount was raised you would be surprised and delighted, for such poverty I never witnessed. Glad to say the effects already produced by your papers are manifest in an increased and more regular attendance at the school. The parents of the children are all engaged in the fisheries, and in consequence of the failure of that industry are plunged into poverty, in very many cases so much so that many are, for

the want of clothing, unable to send their children to school. As soon as the times mend, I hesitate not to say the school will buy all that is required."

The Rev. W. W. Colpitts, of Neepawa, Manitoba, writes: "I have just closed special services at one of my mission stations, and, as is my invariable custom in such cases, I organized a Sunday-school in which I get most of the new members to take part. Nearly all the country, young and old, will attend school and have prayer-meeting after. They promise to raise \$6 as soon as their wheat is marketed. I regard these mission schools of great importance. Let us have these well equipped for a few years, and our position in this rising country is assured."

A superintendent in the backwoods writes: "Please be as liberal as possible, as you will remember this is a new school and very poor in the backwoods. The school was begun in a private house, but it was too small, so we secured an upper room of a blacksmith's shop, 20 x 30, and rigged it up, and we feel proud of it. We have had preaching several times, and we are having a good time, thank the Lord for it."

A missionary near Stony Lake writes: "The school which I organized last Spring is the first Methodist Sunday-school ever held in the neighborhood. Between ten and thirteen of the children and young people connected with the school have been converted. It is to furnish these with reading and instruction, as well as spiritual oversight, that the superintendent wishes to keep the school open all winter."

A minister in Bermuda writes: "I have, in the face of difficulty, organized a school, and, so far, have everything to encourage me. I feel that unless this movement is sustained our cause in this place will entirely become extinct. I have no papers for the children, nor can I raise funds to procure them."

The Rev. Wellington Bridgman, of Fort Macleod, N.W.T., writes: "You gave us free help for two years, and now we are paying for our periodicals and contributing to the Fund."

Another missionary writes: "We have now six first-class Sunday-schools on this mission, which would be impossible were it not for the assistance given us by the S. S. Board."

A Friendly Talk With Our Friends.

THE publisher and editor of the Sunday-school periodicals of our Church are most anxious to make them as bright, attractive, and interesting as possible, and to furnish them to our schools at the lowest possible figure. For this purpose they introduce as many engravings, and those of as high a grade, as can be procured. We think no paper in the world, published so cheaply, give so many and such good engravings. Now these engravings are very expensive, some of the single large engravings that

we use are worth nearly \$20. Indeed, to get them specially made would cost many times that sum. The editor, therefore, on whom the responsibility for the selection of these cuts rests, tries to keep down the cost of production by occasionally borrowing a few superior engravings from other periodicals. The publishers of the splendidly illustrated magazines, *St. Nicholas* and *Wide Awake*, have lent some of their beautiful cuts for this purpose. But they require as a return, that the source whence they have been taken shall be acknowledged, and that the general character of the articles which they illustrate be announced.

But no magazine that we know will allow its cuts to be used first in any other periodical, with a single exception. That exception is the *Methodist Magazine*, which is under the same editorial charge as the Sunday-school periodicals. Just about Christmas of each year, (without at all interfering with the specially illustrated Christmas and New Year's numbers,) the editor borrows from the *Magazine* some of the most attractive pictures of the forthcoming volume, and gives a full description of them, and makes a return for their use by announcing from what they are taken and the general subject they are intended to illustrate. The S. S. papers thus get better illustrations and more of them than they otherwise could have. It is by such economy of expense that the cost of the S. S. papers is kept so low; while at the same time justice is done to another connexion periodical which bears the cost of these engravings.

Thus we have recently had in *Pleasant Hours* and *Home and School*, some beautiful engravings of scenes in England, Ireland, and Holland, and especially of scenes in Palestine and Egypt, which are of much interest to Sunday-school scholars and teachers. We were somewhat surprised to learn that one school, while kindly expressing its high appreciation of the general character and contents of these S. S. papers, objected to the appearance of articles which, while giving an interesting description of the engraving, gave also the announcement above referred to. As some other teachers may, perchance, share this feeling, we have thought it well to take them into this friendly confidence. Our great desire is to give our schools the very best papers, in illustrations and description, that we possibly can, and to meet the wishes of our kind patrons, the teachers and scholars of the schools.

When they understand that they thus get more and better cuts, and at a cheaper price than they otherwise could, we think their objections, should they have any, will be overcome. In not more than one or two numbers in the year do these articles appear. If the announcement be objected to in the text it can be put in a foot note.

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New Sunday School Books.

The last General Conference of the Methodist Episcopal Church gave an instruction to its publishing house to bring out a suitable Sunday-school library book every week. They have maintained a very high average in the large number already issued. The following are just to hand:

Sailor-Boy Bob. By EDWARD A. RAND. 12mo, cloth; price \$1.25.

Here is another of Mr. Rand's taking stories for boys, full of thrilling adventure, heroic deeds, noble example of Christian fortitude amid most adverse circumstances, and the sure reward of honor and blessing. Mr. Rand is author of a series of stories exceedingly popular among the young folks, and finding a place in many homes, and in so many Sunday Schools.

Lost on an Island. By MRS. VIRGINIA C. PHEBUS. Cloth, 216 pp.; price 80c.

One of those stories into which has been woven much information of great and permanent value. The young people who read these pages will learn a good deal of natural history. We highly approve of books like these, which combine instruction and entertainment.

Golden Opportunities in Everyday Life. By MRS. C. H. METCALF. Cloth; 258 pp.; price 90c.

"This is a natural, well-written, pure story. Many of the incidents recorded seem to be actual facts, though placed in connection with fictitious names, and dates, and surroundings. Plenty of helpful, practical teaching here."

Thoughts of My Dumb Neighbours. By MARY E. BAMFORD; pp. 132; price 70c.

This is another of those books on natural history, which convey a great deal of information in very pleasing form. By a rather novel idea, varied forms of animal life—birds, beasts, and insects—tell their own life story. There are numerous engravings which illustrate the marvellous stories.

The Summer at Heartsease. By SOPHIA WORTHINGTON; pp. 207.

This is a book of not much literary merit. It possesses sufficient interest, however, for junior scholars. It is prettily illustrated.

Self-Reliance Encouraged. By JAMES PORTER, D.D.; pp. 280; price \$1.00.

This is a book for young ladies, by an experienced and thoughtful writer. It indicates the principles and practice which will secure happiness here and hereafter. The chapters on domestic training, personal economy, health, mental cultivation, manners, business habits, marriage, religion, etc., are full of wise and loving counsel. The above books are all well bound, and are very cheap. They may be ordered through the Methodist Book Rooms at Toronto, Montreal and Halifax.

Opening and Closing Services.

I. Silence.

II. Responsive Sentences.

Supt. God is our refuge and strength,

School. A very present help in trouble.

Supt. Therefore will not we fear, though the earth be removed,

School. And though the mountains be carried into the midst of the sea;

Supt. Though the waters thereof roar and be troubled.

School. Though the mountains shake with the swelling thereof.

Supt. There is a river the streams whereof shall make glad the city of God,

School. The holy place of the tabernacles of the Most High.

Supt. God is in the midst of her;

School. She shall not be moved:

Supt. God shall help her,

School. And that right early.

III. Singing.

IV. Prayer.

V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Lord, who shall abide in thy tabernacle?

School. Who shall dwell in thy holy hill?

Supt. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

III. Dismission.

THE APOSTLES' CREED.

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

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

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE NEW TESTAMENT.

A. D. 30.] **LESSON X. CHRIST'S LAST**
Matt. 20. 17-29. [Commit to memory verses 17-19.]



17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.

19 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

20 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

21 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

22 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

23 And when the ten heard it, they were moved with indignation against the two brethren.

24 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

25 But it shall not be so among you; but whosoever will be great among you, let him be your minister;

26 And whosoever will be chief among you, let him be your servant:

JOURNEY TO JERUSALEM.

[March 4.]

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.



General Statement.

The ministry in Perea has been completed, and now Jesus turns his face toward his last field of labor and of coronation—Jerusalem. Wonder and fear mingle in the hearts of the twelve as they see their Master's footsteps tending toward the city where dwell his bitterest foes, and where his death has been already decreed. John 11. 47-53. Yet their fear does not hold them back, and they follow him, even to the prospect of death. Mark 10. 32; John 11. 16. As they walk across the plain of the Jordan toward Jericho, Jesus forewarns his disciples once again, and more explicitly than ever before, of the sufferings and death which await him. But so slight is the impression wrought by his words that two of the twelve, and they from among the chosen three, come to him with a request for the highest offices in his kingdom. They proffer it through the lips of their mother, but it is the voice of their own ambitious hearts. The vision of the agony,

Explanatory and Practical Notes.

Verse 17. And Jesus going up. He was at this time in the Jordan valley, near Jericho, not more than thirty miles from Jerusalem, but nearly three thousand feet below it, so that the journey would be a continual ascent. To Jerusalem. Every visit to the capital had been attended with persecution, and the last with danger to his life (John. 10. 31; 11. 47-53); yet he turns once more toward the city, fully conscious that he was journeying toward his cross. The twelve disciples apart. He had noticed their amazement and fear as he turned toward Jerusalem (Mark 10. 32), and he wished to refer to them events that were soon to take place. Said unto them. This was his third warning of his own death, and more distinct than either of his earlier predictions.

the cross, the sepulcher, rises before the eyes of Jesus; and he asks them whether they are able to taste the cup and bear the baptism which he must meet ere he shall sit upon his throne. Ignorant of themselves and of their own future, they answer boldly, "We are able." The Saviour, seeing the gold of their devotion mingling with the baser metal of their ambition, declares that they shall pass through his own fiery trials; but that the honors of his kingdom are awarded not by favor, but according to divine laws of justice. The other disciples are offended at the ambitious schemes of the two brothers, but Jesus reminds them that his kingdom is not like the realms of earth, where man rules over men, and a crown means despotic control: The highest honors of the Gospel are for those who serve, and the Son of God came not to receive the service of men, but to render service to men, even to the surrender of his life in their behalf.

18. We go up. He was going to his death, and willingly, because of the blessings which that death should bring to the world. (1) *Of far more of the Master's self-forgetfulness among his followers now!* The Son of man. The term by which Jesus frequently spoke of himself in his capacity as the representative man, the head of the new humanity. Shall be betrayed. Rev. Ver., "delivered." The word hints at betrayal, and may have been spoken to touch the heart of Judas, who was already in danger. John 6. 70. **Unto the chief priests.** Who were the leaders of the opposition to Jesus. **The scribes.** The lay members of the Jewish Sanhedrin, or ruling council. They shall condemn him. He saw every step of the sorrowful way, yet not once did his courage falter.

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19. Deliver him to the Gentiles. Notice the precision of the prediction: the Jews shall condemn, but the Gentiles shall execute the sentence of death. **To crucify.** This was not a Jewish but a Roman method of execution, and its specific mention shows the foreknowledge of Jesus. **He shall rise again.** It may seem strange to us that such declarations should be figurative expressions, and took them in a mystical sense. But their unbelief at this time made their attention only to the fact of the resurrection all the more valuable.

20. Then came to him. Then, of all times, while visions of the cross were rising before him, and the shadow of the agony reaching over him, How utterly their spirit and his were at variance! **The mother of Zebedee's children.** From a comparison of Matt. 27, 56 and Mark 15, 40, her name is believed to have been Salome. It is thought that she was a sister of Mary, the mother of Jesus. She was one of a number of women who accompanied the disciples from Galilee, through Perea, and to Jerusalem; was present at the cross, and early at the sepulcher. **With her sons, James and John, the two disciples whom Jesus had named "sons of thunder,"** Mark 3, 17. The ambitious scheme was doubtless their own, perhaps suggested by the promise already made to Peter (Matt. 16, 18, 19), and they used their mother as their intercessor, on account of her relationship to Jesus. **Worshipping him.** Presenting themselves in the attitude of supplicants, as to a king. **Desiring a certain thing.** (2) *How often our desires are carnal, when Christ's purposes are spiritual!*

21. What wilt thou. (3) *So Christ would have us open to him our hearts, though he can read our thoughts. Grant that these may be two sons.* She showed the true mother-heart by asking, not for herself, but for her children. (4) *Let us seek that which is, not that which seems, the best for our children. On thy right hand, . . . on the left.* The place of the two highest countenances. They supposed that the crisis was at hand, that soon their Master would be sitting on David's throne in his capital, and that they must be in advance of all others in seeking for the positions of honor in the coming kingdom. Their ambition was natural, and not less noble than that of some of the greatest men in history, nor are we to suppose that selfish expectation was the only bond that united them to Jesus. (5) *What imperfections may be in the best of saints!*

22. Jesus answered. With what gentleness and patience he endures the carnal selfishness of those to whom he had been for three years teaching better and nobler aspirations. **Ye know not.** They knew not that in a fortnight a condemned thief would hang upon each side of their crucified Master; and they knew not that his throne and his glory were heavenly, too bright even for angels to behold. (6) *How little we know what our own prayers request!* Are ye able to drink **The cup of sorrow, of suffering, and of death,** was in his mind, and its forefront was already upon his lips. **Baptized with the baptism.** Perhaps "the cup" has reference to the inner anguish of soul and spirit; and "the baptism" to outward wrongs and sufferings. This sentence, "and to be baptized," etc., is omitted in the Rev. Ver., but is found in the parallel passage in Mark. (7) *The way to the crown is, for both Master and disciple, the way of the cross.* Says Bishop Hall, "O Saviour, let me trace the way by the track of thy blood, and by thy red steps follow thee to thine eternal rest. **We are able.** They did not doubt that a struggle requiring courage, endurance, and faith was to precede his assumption of royalty, and they sincerely believed themselves able to meet it. "They would have promised less if they had known more."—J. C. Gray.

23. He saith unto them. The Saviour saw the earnestness and loyalty which were mingled with their

ambition; and he saw, too, the glorious possibilities which were dormant in both. (8) *What a generous Master is ours, to honor what is best in us, while he rebukes indeed, but each in a different way. James was baptized with the blood of martyrdom, John with the blood of the twelve apostles (Acts 12, 2); and John drank more deeply into his Master's spirit than any other of the apostolic company; as his writings show. Not mine to give.* It was not to be given as a personal favor, but in accordance with the principles of the heavenly kingdom. (9) *There is no favoritism in the attainment of coequal privileges. For whom it hath been prepared.* Rather, as in Rev. Ver., "for whom it hath been prepared." The divine counsels ordained, before the foundation of the world, the principles of salvation; and its gracious privileges are possessed by those who act in conformity with those principles.

24. The ten heard it. The request had been proffered in secret. Moved with indignation. Their anger was not a righteous indignation at an unholiness of ambition, but it was a jealousy of rivals for the same place; and it showed that the ten shared in the spirit of the two.

25. Jesus called them. He saw their suppressed murmurs and bickerings among themselves. This strife for place had risen several times, and was yet to arise again. Mark 9, 33, 34; Luke 22, 24. **The princes of the Gentiles exercise dominion.** Rev. Ver., "lord it." He wishes them to see that their spirit is that of heathen, among whom "might makes right," rather than of enlightened Israelites, looking for the kingdom in which God should reign. **They that are great exercise authority.** The ancient conception was that the people existed for their rulers. Christianity has been trying to teach the world that rulers exist for the good of the people.

26. It shall not be so among you. The Kingdom of Christ, though the ideal kingdom, stands in absolute contrast with the earthly governments in its principles and its methods. **Whoever will be great.** Rev., "Whoever would become great." The great man in the Gospel dispensation is not the one who attains to high position, as a pope or a bishop, but the one who is of service to others by doing good. **Your minister.** "Your servant," the one who waits upon or serves another.

27. Chief among you. That is, in the highest place of all. **Let him be your servant.** The words translated "minister" and "servant" are not the same in the original. The former is that elsewhere translated *deacon*, "one that waits upon another;" the latter means *bond-servant, or slave.* The ideal Christian, then, is the one who completely surrenders self to do good to others.

28. Even as the Son of man. He shows himself as their model for imitation. **Came not to be ministered unto.** He might have sat on a throne and received the homage of men; and had he been willing to do so he would have been gladly received. But his conception of his mission was vastly greater and nobler. **To minister.** To serve men, to do good to men, and with absolute forgetfulness of self. **A Saviour had as yet given his disciples of his own death and its purpose, the first distinct statement of the doctrine of the atonement, which forms the burden of St. Paul's teaching.** (10) *In some way—let us not ask in what way—Jesus gave his life as a purchase for ours.* **For many.** The word many here is in contrast with the words *his life, and does not intimate that any are excluded from salvation.*

29. Departed from Jericho. The principal city of the Jordan valley, where Jesus was then teaching. **A great multitude.** Consisting mainly of people on their way to the passover at Jerusalem.

HOME READINGS.

- M. Christ's last journey to Jerusalem. Matt. 20, 17-23.
 W. Christ's last journey to Jerusalem. Matt. 20, 24-34.
 H. Delivered to the Gentiles. Luke 15, 9-21.
 Th. Following Christ. Mark 8, 31-38.
 F. Dignity of serving. 1 Pet. 2, 15-25.
 S. Christ-serving others. John 13, 3-17.
 S. Luke's narrative. Luke 18, 31-43.

GOLDEN TEXT.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20, 28.

LESSON HYMNS.

No. 253, Dominion Hymnal.

Let him to whom we now belong.

No. 50, Dominion Hymnal.

Wanderer, come, there's room for thee.

No. 53, Dominion Hymnal.

Rock of Ages, cleft for me.

TIME.—30 A. D.

PLACE.—On the Journey from Perea to Jerusalem.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Redemption.

QUESTIONS FOR SENIOR STUDENTS.

1. The Self-denying Saviour.

What time have we reached in the life of Jesus?
Why did he take the disciples apart and tell them of his coming death?
How many previous announcements had he made of it?

By what power was he to be condemned?
By what power was he to be executed?
Of what were these powers then the representative?
What great principle did he lay down concerning human life?

2. The Self-seeking Disciples.

What evidence that the women who attended Jesus so often were at this time with him?

What was the name of the mother of James and John?

What did this mother and the sons plainly expect was soon to come?

What did this mother mean by this request?
What reason could lead these sons to expect such an honor?

What was the meaning of Christ's answer to the two?

What was the meaning of the answer to the ten?
How is the Roman Catholic dogma of Peter's primacy affected by this whole story?

Practical Teachings.

The last journey. What a wonderful Saviour!

Thoughtful for his own, vers. 17-19.

Attentive to their earthly prayer, ver. 21.

Loving in his rebuke, vers. 22-23.

Full of compassion for their weakness, ver. 25.

A sacrifice for the world, ver. 28.

The last journey. What weak and sinful followers!

Two, selfish in the extreme, ver. 21.

Assembled to make the request alone, ver. 20.

Forgetful of the sadness which was weighing on the Master.

Ten, self-righteous and indignant.

How like men of to-day and Jesus! He is the same,

yesterday, to-day, and forever.

Hints for Home Study.

1. Trace the route of Jesus.

2. Learn the position of Jericho in reference to Jerusalem.

3. Find how many times James and John had been specially honored with confidence by Jesus.

4. Find evidence in the lesson that Christ could foresee the future.

5. Write a list of all words that need explanation. See if they are explained in the Explanations given above. If not, take the list to your class, if you cannot find out about them before.

6. Be sure to commit to memory vers. 17-19.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Self-denying Saviour.

On what journey was Jesus going?

Who accompanied him?

What did he say to the disciples about his betrayal?

What about his death?

What about his resurrection?

For whose sake was this self-denial unto death, Rom. 5, 8.

2. The Self-seeking Disciples.

Who sought Jesus, asking a favor for her sons?

What was her request?

What did Jesus say about their ignorance?

What question did he ask?

What share did he promise them in his sorrow?

Who would sit at his right hand and left?

What did the other disciples think of this request?

What did Jesus say about authority among Gentiles?

What about being great among his disciples?

What must he do who would be chief?

Whose example would they thus follow?

What did the Son of man come to give?
From what city did they journey?
Who followed Jesus?
How does the life of Christ rebuke self-seeking? (Golden Text.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That goodness does not exempt people from suffering?
2. That real greatness consists in helpful service?
3. That self-denial is the true road to honor?

Hints for Home Study.

Read Mark's account of this incident, and in what he differs from Matthew.

Find two other occasions when Jesus spoke of his sufferings as a "cup."

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to see Jesus on his way to Jerusalem? The mother of James and John.

What did she ask of him? That her sons be given the highest places in his kingdom.

What did she expect Jesus to become? A great earthly king.

What did Jesus say to her, and to James and John? "Ye know not what ye ask."

What did Jesus know? That those who share his glory in heaven must first share his sufferings and death upon earth.

What did he ask James and John? "Are ye able to work and suffer and die with me?"

What did they say? "We are able."

What did Jesus tell them? That God would prepare and give them their places in heaven.

Who will have places in heaven? All who love and obey him.

Who were angry with James and John for wanting the best places? The ten disciples.

What did Jesus do when he saw this? He called them all about him and taught them of his kingdom.

What did he tell them? "Whosoever will be great among you, let him be your minister."

What is a minister? One who serves or helps others.

How do the people of the world try to be great? By making others serve and obey them.

Who does Jesus say shall be truly great, here and hereafter? Those who work and suffer for others.

What did Jesus say he came to do? (Repeat the Golden Text.)

What is it to ransom any one? To save them from punishment and death.

How can we show our love to Jesus, for dying to save us from punishment and death? By loving and helping others as he did.

Words with Little People.

Do you ever want and ask for the best places? Have you ever tried Jesus's way of being great? Do you keep right on in his way when it is hard, and others laugh at you?

If you had been among the disciples would you have felt like James and John?

"Be ye kind to one another, tender-hearted, forgiving each other, even as God in Christ forgave you."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus tell the twelve disciples should befall him in Jerusalem? That he should be betrayed.

2. By whom would he be condemned? By the chief priests and scribes.

3. How would he meet death? He would be scourged and crucified.

4. What caused indignation among the disciples? The request of James and John.

5. What did they ask? To be first and second in his kingdom.

6. What did he say was the purpose of his own life? "The Son of man came not," etc.

THE CHURCH CATECHISM.

27. Where did God place our first parents? In the garden of Eden, Gen. 2, 8.

28. What law was given them? The law of perfect obedience, Gen. 2, 16, 17.

29. Did our first parents continue holy and happy? They sinned against God, and fell into misery. Gen. 3. 6.
 30. What is sin? Any transgression of the law of God. 1 John 3. 4.

ANALYTICAL AND BIBLICAL OUTLINE.

The Master and the Disciples.

I. THE SPIRIT OF THE MASTER.

1. **Courage.** "Up to Jerusalem." v. 18.
 "Jews...sought to stone thee." John 11. 8.
 "The righteous are held." Prov. 28. 1.
2. **Submissiveness.** "Condemn...crucify," vs. 18, 19.

"Brought as a lamb." Isa. 53. 7.

"I lay it down of myself." John 10. 18.

3. **Service.** "To minister." v. 28.

"Your Lord...washed your feet." John 13. 14.

"The form of a servant." Phil. 2. 7, 8.

4. **Self-sacrifice.** "His life a ransom." v. 28.

"Gave himself a ransom for all." 1 Tim. 2. 6.

"Purchased with his own blood." Acts 20. 28.

II. THE SPIRIT OF THE DISCIPLES.

1. **Selfishness.** "Then came to him." v. 30.
 "Not...live unto themselves." 2 Cor. 5. 15.
 "Look not...on his own things." Phil. 2. 4.
2. **Ambition.** "Grant that these." v. 21.
 "Lust of the eyes...pride of life." 1 John 2. 16.
 "Each esteem other." Phil. 2. 3.
3. **Ignorance.** "Ye know not." v. 22.
 "Counteth the cost." Luke 14. 28.
 "Not root in himself." Matt. 13. 20.
4. **Strife.** "Moved with indignation." v. 24.
 "Works of the flesh...hated." Gal. 5. 20, 21.
 "Not in strife and envying." Rom. 13. 13.

THOUGHTS FOR YOUNG PEOPLE.

Self and the Gospel.

1. Our Saviour gives to us an example of entire sacrifice of self, a willingness to give up life for the good of men. v. 17-19.
2. Even among the followers of Christ we are apt to find a self-seeking spirit, eager for the rewards which are seen, rather than for spiritual blessings which are unseen. v. 20, 21.
3. Those who seek for selfish aims are willing to endure every difficulty to obtain them. See what men will do for money, for position, or for fame! v. 22.
4. The rewards of Christ's kingdom are not for self-seeking, but for self-sacrifice. The highest honors are for those who serve, not those who seek. v. 25-27.
5. Those who are the most like Christ are those who forget themselves the most thoroughly. v. 28.

An English Teacher's Notes on the Lessons.

It is the fashion in these days to "interview" every great public character who is willing to submit to the process. Be it an inventor, an actor, a statesman, an evangelist, if he has in any way attracted the attention of the world, his utterances regarding his own ideas, work, plans, and intentions are eagerly sought after. People want to know from such a man's own lips what he thinks, what he proposes, what is the meaning and object of any thing he is about to do, or is doing. If he does not care to disclose all that is in his mind, he knows how to shroud his speech in mystery.

There is one historical character that more and more engages the thought, interest, and speculation of men every-where, of those who have no real knowledge of him or love toward him as well as of others—I mean our Lord and Saviour Jesus Christ. Many volumes, from many different points of view, have been written on his life, teaching, and work. Above all it is his death on the cross which excites supreme interest. Many are the opinions and various the ideas advanced concerning this, and as our young people grow up they will probably be confronted with all these. Nothing can be more important than to lay the foundation rightly on this point, and our Golden Text and passage for to-day give the teacher an opportunity of doing so. It is sometimes said by those who question the authority of every part of the written word that our evangelical notions of Christ's atoning death are derived from the epistles of Paul, and find no place in the gospels. Now to-day we have an opportunity of listening to our Lord's own decided utterance concerning the object of his death. He whose lips ever spoke truth expressed himself clearly and unmistakably upon this matter. He had just announced to his disciples the sufferings he was shortly to undergo, and to this announcement he added the statement: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

To minister—this had been the work of his whole life, and the last and crowning act of ministry was to be his death. That death was not to be simply the carrying out of the purpose of his enemies—the inevitable fate of one who had aroused the envy and hatred of the chief priests and scribes; it was to be a voluntary act of ministry or service. He was about to die for the sake of others. His disciples knew how his life up to now had been spent, but they looked to see him shortly enthroned and ministered unto by glad and grateful subjects. "No," he says to them; "what I have yet to do is the same in character with what I have hitherto done—the closing act is still to be ministry."

But what kind of ministry? "I have given you an example," he says later on. John 13. 15. But he does not say he is going to die for an example. He is going to give his life as a ransom. There is no vagueness about the word "ransom." It is a price paid for something which is otherwise forfeited. By the Levitical law a ransom was demanded from one who had carelessly caused the destruction of a life (Exod. 21. 29, 30), and for one who had become a slave. Lev. 25. 47, 48. It is either guilt or misfortune that renders a ransom needful. For some offenses a man must either pay a fine or go to prison. The fine is his ransom. The man against whom the law finds nothing has no need of a ransom. Very heavy sums have been paid for travelers who have fallen into the hands of Italian brigands. But free men need no ransom. The Lord Jesus Christ paid a ransom for those who were in need—for those who were guilty—for those who were lost and in bond-

age; and the ransom was his own life. This is how he fulfilled his ministry.

James and John and the rest of the apostles eagerly desired association with him in the glory with which they presently expected to see him crowned. But he turns their thoughts from this and bids them seek association with him in something very different. Were they prepared to keep close to his side, even to the end of the journey? This is what he puts before his followers. And the keeping close to him implies two things. It implies (1) ministry—the serving of others; and it implies (2) suffering—it is the drinking of his "cup," and being baptized with his "baptism." For the ministry to be true and real must cost something. It cost him his life; and his followers must be prepared to exercise it at no less a cost. But there it stops. In the cup, the baptism, the ministry, they are to share. But not in the ransom. "None can redeem of them his brother, or give to God a ransom for him." Psa. 49, 7. Christ is the one sacrifice for sin, the one ransom for the guilty. May both teacher and taught so know the constraining love of him who died for them that gladly and eagerly they may seek to follow in his footsteps, even to drinking, so far as they shall be called to it, his cup!

The Lesson Council.

Question 29. *What is the significance of the cup in Matt. 20, 22.*

The word cup is used in the Scriptures metaphorically in accordance with Hebrew and general Oriental usage to signify the condition of life, whether prosperous or miserable. In general it signifies lot or portion. "My cup runneth over." Psa. 23, 5. Still more frequently it represents sorrow or trouble. The wicked are represented as drinking the dregs of a bitter cup. The phrase "to taste death" has a similar origin. In the agony our Lord prayed, "If it be possible let this cup pass from me." It is probable that this is not here specifically alluded to, but that the term has a wider and more general significance. Those who were selfishly asking for themselves a pre-eminence over their brethren were asked, "Can you endure the trials and sufferings through which I am to pass?" Presumptuously and without knowing fully what that signified, they answered, "We can."—*Dr. A. L. Long, Constantinople, Turkey.*

This is a figure of speech employed elsewhere. (Matt. 26, 42; Isa. 51, 17. It represents or is a symbol of some sad fate or suffering.—*Dr. L. T. Townsend.*

It refers to our Lord's passion, the most bitter portion of which was the agony in the garden (Matt. 26, 39) and on the cross. John 18, 11. This peculiar pang, that of vicarious suffering, the two apostles here mentioned did not suffer; but they endured martyrdom, James actually. (Acts 12, 2), and John virtually (by being plunged, according to tradition, into a caldron of boiling oil).—*Dr. James Strong.*

30. *What is the meaning of "not mine to give" in Matt. 20, 23?*

They were told that while they would be allowed the privilege of drinking of the cup of suffering for their Master, which was verified in their subsequent history, yet that which they had asked for was not his to give. Christ, although in his divine nature equal with God

and one with the Father, yet in his mediatorial character is always presented to us as obedient to the will of the Father, pleasing not himself, but delighting to do the Father's will. Even the bitter cup of death was accepted in obedience to that will. That which had been selfishly asked was the occupancy of the highest position next to the Son himself in the kingdom of glory. This was not in the province of the suffering Saviour to bestow. He could say to the penitent thief, "This day shalt thou be with me in paradise," but the awarding of the high triumph honors in the redemption of the human race, as well as the determining of the time when that triumph was to be consummated, was left with the Father alone. Mark 13, 32.—*Dr. A. L. Long.*

Not his to give, as a reward for personal ambition. The Son came to do the Father's will, not to gratify the will of man.—*Prof. M. D. Buell.*

31. *Why the indignation of the ten?*

The ten thought that the two were conniving for advantage and position. They were therefore indignant.—*Dr. L. T. Townsend.*

Because they jealously thought it a mean attempt to forestall them in their Master's favors.—*Dr. James Strong.*

32. *What is the significance of the term "ransom" in Matt. 20, 28?*

The word translated ransom is in its derivation cognate with our English word loose. It signified losing—money or the price paid for the losing or release of a captive. It was used also for the price paid as the commutation for the life of one condemned to death. In Oriental countries at the present day the relatives of the murdered man are called upon to accept blood-money which is offered instead of the life of the condemned murderer. If the blood-money be persistently and finally refused, the murderer must die. In the divine scheme of redemption, the price paid for the release or ransom of man from the consequences of sin is the life of the Redeemer freely given.—*Dr. A. L. Long.*

In using a term which currently meant a sum accepted in place of the forfeiture of a life, Christ alludes to the fact that he was to give up his life on the cross, as a vicarious sacrifice for the deliverance of men from their sins.—*Prof. M. D. Buell.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A sculptor has his model before him while he works, and endeavors to copy it perfectly. So here we have our perfect Example, and in contrast with him the imperfect characters of his disciples. . . Find in the lesson: I. The defects of sincere disciples—ignorance, selfishness, ambition, etc. . . II. The elements of the true disciple: from this lesson show what disciples should be. . . III. The Saviour an example to disciples in 1. . . ; 2. . . ; 3. . . ; 4. . . The persons of the lesson, and what you can find out concerning them in life and character—Zebedee, Salome, James, John, etc. . . The place of the lesson—a map of the region between the Jordan valley and Jerusalem. . . The doctrines of the lesson: 1. Concerning Christ. 2. Concerning salvation. 3. Concerning the kingdom of God. . . See in *The Study* the Cambridge Notes by Moulton, and the illustrations by J. L. Nye on this lesson.

References. FREEMAN'S HAND-BOOK. Ver. 19: Mode of reckoning time, 868. Ver. 21: Post of honor, 680.

CATECHISM QUESTION.

12. What blessing does he pronounce on believers?

To Peter He gave it thus:

Matthew xvi. 17. And Jesus answered and said unto him, blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

John xx. 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Blackboard.

BY J. B. PHIPPS, ESQ.



This illustration is a summing up of the teaching of the lesson, "Pray not for glory;" that is, pray not for ambitious things, for earthly honor, or for the glory of heaven, but pray "for grace" to endure all things for the glory of Christ.

DIRECTIONS. The crown is made with light yellow chalk, and can be shaded with red or green. The cross is made with white chalk, and the letters in colors to suit, but make each sentence in a separate color.

SCRIPTURE FOR SUPERINTENDENT TO USE IN REVIEW-LESSON. John 13. 15; Rom. 15. 5; 1 Pet. 2. 21-23.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *To love is to serve.*

Pin upon the board a gilt paper crown. Talk about crowns, who wear them, why, etc. Ask, Who is the greatest of all kings? Yes, God. What did they call him when he lived on earth? Did people know that Jesus was a King? Talk about his manner of life, and draw from children their idea as to what made him seem like a King—not his fine dress or splendid palace or great number of followers, but his great and good deeds, such as curing the sick, making blind eyes see, and putting gladness into sad hearts.

Tell where Jesus was going; make square on the board to stand for Jerusalem. Make a path leading up toward the city. Tell that Jesus was going there. With him were his disciples. Make a cross to stand for Jesus, straight marks for disciples. Here is John, close to Jesus. James, John's brother, is close by. Peter is right here, too, and Philip. Encourage children to give names, and let them tell how many marks you must make for these disciples who followed Jesus everywhere. Tell that many others were following too, for this was the passover week, when great crowds of people went to Jerusalem. Make a good many marks to show that the path was full of people.

But here comes another, a woman. She has two sons among the disciples, James and John. Point to the

crown. She thought Jesus was going to have a crown on his head very soon and be the King of the Jews. She came now to ask Jesus to give her sons the best places in his kingdom. She felt as we do when we want the best place for ourselves. Does Jesus want us to feel that way?

Make the faint outline of the cross just back of Jerusalem. Tell that Jesus knew he was going there to be crucified. He told his disciples, but they would not believe it. How sad it made him to see his disciples thinking about high places for themselves when he was so soon going to die on the cross for them. Teach that it makes him sad now to see his disciples, big or little, trying to get the best places.



Make a yoke, or pin up one cut from paper, below the crown. Jesus told his disciples who the great ones are in his kingdom. Teach verse 27, and teach that love in the heart comes out in service. Those who wear the yoke or service ^{at} some day wear the golden crown in heaven. And so the high place is the lowly place of service.

Lesson Word-Pictures.

The last journey! For the last time going over the old, familiar way. For the last time looking off on the fields known since childhood, the trees, the hills, the brooks. For the last time, and then comes the end, the shadows, the twilight, death. For the last time Jesus is going up to the passover. He can remember when as a boy he went up to Jerusalem, and how much interested he was in the temple, in the great crowds of people coming and going, the solemn services, the white lambs to be offered, the white-robed priests that presented the offerings. Often has he been up to Jerusalem since those early days, and now he goes for the last time. At this passover he will be the great White Lamb; he too will be the great High-priest.

Only shame and heartless mocking, cruel scourging and the agonizing cross are before him. Farewell, then, to field and valley! Farewell to green, leafy Jericho, to Jordan swiftly rushing on, to the blue hills lifting their domes and pinnacles against the sky. But what does the woman want who comes to him and bows before him? And these two disciples, her children bowing with her, what do they wish? It would seem as if the thoughts of all the disciples would be on the same great subject, this last journey to Jerusalem, and the coming shame, sorrow, and death. All hearts must droop like the twilight-shadows sinking down into the valleys. But the woman speaks. She makes a request—that her two sons may be permitted to go up to Jerusalem with him, to hang on a cross and die at his side? No, not a cross does she beg, but a crown, a seat for her two sons, one on his right hand, the other on his left hand! All the disciples have halted around the Master and, astonished, listen to this ambitious mother's request. Jesus is not disturbed. Calmly he is saying, "Ye know not what ye ask." Can they drink of his bitter cup? They think they can. Still so self-sufficient! Still so willing to be exalted!

Yes, they shall drink, but to be exalted is a destiny they must leave to God's decision.

What an indignant murmuring breaks out from the group of disciples listening and looking on! The Master calls. His calm, wise voice is speaking. He pictures the Eastern rulers. His auditors can see them in thought receiving homage, the people bowing, servants

ministering, all men bringing homage and gifts. "Not that, not that shall be the way of him who is great among you," the Saviour seems to say.

Let him who would rule come down from his throne. Let him serve. Let him get down to others' feet. Let him do even as his Lord; for now the halting group

is broken up. The journey is resumed. The faces of all are turned toward the weary way stretching up out of the valley, and among these is the face of him who is going on bravely to meet shame, sorrow, suffering, death, for his people's sake. And so for the last, last time does the son of man go up to Jerusalem.

A. D. 30.]

LESSON XI. CHRIST ENTERING JERUSALEM.

[March 11.]

Matt. 21. 1-16.

[Consult to memory verses 9-11.]



1 And when they drew nigh unto Je-ru-sa-lem, and were come to Beth'pha-ge, unto the mount of Olives, then sent Je'sus two disciples,
2 Saying unto them, Go into the village over against you, and straight-way ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say aught unto you, the Lord hath need of them; and straightway he will send them.

4 [All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.)

6 And the disciples went, and did as Je'sus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that following cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Je-ru-sa-lem, all the city was moved, saying, Who is this?
11 And the multitude said, This is Je'sus the prophet of Naz'a-reth of Gal'i-lee.

12 And Je'sus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrowed the tables of the mooney-changers, and the seats of them that sold doves.

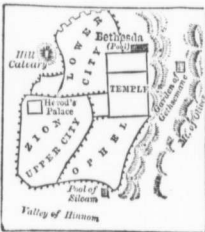
13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased.

16 And said unto him, Hearest thou what these say? And Je'sus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

General Statement.



From the house of Zaccheus in Jericho, Jesus set forth upon his last journey to Jerusalem. As he climbed the robber-haunted mountains he was attended by an ever increasing multitude, for the people from all the land were on their way to the feast of the passover. It was probably on Friday

afternoon that he reached Bethany and rested in the home of Mary and Martha, where Lazarus had lately been called back to life. The Jewish sabbath was kept, and after sunset a supper was given in the Saviour's honor. Martha served, as was her wont, and Mary, with the presence of approaching sorrow, broke upon her Master's head the alabaster box of costly perfume. On the next day, his last Sunday on the earth, he prepared for his solemn entrance as King into his royal city. He sat upon the ass's foal, while palms waved around and garments were spread under his feet and the loud "hosanna" arose from ten thousand lips. Over the terraces of the Mount of Olives, bowered with dark-green olive trees, the procession moved, growing as it advanced. It was met by another throng from within the city, hailing the Nazarene as the Son of David and the King of Israel. The Saviour rode in silence, for he alone knew how soon he would be forsaken by his followers, and how soon the hosannas would darken into curses. As they crossed the summit of the mountain, the holy city broke upon his view with its lofty walls, its banneted towers, and its temple, whose gilded roof flashed in the rays of the sun. Tears fell from Christ's eyes as he saw in the future the enemies encamped around its walls, and the destruction of all its glory. But the procession moves on across the valley of the Kedron, and into the golden gate. The Master looked upon his Father's house, and then returned to the friendly shelter of Bethany. On the next morning, Monday, he again visited the temple, drove out the traders who were desecrating its courts, and taught the truths of the new Gospel to the crowds which sought him.

Explanatory and

Practical Notes.

Verse 1. When they drew nigh. After a day at Bethany, during which the Saviour received the anointing by Mary, the sister of Lazarus. **Bethphage.** "House of figs." Probably this was a small village on the Mount of Olives, perhaps a part of Bethany, which was about two miles from the city, on the eastern slope of the mountain. **The mount of Olives.** A well-known mountain east of Jerusalem, having three elevated points, and looking down upon the city, from which it is separated by the valley of the brook Kedron. **Sent Jesus.** His purpose was to enter the city in a public manner, as was befitting the nation's Messiah and King. **Two of his disciples.** Their names are not given, but we know that Peter and John were sent upon a similar errand. Luke 22. 8.

2. The village over against you. Perhaps the reference is to Bethphage, already named. **An ass tied, and a colt.** In Eastern lands the ass is of finer quality and held in higher esteem than with us. King

rode upon asses in ancient time, while horses were used only for war. **Loose them, and bring them.** He spoke with authority as a king, for in the East the monarch is regarded as the owner of all property. But in this instance the possessor of the two beasts was probably a disciple of Jesus, and gave his consent to the transaction. Mark 11. 4-6. And, in any case, God and not man is the real owner of all things, and on the earth Christ was his representative and Lord of all. (1) *Our ownership is a human arrangement; God's possession is the only one that is real.*

3. If any man say aught. As did happen, according to Mark's account. **The Lord hath need of them.** (2) *Our Master has need of our possessions. Shall we not count it an honor to use them in his cause? Straightway he will send.* The Saviour knew his man, and by a divine omniscience knew just where to send to him.

4. All this was done. Matthew adds this comment,

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as is his wont, to show how this event fulfilled a prophecy made five centuries before. **That it might be fulfilled.** The only one who at that time was aware of its relation to the prophecy was Jesus himself. Even his apostles did not recognize it until after his ascension. John 12. 16. Spoken by the prophet in Zech. 6, 6.

5. Tell ye the daughter of Zion. Here as elsewhere the citation of the passage is not literal. It is modified to present that phase of meaning that was desired, for every Jewish reader of this Gospel would know the precise language. "The daughter of Zion," is a poetical name of Jerusalem, which was situated on Mount Zion. **Thy king cometh.** Matthew everywhere emphasizes the fact that Jesus came as the Messiah, or king of Israel. **Meek.** Not demanding his rights, or winning them by the sword, but reigning over men by his gentle, loving nature. (3) *Only in Christ are royalty and lowliness united.* **Sitting upon an ass.** Probably he sat upon the colt, which had never before been ridden (Mark 11, 2), and the she-ass walked beside.

6. Did as Jesus commanded. They did not anticipate objections, but obeyed orders. (4) *And so should ye when our Master speaks.* **Put on them their outer garments.** They extemporized a saddle by folding their outer garments. (5) *And shall ye hold back our gifts which may be employed in Christ's service?*

8. A very great multitude. Some of the throng had come with Jesus from Perea, the province beyond Jordan; others had joined his company at Jericho and Bethany. A few of them were sincere though ignorant believers, and many were carried away by the enthusiasm of the crowd. **Spread their garments.** As if to form a carpet for the king, as is still witnessed in Oriental paganism. So Sir Walter Raleigh gained his first notice from Queen Elizabeth by throwing down his plush mantle in the mud for her to tread upon. **Branches from the trees.** Not large branches, but tells us (12, 13) that another company went out of the city to meet Jesus with waving palm-branches, the emblem of victory. It is probable that they all supposed that the Christ was now about to take his throne and reign as the Messiah-king; and so he was, but his crown was to be of thorns and his royal seat the cross.

9. The multitudes. They were mostly people who had come to Jerusalem for the feast, not the Jews of the capital, for they had always been opposed to Jesus. **Hosanna.** A Hebrew expression, meaning "save now," used as a form of praise and adoration. **The Son of David.** The royal title of the king, who was to represent David's line. **Blessed is he that cometh.** These words are a modification of Psa. 118. 25, 26, which the Jews applied to their expected Messiah. The whole psalm was chanted during the passover services. **In the highest.** In their song speaks "the spirit of memory, the spirit of loyalty, the spirit of national pride, the spirit of prophecy, the spirit of hope."—*J. H. V.*

10. Come into Jerusalem. He may have entered by the Golden Gate, which opened from the valley of the Kedron into the court of the temple. **All the city was moved.** It was crowded with people, for as many as two millions came at the passover-season; and among them were very many who had either heard Jesus or heard of him. Some were moved with loyal enthusiasm, but others with fear, at his coming. **Who is this.** The question was not precisely one of ignorance, but it indicated the discussion of the Saviour's

character and claims. (6) *A burning question in this age as well as that is, "Who is Jesus?"*

11. The multitude said. Not the multitude of the city, but of those who were following Jesus. **Jesus the prophet.** Rev. Ver., "This is the prophet, Jesus from Nazareth of Galilee." They do not make a bold confession of him as the Messiah, but only claim for him the rank of a prophet, thus showing that their conception of his person was but vague and uncertain. (7) *We have the privilege of a clearer knowledge of Jesus as the incarnate Word of God.*

12. Jesus went into the temple. This event took place not on Sunday, the day of the triumphal entry, but on Monday. On the first day he looked around the temple, and then went out again to Bethany. On the next day he came again with his disciples and cast out the traders, Mark 11. 11. **The temple of God.** This stood on Mount Moriah, and embraced several open courts surrounding the temple proper. It had been recently rebuilt by Herod with great splendor. **Cast out.** He had purged the temple since before the beginning of his ministry (John 2, 13-16), but the abuses had crept in again. **Sold and bought in the temple.** sold, there was a market for the sale of sacrificial meats. Jesus would teach the people that the Gentiles should have equal privilege with Jews in God's house. **Tables of the money-changers.** The offices where the exchange of other countries brought by the pilgrims was exchanged for the sacred shekel of the Jews. **Sold doves.** These were among the most frequent offerings, as they were given by the poorer class, Luke 2, 24.

13. Said unto them. The force which Jesus used was not physical, but moral; and the profaners of the temple seem to have departed without resistance. **The house of prayer.** The temple was not like the Christian church, a meeting-place for God's people, designed for preaching as well as worship. It was designed as a place for the public wor-ship of God, and as such was an object lesson to the nation. **A den of thieves.** For in it God was robbed of his rights, and men cheated each other.

14. The blind and the lame. It has been said, but the authority is questioned, that deformed and crippled people were not allowed within the "sacred inclosure," or *chek*, which surrounded the inner courts. If that were so, then the rulers of the rabbis were broken on the day of Christ's visit. **He healed them.** It was ever his delight to do works of mercy to body as well as soul.

15. Chief priests and scribes. The rulers of the priestly party and leaders in the council of the Sanhedrin. **Saw the wonderful things.** Jesus taking upon himself authority in the temple, the miracles wrought and the traders turned out, scenes which must have surprised them. **Children crying.** Perhaps the boys of the chorus in the service who had caught the strain from the visiting multitudes. **Sore displeased.** They were angry at the assumption of authority by Jesus.

16. Hearst thou. They considered such titles as little short of blasphemy, and would have Jesus rebuke them. **Have ye never read.** They had read the words often enough, but never had apprehended the spirit of the passage. **Out of the mouth of babes.** A citation of Psa. 8. 2. The heart of childhood received with simple faith that which scribes and elders failed to believe.

HOME READINGS.

- M.* Christ entering Jerusalem. Matt. 21. 1-9.
Th. Christ entering Jerusalem. Matt. 21. 10-16.
W. John's narrative. John 12. 12-19.
Th. A compassionate King. Luke 19. 37-44.
F. A righteous King. John 13. 33-40.
S. Christ's greater glory. Rev. 5. 6-14.
S. Welcome for the King. Psa. 118. 19-29.

GOLDEN TEXT.

Blessed be he that cometh in the name of the Lord. Psa. 118. 26.

LESSON HYMNS.

No. 2, Dominion Hymnal.

All hail the power of Jesus' name!
Let angels prostrate fall!

No. 5, Dominion Hymnal.

Hosanna! be the children's song,
To Christ, the children's King.

No. 6, Dominion Hymnal.

When, his salvation bringing,
To Zion Jesus came.

TIME.—30 A. D.

PLACES.—Jerusalem and Bethany.

DOCTRINAL SUGGESTION.—The coming of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Son of David.
To what week in our Lord's life have we come?
What day of the week was marked by the triumphal entry?

What ceremonial was necessary to fulfill prophecy?
What wonderful exhibition of faith do two disciples make in this scene?

Was the triumphal procession like or unlike Oriental ceremonies connected with coronations?

What similar scene in Esther is suggested?
What was the probable expectation of the multitude?
What did the cry of the throng in ver. 9 mean?
Had such a song ever been heard before in Jerusalem?

Did the crying cease when he entered the city?
What classes and ages of people took part in it?

2. The Temple of God.
What was the effect of all this on the Jewish priesthood?

Was it necessary that Christ should come in this way to his temple?

What did he find in the temple?
Why were people allowed to sell and buy in the temple?

Were they properly in the temple?
What would be a reason why this custom would be unholly?

When he had driven out the traders, who took their places?
What was all the testimony that the multitude could give as to who he was?

Practical Teachings.

Here is a wonderful obedience. Jesus said to two disciples, "Go—do." They went and did. Have you any thing that the Lord needs, and will you give it when he calls? He needs you. He calls now.

To the great multitude he was simply "Jesus the prophet." What is he to you? Is he "Jesus the Christ?"

How many buy and sell to-day, as they sit in God's house, their hearts full of the world.

Hints for Home Study.

1. Search out the authority for saying that two days were occupied in this lesson.

2. Read Mark and Luke for their account.

3. Study out all that had happened since the last lesson.

4. Write ten questions whose answers will tell the whole story of the lesson.

5. Search out all the Scriptures that were fulfilled in this scene.

6. Read the story of Mordecai.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Son of David.

To what city was Jesus journeying?

From what place did he send out two disciples?

What did he bid them do?

What reasons were they to give for what they did?

Why was this done?

What prophecy was thus fulfilled?

What prophet foretold this event? Zech. 9. 9.

How fully did the disciples obey?

Who rode on the beast?

How did the people prepare the way before him?

What song did they sing?

What occurred when he entered the city?

What did the multitude reply?

Whose coming should always be welcomed? (GOLDEN TEXT.)

2. The Temple of God.

Into what building did Jesus go?

Whom did he drive out?

What did he overthrow?

For what purpose was the temple designed?

What had these people made of it?

Who came to Jesus in the temple?

Who were troubled by his miracles?

What songs did the priests hear which displeased them?

What questions did they ask?

What was Jesus's reply?

Where is the true temple of God? 1 Cor. 6. 10.

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God's word is sure of fulfillment?

2. That God's son is worthy of honor?

3. That we should always reverence God's house?

Hints for Home Study.

Learn to which Jewish sect the priests who were displeased with the children's praises belonged.

Find another occasion when Jesus cleansed the temple.

QUESTIONS FOR YOUNGER SCHOLARS.

How did Jesus wish to enter Jerusalem? Riding upon an ass's colt.

Whom did he send for the colt? Two of his disciples.

What did he tell them to say to the owners of the colt? "The Lord hath need of him."

What did Jesus know? That they would be willing and obedient to his wishes.

What does Jesus know now? Whether we are willing to let him have our things.

What did the disciples do when they brought the colt to Jesus? They spread their garments upon him for Jesus to ride.

Who followed Jesus to Jerusalem? A great crowd of people.

How did they show him honor? They cast their garments and the green branches of the palm before him.

What did they shout as he entered the city? (Repeat Golden Text.)

Where did Jesus go while in Jerusalem? To the temple.

What did he do there? He drove out all who were buying and selling.

What did he say to them? "My house shall be called a house of prayer, but ye make it a den of robbers."

What were they doing? Robbing God, in profaning his holy temple.

Who came to Jesus in the temple and were healed? The blind and the lame. (Little children.)

Who shouted "Hosanna to the Son of David?" The

Who were angry with Jesus, and with the children? Chief priests and scribes.

Words with Little People.

Are you willing that Jesus should use your things for his honor and glory? Do you listen and obey when he asks you to give your time and your money and your playthings to the poor and the sick? Do you honor him by being reverent in his church and in using his word and his book? "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing."

THE LESSON CATECHISM.

[For the entire school.]

1. At whose home in Bethany did Jesus spend his last Sabbath? In that of Mary, Martha, and Lazarus.

2. What good example did two disciples set for us as they went on toward Jerusalem? They did as Jesus commanded.

3. What did the multitudes cry as they entered the city? "Hosanna to the Son of David."

4. What was the effect upon his enemies of the honor shown to Jesus? "They were sore displeased."

5. What ought to be the language of our hearts as Christ draws near us to-day? "Blessed be he that cometh," etc.

THE CHURCH CATECHISM.

31. What was the sin of our first parents? Their eating of the forbidden fruit.

32. By whom were they tempted to sin? By the devil in the form of a serpent. Gen. 3. 13; Rev. 12. 3.

33. What evil did their sin bring upon them? They lost the image of God, were driven out of Eden, and became subject to pain and death.

ANALYTICAL AND BIBLICAL OUTLINE.

The Royalty of Christ.

I. A ROYAL KNOWLEDGE.

Straightway ye shall find. v. 2.

"Eyes of the Lord... every place." Prov. 15. 3.

"All things... naked." Heb. 4. 13.

II. A ROYAL OWNERSHIP.

The Lord hath need of them. v. 3.

"The earth is the Lord's." Psa. 24. 1.

"He was rich... became poor." 2 Cor. 8. 9.

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III. A ROYAL APPROACH.

Thy King cometh unto thee. v. 5.

"Behold thy King cometh." Zech. 9, 9.

"The King of glory shall come in." Psa. 24, 9.

IV. A ROYAL WELCOME.

Hosanna to the Son of David. v. 9.

"Jesus Christ, the Son of David." Matt. 1, 1.

"Unto David a righteous Branch." Jer. 23, 5.

V. A ROYAL AUTHORITY.

Cast out all them that sold. v. 12.

"Shall suddenly come to his temple." Mal. 3, 1.

"Shall purify the sons of Levi." Mal. 3, 3.

VI. A ROYAL MERCY.

The blind and the lame came. v. 14.

"Eyes of the blind. . . opened." Isa. 35, 5, 6.

"To open the blind eyes." Isa. 42, 6, 7.

THOUGHTS FOR YOUNG PEOPLE.

How to Honor Christ.

1. We may honor Christ by esteeming it a privilege to run upon his errands and do his work, however lowly it may be. vs. 1-6.

2. We may honor Christ by placing our property at his disposal and using it in his cause. What a privilege it was for that man to have Jesus ride into Jerusalem upon his beast of burden! vs. 2, 3.

3. We may honor Christ by our public profession and praise, declaring before all our faith in him. vs. 9-11.

4. We may honor Christ by keeping his temple—which is the believing heart—pure and holy, fit for his presence. vs. 12, 13.

5. We may honor Christ by our testimony to his grace and power, such as the children gave in the temple. vs. 14-16.

English Teacher's Notes.

I KNEW a house, whence the owner was for some time absent, which fell into sad neglect. The person left in charge made free use of it, had her friends there continually, and took no heed to the damage done by the children in their play, so that the place was becoming dirty, untidy, and dilapidated, until timely warning was given by one who had watched what went on. Such a case is not of uncommon occurrence. And hardly better is the condition of a tenantless house, left for the time to darkness and silence and decay. In both cases what a difference is made when the owner or lawful tenant enters and takes possession! The silent, empty dwelling is again bright with life and stir, and the disorderly and neglected one is repaired and cleaned and becomes once more a pleasant home.

We read to-day of a house which might be compared to both of the above cases. The temple of God in Jerusalem was no longer the center of sincere and hearty worship. The outward services went on, but there was little or no true aspiration in the prayer, and no gladness in the praise. The meaning of the sacrifice daily offered, the "shadows of good things to come," was not apprehended; the service was a mere form—a body without the soul. See chap. 15, 7, 8. Worse than this, the house of God was given over to purposes of traffic and gain; buyers and sellers and money-changers filled its courts; it was a place where dishonest bargains were made; it had become a "den of thieves."

To this place comes One having authority, coming, as our Golden Text expresses it, "in the name of the Lord."

We might picture to ourselves the owner of some stately mansion, previous to his return to take up his abode there, sending on a messenger to take possession in his name, and have every thing prepared for him. The Lord Jesus was such a messenger coming in his Father's name. John 5, 43. But there is more than this in the expression, "cometh in the name of the Lord." It points out the "messenger of the covenant" spoken of by Malachi (chap. 3, 1), who is none other than the Lord himself. It points to the "Angel" who went before Israel of old, of whom it was said "my name is in him," Exod. 23, 20, 21. He came not merely as messenger, but as owner.

And this is further shown in the manner of his coming. He who had walked many a toilsome mile on the roads of Judea and of Galilee now sent for the ass and the colt, having need of them that he might fulfill the prophecy of Zechariah (chap. 9, 9, 10), concerning the divine King. The colt, stubborn and untamed (comp. Mark 11, 2; Job 11, 12), recognizes its Creator and Lord, and carries him quietly in the midst of the shouting multitude, whose homage he calmly accepts.

And when he comes to his house—that house so empty of true worship, whose courts are given over to profane usage—what does he do there? He does three things:

1. He clears it from its defilement. Buyers and sellers with their merchandise and their gear are turned out summarily, as once before at the commencement of his ministry three years previously.

2. He makes it a place of comfort and healing. The blind and the lame, who could not enter amid the noisy throng and the bustle of traffic, are welcomed, and meet, not only the kind word, but the touch that makes whole.

3. He makes it a place of praise. The little ones, who recognize in him their tender Friend, fill the courts with their song of joy, "Hosanna to the Son of David" (the first time we read of a burst of spontaneous gladness since the thanksgiving of Simeon and Anna when they found the holy Babe there, Luke 2, 27-32, 38)—thus fulfilling the prophecy of Psa. 8, 2.

That temple has passed away, but there are places now which ought to be houses of God, as we see from Isa. 57, 15; 2 Cor. 6, 16. The hearts which rightly belong to God are often empty and destitute of his love, and given over to other uses. Christ is the lawful owner, and where he is admitted he will do as he did with the temple at Jerusalem. The casting out of all that defiles may be painful, but after that comes the tender healing and restoration, and the waking up of the voice of joy and gladness. He will make "her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51, 3.

But for those who refuse to admit the Lord there

is the same word that he spoke two days later to the people of Jerusalem (chap. 23, 25): "Behold, your house is left unto you desolate."

The Lesson Council.

33. Where is Bethphage? See Matt. 21, 1.
34. What village is referred to in Matt. 21, 2?

Bethphage was the name given to a district outside the walls of Jerusalem, eastward, and apparently adjoining and even including part of the city itself. There are a good many references to it in the Talmud. An account of these will be found in Lightfoot's Works (*A Chorographical Century of the Land of Israel*, page 36, vol. II, London, 1884). It included Olivet and, as I am inclined to think from the mention of it before Bethany in Mark 11, 1, and Luke 19, 29, also the village of Bethany, where our Lord slept on coming from Jericho. Next morning he went toward Jerusalem over the central summit of Olivet. On reaching the saddle between Olivet and the lower hill-top just to the west of and behind, that is, overhanging Bethany, he sent to the village on the top of Olivet, now represented by the modern village of El-tur (thus pronounced, though properly written El-tur). This occupies a very ancient site, as is evidenced by remains of old retort-shaped cisterns, etc. (I think it is quite a mistake to speak of a village of Bethphage; I may, however, be mistaken.)—*I. E. Hanauer, Jerusalem, Syria.*

The scriptural notices locate it at a fork of the roads leading from the Mount of Olives to Bethany, and with this tradition agrees. In this position, on a little eminence about half-way between El Azariyeh (Bethany) and the crest of Olivet, there were found in 1877 a number of frescos and inscriptions of the twelfth century, buried in the ground, which contained the name and other identifications of the traditional site. (See the *Quarterly Statement of the "Palest. Explor. Fund."* April, 1878, pp. 51-61.)—*Dr. James Strong.*

Evidently the village of Bethphage itself, which was a little aside from the spot where the above remains were discovered.—*Dr. James Strong.*

35. Is Matt. 21, 5 a literal quotation from the prophet? If not, why not?

Matt. 21, 5 is not a literal quotation from Zech. 9, 9. The "Say ye to the daughter of Zion" in Matthew may be a paraphrase, in the familiar words of Isa. 62, 11, of Zechariah's words: "Rejoice greatly, daughter of Zion; shout, O daughter of Jerusalem," as being in better dramatic accord with the context of the evangelist. Matthew omits Zechariah's predicate, "having salvation," perhaps because of (as the margin of the Rev. Ver. shows) its ambiguity of meaning. The words "being saved" would be inapplicable to the Saviour.—*Prof. M. D. Baell.*

Matt. 21, 5 is a conglomeration of Isa. 62, 11 and Zech. 9, 9. Both predictions refer to the same event and were freely combined by Matthew, who, even though he had been distinctly conscious he was combining two passages, would probably have seen no reason why he should not.—*Dr. Marcus Dods.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

State briefly the events between the last lesson and the present: 1. Cure of Bartimeus. 2. Conversion of Zaccheus. 3. Parable of the pounds. 4. Supper at Bethany.... The facts of the lesson: 1. The command.

2. The prophecy. 3. The procession. 4. The cries. 5. The temple. 6. The complaints.... Show how each of the following honored Christ, as instances of how we may honor him: 1. The two disciples. 2. The owner of the asses. 3. The multitudes. 4. The blind and the lame. 5. The children.... The aspects of Christ in this lesson—omniscience, authority, royalty, holiness, power, etc.... Robert Browning's poem, "The Patriot," may suggest a comparison with the story of this lesson.... The *Biblical Museum* mentions that "in Persia seven miles of road were covered with superb silks, over which the king rode with a prince when he wished to honor."

References. FREEMAN. Ver. 7: Ancient saddles, 21; the outer garment, 205. Ver. 8: Branches strewn, 687. Ver. 12: The temple market, 688. Ver. 13: The "house of prayer." 636. Ver. 15: The children's song, 689.

CATECHISM QUESTIONS.

13. How does our Lord teach us His religion?

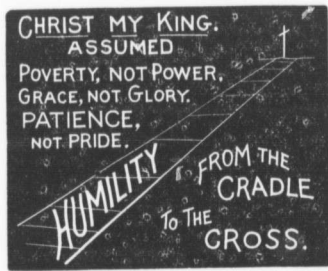
By His word and by His Spirit.

14. What is His word?

The Scriptures of the Old and the New Testaments, which are the sacred books of the Christian Faith.

Blackboard.

BY J. B. PHIPPS, ESQ.



This illustration is plain in its teachings. The road that our Saviour trod was one of humility, even when he entered Jerusalem amid the plaudits of the people. Christ not only died for our sins, but he lived for our example. Though he received the hosannahs with humility, yet he is coming again in glory as Lord of lords and King of kings. The superintendent in his review may use the following references: John 14, 1-13; Acts 1, 10, 11; Rev. 1, 7; Dan. 2, 44; 1 Cor. 15, 24, 25.

Primary and Intermediate.

LESSON THOUGHT. Honor to King Jesus.

Recall the great procession. Tell that it was a loud and happy company now that was about to enter Jerusalem. Why? Because Jesus was entering the royal city riding on an ass like a king, as he was. Before, he had always entered the city on foot, and now the people thought he was surely about to be crowned, and they were very glad. Read Zech. 9, 9, and tell that now

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A. D. 30.
Matt. 21, 35

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God's word was being fulfilled. Have class repeat some of the words the great company sung:

"Blessed be the King that cometh in the name of the Lord."

Tell why the people were so glad. Earthly kings are not always good and kind. But Jesus was. They knew how he loved every body and tried to help every body. And he could do any thing he wanted to. It was easy for him to make blind people see, and even to bring dead people to life. No doubt Lazarus, who had been raised from the dead, was one of the glad company now singing praises to Jesus!

Now the procession had reached the top of Mount Olivet. The holy city lay spread out below. How beautiful it looked! And all eyes turned to the King so soon to be crowned there! Ah! they did not know that his crown was to be one of thorns.

Jesus stopped and looked down upon the city, and he wept, because he knew that they were going to crucify their King—the Saviour who came to save them!

But here comes a crowd from the city to meet Jesus. They have cut branches from the palm-trees to throw down before him. Some take off their garments and spread them in his path. So they showed honor to kings in those days. Even the little children sang praise to King Jesus, and none sang more joyfully than they. King loved Jesus because he loved them.

Tell what Jesus did in the temple, and how angry the Jews were. They did not want Jesus to be King, because they loved sin and not goodness.



Make picture of palm branch, or, better, show one. Tell that it means victory. Can we bring palms in honor of Jesus? Teach that every time we overcome some sin we gain a victory for Jesus, and so honor him. Talk about selfishness, naughty temper, self-will, disobedience, and

teach that letting Jesus cure these sins is the best way we can honor him.

Lesson Word-Pictures.

"Who are these men?" asks old David, that devout Hebrew, looking out of his latticed window. "They are unloosing my ass tied there, and they will take her foal, my beautiful Issachar, the colt."

Old David hurries down to the door. "Ho! ho! what are you doing? Taking my ass and her foal, the beautiful Issachar!"

"The Lord hath need of him," is the quiet and only reply of the strangers.

From that there is no appeal. Off go the two strangers accompanied by the ass and Issachar.

"The Lord hath need of them?" repeats old David in a dazed kind of way. "It is the Great Prophet who needs them. I will follow also."

The strangers are younger men than old David, and soon leave him behind. When he runs and catches up with them he is in the midst of an excited crowd gath-

ered and jostling about one man who seems to be their leader.

"Yes, it is the Great Prophet," says old David. "It was my Lord that had need of the ass and my beautiful Issachar."

He eagerly presses forward that he may see every thing.

"Why," he murmurs, "they have set the Great Prophet on my Issachar. Never has man ridden the foal. O, what an honor! How like a King rides my Lord, the Great Prophet!"

The crowd thickens. Some run ahead carpeting the ground with their very clothes; others wave branches of palm and then throw them down, while all cry in louder, more eager, more jubilant strains, "Hosanna!"

Old David is swept away by this tide of applause and adoration. He too throws down his garment upon the ground. He cuts and waves a branch of palm, and then lays it down before the proudly stepping Issachar. How composed his gait, how stately, as if day after day and day after year Issachar had been carrying a King on to his throne at Jerusalem. And there is the holy city, walls and domes and the grand temple-heights bursting into view. How the people shout now, while the branches wave like a vast palm-grove in a great wind over Olivet! On and on, down into the valley, up to the city-gate, winds the triumphal retinue.

"Lift up your heads, O ye gates!" old David shouts, while the hosannas rise and fall, subsiding, then swelling again, rolling away like waves of a great sea of sound suddenly bursting through the city gates. All the city is aroused. The streets are crowded. People forsake their homes, leave their business, abandon their pleasures. Steadily on, amid the hosannas, through the dense crowds in the street, with stately step moves Issachar, bearing Israel's King. Can you not see old David excitedly following? The temple-courts are reached. Jesus goes into them. Waiting now for the return of his Lord, soon what a rabble David sees rushing out of the temple courts! Money-changers gripping their bags, dove-peddlers clinging to their fluttering goods—a mercenary, desecrating through—old David sees rushing, flying, tumbling out of the temple; and behind them is the King that rode the beautiful Issachar! How stern and full of rebuke is his face as he drives the greedy crowd before him, purifying his Father's house and the courts of prayer!

But see! In the rear, following at a prudent distance, scowling, sneering, can you not see those priests and scribes?

"Hush, begone, young blasphemers!" they cry to the children shouting their hosannas to Jesus.

Old David looks in wonder at the flying crowd of peddlers, the stern, rebuking Saviour, the angry priests, and then catches the sweet, young cry, "Hosanna! Hosanna! Hosanna!"

The ass and her foal, the beloved Issachar, old David slowly leads away.

"It has been a wonderful day!" he says, "and what does it mean?"

A. D. 30.]
Matt. 21, 33-46.

LESSON XII. THE REJECTED SON.

[March 18,

[Commit to memory verses 42-44.]
33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:
34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.



40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God

shall be taken from you, and be given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

General Statement.

For the last time Jesus is standing in the courts of his Father's house. His disciples are by his side, and the emissaries of the priestly party are before him. He has just refused to recognize their authority by refusing to tell them upon what authority he had expelled the traders from the temple on the day before. He now speaks to them as a prophet, to rebuke them for their crime in rejecting him as their Messiah; and he clothes his rebuke in the form of a parable. Taking up the picture drawn by Isaiah (Isa. 5), he presents God's Israel as a vineyard, planted, protected, prepared, over which they, the rulers, were the appointed stewards. The supreme owner had sent one and again for the results of their labor, but his claim had been ignored, his messengers persecuted and slain, and his vineyard seized by unworthy hands. At last the Lord of the vineyard! had sent his only Son; and this was he against whom they were even now plotting, for whose blood they had bartered. He shows them his

knowledge of their own hearts and of the near future, by describing the heir of the vineyard, rejected, slain, cast out from his own place by the hands of his own servants. Then, gazing around upon the circle of darkened brows, he asks, "What will the Lord of the vineyard do?" The lips of his enemies unwillingly utter their own sentence. "He will destroy them, and give the vineyard unto others." Thus do their own words condemn them and declare their fate. The Saviour adds a line from a psalm which they themselves were wont to refer to the Messiah, that the stone rejected by the builders should become the chief corner-stone. Eagerly did the enraged rulers long to rush upon him, and stain the floor of the temple with his blood; but the multitudes were standing around listening to his teachings, and an open attack would rouse the popular wrath. So they held their peace and went out to form new plots against their common enemy.

Explanatory and Practical Notes.

Verse 33. Hear another parable. Jesus had just given the parable of the two sons. Now he gives another, which strikes deeper. In this form of teaching the sharpest arrow of truth could be sent, since by its interest it compelled all to listen, and it made its own application to certain householders. God is here represented in his relation as the head of the Jewish Church or theocracy. **Planted a vineyard.** The vineyard represented the privileges of the Jewish Church, the benefits of the ancient revelation. **(1) God's vineyard is richer than theirs.** **Hedges it round.** In the East fields are separated, not by fences, but by hedges of thorn or the prickly pear. It may represent the institutions whereby the Israelites were kept apart from the Gentile world. This separation was necessary until both Israel and the Gentiles should be ready for union under the Gospel. **A winepress.** This was a large vat built over a pit, into which the juice of the grapes flowed after it was pressed out by man can survey the vineyard and guard it from thieves. These arrangements simply point to God's care and provision for his people. **Husbandmen.** Or vine-dressers, men who should do the work and pay the rental either in fruit or in money. They represent the Jewish people, who were put in trust with the oracles of God and the institutions of worship. **(2) God gives his vineyard to workers, not to idlers.** **Went into a far country.** Rev. Ver., "another country." In one sense God is always with men, but with equal truth he is absent, for he leaves them to themselves as stewards, expecting in due time to call them to account for their privileges. The parable here represents Israel under the law, left to work out its own destiny. Abbott says, "This represents and partially explains 'the eternal silence,' God's seeming absence."

34. The time of the fruit. No particular time in the history of Israel is here meant, but the general fact that God at times looks for fruit among his people. **(3) God's people should be like orange-trees, fruitful at all seasons.** **Sent his servants.** The prophets of the old dispensation, who came as God's accredited messengers to his people. **(4) Where one stood the prophet now stands the preacher.** **Receive the fruits.** God gave privileges to Israel, not because he loved Israel more than other nations, but that he might use Israel in his scheme of redemption to the world. The fruits which God required were love, gratitude, worship, obedience to his law, and the holding up of truth to the world. **(5) Privilege always carries with it duty.**

35, 36. Took his servants. The parable describes the manner in which God's prophets were treated in every age. **Beat one.** As Jeremiah and Micah were treated. **Killed another.** See the complaint made by Elijah, "The children of Israel have slain thy prophets with the sword." 1 Kings 19, 10. It is said that Isaiah was sawn asunder, and Christ speaks elsewhere of the fate of Zechariah, Matt. 23, 35. **He sent other servants.** Referring to the later prophets including John the Baptist. **(6) Those who deliver God's message faithfully are rarely popular.**

37. Last of all. Rather, as in Rev. Ver., "afterward." **He sent unto them his son.** This saying in Jesus's lips is his answer to the question, "Who gave thee this authority?" Here he expressly claims to be the Son of God, and higher in station than any of the prophets of the past. **They will reverence my son.** Not to intimate that God did not know how his Son would be treated, but to show God's supreme desire to save men, and his rightful expectation of their loyalty and love toward Jesus Christ. **(7) Let us look up to Jesus and adore him as the Son of God.**

38. Saw the son. Thus far the parable has dealt with the past; now it begins to deal with what was then the future. **This is the heir.** In their hearts these Jewish rulers felt that they were opposing and destroying God's son, yet they persevered in their wicked purpose. **Let us kill him.** Already the plot was formed, and within three days it was to be executed. **Seize on his inheritance.** The rulers imagined that if Jesus were out of the way they could retain their power over the temporalities of Israel. For the right and the truth they cared nothing.

39. They caught him. Through the treason of Judas. **Cast him out of the vineyard.** A prophetic hint that Jesus was to be crucified outside the wall of Jerusalem. See Heb. 13, 11. **Slew him.** Did they recall these words when, three days afterward, they saw Jesus hanging upon the cross?

40. When the lord... cometh. He came to the Jews thirty-five years later, when their city, temple, and commonwealth were swept away. **(8) And he will surely come in judgment to the world.** What will he do? This is a question, not only for the Jews, but for every one who neglects and spurns offered mercy.

41. They say unto him. Jesus makes his hearers their own judges. They answered, either because at the moment they missed the meaning of the parable, or

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more likely, would not admit its application to themselves. **He will miserably destroy.** Even as he did destroy them through the sword of Rome. **Let out his vineyard unto others.** An unconscious prophecy of the Gentiles, who were destined to enjoy the privileges forfeited by the chosen people. (3) *Let us be grateful that we are included in the benefits of God's vineyard.*

42. Did ye never read. A quotation from Psa. 118, 22, 23, which the Jews applied to the Messiah. **The stone which the builders rejected.** An illustration perhaps drawn from some event in the building of the second temple. The stones, hewn out and squared in the quarry, were marked for their several places; and one unrecognized and neglected by the builders was placed in the position of honor in the wall. **Head of the corner.** Some expositors refer this to the cornerstone of the wall; but it seems better to regard it as the capstone at the top. **This is the Lord's doing.** Rev. ver., "this was from the Lord." The stone, which was despised by men, had been from the first intended by the Great Builder for the highest place. (10) *Even the reigning Christ has been the destined King of kings and Lord of lords.*

43. Therefore say I. Because you reject the stone and slay the Son, **The kingdom of God.** The privileges which the Jews enjoyed under the old dispensation. **Taken from you.** For the misuse of opportunity always leads to its loss. **Given to a nation.** No one nation or people is referred to, but the spiritual

kingdom of Christ, composed of believers out of every nation, who are here regarded, in their unity, as one people. (11) *God has a nation in the world—are we citizens of it? Bring forth the fruits.* Observe how God ever insists on *fruits* from those who receive privileges. For a list of such fruits, see Gal. 5, 22, 23.

44. Whosoever shall fall. Whoever shall reject Christ, or disbelieve in him. **The Jews thus "stumbled" at Christ, and refused to accept him. Shall be broken.** Shall come to naught, and fail. **On whomsoever it shall fall.** There is a great difference between falling on a stone, and having a stone fall on us. In the one case there is injury, in the other death. It is one thing to stumble at Christ's claim; it is another to have the weight of Christ's wrath fall on us for wicked opposition to his cause. **Grind him to powder.** In an everlasting destruction.

45, 46. They perceived. Perhaps they did not perceive the full force of the parable until after it had been delivered. Then it dawned upon them clearer and stronger that Jesus claimed to be the Son of God, and that he was pronouncing a woe upon them for rejecting him. **Sought to lay hands.** Their aim was to slay promptly. **Fearing the multitude.** He was surrounded by his disciples and by a listening multitude who were friendly. It was the lowest social stratum, the mob who was afterward stirred up to cry out, "crucify him!" **For a prophet.** They were ready to receive him as a prophet, but not as a Saviour.

HOME READINGS.

- M. The Son rejected. Matt. 21, 33-46.
- Th. An unprofitable vineyard. Isa. 5, 1-7.
- W. God's message rejected. Jer. 25, 1-11.
- Z. Treatment of the prophets. Acts 7, 51-60.
- F. Ejection of Christ's teaching. Luke 4, 23-30.
- S. The Gospel rejected by the Jews. Acts 13, 35-47.
- S. The Son slain. John 19, 12-22.

GOLDEN TEXT.

He came unto his own, and his own received him not. John 1, 11.

LESSON HYMNS.

- No. 246, Dominion Hymnal.
Day by day the manna fell.
- No. 251, Dominion Hymnal.
Sing them over again to me.
- No. 256, Dominion Hymnal.
He leaeth me! oh! blessed thought.
- No. 268, Dominion Hymnal.
Jesus, my Truth, my Way.

TIME—30 A. D.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION.—Salvation for the Gentiles.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Rejected Heir.**
What is a parable?
What does this parable illustrate?
What part of Israel's history is suggested by verse 33?
In what sense were the Jews God's husbandmen?
Who are meant by the servants, in ver. 35 and 36?
As an historical fact, were any stoned? 2 Chron. 24, 20.
Who is meant here by the heir?
As Jesus had not yet suffered, how must ver. 39 be regarded?
2. **The Rejected People.**
What ought husbandmen to suffer who had so acted?
From whom did Jesus obtain the sentence that should be passed upon them?
How did he at once apply it to them?
How does ver. 42 relate to this parable?
Did his enemies recognize the practical meaning of his parables?
What action had the Sanhedrin already taken concerning Jesus?
Why did they not carry it out now?

Practical Teachings.

The householder's preparation for the husbandmen was no more bountiful and perfect than God's care for each of us.

He gives us time, education, influence, power. All he asks is part of the fruits.

How do we treat his messages?
These Pharisees knew what sin was; they knew what ingratitude deserves. Yet they were even then ungrateful to God, and planning fresh sin.

They feared the multitude. They did not fear God. Let us "fear God and keep his commandments."

Hints for Home Study.

1. Explain this parable. For example:
The Householder represents God.
The Vineyard represents ?
The Time of the Fruit represents ?
And so all through.
2. Take ver. 42, and in place of "stone" "builders," "rejected," put the proper words from the parable.
3. Write two lessons which this parable can teach.
4. Find whether the things said in verse 35 ever occurred.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Rejected Heir.**
What is a parable?
What five things did a householder do about a vineyard?
Where did he then go?
What did he do when the harvest came?
What was done to the servants?
How were other servants treated?
Who last of all was sent?
What said the husbandmen when they saw him?
What did they do with him?
What question did Jesus then ask?
What did his hearers reply?
Who was the rejected heir? (Golden Text.)
2. **The Rejected People.**
What Scripture did Jesus then recite?
Of what did he say the Jews should be deprived?
To whom should the kingdom be given?
What would happen to one who fell on the rejected stone?
What to him on whom it should fall?
Whom did the priests think that Jesus meant?
What did they seek to do to him?
Why did they not do so?
Who are the rejected people?

Teachings of the Lesson.

- Where in this lesson are we taught—
1. A lesson of responsibility for God's favors?
 2. A lesson of reverence for his Son?
 3. A lesson of fear of his judgments?

Hints for Home Study.

Learn why Jesus taught the people in parables. Learn how many parables he spoke concerning the kingdom of heaven.

QUESTIONS FOR YOUNGER SCHOLARS.

What parable did Jesus relate to the Jews? **The parable of the vineyard.**

To whom did the fruit of the vineyard belong? **To the owner of the vineyard.**

Whom did he send for it? **His servants.**

How did the husbandmen, in charge of the vineyard, receive the servants? **They stoned them, and beat them, and killed them.**

Whom did the owner send last of all? **His well-beloved son.**

Why did he send him? **He said, "They will reverence my son."**

What did the husbandmen plan to do when they saw him coming? **To kill him and divide his inheritance among themselves.**

What did Jesus ask the Jews, who were listening to him? **"What will the Lord of the vineyard do when he comes back?"**

How did they answer? **He will destroy the wicked husbandmen and give the vineyard to others.**

What did he wish to show the Jews by this parable? **What God had done for them, and how they had treated God.**

What servants of God had they persecuted and killed? **The prophets and John the Baptist.**

Whom had God sent them last of all? **Jesus, his well-beloved son.**

What were they then planning to do? **To kill him. (Repeat Golden Text.) Read verse 42.**

What does it mean? **That the saviour who rejected would be Lord of the whole earth.**

To whom would the kingdom of God be given? **To a people who would receive him.**

What do we learn from this parable? **That all who reject Jesus will be cast out of God's kingdom.**

Words with Little People.

God is your Lord and Master. He has sent his Son, Jesus, to you. He expects you to receive him with joy and reverence. He commends you to serve him with a loving heart and a brave obedience. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom is our heavenly Father likened in this parable? **To a householder.** 2. Who are the husbandmen to whom he let his vineyard? **The nation of Israel.** 3. How did they treat his messengers? **They beat, and slew, and stoned them.** 4. How did they treat the Son? **They caught him and cast him out.** 5. How does St. John in his gospel record what here Jesus prophesied? **"He came unto his own," etc.**

THE CHURCH CATECHISM.

34. Did their sin harm any besides themselves? **"By the offense of one, judgment came upon all men to condemnation."** Rom. 5. 18.

35. In what state are mankind born? **In the image of fallen Adam, destitute of original righteousness.** Gen. 5. 3.

36. What are the miseries of this condition? **All mankind, being born in sin, are by nature under the wrath of God.**

ANALYTICAL AND BIBLICAL OUTLINE.**God's Dealings with Men.****I. GOD'S GIFTS.**

1. **Privilege.** "Planted a vineyard." v. 33.

"Vineyard...house of Israel." Isa.

2. **Opportunity.** "Let it out." v. 33.

"To whom pertaineth the adoption." Rom. 9. 45.

3. **Messengers.** "Sent his servants." v. 34.

"Hath sent unto you...prophets." Jer. 25. 4.

4. **His Son.** "Sent unto them his son." v. 37.

"Spoken unto us by his Son." Heb. 1. 2.

II. GOD'S REQUIREMENT.

1. **Recognition.** "Receive the fruits." v. 34.

"Fruits of righteousness." Phil. 1. 11.

2. **Reverence.** "Reverence my son." v. 37.

"My beloved son; hear him." Luke 9. 35.

III. MAN'S RETURN.

1. **Rebellion.** "Took his servants." v. 35.

"Ye have not hearkened." Jer. 35. 4.

2. **Persecution.** "Beat...killed...stoned." v. 33.

"Troubled on every side." 2 Cor. 4. 8, 9.

3. **Rejection.** "The heir...kill him." v. 38.

"Ye have taken...crucified." Acts 2. 23.

IV. MAN'S PENALTY.

1. **Loss of Privilege.** "Unto other." v. 41.

"Their fall, salvation...Gentiles." Rom. 11. 11.

2. **Destruction.** "Destroy those...men." v. 41.

"Fall by the...sword." Luke 21. 24.

THOUGHTS FOR YOUNG PEOPLE.**The Lessons of the Parable.**

1. How much God has bestowed upon us! All that he gave to his ancient people we have inherited—the privileges of salvation, the message of the Gospel, and the blessings of grace. We are the "husbandmen" to whom God has given so much.

2. God sends his messengers to us—the Bible with its enlightenment, the teachings of the ministry, the gracious influences of the Spirit.

3. God expects "fruit" of us. He expects us to be the better for his mercies—fruit in character; and he expects us to extend our blessings to others—fruit in influence.

4. God deals with us in great long-suffering. He delays to punish when we deserve it, and gives us more and more the gentle drawings of his grace, hoping that we will yield to his will.

5. God will punish those who reject him, all the more terribly because he delays long. The sentence will yet be executed to the letter upon every one who rejects his Son.

English Teacher's Notes.

ISABELLA, the wife of King Edward II., being one day on a journey, stopped at a castle which was an appanage of the queens of England, intending to lodge there for the night. The castle was, however, under the charge of a nobleman who was the queen's enemy, and his wife in her husband's absence refused to admit the royal guest. Isabella was obliged to turn away, but she took care, later on, to have summary vengeance inflicted on those who had shut her out of her own domain. A trust had been committed to them, and that trust had been outrageously betrayed.

The householder in the parable acted with greater long-suffering, and was treated far worse. He had done every thing to insure both the safety and the productiveness of his vineyard. It was given in trust to the husbandmen, and they had but to render him his proper share of the fruit. But the trust was shamefully betrayed. One servant after another was sent for the fruit. And when one after another was ill-treated and slain, the owner still delayed to execute vengeance. One more step he would try, and he sent his own son. Not until the

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In this parable one special aspect of our Lord's coming is presented to us. It is the same as that given in the Golden Text: "He came unto his own"—"*ta idia*"—that is, the things which were his own, the land of which Jehovah had spoken as his peculiar possession (Lev. 25, 23), the temple which was his house of prayer, the "city of David" whose throne Christ as the "Son of David" inherited. Luke 1. 32. All these had been given to Israel in trust. In that pleasant land, secure, as long as they were obedient, from outside enemies, they were to show forth the praises of God by keeping his commandments (Deut. 12. 1) in the land; the temple was to be a center of holy worship, a "house of prayer for all nations" (Isa. 56. 7); the city of David was to be "the joy of the whole earth." Psa. 48. 2. But in all this Israel had failed. Their trust had not been kept. Although to them had been given "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9. 4), they had not rendered unto the giver and owner the "fruit of the vineyard." One prophet after another whom God sent unto them had been persecuted and slain (Acts 7. 52); and now at last he had sent his Son. Christ had come unto the things that were his own. Like that queen of England, he claimed to enter and enjoy his own property.

Like that queen, he found his claim refused. "His own"—they that were his own—"or *idias*"—they unto whom those things had been given in trust—"received him not." Why did he not, like the rejected queen, first turn away to avoid their violence and then send down vengeance on them? Because of that great purpose of which we read in the last lesson but one—because he came "to minister, and to give his life a ransom for many."

So the "son" in the parable is not only rejected, but seized, cast out of the vineyard, and slain. But what, asks our Lord, shall be the fate of the murderers? The answer, "He will miserably destroy those wicked men, etc.," is given by the people themselves, who thus acknowledged the justice of the fate which afterward overlook their city and nation. The judgment pronounced by our Lord himself is given in ver. 43: "The kingdom of God shall be taken from you, etc. For the Jews were neither destroyed nor cast away, and the quotation in ver. 42 from Psa. 118 unfolds in itself a promise of restoration when the once rejected One shall come forth as conqueror. There is yet a farther judgment pronounced in ver. 44, but it is not peculiarly for the Jews. It is not addressed to "you"—the by-standers—but to a far larger audience: "Whosoever . . . on whomsoever," etc.

So from the Jews we are brought back to ourselves. And the lesson for the class is this: God has put you in trust with many precious things—life, health, strength, intelligence, etc.; religious privileges of various kinds; the Gospel news, etc. Christ comes to see if you will fulfill your trust, if

you are rendering "fruit" for all this, or whether you are living simply to yourself. He comes to you in your Bible reading and teaching, and in your daily life. These things are "his own." You also are "his own." Will you receive him, and render to him the things which are his, thus passing from the rank of a mere servant to that of an "heir of God and joint-heir with Christ?" (comp. John 1. 12; Rom. 8. 17); or will you reject him, and fall under the terrible sentence pronounced in ver. 44?

The Lesson Council.

Question 36. What is meant in the interpretation of the parable by "the time of the fruit," in Matt. 21. 34?

It is not necessary in the interpretation of the parable to fix upon any definite period or epoch in the history of the Jewish nation as "the time of the fruit." It was the time when fruit could be reasonably expected according to the labor bestowed upon cultivation. In general, that time may be said to have arrived in the history of any nation or of any individual whenever sufficient opportunity has been afforded for the improvement of privileges and talents bestowed. Wherever a vine has been planted and cultivation bestowed, in due time the Lord of the vineyard will claim his share of the vintage.—*Dr. A. L. Long.*

"The time of the fruit" and the "sending other servants more than the first," ought not, in my opinion, to be too rigidly referred to special dates in Israel's history. The time of the fruit was every occasion when Israel might have been expected to show the good result of all the care and training spent upon the people. But of course those hearing the parable could not but think of definite periods such as Elijah's summons to the people on Carmel, and the powerful remonstrances of the later prophets.—*Dr. Marcus Dods.*

It means those periods in the history of the Jews when God had a right to expect specially dutiful conduct in them, such as under the ancient monarchy, and particularly the present crisis, when they were favored with the ministry of the Baptist and of Jesus himself.—*Dr. James Strong.*

37. What is the significance of the original words translated "miserably" and "wicked" in Matt. 21. 41?

The original of this passage, which has given no little trouble to translators, contains a play of words which is naturally impossible to preserve in an English translation. The translators of the Authorized Version chose to use "miserably" for the adverb. The late revisers, wishing to restore the correlation of the adverb and adjective, kept the word "miserably" and changed the adjective "wicked" to "miserable," thus making the departure from the literal rendering somewhat wider than before. Other translators, attempting to preserve the same word as adjective and adverb, have rendered the passage thus: "Those wretches he will wretchedly destroy." As in English, the adverb "well" is sometimes used as an intensive, as, "They beat him well," meaning thoroughly, completely, so by ancient Greek writers the adverb *κακῶς*, badly, ill, wickedly, was sometimes used in the sense of thoroughly or utterly. This same use of this adverb and adjective with the verb to destroy, in the sense of destroying utterly, is found in the writings of Euripides, Aristophanes, Lucian, Josephus, and others. The signification of the passage would be correctly given if it were rendered, "Those wicked men he will utterly destroy."—*Dr. A. L. Long.*

The words are literally, "bad (men) badly he will destroy," and there is plainly intended a correspondence between their depraved character and their terrible fate, as being alike desperate.—*Dr. James Strong.*

38. What is meant by "the stone" which became "the head of the corner?"

The expression is referred by some to the top-stone of the wall, as being the most conspicuous; but for this a different phrase is employed. Zech. 4. 7. It therefore signifies, as other allusions show (Isa. 28. 16; Eph. 2. 20; 1 Pet. 2. 4-8), the principal stone of the foundation, the corner-stone, as in modern usage. This, in the original passage (Psa. 118. 22), alludes to David, who (after being for years a refugee) organized the Jewish political and ecclesiastical establishments, and was thus an eminent type of Christ, to whom accordingly the figure ultimately (as in this passage) points.—*Dr. James Strong.*

In architecture it is a stone that binds firmly together the two walls that meet at the corner. It occupies an exalted and conspicuous position. This statement of Christ's is at once a parable and prophecy. He was rejected like a stone that is unfit even for the wall; but is to stand forth the acknowledged head of all theocracies, like the best or most important and conspicuous stone in a finished edifice.—*Dr. L. T. Townsend.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice when, where, by whom, to whom, and for what purpose this parable was delivered.... How did it show the omniscience and the foreknowledge of Christ? ... Notice the elements of the parable, and explain their interpretation. 1) The Lord of the vineyard—who is he? 2) The vineyard—what does it represent? 3) The husbandmen. 4) The messengers. 5) The Son.... Ascertain the teachings of the parable. 1) What does it show on the part of God? Grace, love, long-suffering, wrath, etc.... 2) What sins of men are here shown? ... 3. What warnings are here shown? ... Application. 1) What is our vineyard? 2) How are we using it? 3) How do we treat God's messengers and his Son? How will Christ become the head of the corner?

References. FREEMAN. Ver. 33: Vineyards; fences; wine-presses; towers, 690.

CATECHISM QUESTION.

15. How does the Old Testament teach Christianity?

The Scriptures of the Old Testament were written by many holy men, who prophesied that the Christ was coming, and foretold also what He would suffer and do and teach.

1 Peter i. 10. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus in the vineyard.*

Show some kind of fruit—grapes if they can be had—and enter into a familiar talk about fruit, how it grows, the soil, the sunshine, the rain and dew, the care and patient labor needed to bring it to perfection. Teach that all the vineyards belong to God. He makes all the fruit and owns it all. But he puts his vineyards in the

care of his servants. Ask how the servants should feel about such a trust, and in a simple way lead children to the thought of stewardship.

Make a square on the board, print "Vineyard" above it, and say you will tell a story about a vineyard, which Jesus told his disciples. Talk with crayon in hand even if you can do no more than make straight marks.



Tell how the owners let it out to some men, and went away to a distant land. Did the fruit belong to him when he was so far away? Yes, it was all his, and the men who were there to take care of the vineyard were only his servants. Now, describe vividly the treatment the servants received who were sent by the owner of the vineyard to receive the fruits.

The children will be much interested in this, if the story be told with spirit, and the interest will be greatly increased when they hear that the master's son himself was killed.

Ask what they think the master will do when he comes to settle with these wicked men? Let two or three tell what they think would be right.

Now, make a heart on the board. Say that the great God who made us has given each one of us a little vineyard to take care of for him. Show what kind of fruit he expects from our heart vineyards: love, peace, patience, generosity, etc. He gives the soil (the heart itself), the seed (his word), the sunshine (the light of his Spirit), and all that is needed to bring the fruit to perfection. He has put the vineyard in our care.

Now, when he sends his servant to look for the fruit, what will he think if we drive the servant away? Print, "Remember the Sabbath day," and tell that this servant is the Law. If we turn away, we are doing as the wicked husbandman did. So give some call from one of the prophets, and show how we may drive this away; and then come to the Son, Jesus, and tell that if we will not let him be our Lord we, too, say him. Children can understand that God is the owner, and the lesson can be made one of deep and solemn interest.

Lesson Word Pictures.

"It is a noble vineyard," says its lord, looking with pride upon his possessions. "Such a firm hedge, such an ample winepress, such a lofty tower! My husbandman will surely care faithfully for my possessions while I am gone."

To the far country the lord of the vineyard has taken a journey. Meanwhile, the grapes thicken, swell, and purple. The juice of the clusters from the wine-press runs sweet and rich. It has been a glorious harvest. But whom do the husbandmen watching in the tower see just outside the vineyard? They are men from afar. On their garments is the dust of many leagues. On face and hands is the print of a long-burning sun, day after day.

"Our master, the lord of the vineyard, has sent us for his dues," they say to the husbandmen.

"Your master!" mockingly cry the husbandmen, "Away with them! Stone them! Beat them! Kill them!" Yes, on the ground lies dead an old faithful servant of the vineyard lord, while the others, beaten, stoned, bruised sorely, creep away in disgrace. Again there is an appeal from the lord of the vineyard, and the second messengers fare no better than the first.

"And now who comes down the road?" cry the robbers in the tower. "He has a goodly look. He has a kingly gait. He wears costly clothes. No servant is

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this man. It is—it is"—they excitedly cry, "the heir of the lord of the vineyard! This is the son of the great master! Come, come! Let us make away with him! Then tower, hedge, wine-press, vines, all will be ours!"

He comes forward in all the consciousness of sonship, of rightful possession of this vineyard grand, and soon he lies dead, cast out as if not owning even the ground he has reddened with his blood.

Hark! It is the voice of the Great Prophet, the Miracle-worker, the Teacher from Galilee, Jesus of Nazareth! He is telling this story to a great crowd in the temple-courts. But see that outside fringes of listeners over in the corner! They are proud priests, sneering scribes. Jesus is looking their way. He is telling what shall be done to Israel, the robber-nation that, rejecting God's Son, will soon cast his dead, dishonored body out of the vineyard. How priests leer and scowl and mock! They shake their heads in wrath. "We must stop this schismatic, this blasphemer," they cry.

"We must seize him!"

When?

"Not now!" they whisper. "O, not now!"

The prophet from Nazareth, the son of the vineyard lord, sits in the midst of that dense crowd, safe as a king amid his guards.

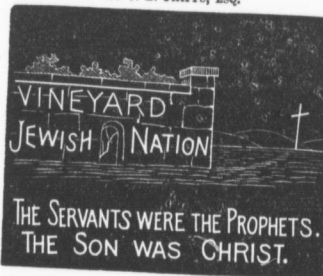
"Not now!" they again whisper. "We will not seize him now."

They wait until he is separated from this crazy, admiring populace, until—in the depths of night, he is alone with a few.

Then they come like robbers, fliers-in-wait, assassins, and seize and drag to death the son of the vineyard-lord.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw the wall of the vineyard with white chalk in outline; the vines, showing over the top, with green chalk; the words on the wall with red; the cross with white; the sentences with yellow and light blue. The diagram needs no explanation here.

FIRST QUARTERLY REVIEW.

March 25.

HOME READINGS.

- M. The multitude fed. Matt. 14. 13-21.
- Tu. Jesus walking on the sea. Matt. 14. 22-33.
- W. Jesus and the afflicted. Matt. 15. 21-31.
- Th. Peter confessing Christ. Matt. 16. 13-30.
- F. Jesus and the little ones. Matt. 18. 1-14.
- S. A lesson on forgiveness. Matt. 18. 21-35.
- S. Christ entering Jerusalem. Matt. 21. 1-16.

REVIEW SCHEME FOR SENIOR STUDENTS.

1. Study each lesson afresh. Do not be content with a simple glance. Study.
2. Master all that is required.
3. Write from memory alone the whole story of the quarter.
4. Commit to memory the Titles of the lessons, so that you can repeat as fast as you can talk.
5. The same with Golden Texts.
6. The same with the Outlines.
7. The same with the names of all the men and women mentioned in the lessons of the quarter.
8. What portion of our Lord's ministry do the lessons cover?
9. Name all the places to which he went.
10. Tell all the miracles that are mentioned.
11. In what lesson does the word "hosanna" occur? When you have recalled the number, give also the Title and the Golden Text.
- Who said, "Grant art the Christ?"
- Who said, "That that my sons may sit," etc.?
- Who said, "All these have I kept?"
- Who said, "Be of good cheer?"
- Who said, "It is John the Baptist?"
12. Tell the lesson in which each of these sentences occurs, and give Title and Golden Text.
13. Tell to which lessons the following word-pictures belong:

- (a) A man sitting on a young colt and riding toward a city.
- (b) A man whose garments suddenly became white and shining.
- (c) Two men walking on the water, and one beginning to sink.
- (d) A woman dancing at a drunken revel in a king's court.
- (e) A man holding another by the throat and beating him.
- (f) A little lad bringing to a man a basket with bread and fish.
- (g) A young man, with downcast head and sorrowful face, turning away from another to whom he had been talking.
- (h) A woman following a little company and crying, "Have mercy."
- (i) A little child surrounded by a company of wondering men.

Who were displeased on the last Sunday, or first day, that Christ passed on earth?

What family entertained him during his last week of life?

What could have been the reason for his transfiguration?

What lesson and what character show the terrible power of conscience?

What is the great principle of supremacy in Christ's kingdom?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. TITLES AND TEXTS.

- | | |
|------------------|-------------------------|
| 1. H. and J. B. | And his disciples.... |
| 2. The M. F. | Jesus said.... |
| 3. J. W. S. | Be of good cheer.... |
| 4. J. and the A. | Is any among.... |
| 5. P. C. C. | Whosoever therefore.... |
| 6. The T. | And there came.... |
| 7. J. and L. O. | But Jesus said.... |
| 8. A. L. F. | And forgive us.... |
| 9. The H. Y. R. | Ye cannot serve.... |
| 10. C. L. J. J. | The Son of man.... |
| 11. C. E. J. | Blessed be he.... |
| 12. The S. R. | He came unto.... |

II. LESSON PICTURES.

1. What lesson tells of a dead prophet? (Answer with Title.)
2. Which of an unexpected feast?
3. Which of a great storm at sea?
4. Which of a physician's wonderful cures?
5. Which of a rock foundation for a church?
6. Which of a vision never seen before nor since?
7. Which tells how much God loves children?
8. Which tells of an ungrateful servant?
9. Which of a disappointed young man?
10. Which of two place-seeking brothers?
11. Which of a triumphal entry into a holy city?
12. Which of the cruel murder of an only son?

III. LESSON TEACHINGS.

1. What are we taught as to the best place to carry our sorrows? (Answer with the Golden Text.)
2. What about the food which lasts forever?
3. Whose appearance ought always to quiet our fears?
4. What is the duty of those in affliction?
5. What reward awaits a wise confessor?
6. To whose words should we always give heed?
7. Who are the heirs of the kingdom of heaven?
8. Upon what condition will God forgive us?
9. What service is impossible?
10. Whose example rebukes all self-seeking?
11. Whose service insures blessing?
12. What teaches that the best people will sometimes be ill-treated?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

And his disciples came— But Jesus said, Suffer—
 Jesus said unto them— And forgive us—
 Be of good cheer— Ye cannot serve—
 Is any among you— The Son of man came not—
 Whosoever therefore— Blessed is he that—
 shall—
 And there came a— He came unto his own—
 voice—

LESSON I tells us of what? **John the Baptist beheaded in prison by Herod.** Who was John the Baptist? **God's messenger to prepare the way for Jesus.** Who did Herod think Jesus was when he heard of his great miracles? **John the Baptist risen from the dead.**

LESSON II tells of what? **Jesus feeding the five thousand with five loaves and two fishes.** What do you remember about it? **What did Jesus declare unto the people in the Golden Text?**

LESSON III tells us of what? **Jesus walking on the sea.** Why did he walk upon the sea? **To come to the rescue of his disciples.** How did he help them? **He calmed the storm and brought the boat safely to land.** What did you learn about Peter in this lesson? **About the sick who asked Jesus to touch the hem of his garment?**

LESSON IV teaches what? **Faith in Jesus.** Who had great faith in Jesus? **A heathen woman.** How did Jesus reward her faith? **He healed her little daughter, possessed with a devil.** Who sought out Jesus and cast their sick at his feet? **Great multitudes of people.** Why did they glorify God? **Because they saw the dumb to speak, the lame to walk, and the blind to see.**

LESSON V teaches what? **That Jesus is the Son of the living God.** Who was the first to confess Jesus as God's Son before men? **Peter.** What does Jesus promise all who confess him now before men? **(Repeat the Golden Text.)** Who did Jesus say must deny himself and take up his cross? **Every one who wants to be his disciple.**

LESSON VI shows us what? **Jesus transfigured before his disciples on the mountain.** What came down and covered them? **A bright cloud.** Who spoke to them out of the cloud? **God; saying, "This is my beloved Son, hear him."**

LESSON VII tells us of what? **Jesus teaching his disciples.** What did the disciples ask him? **"Who is greatest in the kingdom of heaven."** What did Jesus reply? **"Whosoever shall humble himself as a little child, the same is greatest in the kingdom**

of heaven." How did he teach them the awful danger of sin? **By his command, "If thy hand or thy foot cause thee to stumble, cut it off."** What must we give up at any cost? **Everything, however dear, that causes us to sin.**

LESSON VIII teaches us how to forgive. What is the parable of the unjust servant? **How must we forgive others? As God forgives us, fully and freely.** How does Jesus teach us to pray in the Golden Text?

LESSON IX tells us of whom? **A rich young ruler.** What did he ask Jesus? **"What good thing must I do that I may have eternal life?"** What did Jesus answer him? **"Sell all that thou hast and give to the poor, and I follow me."** Why did he leave Jesus and go away sorrowing? **He was not willing to give up his earthly riches for heavenly riches.** What does Jesus tell us in the Golden Text?

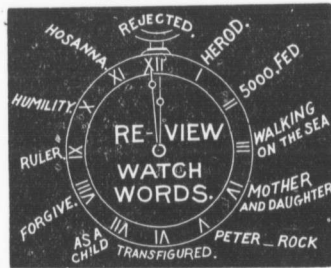
LESSON X teaches us what? **How to be truly great here and hereafter.** What did Jesus tell his disciples? **"Whosoever will be great among you let him be your minister."** What did Jesus in the Golden Text say he came to do? **What two disciples asked for the highest places in his kingdom?**

LESSON XI tells us of what? **Christ's triumphal entry into Jerusalem.** What do you remember about it? **Where did Jesus go while in Jerusalem? To the temple.** What did he do there? **He drove out all who were buying and selling.** What did he say to them? **"My house shall be called a house of prayer."** Who were angry with him? **The chief priests and scribes.**

LESSON XII gives us the parable of the vineyard. What can you tell about it? **To whom did Jesus speak it? To the Jews.** What did he wish to show them? **What God had done for them and how they had treated God.** What did he tell them? **That the Saviour they rejected would be Lord and King of the whole earth.**

Blackboard.

BY J. B. PHIPPS, ESQ.



The watchwords are only memory helps to aid the scholars in answering questions if the review is made by the superintendent from the stand. To draw a circle, tie a piece of chalk to a string; hold, with the left hand, the end of the string against the board, and with the right hand holding the chalk draw a circle.

A. D. 56 or 58.]

Gal. 5. 16-26.



19 Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

30 Idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies,

TEMPERANCE LESSON.

[March 25.]

[Commit to memory verses 22-25.]

16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

30 Idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance; against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vainglory, provoking one another, envying one another.

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From the teachings of Christ we turn to those of his greatest apostle, and read his vivid description of the principles which struggle for the mastery in every man. In the human nature we find two opposing elements, the fleshly and the spiritual, the one of the earth, earthy; the other planted in our hearts by the Lord from heaven. Every man must follow one or the other of these two principles, and in so doing will work out one of the two results. With graphic pen the apostle pictures first the works of the flesh, those evil traits of character which are sure to appear when a man yields himself to the domination of the lower nature. As we read the appalling catalogue we realize that if there is any one habit or course of conduct which will work out in a man more of these crimes than another it is the

General Statement.

habit of strong drink. If there is any business which sows these evils broadcast in the community it is the liquor business. Intemperance makes adulterers, fornicators, brawlers, quarrelers, murderers, revelers, drunkards. Of the seventeen works of the flesh in St. Paul's ghastly catalogue there are at least thirteen then from this chamber of horrors to the fair picture gallery in which are portrayed the graces of the Christian character, the fruits of the Spirit. Did liquor ever develop one of these traits in any man? Will not these be shown just in the measure in which intemperance is banished? Let us seek those things which are above, and crucify the lusts of the lower nature.

Verse 16. Walk. The word *walk* is used with reference to one's entire conduct in life. **In the Spirit.** Either under the guidance of the Holy Spirit as our teacher, by the law of the Spirit as our director, or in position. Such a walk as this is the spiritual life in its outward aspects, **shall not be fulfilled.** In the original, **of the flesh.** The appetites and desires of the carnal, unregenerate nature. Notice that the promise is not that we shall be without temptation from these evils, but that we shall be freed from their power. (1) *The highest life in Christ is that of victory over sin.*

Explanatory and Practical Notes.

tionness, as that of a shameless woman or man. (6) *Both secret and public social vices have their ally in the saloon.*

20. Idolatry. The worship of false gods is named in conjunction with impurity of morals, because in the ancient world its services were occasions of gross lechitiveness. **Witchcraft.** The ancient "dealing with spirits" and the modern spiritualism, which invariably deteriorates the morals of its devotees. **Hatred.** Antagonizes the morals of the fellow-man, and strife contrary to God's will. (7) *How many quarrels begin with* **Emulations.** Rev. Ver. "Jealousies," or a feeling of bitter envy toward another in his possessions or privileges. **Vrath.** The outpouring of an angry heart, which like all the other crimes, is fomented by strong drink, **seditions, heresies.** These two words mean, respectively, "divisions," as in Rev. Ver., and parties which grow out of them.

21. Murders. Careful observers state that nine out of ten murders are caused directly or indirectly by intemperance. More than one man has killed his best **revelings.** The two crimes which, **Drunkenness,** duce all the rest are placed last, either as the crowning fruit of the fleshly appetite, or as its most abundant **They read,** "of which I forewarn you, as I did forewarn among them, and now he forewarns them again by his warnings habitual doing, and is better rendered "practice," as in Rev. Ver. **shall not inherit the kingdom.** There were then, as there are now, professed Christians who practiced such dark deeds; but Paul warns them that they shall not enter into eternal life. (8) *There is no place for drunkards in heaven.*

22. The fruit of the Spirit. The flesh has its works, while the Spirit has fruit, as possessing the element of life. Whoever is controlled by the Spirit of God will show in his life these fruits of grace. **Love.** That Christian love which is the peculiar result and glory of low-man; a pure, exalted love for God and our fellow-men, the motive power of the Christian life. **Joy.** He who has entered into the new life in Christ, who is conscious of forgiven sin and of personal acceptance by God, who lives by the principle of love, has true **have joy.** **Peace.** While unregenerate men are in enmity with God, and are conscious of war within themselves. But by who has found mercy finds peace, the relation enjoyed by one who is reconciled with God. **Long-suffering.** The child of God can afford to be patient under injuries, for he has a mighty Deliverer who will do him justice. **Gentleness.** Rev. Ver., "kindness," the gentle, friendly, helpful spirit which true religion inculcates in heart and life. **Goodness.** Not precisely upright or pure of morals, but rather that spirit which seeks the good of others. Perhaps "benevolence," as nearly as any one word will express the thought. **Faith.** The Rev. Ver. has translated "faithfulness," which is preferable, as a trait of character rather than an inward principle is meant.

23. Meekness. The gentle, quiet spirit, which does not assert itself loudly. **Temperance.** Here meaning,

17. For the flesh. In this word the apostle sums up all the human nature, it is apart from God. The godless man lives in the flesh, the godly man in the Spirit. **Lusteth against the Spirit.** Has its desires and passions which are contrary to the aspirations of the spiritual nature. No one of these lusts is more marked than the appetite for strong drink, **against spirit against the flesh.** The divine Spirit in the regenerate heart lifts the nature upward, toward purity and consecration and fellowship with God. These aspirations are resisted by the lower nature, so that a warfare is maintained within the regenerate human nature. (2) *Often the hardest battle-fields are fought in the silence of the soul.* **Ye cannot.** Rev. Ver., "ye this inward opposition of the baser nature. Because of men who dare not talk of the baser nature. There are many who yield to their temper; and men who hurry past it every man may be more than a conqueror over the evil that is within him."

18. If ye be led of the Spirit. Every man must have a master and be led; and the question is not between absolute freedom (or anarchy) and subjection but between the subjection to the higher, spiritual nature, which is true freedom, and subjection to the lower, fleshly impulses, which is abject slavery. (4) *There is no loss here on earth than the drunkard.* **Ye are not under the law.** In the same sense that any good citizen is not under the law. He is not afraid of the law, because he keeps the law of his own accord. The law breaker counts the law as his enemy, the law-keeper looks upon it as his friend.

19. The works of the flesh. Such conduct as results from following the fleshly, evil impulses. **Are manifest.** They are plainly to be seen in the lives of those who live according to the flesh, and their effects are often marked upon their faces. **Which are these.** It has been noticed how much more abundant and precise all languages are in words denoting sins than in immorality and only nine graces. Here are seventeen social crime, and of the three others named with it, it may be said that there is no greater power to promote lower appetites, and none more strongly than the sexual. (5) *Abolish liquor and "the social evil" will be abolished with it.* **Fornication.** The lowest, most common, with an unmarried person, which in the ancient world was so lightly regarded as hardly to be counted a crime. **Uncleanness, lasciviousness.** One word means impurity of any kind, the other an open lech-

as elsewhere in the New Testament, not merely abstinence from strong drink, but the larger idea of *self-mastery*, holding the passions and appetites under complete control. He who does this will not use liquor, which awakens all the lawless elements of the human nature. **Against such.** Let the teacher notice carefully these nine fruits of the Spirit, and see if any of them are ever found in one who habitually uses strong drink. **There is no law.** Because there is nothing disobedient to law in such traits of character.

24. They that are Christ's. Father, as in Rev. Ver., "they that are of Christ-Jesus;" who are in a relation of fellowship and union with Christ. **Have crucified the flesh.** As Christ's body was nailed to the cross, so

his disciples give up their bodily lusts and appetites, no longer to be regarded as living, but as dead. We may feel them, but we are not to follow them. **With the affections.** Rev. Ver., "with the passions." The Christian is not to yield to passion and to appetite, but to crucify it, if need be. The drunkard crucifies the spiritual nature, the reformed man may find it necessary to crucify the fleshy nature.

25, 26. If we live in the Spirit. The meaning is, "we profess to live the spiritual life; then let us show it in our conduct." **Desirous of vainglory.** Boastful of our privilege and provoking others to envy. This verse belongs to the thought of the succeeding chapter, rather than to the lesson.

HOME READINGS.

- M. The multitude fed. Matt. 14. 13-21.
 Tu. Jesus walking on the sea. Matt. 14. 22-33.
 W. Jesus and the afflicted. Matt. 15. 21-31.
 Th. Peter confessing Christ. Matt. 16. 13-30.
 F. Jesus and the little ones. Matt. 18. 1-14.
 S. A lesson on forgiveness. Matt. 18. 21-35.
 S. Christ entering Jerusalem. Matt. 21. 1-16.

GOLDEN TEXT.

If we live in the spirit, let us also walk in the spirit. Gal. 5. 16.

LESSON HYMNS.

No. 27, Dominion Hymnal.

In the Cross of Christ we glory,
 Towering o'er the wrecks of time.

No. 174, Dominion Hymnal.

When I survey the wondrous cross
 On which the Prince of glory died.

No. 173, Dominion Hymnal.

Behold the Saviour of mankind
 Nailed to the shameful tree.

TIME.—56 or 58 A. D.

PLACE.—Corinth or Ephesus; commentators differ as to the year and place from which this letter was written. All agree it was by Paul.

RULES.—Nero, emperor at Rome.

CIRCUMSTANCES.—Paul had established churches all through the region of Galatia. After his departure Judizing teachers had come in and endeavored to lead the Gentile Christians to submit to circumcision and to repudiate Paul as an apostle. This letter was written to combat and counteract their teachings.

DOCTRINAL SUGGESTION.—The Holy Spirit.

QUESTIONS FOR SENIOR STUDENTS.

1. The Works of the Flesh.

Who is the author of the Epistle to the Galatians? For what purpose was it written? Whom did Paul honor far above the letter of the Jewish law?

Who did Paul claim was the representative of the Christ in the earth? What did he give as the great law for Christian living?

What words of the Christ had given him a warrant for such a law? John 16. 13.

If they should attempt to walk in any other way, what great foe would they be compelled to fight?

What are the works of the flesh?

What does human history and the present condition of society teach you concerning this statement?

2. The Works of the Spirit.

What are the works of the Spirit? John 16. 8-11.

What will the fruit of such works necessarily be?

What is here meant by "temperance"?

What are some of the ways in which men are intemperate?

When do you think is the proper age to begin practicing this virtue of temperance?

Many young people are never tempted to use intoxicating drinks; have they any temperance battle to fight?

What are some of the ways in which they must strive to be temperate?

What is the one sure rule by which to live? ver. 16.

Practical Teachings.

Life is a constant struggle against temptation. He who yields becomes more or less like the wretch that vers. 19, 30, and 31 depict. He who conquers becomes like the saint of vers. 22 and 23.

Do you want to be clean from evil? Resist, resist, RESIST.

A pure-minded boy will almost surely make a pure-minded man. Let each scholar apply this line of thought to his or to her own heart.

Hints for Home Study.

1. Find out all you can about Galatia. How it received its name; where in Asia Minor it was; when Paul was there, etc.

2. Find out all that the New Testament says about temperance.

3. It would be the best thing any boy or girl studying this lesson could do to write a list of the directions in which he or she is tempted to do the works of the flesh, and to look at it every day.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The works of the flesh.

How are we told to walk?

What then will we not do?

What warfare is there between the flesh and the Spirit?

What can we do while this contest continues?

What freedom comes to those who are led by the Spirit?

How many works of the flesh are named?

What are they?

Of what will they be deprived who do such things?

Where else has Paul told us that drunkards shall not enter heaven? 1 Cor. 6. 9, 10.

2. The Works of the Spirit.

How many works of the Spirit are named?

What are they?

What have Christ's people put to death?

How should they walk who live in the Spirit?

What should we not desire?

What should we not do one to another?

How only should we provoke one another? Heb. 10. 24.

Teachings of the Lesson.

Where in this lesson are we taught—

1. That drunkenness is a sin against God?

2. That no drunkard can enter heaven?

3. That religion is the only cure for sin?

Hints for Home Study.

Find and copy all that the Bible says about drunkards. Make a similar record of total abstainers, and compare the two.

QUESTIONS FOR YOUNGER SCHOLARS.

What is it to walk in the Spirit? To do right, as Christ did.

What is the lust of the flesh? Love of money and worldly pleasure.

What is it to fulfill the lust of the flesh? To do every wrong and selfish act we feel like doing.

What is constantly striving against the flesh and its sinful loves? The Holy Spirit.

What must we do? Walk either after the flesh or after the Spirit.

What is impossible? To follow both.

What did Jesus tell us? No man can serve two masters.

What are some of the works of the flesh? Envy, and

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Review Service for the First Quarter.

BY M. JUSTIN.

Superintendent. In what part of the Scriptures are the studies for the first quarter found?

School. In the gospel according to St. Matthew.

Herod and John the Baptist.

Supt. What fearful tragedy is related in the opening lesson of this quarter?

School. John the Baptist was beheaded by order of Herod the tetrarch.

Supt. From the chief actors in this crime, namely, Herod and Herodias, what may we learn?

School. We can understand to what depth of wickedness the soul may plunge that hardeneth itself against just reproof, and willfully rejects the truth.

Supt. What is the Golden Text of the lesson?

School. "And the disciples came and took up the body, and buried it, and went and told Jesus."

Supt. In the closing clause of this text, what plain suggestion is given to all followers of our Lord?

School. As the disciples went to Jesus in their hour of sorrow, so should we take to him all our cares and trials, that we may be strengthened and comforted.

HYMN.

[D. H. 134]

I need thee every hour.

Miracles of Jesus.

Supt. To what are eleven lessons of the quarter devoted?

School. To the miracles and teachings of our Lord Jesus Christ.

Supt. What is the first miracle recorded here?

School. The feeding of the multitude?

Supt. What hidden manna may we find in this lesson?

First Scholar. As the multitude followed Jesus even unto desert places that they might receive from him spiritual food, so must we all earnestly seek him if we would obtain the true bread from heaven. "Jesus said unto them, I am the bread of life."

School. "Lord evermore give us this bread."

Second Scholar. While Jesus ministered to the spiritual wants of the multitudes, he was not unmindful of the needs of their poor perishable bodies; so in his infinite compassion does he look upon and minister to the necessities of all his children.

School. "They that seek the Lord shall not want any good thing."

Jesus Walking on the Sea.

Supt. Relate in a concise way the incidents of the third lesson?

School. When Jesus' disciples had embarked upon the Sea of Galilee, he sent away the multitude, and went up apart unto a mountain to pray, and when night, dark and stormy, settled over the earth, he went to the aid of his disciples, walking upon the troubled waters; and when Peter went to meet him, and from lack of faith began to sink, he stretched forth his hand and saved him.

Supt. What comforting thoughts may we gather from this lesson?

Third Scholar. As Jesus with tender, thoughtful care sought his disciples in their hour of distress, so when storms of sorrow and trial assail us, if the eye of faith be clear we shall discern his presence, and to us will he speak as to the disciples of old, "Be of good cheer; it is I; be not afraid."

Fourth Scholar. So, too, when we find ourselves going down into the depths of despair, we have but to cry unto him as did sinking Peter, and lo, we feel the clasp of his saving hand.

HYMN.

[D. H. 32]

Jesus, Lover of my soul.

Supt. What is the subject of lesson fourth?

School. "Jesus and the Afflicted."

Supt. What instruction do we find in the Golden Text for seasons of affliction?

School. "Is any among you afflicted? let him pray."

Supt. What four important requisites to availing prayer do we find in the Gentile woman's petition to Jesus for the healing of her daughter?

School. Meekness, humility, faith, and persistency.

Supt. What was Jesus's answer to her prayer?

School. Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Supt. What is the subject and Golden Text of lesson fifth?

School. Subject, "Peter confessing Christ." "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Supt. What question did Jesus ask his disciples concerning himself?

School. "Whom say ye that I am?"

Supt. What was Peter's answer?

School. "Thou art the Christ, the Son of the living God."

Supt. What important characteristic of a true Christian did Peter possess?

School. Firmness of allegiance to Christ's cause.

"And I say also unto thee, that thou art Peter, and upon this rock will I build my Church; and the gates of hell shall not prevail against it."

Supt. What honor concerning the promulgation of the Gospel was first of all conferred upon Peter?

School. He was the first of the apostles to go forth bearing the glad tidings of salvation to the Jews and Gentiles.

Supt. When did this mission commence?

School. On the blessed day of Pentecost.

HYMN.

[D. H. 33]

Rescue the perishing.

Jesus and the Little Ones.

Supt. In the opening verse of lesson seventh, what question did the disciples ask Jesus?

School. "The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven?"

Supt. What was our Lord's reply?

School. "And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Supt. Mention some of the attributes of character we must possess.

School. First, as children should we be humble, not thinking too highly of our own knowledge, but willing to be taught; second, as children we should be trustful; as a little child yields itself in perfect trust to a parent's tender care, so should we yield ourselves to God; third, we should be like children in obedience; as a child from a sense of love and duty obeys its parents, so should we yield obedience to our heavenly Father.

Supt. In the Golden Text, what does Jesus say concerning the little ones?

School. "But Jesus said, Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven."

HYMN.—Precious Jewels,
Little children, little children.

Supt. What is the subject of lesson eighth?
School. "A Lesson on Forgiveness."

Supt. What precious pearls of truth may be gathered from this most beautiful of lessons?

School. We find the first in the Golden Text—"And forgive us our debts as we forgive our debtors."

Supt. Who are they that may dare to utter this petition to God?

School. Only those whose forgiveness toward their fellow-men is so full, so free, so perfect, that they can forget the transgressions; for even so would we wish our heavenly Father to blot out our transgressions.

Supt. What may we gather from the parable of this lesson?

School. As the king would take account of his servants, so must each one of us give an account of himself to the heavenly King, and as the king listened to the prayer of his distressed servant, and in compassion forgave him the debt, so may we be forgiven if we "bring forth fruits meet for repentance."

Supt. But if, like the wicked servant toward the king, we forget our obligation to God, and cherish not the spirit of compassion and love toward our fellow-men, what shall be our reward?

School. We shall receive our punishment, even as the unjust servant, who, when he had received pardon for himself, bestowed it not on his fellow-servants. "So, likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The Rich Young Ruler.

Supt. In lesson eleven we learn how impossible it is to serve God if there are idols in our hearts. What is the Golden Text of the lesson?

School. "Ye cannot serve God and mammon."

Supt. In the opening verse of the lesson what important question was asked Jesus?

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

Supt. What was our Lord's reply?

School. "If thou wilt enter into life, keep the commandments."

Supt. What was the young man's answer?

School. "All these things have I kept from my youth up: what lack I yet?"

Supt. What was there in the young ruler's questions, and in his replies to Jesus, that showed his blindness in regard to religious truth?

School. He was striving to purchase heaven by keeping the law, and by good deeds, instead of meekly coming to Christ for pardon and justification.

Supt. How did Jesus show him the weakness of his soul, and what priceless treasure did he offer for his acceptance?

School. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

Supt. How were these words of Christ received?

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

Supt. If we would obtain eternal life what must we do?

School. Be willing to give up all for Christ, and take up our cross, and follow him.

HYMN.

[D. H. 182

A better day is coming.

Christ's Last Journey to Jerusalem.

Supt. What are the most important events recorded in this lesson?

School. First, Christ foretelleth his death and resurrection. Second, The request of a mother that her two sons might sit, the one on his right hand, and the other on his left, in his kingdom. Third, Christ showeth his disciples that the greatest blessedness of life is found not in ruling, but in serving. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Christ Entering Jerusalem.

Supt. Give an account of this glorious event in Christ's history, his triumphal entry to Jerusalem, found in the eleventh lesson.

School. It was an event long before foretold by the prophets. It was a little season in which his grand mission to the world was recognized, and the honor due unto his name was paid. "And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way." And the multitude cried, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

Supt. From the concluding portion of the lesson what may we learn?

School. As Christ cast out from the temple whatever desecrated it, so when we enter God's house we should put from our hearts all worldly things, that we may "worship God in spirit and in truth." And as the children gathered in the temple to give glory to the name of Jesus, so should our children to-day assemble,

HYMN.

[D. H. 6

When, his salvation bringing.

The Son Rejected.

Supt. In lesson twelfth we have an account of the rejection of Christ by the proud, unbelieving Jews—How does the Golden Text speak of this?

School. "He came unto his own, and his own received him not."

Supt. Why were they called his own?

School. They were God's chosen people, and unto them were the glad tidings of salvation first sent.

Supt. How did Christ reprove and warn these unbelieving Jews?

School. He spake unto them the parable of the "wicked husbandmen."

Supt. What is the true meaning of this parable?

School. The vineyard symbolizes the fair and pleasant land in which God placed his chosen people. The servants, who were sent that they might receive from them fruits of righteousness, were the prophets. Last of all was the son sent, and the son was Christ, "And they caught him, and cast him out of the vineyard, and slew him." So were they themselves cast out, and as the vineyard was let unto others, so all who serve Christ receive the priceless blessings which the wicked, unbelieving Jews forfeited.

HYMN. (two verses.)

Lord, I care not for riches.

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