

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

JUNE, 1890.

[No. 6

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The Sunday-School Banner

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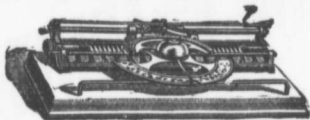
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VOL. X

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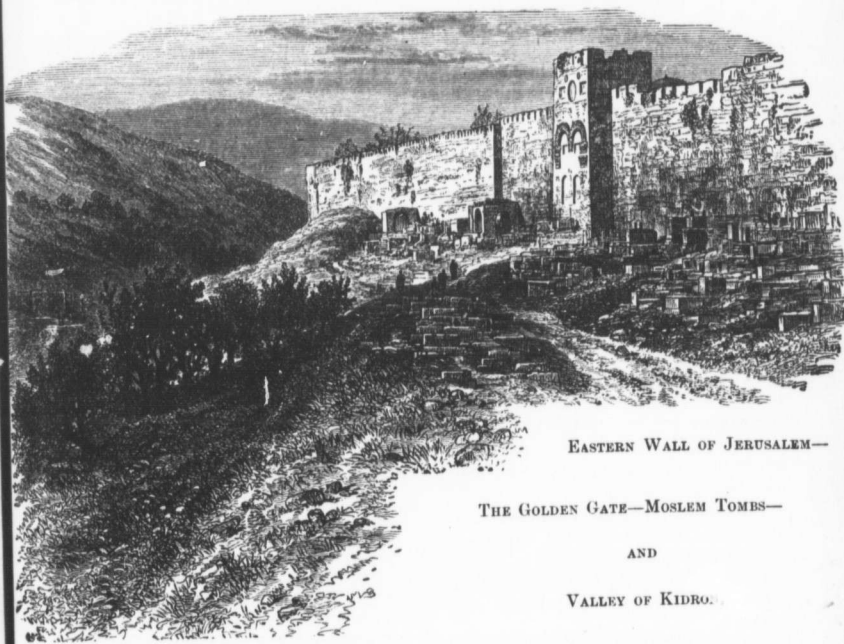
SUNDAY SCHOOL BARBER

for
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YOUNG PEOPLE.

Vol. XXIV.]

JUNE, 1890.

[No. 6.]



EASTERN WALL OF JERUSALEM—

THE GOLDEN GATE—MOSLEM TOMBS—

AND

VALLEY OF KIDRON.

Eastern Wall of Jerusalem.

At some distance to the right of St. Stephen's Gate is a tower which marks the angle of the Harem area, and yet farther on, a walled-up gateway, with a double portal, which is the most famous of all the gates of Jerusalem. It is the Golden Gate, or, as the Moslems call it, Bab-el-Dahariyeh—the Eternal Gate—and is said to occupy the site of the Beautiful Gate of

the Temple, at which the impotent man was sitting when Peter and John, in response to his appeal for alms, gave him of such as they had, and in the name of Jesus bade him arise and walk. There is, however, some doubt as to the sites being identical, and it has been by some supposed to occupy the site of the gate Shushan mentioned by Josephus. In support, however, of its being identical with the Beautiful Gate, it is said that the Latin word *aurea*—golden—

as applied to it, is a corruption of the Greek word *orata*—beautiful, which it formerly bore. Tradition affirms, if I remember rightly, that this was the gate through which our Lord made His triumphal entry into the city, and it is said that some day a Christian conqueror will again enter Jerusalem through this very portal. On this account the Moslems have walled it up for the last six hundred years. It is the most ancient of the gates, the others are all Saracenic in their work, this is debased Grecian.

The neighborhood of the Golden Gate, and the western slopes of the valley are literally covered with Moslem tombs, as close to the city wall as they can be placed. It is one vast rubbish-heap, formed of the ruins of the ancient city all along the east wall, and forming, or rather covering and burying, the western slope of the Kidron Valley. Far down below it are the ancient foundations and first courses of the wall, and Sir Charles Warren, in his explorations to investigate and determine these, had to tunnel under these crowding tombs, at the imminent peril of an outbreak of fierce and murderous fanaticism, should his tunnel disturb or break down any of these sacred depositories of true believers' dust.—*Methodist Magazine.*

International S. S. Convention.

THE sixth International Sunday-school Convention of the United States and British North America will be held in Pittsburg, Pa., on the 24th, 25th, 26th and 27th of June. Mr. B. F. Jacobs, chairman of the International Executive Committee, has issued the official call for the Convention, to which delegates are to be sent by each Province, State and Territory. The number for Ontario is fifty-two. The total number of delegates expected is 1,700. Among others the following important topics will be discussed:

The improvement of the work done under the direction of the International Sunday-school Executive Committee;

The election of a new Lesson Committee;

The question of a uniform course of Normal lessons;

The report of the delegates to the World's Sunday-school Convention at London in 1889;

The plan for co-operation in Sunday-school work throughout the whole world; and

The World's Sunday-school Convention to be held in the United States in 1892 or 1893.

Full particulars may be obtained from Mr. L. C. Peake, chairman of the Provincial Executive Committee, 32 Church Street, Toronto.

Opening and Closing Services.

OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

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

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

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

School. He is to be feared above all gods.

Supt. Honor and majesty are before him:

School. Strength and beauty are in his sanctuary.

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

School. Fear before him, all the earth.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. The Supplemental Lesson.

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

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. The LORD bless thee, and keep thee:

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

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

III. Dismissal.

APOSTLES' CREED.

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

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

INT

A. D. 29.]

Luke 10. 25

25 And, tempted him, eternal life?

26 He said I readest thou?

27 And he answered, I have said, I will do all that thou shalt say.

28 And he said, Thou art a good man; but it is written, Thou shalt love the Lord thy God with all thy heart, with all thy strength, with all thy mind, and thy neighbor as thyself.

29 But he answered, I have said, I will do all that thou shalt say.

30 And Jesus answered, Thou art not far from the kingdom of God. For that which thou hast said is true; but thou art wanting.

31 And by that way; and another side.

32 And like came and looked on him.

33 But a certain one of them said, I have said, I will do all that thou shalt say.

34 And Jesus answered, Thou art not far from the kingdom of God. For that which thou hast said is true; but thou art wanting.

35 And on two pence, a him, take care, when thou art in need.

36 Which neighbor unto thee?

37 And he said, I have said, I will do all that thou shalt say.

This chapter which cannot when he refused to instruct his disciples, where they went to Perea, all that would follow him, learned in the dispute with their own theory. bodied all the lawyer asked told the story; alien; and that met.

Verses 25-37
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INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN LUKE.

GOLDEN TEXT. Thou shalt love thy neighbor as thyself. Lev. 19, 18.

A. D. 29.]

LESSON IX. THE GOOD SAMARITAN.

[June 7.]

Authorized Version.

Luke 10. 25-37. [Commit to memory verses 33-35.]

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Je'sus, And who is my neighbor?

30 And Je'sus answering said, A certain man went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

Revised Version.

25 And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit

26 eternal life? And he said unto him, What is writ-

27 ten in the law? how readest thou? And he answering

28 said, Thou shalt love the Lord thy God with all thy

29 heart, and with all thy soul, and with all thy

30 strength, and with all thy mind; and thy neighbor

31 as thyself. And he said unto him, Thou hast an-

32 swered right: this do, and thou shalt live. But he,

33 desiring to justify himself, said unto Jesus, And who

34 is my neighbor? Jesus made answer and said, A cer-

35 tain man was going down from Je-ru'sa-lem to Jer'i-

36 cho; and he fell among robbers, which both stripped

37 him and beat him, and departed, leaving him half

38 dead. And by chance a certain priest was going

39 down that way: and when he saw him, he passed by

40 on the other side. And in like manner a Le'vite

41 also, when he came to the place, and saw him,

42 passed by on the other side. But a certain Sa-mar'i-

43 tan, as he journeyed, came where he was: and

44 when he saw him, he was moved with compassion,

45 and came to him, and bound up his wounds, pouring

46 on them oil and wine; and he set him on his own

47 beast, and brought him to an inn, and took care of

48 him. And on the morrow he took out two pence,

49 and gave them to the host, and said, Take care of

50 him; and whatsoever thou spendest more, I, when I

51 come back again, will repay thee. Which of these

52 three, thinkest thou, proved neighbor unto him that

53 fell among the robbers? And he said, He that

54 showed mercy on him. And Jesus said unto him,

55 Go, and do thou likewise.

General Statement.

This chapter and the eight immediately following it contain a record of teachings and events the chronology of which cannot be satisfactorily fixed. We have only a vague outline of Christ's teachings from the eventful hour when he refused the crown offered him by the enthusiastic Galileans, and retired for a season from public life to instruct his disciples in the deep things of God. On the approach of the feast of the tabernacles he went to Jerusalem, where he probably remained till after the feast of the dedication, when he was mobbed and fled from the city to Perea—that region "beyond Jordan" where he spent the greater part of the last year of his life. Nearly all that wonderful series of parables which give the broadest views of God's love for us, and our duty to love our fellow-men, were spoken here. In one of the Perea villages, probably, the scene of this lesson occurred. A man learned in the written and traditional laws, and possessing a deeper penetration than most of his order, offered to dispute with Jesus, and asked the old question, how immortality might be won. Christ asked the lawyer for his own theory. He responded with the theory, love to God and his neighbor, which Jesus himself had declared embodied all the commandments. "Do this," said Christ, "and thou shalt live." Still intent upon discussion, the lawyer asked, "But who is my neighbor, that I may love him?" The great Teacher gave no direct answer, but told the story of a traveler waylaid by robbers, neglected by the people of his own religion, and succored by an alien; and then bade the questioner follow that alien's example, and account as his neighbor every needy man he met.

EXPLANATORY AND PRACTICAL NOTES.

Verses 25, 26. Lawyer. Not a barrister, but a professional teacher of the Mosaic law and the rabbinical commentaries; these had grown to be more extensive than the law itself. "Differing little from a scribe."—*Farrar*. **Tempted him.** Invited him to "a keen encounter of wits and professional knowledge."—*Whedon*. **Master.** Teacher; the old use of the word survives in our modern "school-master." **What shall I do.** He was not a needy soul struggling for salvation, but a theological controversialist eager to air his learning. **To inherit eternal life.** He assumes at the outset that more than mere descent from Abraham is needed.

(1) *The deepest hunger of the human soul is for immortality. What is written?* Jesus always refers inquirers to the Scriptures. (2) *God's word contains an answer to every question of the soul. How readest thou?* What is your own theory? (3) *How we read is of more importance than what we read.*

27, 28, 29. He answering said. Christ had given the same summary on another occasion. It is found in Deut. 6, 5; 10, 12; and Lev. 19, 18, and seems to have been one of the texts commonly carried in the phylacteries. It adds to the dramatic strength of this passage to recall that this lawyer undoubtedly wore at this very

moment one of these phylacteries bound around his brow, and it is possible that Jesus wore one. An allusion to this text would have all the more point. **Love the Lord.** Only the Hebrews and the Egyptians, of all the nations of antiquity, taught that God desired the love of his worshippers. **Heart....soul....strength....mind.** With intelligent purpose and intense emotion. **As thyself.** Not more, not less; with absolute justice and true benevolence. **This do.** (4) *Few men act up to their theories.* And so the debate seemed to end, the disputants agreeing. One may imagine the disappointment of the eager listeners; but the lawyer resumes his questioning. **Who is my neighbor?** As if he said, "We agree on the obligation of neighborliness, but to whom is it due—to kinsmen, or townsmen, or tribesmen, or to all Hebrews?"

30. Jesus answering. In reply he tells a story. **A certain man.** A Jew, of course. **Went down.** The journey is eighteen miles long, a continuous descent through the wildest ravines, in all ages haunted by robbers. It was called the Bloody Way. **Jericho.** A very ancient city. Just before Christ's day it had been adorned by King Herod, and it was at this time a chief place of residence of the Jewish priests. **Thieves.** Highwaymen. Modern civilization has largely got rid of such robbers as these; but (5) *There are thieves who plunder in business, under the forms of law, who may be as guilty in God's sight as were these.*

31, 32. By chance. The Greek word means "coincidence." There is no such thing as chance. (6) *What appears to be chance is really providence half-revealed.* (7) *Human character is best revealed by "chance."* **A certain priest.** Going back from his fortnight of service in the temple; kind-heartedness might surely be expected of him. **Passed by.** No doubt he had a thousand excuses for doing so. (8) *Every man is responsible for every wrong he sees and can remedy.* **On the other side.** His delicate nerves could not bear to look on such suffering. There are many nowadays who, like him, turn away from the cases of need they do not intend to relieve. They keep away from the sick and poor, and even stay home from church on collection days. **Levite.** A servitor of the law, not in quite so honorable a position as that of the priest. **Came and looked.** He doubtless dropped a sentimental tear, but no pennies. He may have said, "That truly good man, the priest, did not feel bound to help him, and of course it is not my duty." (9) *False humility is a stumbling-block to many.* (10) *True sympathy spends itself not in feelings, but in actions.* (11) *True sympathy is not guided by what others do, but by the need of the sufferer.*

33, 34, 35. A certain Samaritan. An alien by race and a heretic by religion, under the curse of every righteous Jew. He was sprung from the heathen who inhabited middle Palestine after the captivity of the Ten Tribes. They had established a temple on Mount Gerizim in which they worshipped God with semi-heathen rites. **Had compassion.** His creed was imperfect, but his heart was tender. (12) *There may be true saints in a false church.* We must not suppose that all priests were cold-hearted, or that all Samaritans were generous. Jesus had recently experienced unkind treatment from that very people. The extreme case is employed to make the lesson more impressive. **Saw him.** It was not any pleasant task for the Samaritan to tenderly wash away the blood of the wounded man and bind up his wounds than it would have been for the priest to do so. **Oil and wine.** The ancient remedy for flesh-wounds. "Oil" came to be used as a generic term, as we use the word "medicine" to-day. See Jas. 5. 14. **His own beast.** Christ's hearers would picture all three travelers, almost as a matter of course, as mounted on donkeys. **Brought him to an inn.** His heart must have thumped as he did so, for at any minute those robbers might return. This was probably not an Oriental khan, a mere inclosure by the wayside, where the traveler must provide and prepare his own food. Roman "manners and customs" had been measurably introduced into Palestine, and with them probably "inns" (taverns) and "hosts" (landlords). **When he departed.** Business duties and benevolent purposes were charmingly intertwined in this man. **Two pence.** The average pay of a laborer for two days—enough for a meal for twenty-five hearty men. See Mark 6. 37. **When I come again.** He speaks as if he was an old customer. **I will repay thee.** If the good Samaritan had not been in the habit of promptly paying his debts, this "certain man" might now have had a hard time. (13) *Every virtue makes the practice of every other virtue easier.*

36, 37. Which....thinkest thou. Jesus leads the lawyer directly to a consciousness of his own duties. (14) *The Gospel was given not as a series of specific precepts for cases of conscience, but to establish fundamental principles, by which conscientious men are to direct their lives.* **Was neighbor.** Was neighborly. Never mind who is your neighbor; find out to whom you can be neighborly. **He that showed mercy.** The lawyer is too haughty to name the despised Samaritan. **Go, and do.** Stop debating about the limits of your duty, the best methods, and so on; whoever needs your help is your neighbor.

CRITICAL NOTES.

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

The seventy met unexpected success on the Persian mission, as had the twelve on their first preaching tour. The subjection of the demons to them was a fresh proof that a new era had dawned, and it evidently gained for their message wide popular attention. The Holy Spirit led Jesus with great joy to see (chap. 10, 21) in their success a token of the ultimate triumph of his spiritual kingdom on earth, however hostile Galilee and Judea might seem for the time being. He finds plain men capable of entering into his plans and founding a spiritual commonwealth, which, though it promised no fame in this world, yet secures a record in heaven. 10, 20.

To this unprofessional Teacher and his unschooled assistants Luke now contrasts a trained expounder of the law, who tests his rival with the technical theological

question, what one should do to secure the record of his name in heaven. The reply of Jesus, to the no small surprise of the lawyer, is but another professional question as to what may be said to constitute a proper summation of the law. The lawyer, in turn, answers in a skillful but conventional way by saying that love to Jeho-ah and one's neighbor comprises the sum of the Mosaic code, and Jesus approves the reply as correct. But the lawyer is not satisfied. Will the Galilean rabbi tell who one's neighbor is? Quick as thought Jesus begins the wonderful parable about a wounded Jew who had no one to look to for help but a Samaritan, of all men the last one a Jew could think of associating with. The meaning of Jesus was plain; a man's neighbor is any human being, however degraded, from whom one would accept help if he were dying for want of it. To love a Samaritan as

one's self is to love James and John (8, 54) to burn for hear? Did they Mount (6, 27-35) fundamental principles Master and they incident when he to Paul, "I will or when at the of Onesimus, the of his equality as

Verse 25. La only to copy, but latter particular a modern theologian respectful request evidently been Mark 3. 34. The cation of an un- dresses Jesus w What shall I de ask the question of Jesus in making of the law could hand a general s principles.

26. What is the lawyer's qu form. How re body the sum of The lawyer had constrained by c it less easy than rabbi through h

27. Answer inserted that the ance as a reply begins by recita from the morning Jew. His resp would have app love....thy God among the force including the of affection only, b the whole inner, use of the prep Greek indicates taught. Mark 7. terms are intend person's activi willing, and the Godet thinks the suelt to add this addition was or 12, 30. Bleek series of questi Neither supposi need not surpr found a summa ments had also **28. This do** live. An ethic **29. Justify** his inquiry as a replied to it, t directing atten wishes to set h a serious theo If Jesus had di

one's self is the way to inherit eternal life. Did James and John, who had prop-osed a little earlier (9, 54) to burn up certain unneighborly Samaritans, hear? Did they remember that in the Sermon on the Mount (6, 27-35) love to one's enemy had been made a fundamental principle in the kingdom of heaven their Master and they were to found? Did Luke think of this incident when he recorded the words of the risen Lord to Paul, "I will send thee far hence unto the Gentiles," or when at Rome he saw the apostle put into the hand of Onesimus, the runaway slave, the acknowledgment of his equality as a Christian brother?

Verse 25. Lawyer. One whose business it was not only to copy, but also to teach the Mosaic law. In the latter particular his function was somewhat like that of a modern theological professor. **Stood up.** As a respectful request for attention. Chap. 4. 16. Jesus had evidently been teaching an audience seated as in Mark 3. 34. **Tempted.** The word indicates the application of an unusually severe test. **Master.** He addresses Jesus with the respectful title of "rabbi." **What shall I do?** We already know that he did not ask the question in earnest, but merely to test the ability of Jesus in making a reply. Only a professional teacher of the law could be expected to be ready to give off-hand a general statement which would embrace ruling principles.

26. What is written in the law? This was virtually the lawyer's question returned to him in a different form. **How readest thou?** What text or texts embody the sum of the multitudinous precepts of the law? The lawyer had expected Jesus to cite the texts, but is constrained by courtesy to give them himself. He finds it less easy than he had expected, to put the Nazareth rabbi through his premeditated tests.

27. Answering said. The word "answering" is inserted that the reader may think of the lawyer's utterance as a reply to the question of Jesus. The lawyer begins by reciting in the conventional tone a sentence from the morning and evening prayer offered by every Jew. His response was doubtless the one which would have approved if Jesus had given it. **Thou shalt love.... thy God.** Love had been recognized as regnant among the forces of human personality, and as therefore including the others in itself. **Heart.** Not the seat of affection only, but, in Biblical psychology, the center of the whole inner, as contrasted with the outer, life. The use of the preposition "from" with this word in the Greek indicates the same thought. So Jesus elsewhere taught, Mark 7. 21. **Soul.... strength.... mind.** These terms are intended to include all the inner modes of the person's activity. Love to God is to dominate feeling, willing, and thinking. **Thy neighbor as thyself.** Godet thinks the lawyer could hardly have had the insight to add this second category of duties, but that the addition was original with Jesus, as we find it in Mark 12. 30. Bleek suggests that the lawyer was led by a series of questions from Jesus to make the addition. Neither supposition finds support in the narrative. It need not surprise us that a lawyer who had already found a summary of the first table of the ten commandments had also thought of a summary of the second.

28. This do. In the Greek, do habitually. **Shalt live.** An ethically blameless life.

29. Justify himself. Because Jesus did not treat his inquiry as a profound and difficult one, but promptly replied to it, the lawyer felt a little compromised. By directing attention to the last part of his query, he wishes to set himself right, as having proposed what was a serious theological problem. **Who is my neighbor?** If Jesus had directly replied that Samaritans, publicans,

and Gentiles were included in that term, the lawyer would have criticised him as disloyal to orthodox Jewish teaching. See Matt. 6. 43. It will be far better if he can compel the lawyer himself to say as much. See ver. 37.

30. Made answer. The unusual Greek word found here calls attention to the very extraordinary reply. Such an answer was given as only Jesus could give. **A certain man.** Without more specific designation the lawyer would think of a Jewish man, and a resident of Jerusalem. **Robbers.** The narrow defile through which the road ran made a sudden attack easy. **Stripped him.** Took not only his money, but his clothes also. The method has survived there until these days.

31. By chance. A touch to add realism to the story. We say similarly, "Now it so happened, etc. Chance brought two men together at the same spot at the same hour. **A certain priest.** The word "certain" is added because he is looked at only in his official character. There was a man whose whole time, like the lawyer's, was devoted to the pursuit of religious duties, who might be supposed, therefore, to present a typical embodiment of the precepts of verse 27. He has, in fact, just come from public worship at Jerusalem. **Saw him.** Saw a naked, bleeding human body ahead of him in the road, still alive, as he could see by a glance at the man's heaving chest. **Passed by.** He had no feeling; with unspeakable brutality he left the man to die like a sick beast. **On the other side.** The man might die if he stopped long, and the immaculate priest thus become ceremonially defiled by coming in contact with a dead body.

32. In like manner a Levite. Another representative of the priestly order is introduced only for the sake of intensifying the lesson. **Came to the place.** That place in the road where the nude and prostrate body lay. This is only a variation of the words, "was going down that way." **Saw him.** Precisely as the priest had. It is often supposed that the Levite took more pains to look at the helpless man than had the priest, and so showed a harder heart. The incorrect translation "looked on him," in the Authorized Version, has favored this misapprehension. The only point in view, however, is the fact that the wounded man's needs were neglected by two men of the priestly order one after the other. Two examples established the rule about the class.

33. Samaritan. A person no self-respecting Jew could deal with; a person to be shunned in the street, and publicly cursed in synagogue worship. **Journeyed.** Sitting astride his two-horse or donkey. **Moved with compassion.** His heart was touched. He put himself in the Jew's place. He ignored the fact that the wounded man had probably cursed him and his whole race in the synagogues. He does not rally the Jew as the Samaritan woman did Jesus for looking to a Samaritan for help. John 4. 9.

34. Came to him. As if he had been his own brother. **Bound up.** To stop the flow of blood. **Oil and wine.** Simple remedies intended to relieve pain and promote healing. **His own.** The one he had been riding. The Jew was, of course, too weak to walk. **Took care of him.** Saw that he had a soft place to lie; examined his wounds; bathed him; gave him proper food and drink. A most genuine case of loving another as one's self.

35. Two pence. Two days' wages. **Take care of him.** The tense of the original verb indicates earnestness in giving the injunction. **I.... will repay thee.** He cheerfully takes the whole burden upon himself, without asking the Jewish inn-keeper to share it. This was genuine love.

36. Which of these three? Five minutes before the lawyer would have as unhesitatingly declared that the priest and the Levite were neighbors as he would have denied the neighborly relation to the Samaritan. **Proved.** In Greek, became such as a matter of fact.

37. He that showed mercy. He will not pronounce the execrated name of his nation. The other had duly attended to sacrifice, Matt. 9. 13. **Do thou likewise.** The pronoun "thou" is emphatic in Greek. The lawyer did not need to be told that neighborly duties were reciprocal. Whatever he would have a neighbor do for him, he was to do for a neighbor.

The Lesson Council.

Question 9. What is involved in love to our neighbor? What are the limitations of such love?

Love to our neighbor involves the good-will of the heart, the lips, and the actions. Neither may be left out. To speak of our neighbor, to feel, and to act toward him, as we would wish him to speak of, to feel, and to act toward us, is to love him as ourselves. The only limitation to such love is our duty to God. To love God supremely, to seek first his glory, to obey his commands, even at the risk of seeming unkind toward our neighbor, will keep love to the latter within the right bounds.—*Sarah G. Stock, London, Eng.*

Love to our neighbor includes the right attitude of the mind and heart toward all men and a desire to do them good. This feeling should not be limited to any race, section, sex, or sect, and should be held subordinate only to our love to God. It is not to be confined to our friends, or those who are specially pleasing to us, but must be exercised toward our enemies as well. The manifestation of this feeling in deeds of mercy and kindness is limited by our circumstances and opportunities.—*Prof. James C. Murray, Atlanta, Ga.*

Every human being is my neighbor. But how shall we love the many who are unlovely? As God does. He loves all, but not all alike. Had he loved those highway robbers as much as the Samaritan, he would make no distinction between evil and good. He loves the wicked with the love of benevolence, and the good with the love of approval and affection. Neighbor-love is God-like. Its only limitation is opportunity. It loves in mercy and good-will even its enemies. It does good to those whom it cannot admire or imitate.—*J. C. Jackson, D.D., Columbus, O.*

The key lies in the words "love" and "neighbor." Love is a tender affection which incites to acts of kindness. It is more than mere mercy or pity; it is deeper, richer, more abiding, and more practical. Pity looks at the fallen and weeps; love brushes away the tears and picks him up. Pity mourns; love assists. Pity goes out to the unfortunate only; love not only helps these, but makes merry with the successful, and assists him to still greater success. The object of this love is to be our neighbor, the one "near" us, of whatever name or nation, though but a chance passer-by, as in the parable.—*Rev. Vaughan J. Collins, A. M.*

The lawyer, looking for an excuse, asks, "Who is he that I am to love?" Christ asks, "Who is he that loves?" and finds him in a Samaritan, who disregarded all lines which human selfishness, prejudice, and exclusiveness might throw up, and saw only a fellow-man in need and within reach. Love is a deed rather than a sentiment, a principle rather than an impulse, a rule of the heart rather than an office or profession. Such love is of God. In relieving one needy person it can hardly be a duty to pursue a course which would bring suffering

or defeat benevolence to many. Neighborly love is not perfect without prudence. Prudence, indeed, must sometimes yield to a higher law, as when Paul says, "Neither count I my life dear unto myself.—*Rev. R. W. Copeland, Nunda, N. Y.*

Lesson Word-Pictures.

BY REV. E. A. RAND.

"Ah!" says Nomicos, sly, smart, conceited, "I can trip the Nazarene. I will puzzle him before all the people."

Abruptly up pipes the slippery, self-sufficient voice of Nomicos. All in the crowd can hear. Every body stares at him.

"Master, what shall I do to inherit eternal life?" Jesus looks at him. He has a strange, penetrating way of looking at and through people. He answers Nomicos's question by asking another.

"What is written in the law? How readest thou?" "He went catch me there," thinks Nomicos. "I am ready for him."

His answer is comprehensive in terms and beautiful in principle. Jesus commends and assents to it, and advises his assent also in his life.

"I can come up to those terms, and I am not through with you yet," thinks Nomicos. "I'll give you a question this time."

His voice pipes out, "And who is my neighbor?" Jesus tells a story. There it is in the Gospel hung up like a picture, and all the world stops before it and admires it.

The scene is that of a rough, dreary road, winding through an uninhabited land. The road stretches down to Jericho in the Jordan valley. No houses, no inhabitants, no blossoming fields. A lonely way, and just one man traveling in it. He shrugs his shoulders. "What a solitude!" he says.

Solitude? Suddenly the rocky ravine at his right is any thing but solitary. A Bedouin band—a lot of thieving Ishmaelites—spring out, rush at him, pounce upon him, beat him, strip him, and leave him half dead by the road-side. Then back into the ravine they rush, disappear, and are seen no more. The way is lonelier than ever. There at the foot of the dreary, solitary rocks lies a form that knows not, stirs not, while above it wheels a carrion bird, uncertain whether to dart down or not.

But hark! There is the sound of steps. Here comes a holy priest. He is just from Jerusalem, and full of sanctity. He is in the ministry of benevolence; his mission, charity. Suddenly he stops. He lifts his hands in horror. There is a man, naked, senseless! He has been robbed. "Deliver us!" he cries. "The robbers will be after me!" Gathering up his robes, shrinking to the other side of the way, with averted face he hurries off.

But hark again! There are other steps, and this time in the direction of holy Jerusalem. It is a Levite, another philanthropist by profession. He, too, starts in terror, but he does approach that poor, plundered body. He takes a long look at it, and gathers up his robes and trots hastily to the other side.

Steps are heard once more. This time they are not from Jerusalem. And who comes but a stranger, not in any professed ministry of love, not even a Jew. Why, he has just come from Samaria! The Jews hate Samaria as they do leprosy and Rome. He will not stop? Yes, he stops. He jumps from his ass. He runs to that poor fellow. "A Jew!" he mutters. "I can't help that. Poor fellow!" He goes back to his ass. He takes from his pack oil and wine. He runs again to the man, gets down to him, lifts the fallen Jew's head upon his lap,

pities it, caresses strips bandages lifting the Jew's head. "Ah! woe-keeper standing ing by his ass, a ass! Strange And they want

"Yes, and man all night thrus a purse "Take care of there may be at

The story is of Nomicos from of priest and L his head. Stud asks, "Who wri Nomicos hesi tan," but, "he

Then, each v a box, speaks h —likewise."

Through the smile is on eve ping his head,

Prim

LESSON THO

Print Lesson Ask, "What I say that it is woman who so lived in a cro there was no o and making h is a kind heart

Teach the large Bible. lor. He tells a small rule o into inches, Harry was se was careless, any difference sister Nellie w her sash ribbe

God has give It will make give as much and the angu measure.

Make a ru print in stro story to show



the robbery, or help him surely! He God, and te

pties it, caresses it, cleanses and softens each wound, strips bandages from his own robes, may be, and then, lifting the Jew to the back of the ass, leads off his patient beast. "Ah! who is coming this way?" cries an inn-keeper standing in his doorway. "A Samaritan walking by his ass, and a Jew, all bandaged up, is on the ass! Strange companionship, Jew and Samaritan! And they want to come here?"

"Yes, and the Samaritan watches with the wounded man all night. He must be off in the morning, but he thrusts a purse into the inn-keeper's hand and says, "Take care of him!" And the inn-keeper understands there may be another purse in the future.

The story is over.

Nomicos frowns. He calls it an irreverent lugging in of priest and Levite. At the Samaritan Nomicos shakes his head. Suddenly Jesus looks through Nomicos and asks, "Who was neighbor to that robbed man?"

Nomicos hesitates. He does not like to say "Samaritan," but, "he that showed mercy on him."

Then, each word a stone from a sling, an arrow from a bow, speaks the voice of Jesus: "Go—and—do—thou—likewise."

Through the crowd runs a murmur of applause. A smile is on every face, save that of Nomicos, who, dropping his head, wishes he were elsewhere.

Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. "Who is my neighbor?"

Print Lesson Thought on the board in large letters. Ask, "What is a neighbor?" Some child will probably say that it is some one who lives near us. Tell of a woman who said, "I have no neighbors," although she lived in a crowded street, and show that she meant there was no one near her who cared about helping her and making her happy. Teach that a neighborly heart is a kind heart.

Teach the Golden Text just here. Read it from the large Bible. It is God's word about loving our neighbor. He tells us how much we are to love him. Show a small rule or a tape measure. Show how it is divided into inches, feet, etc. Tell what a measure is for. Harry was sent to buy two yards of ribbon. The clerk was careless, and only measured one yard. Did it make any difference? Yes, his mother was not satisfied, and sister Nellie was disappointed because she could not have her sash ribbon in time for the party.

God has given a measure for our love to the neighbor. It will make a difference if we are careless, and do not give as much as he asks for. God will not be pleased, and the angels will be grieved if we fall short in our measure.

Make a rule in faint outline on the board. Over it print in strong letters the Golden Text. Jesus told a story to show what this means.

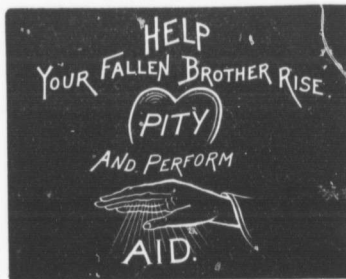


With flat crayon make a descending path. At either end make a square to stand for a city. Tell of the lonely, rocky way between Jerusalem and Jericho, known as "the bloody way," because so many thieves were in hiding there, ready to rob and kill. Picture the sudden attack, the terror, the pain, the robbery, and then the wounded man unable to rise or help himself. Here comes some one who will help, surely! He is a priest, of course a good man who loves God, and teaches the law of God. No, he passes by.

His measure is too short! Self-love rules him. Here is another. He looks at the wounded man, feels sorry for him, perhaps, but hurries on. His measure falls short, too! Here is a Samaritan. The Jews call the Samaritans heathen. But this Samaritan loves his neighbor as himself. He does not know the wounded man, but he helps him, and so keeps God's law. Tell practical ways in which children can keep this law of God.

Blackboard.

BY J. B. PHIPPS, ESQ.



HOW TO DRAW THE DESIGN. Letters in the words "Help," "Pity," and "Aid" should be larger than those in other words. The sentence over the heart write with white chalk. The outline of the heart draw with red chalk, and the words "pity and perform" with yellow or light blue chalk. Draw the hand with white, and the word under it with red chalk. If you are not expert in drawing, place your hand, palm down, flat against the board, and trace it in outline with a sharp pointed piece of chalk.

REVIEW THOUGHTS. After questioning the school on the points of the entire lesson, turn to the board, and have the school read the top sentence. Speak about the word "Help" as a call of distress, and how it should be heeded. Who is my fallen brother? Get answers to this question, and set the school to thinking. On the board is a heart, and the word "Pity" is written in it. Will that help any fallen brother? No, that is the first step, but until pity is united with the performance of duty there will be no practical help. The good Samaritan might have pitied the poor wounded man, and then have passed him by weeping with sympathetic tears, but that would not have saved the fallen brother.

PITY LOOKS ON HELP TAKES HOLD
THE FALLEN BROTHER.
UNITED—THEY RESCUE HIM.

Berean Methods. The Teachers' Meeting.

Background of the lesson: Time, place, probable circumstances when this parable was narrated; draw map to show relations of Jerusalem, Jericho, Samaria.... Persons: The lawyer, his question and his purpose; priests; Levites; Samaritans, their race, home, religion, character; brigands.... "Orientalisms;" medicinal uses of oil and wine, khans, caravansaries, and Roman "Inns," "pence," the "city of priests," the "bloody way"—Outlines of thought: 1) The lawyer's summary—show how the Mosaic law could be condensed into this injunction; 2) The Lord's application—

Christ's doctrine was at once the outcome and the abrogation of the Mosaic law. II. 1) The value of honest questions a) to the teacher—note how many of Jesus's parables and teachings were called forth in this way; b) to the pupil; 2) "Need is neighborhood"—an ardent lover of his fellow-men would never have asked the lawyer's second question; 3) No secular distinctions can keep true Christians away from those who need them. [See Practical Teachings.] III. The spirit of the good Samaritan: 1) Interested in others, ver. 33; 2) Sympathetic, vers. 33, 34; 3) Prompt; 4) Helpful, ver. 34; 5) Self-denying, ver. 34; 6) Generous, ver. 35. Who is our neighbor? What may we do for him? [See Thoughts for Young People.] ... Wherein Christ in his treatment of us resembles the good Samaritan.

References. FREEMAN. Ver. 29: Neighbors, 769; Vers. 31, 32: Beasts to be helped, 128. Ver. 32: Levites, 178. Ver. 34: The Inn, 751; Use of oil and wine, 770. ... FOSTER'S CYCLOPEDIA. Prose, 10721, 10723. Ver. 25: Poetical, 943; Prose, 11565-11579. Vers. 30-37: Poetical, 3955, 3957, 2490-2492; Prose, 4433-4436, 10978. Ver. 33: Prose, 2361, 3078-3080, 3452-3471, 5560-5569, 6943-6948, 7238, 9140, 9649, 9652, 3297, 5063, 10719.

ANALYTICAL AND BIBLICAL OUTLINE.

How to be Saved.

I. OBEY GOD'S LAW.

1. *What is written in the law?* v. 26.
"To the law and the testimony." Isa. 8, 20.
2. *How readest thou?* v. 26.
"Meditate therein." Josh. 1, 8.
3. *This do, and thou shalt live.* v. 28.
"Keep the commandments." Matt. 19, 17.

II. LOVE GOD.

1. *Singly.* "With all thy heart." v. 27.
"Eye be single.... full of light." Matt. 6, 22.
2. *Earnestly.* "With all thy soul." v. 27.
"Cleave unto him." Josh. 22, 5
3. *Actively.* "With all thy strength." v. 27.
"Keepeth his word." 1 John 2, 5.
4. *Intelligently.* "With all thy mind." v. 27.
"Love may abound.... in knowledge." Phil. 1, 9.

III. LOVE MEN.

1. *Interest.* "He saw him." v. 33.
"Look.... on the things of others." Phil. 2, 10.
2. *Sympathy.* "Had compassion." v. 33.
"Having compassion one of another." 1 Pet. 3, 8.
3. *Helpfulness.* "Bound up." v. 34.
"Do good unto all men." Gal. 6, 10.
4. *Generosity.* "Two pence." v. 35.
"God loveth a cheerful giver." 2 Cor. 9, 7.

THOUGHTS FOR YOUNG PEOPLE.

Who is My Neighbor?

The lawyer did not receive a direct answer, for Jesus proposed to show him that he could answer his own question. Who are our neighbors? They are:

1. *Our nearest and dearest friends.* We owe the largest debt of love to our father and mother, brothers and sisters. But, alas! the Pacific Ocean is not wider than the want of sympathy that often separates human hearts which God meant to come together in loving continuity. God holds us accountable for our neighbors, even though they live in our house.

2. *Our daily associates.* Familiarity is often a barrier in the way of Christian helpfulness. It might be easier to preach a sermon to the king of Dahomey than to talk about Jesus to him or her who lives just the other side of

a lath-and-plaster partition. And especially where our heart's best love is lavished, or where sudden accident or disgrace has complicated social relations, is it difficult to show spiritual solicitude. But neither geography nor love nor social downfall limits "neighborhood."

3. *Our "betters."* It is easy to "patronize," easy to help our inferiors, but we owe the holiest duties of neighborhood to those socially higher, more learned, richer, older, perhaps morally better, than ourselves. Some pray for the "unconverted" and for the "heathen" who never pray for their employers and teachers.

4. *The outcast.* Worldly benevolence says, We are willing to help the man who tries to help himself; let the drunkard abstain, and we will secure him a situation; let the outcast reform, and something may be done for him. But Christ came to seek and to save that which was lost; and to those far gone from righteousness our deeds of kindness and Christly neighborhood are owing. The worst wretch in the vilest slum is not harder for us to reach than was the "certain man" of this parable for the Samaritan.

5. *Every body else.* For there is nobody in all this world beyond the yearning sympathy of God; and because our call is to be God-like, because God manifested himself in the flesh to become our model, we should hold ourselves ready to help and to bless every human being whose necessities we know. Need is neighborhood. There are no boundary-lines of Church, creed, condition, or country on the maps of God.

HOME READINGS.

- M.* The good Samaritan." Luke 10, 25-37.
Tu. Samaritans despised. John 4, 1-9.
W. "Bless and curse not." Rom 12, 9-19.
Th. The royal law. Jas. 2, 1-9.
F. Supremacy of love. 1 Cor. 13, 1-10.
S. God's goodness to all. Matt. 5, 43-48.
S. Love to the brethren. 1 John 3, 14-24.

LESSON HYMNS.

- No. 348, New Canadian Hymnal.
All things beautiful and fair.
No. 355, New Canadian Hymnal.
First among the Christian graces.
No. 359, New Canadian Hymnal.
God be with you till we meet again.

DOMINION HYMNAL.

Hymns, Nos. 85, 86, 20.

TIME.—A. D. 29 or 30.

PLACE.—Probably in Perea.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Human brotherhood.

OPTIONAL HYMNS

Majestic sweetness sits enthroned.
Jesus, the very thought.
Deep are the wounds.
Grace! 'tis a charming sound.
There is a Friend.
I lay my sins on Jesus.
Come unto me.
Never alone.
O scatter seeds.
Rescue the perishing.
Gather them in.
Blest be the tie.
Jesus bids us shine.
Beautiful, the little hands.

QUESTIONS

1. **The Law,** v. 26.
What are we to do?
Was the distinctness drawn? See Matt. 23.
What is the meaning of "neighborhood"?
Wherein does it differ from "neighborly love"?
18-25?
Why did Jesus refer to the law?
Where did he refer to the law?
10, 12; Lev. 19, 18.
Was the part of the law correct as to the neighbor?
Jas. 2, 8.
What did Jesus mean by "neighbor"?
Is this reply incorrect?
2. **The Illustration.**
What was the purpose of the parable?
Would a genuine Samaritan have asked such a question?
Was Jesus ever despised?
For what was he despised?
What class of people were the Samaritans?
What words should we learn from this story?
Is there any "certain man" who we should help?
What might have happened to the Samaritan?
In what did the Samaritan differ from the Jews?
Of the priest?
Who were the Samaritans?
Why were they despised?
What motive induced Jesus to help the Samaritan?
Were Samaritans despised?
3. **The Application.**
In the end who should we love?
How does Jesus differ from the Samaritan?
What had Jesus in mind when he said "Who is my neighbor?"
What does he say to us?

Christ was not asked.
Need is neighborhood.
Most needs my help.
The love of Christ.
Two men, and a race, party, wealth.
Keep Christians a-

1. Find out a story which is fully wrapped up in the parable.
2. Make a list of the teachings for which the parable is a model to men who ask.

QUESTIONS FOR

1. **The Law,** v. 26.
What Jewish law was referred to?
What question was asked?
What duty does it teach?
What duty does it teach?
What does Jesus mean by "neighborhood"?
What did Jesus mean by "neighborhood"?
What says Paul in 13, 10.
2. **The Illustration.**
What question was asked?
Why did he ask it?
Of what journey was he speaking?
Who first saw him?

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Law, v. 25-28.**
What are we to understand by a Jewish "lawyer?"
Was the distinction between lawyer and scribe clearly drawn? See Matt. 22: 35; Mark 12: 28.
What is the meaning of the phrase "tempted him?"
Wherein does this case differ from the similar one recorded in Matt. 19: 16-22; Mark 10: 17-22, and Luke 18: 18-25?
Why did Jesus reply with a question?
Where did the lawyer get his answer? Deut. 6: 5; 10: 12; Lev. 19: 18.
Was the part of his answer which relates to his neighbors correct as the first? Rom. 13: 9; Gal. 5: 13, 14; Jas. 2: 8.
What did Jesus reply?
Is this reply inconsistent with Rom. 3: 20?
- 2. The Illustration, v. 29-35.**
What was the purpose of the lawyer in asking, Who is my neighbor?
Would a genuine lover of his fellow-beings have asked such a question?
Was Jesus ever embarrassed by a direct question?
For what was the road from Jerusalem to Jericho noted?
What class of people resided in great numbers in Jericho?
What words should the translators have used instead of "by chance?"
Is there any "chance" in this world?
What might have been expected of the priest because of his holy profession?
In what did the conduct of the Levite differ from that of the priest?
Who were the Samaritans?
Why were they hated by the Jews?
What motive inspired the Samaritan's kind deed?
Were Samaritans always kind-hearted? See Luke 9: 53.
Were Levites always hard-hearted? See Acts 4: 36.
Why are oil and wine mentioned? Isa. 1: 6; Mark 6: 12; Jas. 5: 14.
Was two pence a reasonable price to give to the host?
Was any other quality besides tender-heartedness exhibited by this Samaritan?
- 3. The Application, v. 36, 37.**
In the end who answered the scribe's question?
How does the scribe allude to the Samaritan?
What had Jesus said when the scribe gave his summary of the law? ver. 28.
What does he say now?

Practical Teachings.

Christ was never impatient when questions were asked.
Need is neighborhood. He is my nearest neighbor who most needs my help.
The love of Christ effaces all lines of separation between men, and unites all in sympathy. Differences of race, party, wealth, social class, or color should never keep Christians away from those who need them.

Hints for Home Study.

1. Find out a fact, concerning the text that was usually wrapped up in the phylactery, which sheds an interesting light on this lesson.
2. Make a list of the beautiful parables and exquisite teachings for which, humanly speaking, we are indebted to men who asked questions of Jesus.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Law, v. 25-28.**
What Jewish officer came to test Jesus's wisdom?
What question did he ask?
What was Jesus's reply?
What duty does the law require toward God?
What duty toward men? (GOLDEN TEXT.)
What does James call this law? Jas. 5: 8.
What did Jesus command?
What says Paul about love and the law? Rom. 13: 10.
- 2. The Illustration, v. 29-35.**
What question did the lawyer ask?
Why did he ask this question?
Of what journey and misfortune did Jesus tell?
Who first saw the wounded man, and what did he do?

- How did a Levite treat him?
Who showed compassion for him?
How did the Samaritan show his compassion?
What further illustration did he give the next day?
- 3. The Application, v. 36, 37.**
What did Jesus ask about this parable?
What was the lawyer's reply?
What application was made of his answer?
Who, then, is our neighbor?
What is Paul's rule about helping others? Gal. 6: 10.

Teachings of the Lesson.

Where in this lesson are we taught—

1. What is the sum of God's law?
2. Who is our neighbor?
3. What is our duty to our neighbor?

Home Work for Young Bereans.

Find another parable in which Jesus enforces this principle of kind-heartedness.
Is there any way of serving God mentioned in the Bible except by serving one's fellow creatures?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who asked questions of Jesus? **A lawyer.**
What was the first question? **How to get eternal life.**
What did Jesus ask in return? **"What is written in the law?"**
What law did he mean? **The Ten Commandments.**
What part of the law did the man repeat? **The part about loving God and the neighbor.**
What did Jesus tell him to do? **To keep this law.**
What did the lawyer then ask? **"Who is my neighbor?"**
How did Jesus answer? **By a parable.**
What did a man going from Jerusalem to Jericho meet? **Thieves.**
What did they do? **Robbed and wounded him.**
Who came along and saw him? **A priest.**
What did he do? **He passed by.**
Who also saw him and passed by? **A Levite.**
Who came by then? **A Samaritan.**
What did he do? **He helped the poor man.**
Which man showed a neighbor's heart? **The Samaritan.**
What did Jesus say? **"Go, and do thou likewise."**

Words with Little People.

WHAT LOVE DOES:

Love is merciful, and always glad to help.
Love forgets self, and thinks of others.
Love makes the heart tender, even to a poor stranger.
"Love is the fulfilling of the law."

Whisper Prayer.

Love of Jesus, warm and true,
Lead and guide in all I do.

THE LESSON CATECHISM.

[For the entire school.]

1. Who asked about eternal life? **A lawyer.**
2. Where did Jesus send him? **To the Scriptures.**
3. What command did the lawyer find there? **To love God and men with all his heart.**
4. What question did he ask Jesus? **Who is my neighbor?**
5. Which did the lawyer say was neighbor? **The merciful man.**
6. What did Jesus say to him? **Go, and do thou likewise.**

CATECHISM QUESTION.

9. What commission did Christ give to His apostles before His ascension into heaven?

He said unto them: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and to the Son, and of the Holy Ghost."—Matthew xxviii. 19.

A. D. 29 or 30.]

LESSON X. TEACHING TO PRAY.

[June 8.]

GOLDEN TEXT. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11. 9.

Authorized Version.

Luke 11. 1-13. [Commit to memory verses 9-13.]

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Revised Version.

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also

2 taught his disciples. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy

3 kingdom come. Give us day by day our daily bread.

4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to

6 him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to

7 set before him; and he from within shall answer and say, Trouble me not; the door is now shut, and my

8 children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and

9 give him, because he is his friend, yet because of his importunity he will arise and give him as many as he

10 needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it

11 shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him

12 that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he

13 give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him

14 a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall

15 your heavenly Father give the Holy Spirit to them that ask him?

General Statement.

This conversation occurred after the third passover, probably between the feast of tabernacles and that of the dedication, and possibly in Bethany; but, like the other teachings of this portion of this gospel, the time and place are uncertain. It is probable that Jesus twice gave to his disciples this form of prayer. The version given in Matt. 6, 9-13, differs in several particulars from this. Its occasion and the words and events which followed it are so different from those given in Luke that the two accounts can hardly be regarded as different reports of the same original. This was given about a year after that. The request of the disciples was natural, for they were confused and embarrassed by the "much repetitions" of the rabbis. Dr. Bruce has very beautifully said that the six petitions of this model prayer enter into every Christian's supplication at the throne of grace; but they do so much as the alphabet of a language enters into the extended and eloquent utterances of the speaker, who may not think at all of the letters of which the words he utters are composed. Having shown his disciples how to make a prayer, Jesus proceeded to tell them in what spirit that prayer should be offered.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Teach us to pray. Give us a form. (1) *It was Christ's own example that led to this express desire of his disciples.* (2) *Our example teaches more effectively than our words.*

2. When ye pray, say. This prayer was not given merely as formula to be repeated, but rather as a type and model. **Our Father.** "God is to be addressed not as Creator, or Ruler, or Providential Disposer, or as the Omnipotent One, but as our Father. This comprehensive phrase gives us virtually all the rest."—*Cretics*. (3) *He who regards the Lord's prayer as a mere ritual form degrades it to the level of a magical charm.* **Hallowed.** Reverenced. **Thy name.** Among the ancients the name stood for character, in a sense that it does not now. "Hallowed be thy name" indicates reverence for all that the name stands for. **Thy kingdom come.** God's kingdom, limited by the hearts he controls. Wonderful social and political changes must take place before God's kingdom is perfectly come. Many such

reforms have taken place since these words were first spoken. Many more are now on the threshold.

3. Day by day. We need daily supplies for every phase of our triple nature. **Daily bread.** "No poor man will hesitate about the exact meaning of this petition."—*Godet*. And, it may be added, no hungry intellectual inquirer will hesitate as to its meaning, neither will any sincere seeker after spiritual nourishment.

4. Forgive us our sins; for. That word "for," meaning both "because" and "if," one can hardly utter without a tremor. Suppose that we have not forgiven every one that has wronged us! **Lead us.** Revised Version substitutes "bring us." **Not into temptation.** But we are told elsewhere "God tempteth no man," and "every man is drawn away of his own lust and enticed." The words do not mean, "Lead us not into the possibility of temptation," for without that possibility we should sink into a condition of spiritual invertebrates. "Let us not experience the consequences of our

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Verse 1. noticed some received, such ciples could spiritual stre The use of **Teach us to** language to request must so often bro **20, 21. Joh**

guilt in intenser probationary trials."—*Lange*. "If the occasion of sinning be present, grant that the desire may not be found in me. If the desire is there, grant that the occasion may not present itself."—*Godet*. **Deliver us from evil.** These words are not in the oldest manuscripts. Why does not this prayer end with the formula "For Christ's sake?" Simply because the sacrifice of Christ for the sins of the world had not yet been offered.

5. And he said unto them. Here comes another story. How much we as teachers have to learn from Jesus in the art of putting things; how wonderfully the most ordinary incidents of life are drawn upon by him as illustrations of the deepest truth!

He spoke of lilies, vines and corn,
The sparrow and the raven,
And words so natural, yet so wise,
Were on men's hearts engraven.
And yeast and bread, and flax and cloth,
And eggs and fish and candles—
See how the whole familiar world
He most divinely handled.

"The parable that Jesus now tells has this thought underneath it."—*Trench*. (4) *If by importunate prayer a selfish man can be won to liberal deeds and an unjust man to do right, how more certainly shall the benevolent Lord bestow and the righteous God do justice.* **Go unto him at midnight.** As much

activity as possible is indulged in in the East after the sun has gone down, the heat is there so great. **Lend me three loaves.** Such a request would not be as singular amid Oriental surroundings as it would be in our own country. The entire Orient in all ages has lived from hand to mouth. The midnight journey, the unannounced visit at this untimely hour, the effrontery of the borrower, the churlishness of the lender, the serious difficulty of unbarring the door, and the failure to mention the mother of the family—indeed, all the touches descriptive of social and domestic life—are thoroughly characteristic of Eastern manners.

7. Children are with me. Eastern families frequently sleep in one room. Jesus states the case as dis-

advantageously for himself as possible. He selects the meanest, most uncivil man that can be thought of, and subjects him to the most unreasonable request that a shameless and impudent neighbor could make; if such a man does what such a man asks, what will God refuse to do for us?

8. Importunity. "It is presupposed here that the troublesome man goes on knocking and asking."—*Alford*. Persistent purpose generally wins, even in secular things. (5) *Nine men out of ten who have failed would have succeeded if they had kept on.* (6) *We should have as much persistent purpose in our spiritual life as in our ordinary buying and selling and borrowing.*

9. Jesus was talking to people who had a distorted conception of God. And he said in effect, Even if God is just what you think he is, indifferent and heartless, your wisest course would be to ask as the man who wanted the loaves asked. Now he returns to the beautiful conception of the Fatherhood of God with which the lesson opened. **Ask... seek... knock.** (7) *The great majority of those who are without the great blessings of God lack them because they have never earnestly and persistently sought them.*

11. Bread... stone. Stones on the eastern side of the Jordan looked like the loaves of that region. **A father.** What father would or could act so heartlessly?

13. If ye, then, being evil. For our natural affections are only imperfectly good. **Know how to give good gifts.** We do not intend ever to do any thing else to our children. **How much more shall your heavenly Father.** And yet, though nineteen hundred years have passed since Jesus uttered these tender words, probably one half the people who went to church this morning have a good deal more real confidence in their earthly relatives than in their heavenly Father. **Holy spirit.** Long life, health, and wealth seem desirable, but they are not always really the best for us; but God's blessing brings with it the very best results, temporal and spiritual, and we may have it by asking for it. (8) *God's Spirit will be with us at all times if we ask him.*

CRITICAL NOTES.

It is not surprising to find that Luke, whose apostolic master, Paul, dwells so much on the necessity of prayer, calls the attention of Theophilus to Jesus's example and teaching concerning this holy exercise during the exciting Perea campaign with which his public ministry was coming to a close. As throughout his Galilean ministry he had found it needful to renew his strength by frequent communion with the Father, so he feels the same necessity still in the no less exciting and arduous work beyond the Jordan. Nor is it strange that the incomparable Teacher, in endeavoring to prepare these disciples for the coming crisis at Jerusalem, again reiterates instruction already given them in the Sermon on the Mount, touching what they are to ask for when they pray, and with what confidence.

Verse 1. When he ceased. The disciple may have noticed some change in Jesus, some sign of a blessing received, such as is mentioned in chap. 9, 29. The disciples could not fail to note that their Master derived spiritual strength from his seasons of prayer. **Lord.** The use of the word betrays the reverence he felt. **Teach us to pray.** Tell us what to ask for, and what language to use, when we pray. How welcome such a request must have been to Jesus, to whom the disciples so often brought carnal and worldly petitions. **Matt. 20, 21. John taught.** The Baptist, who could give such

specific directions (chap. 3, 12-14) to various classes of penitents as to the needed changes in their mode of life, could be quite as explicit in his directions as to how his disciples should pray.

2. Say. The want of exact agreement between this prayer and that given in Matt. 6, would seem to show that it was not intended that these very words should invariably be repeated in prayer, but that prayer like this in spirit and purport should be offered. **Father.** Observe the omission of the word "our" Jesus himself used this form of address (John 17, 21, 24), and now admits his disciples to the same direct and personal form of filial appeal. While Isaiah (64, 8) had applied it to Jehovah's fatherly interest in his people as a whole, Jesus gave his disciples the word for daily use. They could not yet, of course, understand what significance the new style of address would have for them after Jesus had risen and ascended. **Gal. 4, 4-7; Rom. 8, 15-17. Thy name.** "Name" represents the human conception of God. To hallow his name is to indulge no conception of him which does not lead to reverence for his holiness and deity. With that love which the word "Father" suggests we are to feel that awe which the thought of his holiness inspires. We are not to think of God as less than he is. **Psa. 50, 21. Thy kingdom come.** This aspiration, so characteristic of every devout Israelite (Luke 2, 25), had

peculiar significance to men who had already preached throughout Galilee that the kingdom of God was at hand. Luke 9, 2. Only those who thought of God as God could offer this prayer with confidence; only those who had been taught to think of themselves as his children could venture to make so lofty and comprehensive a request. So Nehemiah, when asked by the king what is in his heart, asks largely, Neh. 2, 2, 5. The third petition, "thy will be done," in Matt. 6, may have been regarded by Jesus as already comprised in the second.

3. Give us. In Greek, give us constantly; that is, think of the Father as the living and unfailing source of bodily sustenance. This is an advance upon the earlier form of the prayer, which was a petition for a single day. **Our daily bread.** From the time of Origen, and even earlier, the purport of this expression has been debated. The margin of the Revised Version gives the meaning most widely accepted in modern times: "Our bread for the coming day." The usual supply of freshly baked bread included enough for the following day. This is no contradiction of the command not to be anxious for the morrow, Matt. 6, 34. Prayer is the divine method of curing anxiety. Phil. 4, 6. Notice the scope of the word "our." It is not "my" bread, nor "my family's bread." Observe the order of these petitions, Matt. 6, 33.

4. And forgive. Notice the "and." We must have life, but we must also have peace with God. Man shall not live by bread alone. The tense denotes greater urgency here than in the previous petition, "give us." The disciples, though some of them had seen their Master pointed out as the Lamb of God, could not as yet know how his atoning work was to make forgiveness possible. Rom. 3, 24-26. **We ourselves also forgive.** Jesus puts a plea in the mouths of his disciples: If men are merciful, will not God be merciful? Compare verse 13. **Indebted.** Common obligations between man and man are used to represent the graver obligations which sin binds upon God and man. **Bring us not into temptation.** They are not to be over-confident as to their own strength. These disciples needed this prayer. Peter thought himself as ready for the test of martyrdom as James and John supposed themselves able to drink the cup and share the baptism of their Lord. The disciple, however, is to pray as did his Master: If it be possible, let this cup pass from me. The petition for deliverance from the evil one was undoubtedly inserted in some manuscripts by copyists who thought this prayer ought to agree verbatim with that in Matt. 6.

5. He said. Having shown what should form the subject of Christian prayer, he informs them as to the encouragement they have to be earnest in their prayers. **A friend.** Observe the threefold repetition of this word. What human friends can be relied on to do for one another the Father in heaven must certainly be thought of as sure to do. **Shall go.** The word used implies one's going a considerable distance in the darkness to reach the friend's house. **Midnight.** An unseasonable hour.

6. Nothing to set before him. As this man asks not for himself, but on behalf of another, he represents the true spirit of prayer. "Give us our daily bread." Ver. 3.

7. Trouble me not. The unwillingness of a human friend to respond under such circumstances corresponds to what sometimes seems to us to be the heaviness of the Lord's ear toward our prayers. Isa. 59, 1. It seems so, though it is not so. **The door is now shut.** To a drowsy man so simple a matter as unlocking the outer door would seem a very arduous undertaking. **My children.** He seems afraid of disturbing his children, as though he had not already roused them by shouting his replies to

the man outside. **I cannot rise.** A sincere utterance. The stupor of his first sleep makes motion seem impossible. If, however, his friend outside will but keep on pounding and shouting, the aroused man will find rising easier anon.

8. I say unto you. Advancing to the application of a most important truth, the tone of Jesus becomes more serious. **Because of his importunity.** In Greek, "his shamelessness." The plight of the man outside is a desperate one from the stand-point of Oriental ideas of hospitality. His embarrassment makes him disregard ordinary etiquette, and he keeps on thumping and shouting till his friend is wide awake, and now takes in the whole situation. Persistence wins. **As many as he needeth.** The heavy sleeper is himself now, and will not limit the loan to three small loaves asked for; he will inquire, too, after other wants.

9. I say to you. The formula for introducing an important general principle. **Ask...seek...knock.** Jesus conveys his lesson in the form of Oriental poetry. The disciple of verse 1 has his answer. When they pray for success in their work of living for others, they are to be persistent in their petitions. Did not Luke and Paul often talk of this matter at Caesarea, on the Mediterranean, and in Rome? Paul, at all events, frequently teaches importunity in prayer, both by precept and example. Col. 1, 9; 4, 12. Godet suggests that this was a precept which Jesus had learned from his own experience. 3, 21, 22; 2, 52.

10. Every one receiveth. True prayer is always answered. There is no drowsiness on the part of Him who never sleeps; there is no unwillingness on his part to give his children as much as they need.

11. That is a father. And so knows a father's feeling toward his own child. **A loaf...fish...egg.** Food is a convenient type of the many necessary things for the supply of which the child must be dependent upon his parent. When the disciples pray for the things they need they are to remember that they have come to their Father. Ver. 2. While they are to be earnest and persistent in their prayers, they are never to think of God as indifferent to their needs, or as likely to reward their petitions with things that will harm them. Thus the thought of God's love will inspire the faith that is not content with asking, but knocks. The Syro-Phoenician woman (Matt. 15, 27) used the yet bolder argument, that if a man would give crumbs to his dog, the Lord could not withhold a blessing even from a heathen woman. See how Jesus uses a like argument. Luke 12, 24.

12. Will he give him a scorpion! The Greek word for "give" here and in verse 11 means to put into the hand, and suggests an evil design in the act.

13. Ye. Some of the disciples doubtless had children. **Being evil.** The word for "being" suggests evil as the standing characteristic of man as contrasted with God. Paul uses the term "flesh" in contrast to the term Holy Spirit in a similar way. Human parents, with their ignorance and evil propensities, do yet understand the common physical wants of their children. **Heavenly.** The Greek is "your Father from heaven," and is intended to contrast his heavenly character with the earthly character of parents. **Give the Holy Spirit.** What food (vers. 11, 12) is to the body the Spirit of God is to the soul. That Spirit awakens the Christian's consciousness of adoption and sonship and inspires all Christian graces. Rom. 8, 16; Gal. 3, 2, 3; 5, 22, 23; Luke 12, 12. While the disciples could not appreciate the full significance which these words would have to them after Pentecost, the common Old Testament way of speaking of the Spirit of the Lord (Isa. 61, 1) would take away their strangeness.

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The Lesson Council.

Question 10. How can the impotency of prayer influence God? Does any prayer influence God's will toward us?

God has made prayer a condition of his bestowing certain blessings upon his children, and we infer from this that he will withhold them in the absence of prayer. Faith is an essential element of all prayer, and impotency strengthens and intensifies faith. The Scriptures represent God's will as unchangeable, yet he is also represented as changing his purposes in answer to prayer.—*Professor James C. Murray.*

Impotency in prayer influences God, first, relatively—by influencing us, as declared in Jer. 18. 7-10; secondly, absolutely; as the response of father-love to filial desire. Impotent prayer has objective potency as well as subjective efficacy. God answers prayer by his direct personality, allowing his laws of nature to remain undisturbed, as a father counteracts, but does not violate, gravity when he lifts up his fallen child. Prayer is itself an ordained force, a compliance with the order by which divine beneficence is dispensed.—*J. C. Jackson, D.D.*

It is wrong to suppose any such spirit exists in God as is manifest in the neighbor and in the unjust judge. He is both righteous and willing to hear and answer us. He loves us; and his love is unchanging and unchangeable. His will is ever to do us good. But God is also just. He cannot justly treat the penitent and impenitent alike, nor the earnest, persistent seeker like one who asks in a spirit of indifference. Not "impotency," but "shamelessness," is nearer Christ's meaning here. The man was so much in earnest that he was not ashamed to call right out for what he needed. Before God can do much with a man, shame must give place to earnestness that knows no shame. Such a prayer, Christ says, shall be answered.—*Rev. Vaughan S. Collins, A.M.*

With respect to objects of human concern the divine will may be in the state of complacency we call willingness, or it may be in determination, or it may be in activity. In any of these cases it may be influenced by prayer, because prayer furnishes a new moral condition. God is in a state of complacency, though, very unlike indifference. With respect to a multitude of blessings, he cannot and will not bestow except upon prayer. Hezekiah's prayer changed the divine determination. Moses stayed the divine activity by prayer. In impotent prayer the moral condition is heightened. It is a time of self-examination and of divine illumination. The hold of worldly desire is unloosed and dissolved. The promises appear and faith lays hold upon them. The kingdom of heaven is taken, and wrestling Jacobs are transformed into Israels.—*Rev. R. W. Copeland.*

Prayer may be said to influence God in the same way that the right act or attitude of a child influences a parent who is ready and longing to bestow good gifts upon it. God's will is not and cannot be changed by any act or attitude of man. But it is his will to hear sincere, believing, and persevering prayer, and to give blessings in answer to it. Prayer is a hand wherewith to receive his gifts; and the more promptly and trustfully it is put forth, and the more steadily it is held up, the more sure will it be filled.—*Sarah G. Stock.*

Lesson Word-Picture.

It must have been in some secluded place, perhaps in some shaded, secret nook far up a mountain slope, or in a lonely retreat off in the fields. Hark! The Saviour is praying. Can you not hear his voice? What a place of

power, that kneeling form of the Son of God in communion with that great, divine Presence all about him! What a source of peace, strength, blessing! The disciples witness and hear it all. O, if they could go out, like the Saviour, from prayer to some wonderful work!

When he ceases, one asks if he will not teach them how to pray. Yes, he will tell them. With reverent, absorbed, upturned faces, they listen. He breathes out the music of that petition, "Our Father, which art in heaven!" How helpful, how far-encircling!

But is it enough to have the form, and must there not be the fact of prayer? Must there not be earnest, and, it may be, importunate, entreaty? The scene shifts. It is not any secluded place on the mountain-top, or a nook off in the fields.

It is in the night.

Every thing is still around a certain house. It is the home of Philos. He hears the sound of feet at the door. He replies to it. An old friend is there. On his robes is the dust of travel. He is weary. He is hungry. He is shelterless. He thought of the warm-hearted Philos, and now stands at his door and asks for shelter.

"Peace be unto thee!" cries the hospitable Philos.

He cheerily bids him welcome. He promptly brings water for his feet. In all possible ways he makes him at home, and is about to spread the table for him when he remembers there is no bread in the house! No bread, and that hungry guest at the table! What will Philos do? He is embarrassed. He looks perplexed. Ah, he has it! There is the house of an acquaintance down the street, and he can get the bread there. It is midnight, but no matter. The guest must be fed. Philos stands at the door of his friend. No light is visible. No sound can be heard.

"They are all asleep," murmurs Philos, "but I must have bread."

His loud, urgent rapping echoes in the still night.

There is no response.

Philos raps harder. He must get that bread. He looks up at the windows. He listens at the door. No light, no sound.

Harder, harder yet, he pounds. He must have bread. Ah! he has started somebody—either a watch-dog or the master growling somewhere on the other side of the door.

"Friend, lend me three loaves!" shouts Philos, stating his errand.

"Trouble me not!" barks the watch-dog. "I am in bed."

Philos stirs not. He thinks of the hungry guest. He must have bread, good three loaves—and he gets them! Happy Philos hurries home.

From that scene of impotency our thoughts go out to other askings. Children are looking to the parent. They are holding out their hands for bread or fish. Will they receive a stone or a serpent? They extend the hand for an egg. Will it receive a scorpion?

But listen to the knocking now! What an earnest looking up to a heavenly Parent! What pleading hands! What beseeching eyes! Will not God grant? Lo, the Holy Spirit, like dew on all the plants, like rain on all the fields, like the sunshine from the gates of the morning!

Primary and Intermediate.

LESSON THOUGHT. *Our Father loves to give.*

Tell the true story of a very little girl who said she did not want to pray, because it was "a bother." Her auntie, whom she loved very much, said, "I like to pray." "Why, do you pray?" said the little one. "O yes. I cannot live without God to help me," said auntie, "and

of course I must ask him." The little girl thought that if her dear auntie prayed she ought to, and so she asked auntie to tell her what she said when she prayed.

The disciples wanted to learn to pray, because Jesus prayed. They said, "Lord, teach us to pray." They knew that Jesus prayed, and they wanted to do the things that he did. We like to follow the example of those we love. Do we love Jesus enough to want him to teach us how to pray?

Tell that it was at this time Jesus taught the prayer which we call the Lord's prayer. Ask how many children know it, and teach that we should never say it thoughtlessly or carelessly.

The time might be profitably given in this lesson to helping children see the meaning of this wonderful prayer. It is to be feared that it is often recited in a parrot-like way, because it has not been simply and faithfully taught.



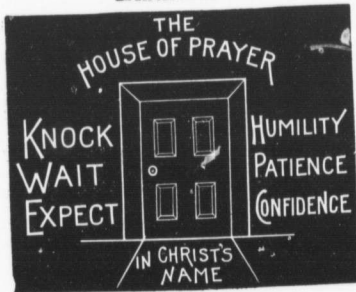
Question, and you will find that the greater number who think at all about "Our Father" believe that only good folks have the right to call God as a Father. Try to impress the truth of his all-Fatherhood; loving all, helping all, bearing with all. See if "hallowed" has any meaning to the little mind.

Take the opportunity to show that we must not dare to come before God without reverence. We must honor his great name, or hallow it, if we would please him.

Teach how a child may help God's kingdom to come by being good and doing good, and how we must have a loving, forgiving heart if we want to be forgiven.

It will be easy to procure a picture of a child at prayer. Have it on the board, covered and ready for use. Above it, in large letters with colored crayon, print, "Jesus said, 'Ask, 'Seek, 'Knock.'" Have the last three words covered with separate pieces of paper, which remove, as you show, simply and lovingly, how a little child who really wants help to overcome naughty tempers may find it by obeying Jesus's words. Read from the Bible verses 9 and 10, and teach with emphasis that our Father loves to give to those who are willing to ask his gifts.

Blackboard.



DIRECTIONS. See that the blackboard is clean, and all traces of former work removed. Before the school assembles draw the door with white chalk, and over it write the sentence. The other words may be written in during the review talk.

REVIEW THOUGHTS. Here is a door. What is writ-

ten above it? A door opens and allows one to enter. By this door access to the Father is gained. The way to it is in the name of the Father's Son. What is that name? [Write.] Will the door open for me? There are conditions. I must come in the right way. [Point to the way.] Read John 14. 14. Having approached, I must not stand idle. I must [write] knock. How shall I knock? With pride and violence? No; [write] humbly, knowing my unworthiness, but fully trusting the promises. [Here read verse 10.] If you wish to enter a house, do you knock and run away? No, you [write] wait. If you were knocking at the door of some great person's house, you would wait patiently; so in prayer I must wait with [write] patience. I must do more than idly wait, for I must continue to knock, believing I shall be answered; my patience should be submissive to the Father's will. Read verse 9. This is a positive promise to me, so I can [write] expect an answer. How? With [write] confidence and faith.

Herean Methods. The Teachers' Meeting.

Time, place, and other circumstances... 1) A model prayer; 2) The spirit of prayer; 3) The results of prayer... How the Lord's prayer supplies three common wants: 1) Of ideas; 2) of words; 3) of faith. . . Observe the order of the petitions: 1) For God's glory; 2) dominion of God's kingdom; 3) accomplishment of God's will; 4) human nourishment, forgiveness, and deliverance. . . Conditions of heart this prayer presupposes: 1) Forgiving temper; 2) devotion to God's interests; 3) faith in spite of probabilities. . . The true doctrine of "the fatherhood of God and the brotherhood of man" . . . Christ's purpose in illustrating the need of importunity in prayer in a way so disadvantageous to himself. . . Oriental characteristics illustrative of the parable (vers. 5-8) and the similes (vers. 11, 12) borrowing, loaf-like stones, shut doors, night travel, sleeping customs, etc. . . Attributes of God set forth by our Lord in this passage. . . Jesus taught his disciples how to pray, 1) by an exemplary prayer; 2) by detailed instructions. Divide the prayer into petitions, and the discourse which follows it into precepts, and see the bearing of each precept upon each petition.

References. FREEMAN, Vers. 5, 6: Teaching to pray, 771. Ver. 7: The family bed-room, 772. Ver. 11: Bread resembling stones, 647. . . FOSTER'S CYCLOPEDIA. Ver. 2: Prose, 2238, 8672-8674, 10108. Vers. 2-4: Poetical, 2166; Prose, 3650-3661. Ver. 4: Prose, 2341, 2342, 2344, 2355. Vers. 5-8: Poetical, 3442. Ver. 7: Prose, 1389. Ver. 8: Prose, 3212, 3213. Ver. 9: Prose, 9632. Ver. 11: Prose, 2062, 2063, 2132, 8774. Ver. 12: Prose, 8016. Ver. 13: Prose, 11066, 11067, 11075, 11083, 11104.

ANALYTICAL AND BIBLICAL OUTLINE. The Traits of True Prayer.

I. FILIAL PRAYER.

Say, *Our Father*, v. 2.

"We cry, Abba, Father." Rom. 8. 15.

"Now are we the sons of God." 1 John 3. 2.

II. SPIRITUAL PRAYER.

Thy kingdom come, v. 2.

"Righteousness and peace, and joy." Rom. 14. 17.

"Seek ye first the kingdom." Matt. 6. 33.

III. SUBMISSIVE PRAYER.

Thy will be done, v. 3.

"I delight to do thy will." Psa. 40. 8.

"Not as I will, but as thou wilt." Matt. 26. 39.

IV. PRACTICE

Give us . . .

"Feed me

"Seek th

V. PERSISTENCE

Forgive us

"Faithful

"Who is

VI. IMPORTUNITY

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VII. CONFIDENCE

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IV. PRACTICAL PRAYER.

Give us....our daily bread, v. 3.

"Feed me with food convenient," Prov. 30. 8, 9.

"Seek the Lord shall not want," Psa. 34. 10.

V. PENITENT PRAYER.

Forgive us our sins, v. 4.

"Faithful and just to forgive," 1 John 1. 9.

"Who is a God like unto thee?" Mic. 7. 18, 19.

VI. IMPORTUNATE PRAYER.

Because of his importunity, v. 8.

"Always to pray, and not to faint," Luke 18. 1.

"Come boldly unto the throne," Heb. 4. 16.

VII. CONFIDENT PRAYER.

How much more shall your...Father, v. 13.

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

"Ask in faith, nothing wavering," Jas. 1. 6.

THOUGHTS FOR YOUNG PEOPLE.

Results of Praying as Jesus would have us Pray.

If we model all our prayers on the Lord's Prayer, and if we sincerely offer them according to the Lord's directions, certain noble mental and moral traits will, as a direct result, glorify our characters. Here are a few of them:

1. *We will be godly*; seeking first the kingdom of God and his righteousness. Policy or fashion may guide others; we will decide every question by its relation to the will of "our Father" and the dominance of his kingdom.

2. *We will enjoy peace of mind*. Thoroughly satisfied by God's constant care for every detail of our lives, we will neither lay up treasure on earth nor worry because we have none to lay up. Our "daily bread"—physical, intellectual, and spiritual—being sure, anxiety will vanish. Never can we harbor a fear that the stock in our heavenly Father's store-house can run short.

3. *We will be humble*; praying constantly, "Forgive us our sins," even though at our hour of prayer we fail to recall any serious misdeeds. The God we serve charges even his angels with folly.

4. *We will be magnanimous*; not only forgiving offenses as a condition of our own forgiveness, but cherishing no resentments, and doing to others as we would wish them to do to us.

5. *We will be pure*, recognizing that though absolute and intrinsic perfection may be beyond our reach, it is our privilege and duty to live day by day without sin, "delivered from all evil" by God's grace.

6. *We will be determined*; intent on our purpose, knowing it to be in accordance with God's will. No apparent delay in answer to our prayers will disconcert us. We will not "ask," "seek," "knock" by way of experiment, but sure that the heavenly doors will be promptly swung open and the heavenly treasures shared.

7. *We will love God* with a filial affection. Our lesson to-day begins and ends with allusions to "our Father." The assurance of this fatherhood of God should brighten all our lives; and while we rest with absolute faith upon his love

8. *We will love our fellow men*.

HOME READINGS.

M. Teaching to pray. Luke 11. 1-13.

Th. Sincerity in prayer. Matt. 6. 5-15.

W. God's willingness to hear. Matt. 7. 7-12.

Th. In His name. John 16. 23-30.

F. Encouragement. Rom. 8. 26-32.

S. Believing prayer. Jas. 1. 1-7.

S. Testimony of experience. Psa. 34. 1-15.

LESSON HYMNS.

No. 228, New Canadian Hymnal.

Come, my soul, thy suit prepare.

No. 209, New Canadian Hymnal.

Oh, for a closer walk with God.

No. 217, New Canadian Hymnal.

What a Friend we have in Jesus.

DOMINION HYMNAL.

Hymns, Nos. 131, 124, 121.

TIME.—A. D. 29 or 30.

PLACE.—Possibly Bethany.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The divine Fatherhood.

OPTIONAL HYMNS.

Lord, we come before thee.

Jesus, where'er thy people.

'Tis the blessed hour of prayer.

This is the day of prayer.

Wonderful words.

Come, my soul, thy suit.

What a Friend we have.

I need thee every hour.

Saviour, listen to our prayer.

From every stormy wind.

Sweet hour of prayer.

Lord, at thy mercy-seat.

Jesus, lover of my soul.

QUESTIONS FOR SENIOR STUDENTS.

1. What to Pray For, v. 1-4.

Was the Lord's Prayer given as a ritual form or as a model?

Was it customary for sacred teachers to give forms of prayer to their pupils?

What reason is there for believing that the form of Matt. 6 was given a year earlier than this?

Wherein do they differ?

Was it customary for Jews in Jesus's time to address God as their Father?

What may we learn from the fact that the first petition is not for ourselves, but for God's kingdom?

How should a man act who offers the second petition?

Is the petition of the third verse for secular blessings, or spiritual, or both?

Is forgiveness of our sins always conditioned on our forgiveness of others?

Precisely what does the Christian mean when he prays God not to lead him into temptation?

2. How to Pray, v. 5-9.

What facts in Oriental life make such a request as that of this man reasonable and neighborly, instead of impertinent, as it would be with us?

Why did Jesus make such statements as this and that of chap. 18. 2, so disadvantageously to himself?

What word in the 8th verse should characterize all our prayer?

3. How to Receive, v. 10-13.

Does the character of the grudging, disbelieving friend of the parable at all resemble that of God?

What is the real lesson Christ would have us learn?

What divine "rule of three" is given in ver. 13?

Does the gift of God's Son and of the Holy Spirit include all temporal blessings?

Practical Teachings.

The Lord's Prayer supplies three very common wants—the want of ideas, of words, and of faith.

The coming kingdom of God cannot be legislated here. It depends on the change of human hearts.

The universal millennium will come when every individual rejoices with "millennial" faith and love.

Observe the order of this model prayer: First, the glory of God's name, the dominance of God's kingdom,

and the accomplishment of God's will—then individual nourishment and forgiveness and deliverance. Many men's religious experiences are upside down.

We dare not pray that God will keep us from the possibility of temptation, but that he will keep the trials of character from becoming snares to evil.

If a selfish man can be bored into generosity, if an unjust man can be dunned into rectitude, why should we doubt the Lord of justice and the Father of mercies?

Even in secular affairs patient persistence is often the equivalent of success. Try it.

The best of us is "evil" in comparison with God; but the worst of us would be ashamed of a course of conduct which our want of faith often leads us to ascribe to God.

Hints for Home Study.

1. Notice differences between this version and that of Matt. 6, 9-13.
2. Examine the Psalms, prophecies, and devotional portions of the historic books, and ascertain whether the doctrine of the Fatherhood of God was at all general until unfolded by Jesus Christ.
3. Find the duty of "importunity" in prayer illustrated in Gen. 18, 22-33, and Matt. 15, 22-28.
4. Make a list of "Orientalisms" in this lesson, and be ready to explain them.
5. Notice the conditions of heart which this model prayer presupposes: Forgiveness of all in debt to us; willingness to put God's interests before our own; confidence in God in spite of discouraging "probabilities," etc.
6. When the disciples asked the Lord to teach them to pray, he taught them in two ways: first, by uttering —; second, by telling them —.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. What to Pray For, v. 1-4.
What request did the disciples make of Jesus?
How had Jesus been engaged?
What is the prayer called which he gave the disciples?
To whom is it addressed?
What three things does it ask about God's glory?
What three things about human need?
2. How to Pray, v. 5-8.
What illustration of prayer did Jesus give?
What reason was given for the request for aid?
What was the friend's answer?
What led him at last to give all that was asked?
How, then, should we pray? (GOLDEN TEXT.)
Can you mention an example of importunate prayer?
See Mark 7, 24-30.
3. How to Receive, v. 10-13.
What is promised to him who prays in earnest?
What question is asked about bread?
What about a fish and an egg?
What does this teach about God's willingness to bless us?
What is the best gift we can receive from him?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That we ought to pray daily?
2. That we ought to pray earnestly?
3. That we ought to pray believingly?

Home Work for Young Bereans.

Find the earliest passage in the Scriptures where God is alluded to as the Father of all men.
Find who wrote the Apostles' Creed.

QUESTIONS FOR YOUNGER SCHOLARS.

What did the disciples ask Jesus to teach them? How to pray.

To whom did Jesus say they must pray? To "Our Father."

What does "Our Father" teach us? That we are children of the same family.

What is it to hallow God's name? Never to use it carelessly.

Why should we want God's kingdom to come? Because it is a kingdom of peace.

Whose is the only right will? God's will.

Who only can supply the bread we need? Our Father.

How do we ask to be forgiven? As we forgive others.

If we ask to be kept from temptation, what must we do? Watch against it.

Who only can keep us from evil? God.

What is God, our Father, to us? The great Giver.

Who will receive from him? Those who ask.

What does an earthly father love to do? Give to his children.

What does our heavenly Father love to give us? The Holy Spirit.

To whom will he give the Holy Spirit? To those who ask.

Words with Little People.

God has told us to pray, and he never tells us to do that which is not the best thing for us. Then he has told us how to pray. We should be very careful how we pray this great prayer.

"Lord, teach us to pray."

Whisper Prayer.

Help us, O Jesus, to receive
From thee what thou dost love to give.

THE LESSON CATECHISM.

[For the entire school.]

1. What request did the disciples make of Jesus? Lord, teach us to pray.
2. What prayer did he give them? The Lord's Prayer.
3. What did he say about asking? Every one that asketh receiveth.
4. What did he say about every one that seeketh? He findeth.
5. What did he say about every one that knocketh? To him it shall be opened.
6. What did he say about the love of earthly parents for their children? How much more shall your heavenly Father give the Holy Spirit to them that ask him.

CATECHISM QUESTION.

- 10 What is repentance?
Repentance is true sorrow for sin, with sincere effort to forsake it.
Repent, and turn yourselves from all your transgressions.—Ezekiel xviii, 30.
Bring forth therefore fruits worthy of repentance—
Luke iii, 8.

LESSON XI. THE RICH MAN'S FOLLY.

[June 15.]

A. D. 29.] GOLDEN TEXT. Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. Luke 12, 15.

Authorized Version.

Luke 12, 13-21. [Commit to memory verses 19-21.]

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What

Revised Version.

- 13 And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me.
- 14 But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, What shall I do, because I have not where

shall I do, because I have not where to store my fruits?
18 And he said unto him, Man, who made me a judge or a divider over you?
19 And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

20 But God saith unto him, Man, who made me a judge or a divider over you?
21 So is he not rich toward God.

Like the poor beautiful illustration.

Verse 13.

hearer. He to needy soul are righted. the interest men have no lar prosper to spiritual choose a rai holiest of the to my broth his demand mission. (4 our cause among men inheritance differed wid had arisen made me. of this world ular dispute having auti tions submi might not C life now re even for mi in preaching ular cases, ples. (6) C his conduct heart rather

15. Unto the multitu "doubles hi spection." wicked dest another, bu The line t must be dra eye. He w ner, wether is more nea breach of f morally the evil." For strikes, an take heed a consisteth when a ma that his wo virtues. (7 constitutes 16, 17. moral princ tifully. T

shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*

21 So is he that layeth up treasure for himself, and is not rich toward God.

18 to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou has prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

General Statement.

Like the preceding lessons, the date and environments of this scene cannot be exactly stated. The story is a beautiful illustration of the manner in which Jesus took advantage of the most promising incidents to teach spiritual truth.

EXPLANATORY AND PRACTICAL NOTES.

Verse 13, 14. One of the company. A random hearer. He is willing to set aside all helpful ministry to needy souls until his own fancied financial wrongs are righted. (1) *The Lord himself could not awaken the interest of every hearer.* (2) *Even to-day some men have no use for Jesus but to help their own secular prosperity.* (3) *Secular interests blind men's eyes to spiritual concerns.* **Master.** It was customary to choose a rabbi for an arbitrator, but the ablest and holiest of the Jewish rabbis declined to so act. **Speak to my brother.** His wrongs may have been real, but his demand was based upon a mistaken view of Christ's mission. (4) *Our conduct should be seemly as well as our cause righteous.* (5) *Most of the disagreements among men arise from a love of money.* **Divide the inheritance.** The laws of inheritance among the Jews differed widely from ours. Precisely what difficulties had arisen in this case it is impossible to tell. **Who made me.** At another time he said, My kingdom is not of this world. The Church has nothing to do with secular disputes. **A judge or a divider.** A magistrate having authority, or an arbitrator who decides questions submitted to him by one or both parties. But why might not Christ act as a judge? (1) Only a few weeks of life now remained to him. He had hardly any time even for miracles, and seems to have spent entire days in preaching. (2) His work was not to determine particular cases, but to establish universal eternal principles. (6) *Christ does speak to every man concerning his conduct toward his brother, but it is to change his heart rather than to direct his specific actions.*

15. Unto them. From the individual he turns to the multitude. **Take heed, and beware.** Christ "doubles his charge that we should double our circumspection." **Covetousness.** Not coveting; not the wicked desire to possess that which already belongs to another, but covetousness—inordinate desire for wealth. The line between the lawful and unlawful wish must be drawn by each man's conscience under God's eye. He whose chief aim in life is to get rich is a sinner, whether he be fraudulent or honest. Covetousness is more nearly universal than any other sin, and if one breach of God's law can be worse than another, this is morally the worst. "The love of money is the root of all evil." Forgeries, swindlings, oppression of the poor, strikes, and lawsuits will be no more when all classes take heed and beware of covetousness. **A man's life consisteth not.** And yet even Christians sometimes ask, when a man dies, "What was he worth?" forgetting that his worth is not to be tabulated in dollars, but in virtues. (7) *Not what a man has, but what he is, constitutes his true life.*

16, 17. A parable. A story unfolding a great moral principle. **The ground.** ..brought forth plentifully. This man neither forged a check nor wrecked

a bank. He simply gathered in a rich harvest. Where was his guilt? **Thought.** Here is where his sin begins. Literally, he "dialogued" with himself, as if two elements within his nature were engaged in discussion. **What shall I do.** "Other men are perplexed to get wealth; this man is perplexed to know how to dispose of his."—*Whedon.* **No room.** Saint Ambrose centuries ago beautifully wrote, "Yes thou hast; the bosoms of the poor, the houses of widows, the mouths of infants, these are thy barns." **Fruits.** Produce of all sorts, particularly grain.

18, 19. My barns. In Oriental countries harvests are often stored in caves; sometimes pits like coal-vaults are used; but this rich farmer would appear to have possessed buildings erected for the purpose. **There will I bestow.** He would hoard his gains, not use them. Grain stored grows musty. Money locked up may be stolen. Men employed simply in gaining knowledge, without disseminating it, grow narrow and pedantic. The innate forces of nature are in harmony with God's law in almost forcing us, whether we will or not, to work for others. **My fruits.** The repetition of the pronouns "my," and "I" in this parable, as indicative of selfishness, is noticed elsewhere. **Say to my soul.** As if his soul could feed on grain. One might as well attempt to satisfy hunger by reading a daily paper as to satisfy mental and moral longings by such goods laid up for many years. He forgets who is Master of time. (8) *How hard it is for men to believe they are not to live forever.* **Goods.** It is odd that in nearly every language secular possessions have been called "goods." So prone are we to forget the intrinsic worthlessness of wealth and the genuine worth of character. **Take thine ease, eat, drink, and be merry.** That is, be lazy, gluttonous, drunken, and licentious. (9) *Pleasure is always in the future, never quite realized.*

20. But God said. God's voice is an unwelcome interruption to every undevout reverie. (10) *God speaks oftener than men hear.* **Thou fool.** In the Bible the fool is always the man who lacks moral sense. His folly appears (1) in forgetting God; (2) in false estimates of life; (3) in living for self; (4) in forgetting death. (11) *The man whom the world calls wise and prudent is often the man whom God calls a fool.* **This night.** Any man's soul may be summoned at any instant, and how foolish not to make preparation for the call. **Required of thee.** Demand of thee, as if disease and death were God's messengers summoning his soul.

21. So is he. Every body who lays up treasure for himself in place of laying up for God is such a fool as was this rich man. (12) *The sin is not in having, or in laying up the treasure, but in doing this for self.* **Not rich toward God.** He is rich toward God who has those things which God esteems valuable: true character and earnest benevolence.

CRITICAL NOTES.

The Perean ministry of Jesus was to prove a no less timely and valuable training-school for the disciples than had that in Galilee. Despite the constant thronging of the crowds, the Master found opportunities for giving these disciples private instruction in matters related to his kingdom, as is clear, for example, from our last lesson, in which, when he was alone with them, he taught them how Christians should pray.

And even when in the midst of a crowd Jesus found it still possible to utilize many a transient incident to impress religious truth upon the disciples, nay, even to make interruptions and opposition minister to their illumination. Thus the episodes recorded between the last and the present lesson (11. 14-12. 12) had served to show the twelve how to meet the calumny and suspicion which were still industriously sown among the people by the Pharisees; how to boldly rebuke those blind religious leaders themselves (comp. Acts 4, 19-20; 5, 29, to see how well they learned this lesson); and how to awaken, both in themselves and others, a holy confidence in divine truth and a holy courage in its defense.

We shall see in our present lesson how a sudden and strident inquiry from the crowd is skillfully made the occasion for an address, first, to the people, and then (see next week's lesson) to the disciples.

Verse 13. Multitude. It was, perhaps, the immense throng of verse 1. **Master.** The Jewish rabbi combined certain civil functions with his religious duties. The man had doubtless been impressed with the tone of authority in the utterances of Jesus, which he hoped now to enlist in his own interest. **Bid my brother divide.** Whether it was a case of real or of pretended injustice the narrative does not indicate. The single point to be made is that it was a case in which anxiety about property usurped the place of interest in spiritual things. The cares and riches of this life had choked the word. 8, 14. The request was in some respects not unlike Martha's touching her sister, "Bid her that she help me." 10, 40.

14. Man. As in English so in Greek, the word indicates a slight reproach. **Who made me a Judge!** The question denies in a strong way that he has any thing to do with civil authority. Neither Sanhedrin nor procurator has invested him with judicial functions. In spiritual matters, however, the Father has "given him authority to execute judgment, because he is the Son of man." John 5, 27. **Divider.** An arbitrator. **You.** Plural; you and your brother.

15. Unto them. The multitude of verse 13. **Take heed.** Understand the real nature and the many forms of the evil against which I warn you. **Keep yourselves.** The word suggests the watchfulness of a sentinel, ready to raise the alarm at the first appearance of the foe. **All covetousness.** The Greek word means "greed for more," and refers in this instance to the desire for larger earthly possessions. It is the "desire to be rich" of 1 Tim. 6, 9. The word "all" suggests the various disguises which this sin may assume. In this case it took the aspect of justice. **For.** The reason why covetousness is to be guarded against is now given. **A man's life.** The normal well-being of body, soul, and spirit do not depend upon the amount of property the individual holds in his own legal right. An ideal life is possible in conditions of poverty. Jesus himself was the best illustration of this truth. Though the Son of man had not where to lay his head, he had life, and had it abundantly. On the other hand, the young man who had great possessions found himself unable to enter upon real life. Mark 10, 22. **Abundance.** The

Greek order emphasizes this word. "Having food and clothing, we shall be therewith content." 1 Tim. 6, 8; Heb. 13, 5, 6.

16. Parable. The incomparable Teacher will not content himself with the abstract statement of the general principle as given in the last verse, but will embody the truth in a tale, to make his meaning still more transparent. **Rich man.** As a rule, the richer a man is the better opportunities he has for increasing his wealth. Moreover, the richer a man gets the keener does his desire grow to become yet richer. The man who is worth ten thousand dollars desires a hundred thousand more than a poor man desires one thousand. **Brought forth plentifully.** The increase of wealth came about in no unjust or unlawful way. He had not devoured widows' houses, nor taken any thing by false accusation. Hence the greater need of the caution spoken of in the preceding verse. Ananias and Sapphira sinned not in the acquisition, but in the use they made of their property. Acts 5, 4.

17. Reasoned. The Greek suggests protracted reasoning. **What shall I do?** He had no anxiety about his spiritual condition, as had the Philippian jailer who asked the same question. His only solicitude was how to secure of greater wealth than he already had.

19. My soul. The inner self as the subject of worldly pleasure and pain. The spirit, by which God and higher truth are apprehended, was ignored; and its security and peace not thought of. **Much goods.** The man commands his heart to feel, in the ample resources of the larger store-house that is to be built, abundant security for a long time to come from hunger, nakedness, and the humiliation of poverty. **Many years.** See James 4, 13-15. **Take thine ease.** More briefly, rest. Jesus, in Matt. 11, 28, uses the same word in speaking of the rest of soul which he will give to the weary who will come to him. **Eat, drink.** See ver. 23; Luke 4, 4; John 4, 31, 32. **Be merry.** Have a good time; enjoy life.

20. God said unto him. The God whom he had ignored in all his reasonings and thoughts. God may be thought of as speaking to him by a prophetic messenger, as he did to Hezekiah (Isa. 38, 1); or through his own suddenly awakened conscience. **Thou foolish one.** In making provision for the future the poor man has left his own mortality out of account. **This night.** And not many years hence, as he vainly supposed. **Is... required of thee.** The soul is separated by death from the body, and no longer permitted to occupy itself with the material things which have been so carefully hoarded. **Hast prepared.** The man had had thought for the future, but it was the thought of a fool. **Whose shall they be?** He had said, "My fruits; my barns; my corn; my goods." Whosoever they might be henceforth, they would not be his. Psa. 39, 6, "Knoweth not who shall gather them."

21. So. So short-sighted; so little prepared for death. **Treasure for himself.** Looks on life as worth living only as it ministers to his carnal appetites. Giving to the poor and thus lending to the Lord, and laying up treasure in heaven, are the Christian antitheses. **Rich toward God.** Rich in his relations with God. The Christian having his soul suddenly required of him is not to be deprived of the things he has prepared, but to depart and be with his Lord, which is very far better. Phil. 1, 23. He has no sign to make over unbuilt barns when he hears the voice of God summoning him to "the inheritance prepared for him from the foundation of the world." Matt. 25, 34.

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The Lesson Council.

Question 11. What is covetousness? How is it manifest in our time?

Covetousness is a greedy, selfish desire for more. A desire to prosper in life, to increase in mental and material riches, is perfectly consistent with most spiritual piety; but when this desire becomes a craving greed which cannot be satisfied, always crying "more! more!" the end is lost sight of in the means. Covetousness is manifested in our times by the dealer in intoxicating liquors; by politicians and office-holders who seek and hold public office merely for personal gain; by the absorbing thirst for money manifest in almost every branch of commercial enterprise.—*Rev. Vaughan S. Collins, A.M.*

Covetousness is an inordinate desire for worldly possessions, and may be manifested by extraordinary efforts to obtain them, or by firmly holding what has been obtained already. It is not confined to the rich or the "well-to-do," but is often seen in the poor, who covet as intensely as their more successful neighbors. This vice is manifested in our time in the mad rush for wealth, or fame, or for that peculiar something called success. It is manifested also in hoarding up wealth and refusing to give from it for benevolent purposes.—*Prof. James C. Murray.*

Covetousness is a dominating love of the world, having its motive in human opinion, in lust for gain, in reliance upon material possessions as a necessary means of support and satisfaction. It is the setting of manhood before God, and therefore is idolatry. It is manifest in all who, in the pursuit of worldly possessions or for their retention, are willing to sacrifice the claims of God and humanity.—*Rev. R. W. Copeland.*

Covetousness is a selfish desire for wealth. It grows with indulgence, and becomes a mental disease. Its victim loves and trusts, not the Almighty, but the "almighty dollar." It becomes idolatry. Scripture classes it with murder, theft, and adultery. It manifests itself in our day in reluctant and meager giving, in anxiety to get rich, and in gaudy display and sumptuous living. It is the prevailing sin of the Church to-day. One can be covetous over a little as well as over much. Its only antidote is constant, liberal giving. It is a deceitful and deadly moral malady.—*J. C. Jackson, D.D.*

Covetousness is the inordinate desire of acquiring and the inordinate love of possessing certain things as solely and absolutely our own. It cannot be applied to heavenly things, since these are never held as individual property apart from God. It relates to earthly matters, and shows itself in the greed of the child, in the struggle of the young after riches, and in the reluctance of the old to part with what has been acquired. It gives possession the chief place in the heart and life, and thus becomes idolatry.—*Sarah G. Stock.*

Lesson Word-Pictures.

There is a sharp, querulous voice in the crowd about the Saviour. Somebody is dissatisfied. Somebody wants a rectification of his trouble. Ah! it is Pleonektes. Every body knows what he is grumbling about. When his old father died, Pleonektes was not satisfied with his proposed share, and has been fighting with his brother ever since. Hark! Hear the grumbler. If he does not bring his quarrel before the Saviour! In rasping, grating tones he tells his story. There is silence. Then how indignantly the Saviour refuses to countenance the quarrel, and how stingingly he rebukes all the covetous! And now he tells a forcible, serious story about a certain rich man. As he speaks, I can imagine some such scene as this:

It is twilight time. Plusios is walking out to see his

farm. The fields are broad and fertile. Out of the rich, black earth came so readily the green, luxuriant growth. Vineyard and oliveyard have added their beauty. All so fruitful! Such a rich picture of prosperity, framed in the golden glow of the sinking sun and the purple of the adjacent hills.

Plusios cannot repress his admiration. So elated is he that he rubs his hands gleefully. He chuckles. He nods his head and says, "Yes, that will do! All my work!"

But what about his small barns, that now rise before him as he continues his walk? They are crammed already. What will he do with the increasing crop? His barns seem to swell. They look nigh to bursting. Plusios shakes his head discontentedly. The smile has gone from his face. The tone of self-satisfaction has passed from his voice.

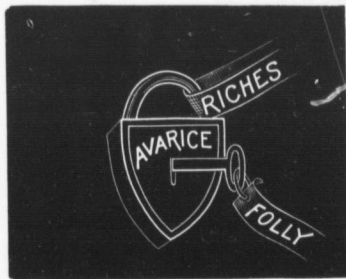
"Too small! Too small!" he murmurs.

He frowns, contemplates those small barns a while longer, and then goes up to the roof of his house. He there sits down, and in the last of the twilight contemplates his widening fields. Soon the after-glow fades from the west. Little stars peep out from behind the blue folds of the heavens. The fields of Plusios are in shadow. He cannot see them distinctly. But there are those great crops, he knows. There are the vineyards, the fat oliveyards, and Plusios smiles; but—there are the little barns. Plusios frowns. He suddenly rises. He exclaims with energy, "This will I do." He will build bigger barns.

But something else occurs to him. He is now in the years of his strength. What a plump day's work he can do! How hearty his digestion! How strong his lungs! How sound his sleep! How many years must be before him! It would seem, while mortal, as if his stay on the earth would be that of an immortal. He will take his ease. Yes, ha, ha, ha! he bids his soul "eat, drink, and be merry."

He has scarcely finished that address, when suddenly, out of the night, out of the mystery of a Presence everywhere, comes a solemn summons to the soul. Soon there is bitter wailing through the house! The rich man has been found dead! So poor now! His barns are big enough now. How a very small place can be get his possessions, even into that "narrow house appointed for all the living!"

Blackboard.



DIRECTIONS FOR COLORS. The lock is to be drawn in outline with blue chalk; the key with white; "riches," yellow; "folly," red.

The design is intended to show that avarice is the lock that hoards up riches, and selfishness is the key that turns the lock and fastens it. Such selfishness is folly. Does the lesson teach that it is folly to be rich, or to be

a successful man of business? No, but it condemns the locking up of wealth for selfish purposes.

ANOTHER BLACKBOARD DESIGN. Draw a circle with figures and hands to represent a clock face. Write over the top, "I know not the hour when death will come." Underneath write,

"COVETOUSNESS CORRUPTS
in the heart the body."

Primary and Intermediate.

LESSON THOUGHT. *The True Riches.*

Make a number of straight marks on the board. Say that each one stands for a person. Talk as you use the crayon, leading children to see that a crowd of people had gathered to hear some great man talk. Let children tell who the great man was. Make longer mark to represent Jesus.

Ask children what they think Jesus would talk about. They will say "Being good." Make plain to them that he would tell the heavenly way of living on earth. Teach that only the life of heaven begun on earth will make it possible to live that life in heaven. Tell of the man who called out to Jesus while he was talking to ask him to settle a dispute between him and his brother about some property. Each said, "This belongs to me," and neither was willing to yield to the other. Children sometimes dispute about their possessions, and there is hard feeling until one is willing to give up. Make a very large "My" on the board. Draw a heart around it. The heart full of my way, my things, my pleasure, is a selfish heart, which is not pleasing to God.

Jesus told this selfish man a story. All the people there heard it. There was a lesson in it for all. It has a lesson for us. Let us learn it.

Tell the story. If you tell it with crayon in hand you will hold the attention easily. Around the heart already on the board make squares to indicate barns and growing grain, until the heart is surrounded. Say that the poor rich man is shut up in a prison of his own possessions. Just over here stands his poor brother needing help. Here are orphan children with no one to care for them. Not one of these can he see! He is shut in by his riches!



God sees this poor heart, all eaten up with selfishness. He calls the soul to appear before him. The man dies. He can take nothing with him. All his riches are no help to him now! He goes poor into God's presence.

Tell of a poor man whose heart full of love is great riches in God's sight. Teach that little children who want to please God will put away the big "my," and will try to put the wants of others before their own.

Berean Methods.

The Teachers' Meeting.

Circumstances: The multitude crowding to hear Jesus; the interruption; Christ's rebuke.... Attitude of illustrious Jewish rabbis toward secular disputes. In what respects Christ is a judge and a ruler; the proper attitude of the Christian Church toward secular disputes.... Present the parable as a word-picture.... Meaning of "covetousness;" difference between "covetousness" and "coveting;".... Selfishness always sensual. His wealth led directly to four sins, all based on his physical life. Mental activities and spiritual vitality work for others; bodily demands selfish.... Men are

"fools" or wise according to the measurement of eternity.... Life is like money, "loaned on call," liable to be "called in" at any moment.... Have this man's sin clearly defined.... Number of pronouns and nouns used in this man's soliloquy relating to himself: Six "I's," five "my's," etc.... Practical lessons which should be learned from this parable.... The folly of 1) forgetting God; 2) living for self; 3) indulging worldly lusts; 4) self-ignorance; 5) forgetting death.

References. FOSTER'S CYCLOPEDIA. Prose, 236-246, 2221, 2582, 2589, 1136-1154, 7595-7606, 3760-3764, 6678-6654, 8971, 9087-9100, 9255, 9256. Vers. 13, 14; Prose, 2197. Ver. 15; Prose, 6000. Ver. 16; Prose, 8770. Vers. 16-31; Poetical, 3441. Ver. 20; Poetical, 987, 1018. Prose, 12298. Ver. 21; Prose, 5994.

ANALYTICAL AND BIBLICAL OUTLINE.

The Rich Man's Folly.

I. IN FORGETTING GOD.

My fruits and my goods. v. 18.

"Thy God....giveth thee....wealth." Deut. 8. 18.

"Blessing of the Lord....maketh rich." Prov. 22. 10.

II. IN LIVING FOR SELF.

Pull down my barns and build greater. v. 18.

"Lay not up....treasures upon earth." Matt. 6. 19.

"Labor not for the meat....perisheth." John 6. 27.

III. IN WORLDLY LUSTS.

Soul, thou hast much goods. v. 19.

"Is not the life more than meat?" Matt. 6. 25.

"Set your affection on things above." Col. 3. 2.

IV. IN FORGETTING DEATH.

Laid up for many years. v. 19.

"Knoweth not who shall gather." Psa. 39. 6.

"Shall leave them in the midst." Jer. 17. 11.

V. IN SELF-IGNORANCE.

Take thine ease, eat, drink. v. 19.

"What is your life?... a vapor." Jas. 4. 14.

"His days are as grass." Psa. 103. 15.

THOUGHTS FOR YOUNG PEOPLE.

The Worldly Mind.

1. The worldly mind is busy with the thoughts of earth, even while hearing the themes of heaven. Ver. 13.
2. The worldly mind seeks to secularize even the spiritual kingdom of Christ. Ver. 14.
3. The worldly mind forgets God in the plenitude of God's gifts. Ver. 16.
4. The worldly mind seeks to gain for self rather than to bestow blessings upon the needy. Ver. 17.
5. The worldly mind endeavors to satisfy the soul with the things of the body. Ver. 19.
6. The worldly mind deals with this life as if it were to last forever. Ver. 19.
7. The worldly life is regarded as a life of folly in the sight of God. Ver. 20.

HOME READINGS.

M. The rich man's folly. Luke 12. 13-21.

Th. Wealth cannot save. Psa. 49. 6-17.

W. Godly contentment. 1 Tim. 6. 6-12.

Th. Uncertain riches. 1 Tim. 6. 13-21.

F. Danger of selfish ease. Amos 6. 1-7.

S. "If the Lord will." Jas. 4. 10-17.

S. All from God. Deut. 8. 10-20.

LESSON HYMNS.

No. 220, New Canadian Hymnal.

Try us, O God, and search the ground.

No. 213, New Canadian Hymnal.

Be it my only wisdom here.

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No. 200, New Canadian Hymnal.

I know there's a rest that remaineth for me.

DOMINION HYMNAL.

Hymns, Nos. 253, 257, 256.

TIME.—A. D. 20.

PLACES.—Uncertain.

RIPELDS.—Same as before.

DOCTRINAL SUGGESTION.—The true aims of life.

OPTIONAL HYMNS.

Hasten, sinner, to be wise.
 God calling yet.
 All for Thee.
 The solid Rock.
 Is my name written there.
 Child of a King.
 Give me some work.
 The Lord into his garden.
 I would not live away.
 Jerusalem the golden.
 Thanksgiving hymn.
 We plow the fields.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Christ's Question, v. 13-15.**
 What is meant by division of the inheritance?
 Were rabbis accustomed to decide such cases?
 Is it the business of the Church now to settle personal secular disputes?
 In what does a man's life really consist?
 What general mistake is made, indicated by the phrase, "What is he worth?"
- 2. The Rich Man's Question, v. 16-19.**
 What wide-spread trouble concerning wealth is shown by the rich man's question?
 What was the trouble of this rich man?
 What is meant by the phrase "fruits?"
 Where might he have bestowed his goods?
 Can men be innocent who permit want to exist while they have enough and to spare?
 What injunction did Solomon give concerning secular plans? Prov. 17, 1.
 To what four sins did this man's wealth tend?
- 3. God's Question, v. 20, 21.**
 What is God's question?
 What man probably heard this parable, who afterward became the most monumental case of covetousness in history?
 What similar warnings are given elsewhere in the Bible? Jas. 4, 13-17; 5, 1-3; Eccl. 11, 9.
 What shall we take with us through the gates of the grave?

Practical Teachings.

Here was a man who had no other use for Jesus than to make money by his influence. All of his sort are not yet dead.

The Church of God is an institution for the development of spiritual graces, and should do no secular work that can possibly be avoided.

In the light of the truth of the 15th verse, how meager and thin are the lives of most men! Test your own life by this rule. Take away "the abundance of the things that you possess"—every thing that you have acquired, and which has not been developed from your brain and heart—and how much of life have you left?

This rich man is troubled with the question, "What shall I do with my wealth?" Most of us have at times worried ourselves by another question, "What shall I do to get wealth?" Both questions are contrary to the spirit of Christ. If God is the tender-hearted, all-powerful Provider for the wants of his children, anxiety can never be right; and if he recognizes himself in the persons of the poor and sick and outcast, hoarding can never be right.

Read St. Ambrose's words quoted in our Explanatory and Practical Notes, and put them in practice.

When a man's conversation is stuck full of capital I's he is either self-conceited or arrogant. When "my" takes the place of "I," he is sinfully selfish. Notice this man's inventory: "My barns," "my fruits," "my goods," "my soul."

Selfishness is always sensual. The four pleasures that this man thought of enjoying for many years, "rest, food, drink, merriment," all had their basis in his physical life. There is no such thing as intellectual or moral

selfishness. Men live in their mental activities and their spiritual vitality for the sake of those who are about them; but the moment bodily demands clamor we are in danger of sinking to the plane of selfishness.

Men are "fools" or wise according to the measurement of eternity. Remember that. Not by public opinion, nor by the scales of the schools, is wisdom weighed. He is practically wise, and he only, who has laid up treasure in heaven.

"So is every one that layeth up treasure for himself!" Is it possible?—Every body a fool who is rich in this world and not rich toward God? What are you?

Hints for Home Study.

1. Learn what you can of the attitude of the more illustrious Jewish rabbis toward secular disputes.
2. Find three awful examples of covetousness in the Old Testament, and two in the New.
3. Find a comparison of the two kinds of wealth indicated in ver. 15 in one of Paul's letters to Timothy.
4. Define the great sin of this rich man.
5. Did Christ ever direct a parable against any of the sins forbidden in the Ten Commandments? If not, why not?
6. Write down a reason for his directing so many against selfish enjoyment of the comforts of wealth.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Christ's Question, v. 13-15.**
 What request did a hearer make of Jesus?
 What was Christ's question in reply?
 What warning did he utter? (GOLDEN TEXT.)
 What does Paul say that covetousness is? Col. 3, 5.
 What reason did Christ give for his warning?
 With how much ought we to be content? 1 Tim. 6, 8.
- 2. The Rich Man's Question, v. 16-19.**
 About whom did Jesus speak a parable?
 What is said of the fruitfulness of this man's grounds?
 What question did he ask himself?
 What did he resolve to do?
 How then would he comfort his soul?
 What does Solomon say of such selfishness? Eccl. 11, 9.
- 3. God's Question, v. 20, 21.**
 What did God say about the man's soul?
 What was God's question to him?
 Who is like this rich fool?
 What says Jesus about the value of the soul? Mark 8, 36, 37.
 How may one be rich toward God? See 1 Tim. 6, 17-19.

Teachings of the Lesson.

Where in this lesson are we taught—
 1. That riches cannot satisfy the soul?
 2. That riches cannot insure long life?
 3. That true riches can be taken to heaven?

Home Work for Young Bereans.

- Find four other instances of Christ's severity against selfishness.
 Find what Jesus said to Pilate concerning his magistracy of kinship.

QUESTIONS FOR YOUNGER SCHOLARS.

- What did a man ask Jesus to do? **To speak to his brother.**
 What did he want from his brother? **His share of the property.**
 What did Jesus refuse to do? **To judge between them.**
 What was the great work Jesus came to do? **To teach the way of life.**
 Against what did Jesus warn the people? **Covetousness.**
 What is covetousness? **Love of riches.**
 What is worth more than riches? **True life.**
 What parable did Jesus teach? **The parable of the rich man.**
 What did his fields bring forth? **A great harvest.**
 Why was he troubled about his harvest? **He had no room for all.**
 What did he think he would do? **Build larger barns.**
 What made him glad? **His great riches.**
 What did God call him? **A fool.**
 What sudden call did he send him? **The call to die.**
 What did he have to leave behind? **His riches.**
 What are the only true riches? **Riches of love and faith.**

How can we lay up treasure in heaven? By doing good.

Words with Little People.

A child without a penny in the world can be rich toward God. Love and faith and goodness are the golden coins in the heavenly kingdom.

Whisper Prayer.

O give me, Saviour, in my youth,
The riches of thy love and truth.

THE LESSON CATECHISM.

[For the entire school.]

1. What perplexed the rich man of whom Jesus told? **How to dispose of his wealth.**
2. What did he decide to do? **To build greater store-houses to keep it all.**

3. What ought he to have done? **Given it to those who needed it most.**

4. What did God say? **"Thou fool, this night shall thy soul be required of thee."**

5. What did Jesus say about those who lay up treasure on earth? **That they are like that bad rich man.**

CATECHISM QUESTION.

11 Can we repent of ourselves?

No; it is the grace of the Holy Spirit which gives the sinner to know and feel that he is a sinner.

12 Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and Remission of sins.—Acts v. 31.

13 Then to the Gentiles also hath God granted repentance unto life.—Acts xi. 18.

A. D. 29.] LESSON XII. TRUST IN OUR HEAVENLY FATHER. [June 22.]

GOLDEN TEXT. Your Father knoweth that ye have need of these things. Luke 12. 30.

Authorized Version.

Luke 12. 22-34. [Commit to memory verses 27, 28.]

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Sol'o-mon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that falleth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

Revised Version.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat;

23 nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment.

24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more

25 value are ye than the birds! And which of you by being anxious can add a cubit unto his stature? If then

26 ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies,

27 how they grow: they toil not, neither do they spin; yet I say unto you, Even Sol'o-mon in all his glory

28 was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall

29 he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither

30 be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father

31 knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be

32 added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens

34 that falleth not, where no thief draweth near, neither will your heart be also.

General Statement.

This lesson reads in close connection with the last. Because of the modern meaning of the English word "care," there can be no better outline for its study than that given in the Berean Question Books: "Our Care and God's Care."

EXPLANATORY AND PRACTICAL NOTES.

Verses 22, 23. Take no thought. When the Bible was turned into English, the word "thought" was used where "anxiety" or "care" would be now. Ps. 53. 21; 1 Pet. 5. 7. Not against foresight or reasonable provision for the future does Jesus warn his disciples, but against "worry" and vexation. One of the best ways to "take no thought" for the future in the Bible sense is to "take thought" for it in our present use of that phrase. **Life.** The same word is in other passages translated "soul." It includes all sides and phases of our lives. **Meat.** Food of all sorts. "We hear the words of one who speaks to peasants, with simple yet pressing wants."—*Plumptre.* God has pledged himself to care for our soul and body; if you believe him, anxiety is inconsistent.

24. Consider the ravens. That ravens were such familiar objects is illustrative of the low hygienic regulations of the country. **How much more are ye better.** If the universe is really governed by a fatherly God, anxiety is impertinent. It is wicked to twist Jesus' illustration into meaning that we are to labor and plan for the future no more than ravens or lilies. God clothes us as really as he clothes the lilies, but the way he takes to do it is different. Their provision depends upon sun and showers, ours on the working of our own natural activities.

25. Stature. Age is probably the correct word here. One of the sacred writers has said, "Our age is as a hand-breadth," and Queen Elizabeth died exclaiming, "Millions of money for an inch of time!" This is

a new argument necessary to be useless also, I

27. Consider surrounded the fretting because busy with all while all at dandelions are but were quite careworn world Jewish writes all clad in pushing with fresh writes of the of this incoherent gorgeous can never sat und

28. Cast Palestine were fodder and portable earthenware 29, 30. No loss about like world. The

Having shown picture of the the folly of one's sole aim in the knowledge dresses himself attention to he exhorts them and raiment, these necessaries (31-40) to the

Verse 22. was his whole has shown that As Christ's disciples pursuits (5, 11) ing. They wainty about anxious. "formerly had ample and in absence of ar They were to bread and so

23. The li warrant enou the means of of flesh and displays mar maker. It ca us the ruler the jewel rem

24. Sow n from any wo money combin sorbed in dom signed them, needs. No s man (vers. 17, for the fut feedeth ther as certainly a gives them to be found. H

a new argument of our Saviour's. Not only is it unnecessary to be anxious because of God's care, but it is useless also, for we cannot mend matters if we would.

27. Consider the lilies. The care-worn women who surrounded the Saviour while he talked were already fretting because they ought to be back at their homes, busy with ovens and cradles and spinning-wheels, while all about them were blooming the buttercups and dandelions and daisies, which toiled not nor worried, but were quite as well taken care of as were these same careworn women. **Solomon in all his glory.** The Jewish writers say that Solomon's attendants were all clad in purple, and their hair glittered every morning with fresh gold-dust. A modern Oriental traveler writes of the lily of Palestine: "The three inner petals of this incomparable flower meet above and form a gorgeous canopy such as art never approached and king never sat under."

28. Cast into the oven. The meadow flowers of Palestine were cut down with the grass and used as fodder and fuel, for wood is scarce there. They used portable earthenware ovens.

29, 30. Neither be ye of doubtful mind. Don't toss about like boats in the surf. **The nations of the world.** The ungodly Gentiles. **Your Father**

knoweth. "Never a want of food or of clothing can escape his eye."—*Coates.* All this passage sheds a new and beautiful light on the Lord's prayer.

31. Seek ye the kingdom of God. Seek permanent possessions and wealth in that kingdom which Christ himself declared to be not of this world. **Added.** As if they were extraneous, incidental, not part of the real and genuine and intrinsic life.

32, 33. Fear not, little flock. The good shepherd will gather you in his arms and fold you in his bosom. **Sell that ye have, and give alms.** That Jesus intended this as a literal injunction applying to every individual Christian is not supposable. Our Lord's instructions were always the farthest possible removed from detail. He gave great and underlying principles, and allowed his followers to work them out into consistent conduct. But while it is not a man's duty the moment he is converted to go home and sell his goods, all who name the name of Christ must live in strict harmony with the principle of this command. They are to figure their wealth not in bank accounts, but in good works, in faith, in the unsearchable riches of Christ. How literally the command was taken by those who heard it may be seen by the conduct of the early Church. Acts 2, 44, 45; Luke 16, 9; Matt. 19, 21.

CRITICAL NOTES.

Having shown the gathered multitudes, by a striking picture of the brevity and uncertainty of human life, the folly of making the increase of material wealth one's sole aim in this world rather than advancement in the knowledge and love of God (ver. 21), Jesus addresses himself directly to his disciples, and calls their attention to the positive side of the same truth. He exhorts them (22-30) to dismiss anxiety concerning food and raiment, and, trusting their heavenly Father for these necessary things, to devote themselves wholly (31-40) to the affairs of his kingdom.

Verse 22. Therefore. The case of the man who was his whole life long anxious about food and raiment has shown the folly of such disquietude. **Unto you.** As Christ's disciples they had abandoned their secular pursuits (5, 11), to devote all their time to religious teaching. They would at times, perhaps, feel some uncertainty about means for their future support. **Be not anxious.** "Take no thought." Authorized Version formerly had just this meaning. Both in his daily example and in his constant teaching they had seen an absence of anxiety on his part as to temporal blessings. They were to ask their heavenly Father for the morrow's bread and so banish solicitude as to future needs.

23. The life. That God has given them bodily life is warrant enough for believing that he will also provide the means of its sustenance. **The body.** The fabric of flesh and blood so fearfully and wonderfully made displays marvelous skill and care on the part of its maker. It cannot be a serious problem for him to give us the ruder fabric of common raiment. Possession of the jewel removes apprehension as to the setting.

24. Sow not. The disciples no longer had any profit from any worldly business. Not now as formerly was money coming in from fishing, farming, or trading. Absorbed in doing the work which their Master had assigned them, they were making no provision for future needs. **No store-chamber nor barn.** Such as the rich man (vers. 17, 18) thought a necessity to give one security for the future. Yet in spite of these he died. **God feedeth them.** Their food comes to them day by day as certainly as though they had worried about it. God gives them instincts which teach them where food may be found. He hears the young ravens which cry. Psa.

147, 9. **Of how much more value.** If God cares for the necessities of his humbler creatures he will certainly not neglect the nobler orders.

25. Add a cubit. God has given us our present physical stature of three cubits and more without the co-operation of our will-power or attention. We cannot now, by turning our thoughts to the subject, add another cubit to the appointed sum. This is only a proverbial way of saying that we are of necessity obliged to leave wholly to divine Providence many things which yet do most vitally concern us.

26. Least. As stature, compared with life, is relatively unimportant, the ability to alter stature would be only a scanty qualification for the management and maintenance of all our life processes.

27. Consider the lilies. The word translated "consider" here and in verse 24 was used by Stephen to describe the attentive scrutiny which Moses gave to the burning bush. Turn your mind's eye upon the flowers and discover new tokens of God's care in them. **How they grow.** In what way they attain their comeliness of form and perfection of coloring. **Toil not.** They are careless of the future as the sunny days pass on. They have no anxiety as to their stature or their sustenance. **Neither do they spin.** They prepare no gorgeous attire for themselves. **Even Solomon.** A king's wardrobe is proverbial for the richness of the material used and the elaborate care expended upon its preparation. **Like one of these.** Human art cannot equal the beauty of nature.

28. Cast into the oven. Scarcity and expensiveness of wood occasioned the use of hay and other cheaper materials as fuel for heating ovens. **How much more.** If God bestows such care upon that which is so transitory, he will surely not neglect that which is more enduring. **Ye of little faith.** Here, as in Matt. 6, 30, the sentence takes a sudden turn. Instead of saying "you his children," he quickly reminds them of their failure to realize their privileges as children. He had had frequent occasion to note this defect in them. See 8, 25.

29. Seek not. The disciples are to aim at something better than merely getting a living. Such had been their exclusive aim once; but now their business is to catch men. **Doubtful mind.** The Greek word contains

a nautical figure, in which the uneasy tossing of a ship outside the harbor is used to represent the disquiet of a mind which, not being stayed on God, apprehends future calamity.

30. Nations of the world. This phrase is contrasted to such a one as "the people of God," "the little flock" of verse 32, and the emphatic "ye" of verse 29. The people of the world have no such enterprise on hand as have the twelve. **Your Father knoweth.** If he knows their needs his fatherly love will prompt him to supply them. If these disciples are set apart to establish the kingdom of God, it cannot be that their temporal wants will be passed unheeded by the heavenly Father. "Your" is somewhat emphatic in the Greek.

31. Seek ye his kingdom. Seek to establish truth in your own hearts and in the hearts of others. Make it your *own* business to do what you may to make the world what God would have it. **These things.** Food and raiment.

32. Fear not. In your aim to make the establishment of God's kingdom the one work of your life. **Little flock.** In Greek, "thou little flock." They are called a flock to suggest to them their unity and their dependence upon another for guidance. They are called "little" in contrast to the vast numbers who as yet have no sympathy with them in their adherence to Jesus. **To give you the kingdom.** That little company will yet fill the world with the knowledge of the truth as it is in Jesus.

33. Sell that ye have. There stood yet in the crowd before them a man who had no interest in Jesus except as he might help him obtain property. Ver. 13. It would be fatal to their work as disciples to have any interest in accumulating property. It is better now that Christ's ministers should be unencumbered with worldly goods, and be able to say with Paul, "I have coveted no man's silver and gold," and "I seek not yours, but you." The writer knows ministers, in both home and foreign mission fields, who, by cheerfully obeying this injunction, add greatly to their power as disciples of Jesus. **Treasure in the heavens.** The accumulated energy which hoarded money represents is turned into currents of beneficent influence far and wide, instead of being made the means of temptation and debauchery to thieves, or being kept idle and stagnant.

34. There will your heart be. He who has transferred all his interests to God, and seeks only the establishment of his kingdom, will find his thought and delight centering in the things of God. When Satan is defeated and God's kingdom advanced on earth, he will have the same joy that Jesus had. Chap. 10, 17. Having his interests identified with God and heaven, death cannot convict him of folly as it did the rich man (ver. 20), but will only show him how rich he has become toward God. Ver. 21.

The Lesson Council.

Question 12. How far should we take no thought for our life?

"Be not anxious for the life," the Revised Version well has it. Prayer, the believer's privilege, is the cure of care. Our Lord teaches that life finds its true unity and harmony in the pursuit of the kingdom of God and his righteousness. Men have but to make the things of the divine will their first concern, and they will find that, so far from being imprudent or improvident, they shall know in proper order and proportion what temporal interests to care for, and how. The course of the world is the converse of this.—*Rev. R. W. Copland.*

Not so far as to neglect making provision for our daily

wants, as God gives us opportunity, as such a course is forbidden in 1 Thess. 4, 11, 12; 2 Thess. 3, 10-12. But we are told (1) to make the "kingdom of God," not our own temporal needs, our first and chief concern; and (2) not to let the mind and heart become burdened with the latter, since our Father has promised all necessary supply. To disobey these commands is to fall (1) in loyalty and (2) in trust. The Revised Version of Luke 12, 22, "Be not anxious," gives us the right interpretation of the passage.—*Sarah G. Stock.*

"Be not anxious for your life" (Rev. Ver.), says the Saviour to his disciples, and through them to us. It is worry, not work, that kills. Friction destroys faster than labor. A few grains of sand in the socket of a machine grind it away more in a few hours than months of ordinary use. It is against this grinding care that we are warned. Every lover of God ought to be faithful in planning and executing for the improvement of the material as well as the spiritual conditions about him. But in all his planning and working his anxiety should be kept under and his faith in God in the ascendancy.—*Professor James C. Murray.*

This does not mean we should be reckless in exposing ourselves to danger, nor careless of life's comforts. Where does the Bible inculcate laziness and prodigality, but industry and frugality. The ant and bee are given as our patterns of industry and forethought. The very fowls of heaven to which the Master pointed are models of early rising and industrious pursuits—up before daylight in search of insects, fish, and frogs, and on the go all day long. They even look months ahead as to their homes, comforts, and provisions, as shown by their migrations for hundreds of miles. But when, like the fowls, we have done our part, we should not worry, but trust God perfectly.—*Rev. Vaughan S. Collins, A.M.*

The word "thought" formerly meant "anxiety," which is what is here forbidden. Wise forethought, as well as honest industry and prudent frugality, is everywhere enjoined in Scripture. To expect God to provide for us while neglecting the means he has ordained for that provision is to tempt him, not to trust him. To doubt that he will so provide, when we have done our part, is to question his faithfulness and distrust his veracity. It is the "doubtful mind," the fearful foreboding, the anxious care, which are peace-disturbing and God-dishonoring.—*J. C. Jackson, D.D.*

Lesson Word-Picture.

It does him good, early in the morning, to walk out in the fields. He came home last night from his work very much depressed. His employer had threatened to turn him off. To stay would be to sell his conscience. The price of his bread would be the principles on which the kingdom of God is established. He can pay no such price for food. He feels decided in his mind. But his home, his little ones, food, clothing—he thinks of these with anxiety. He could not sleep in peace last night. Anxiety has cut short his slumber. It is a relief to go out into the fields where it is cool and still, where no fret or worryment is visible. All is peaceful. He sees the cheerful sun looking over the hill-tops and wishing all the world a merry morning. The dew-drops acknowledge the coming of this king, and turn to royal stones.

The air is sweet and cool. Its touch is like that of a soothing hand on the brow.

And there are the happy birds, a flock of them. Have they any business-anxiety, any family-interests that can be imperiled? Where will they get their break-

fast? Why, then, do you sit up here and think of a wide tale? They certainly do not go out to any barn from which they get their peck with a large, peck and pecking on their feet, this quiet air watching them, he is surprised.

But he sees That patch their tuster! petals! The

"Did Solomon look as beautiful

But who do Who ever saw weaving it? stalk, shaping Lilies never do to God, the maker.

But hark! mower into his work prodigally swung.

ago standing row in the o that grass, th with the gra for his greater

The specta in the fields open country his heart, the cheering sun home?

Yes, and h God's kingd shall be no obey God, tr palaces.

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LESSON T

Recall the rich man's vests," "my to God. T were his ow

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Jesus say birds?"

We have God than t I Show a

fast? Why, they have gone to it at once. They pick it up here and there as it may be strewn upon the surface of a wide table, the field. Who scattered it there? They certainly did not sow their breakfast. They do not go out to reap it with a sickle. They do not have any barn from which they can take it. Their breakfast is what they find. It is just what God has scattered with a large, generous hand. They hop about. They peck and peck contentedly. How happy they look, living on their great Creator's bounty! The sight of all this quiets and cheers the heart of the solitary man watching them. "Living on God!" he exclaims, and he is surprised to notice how cheerful his voice is. But he sees something else.

That patch of lilies all in bloom! How stainless is their luster! How soft and velvety the texture of their petals! The fabric and the coloring are marvelous.

"Did Solomon the magnificent in his royal robes ever look as beautiful?" he wonders. "Never!"

But who designed the pattern of that lily-bloom? Who ever saw the swiftly flying shuttle in the loom weaving it? Who hung that beauty on the graceful stalk, shaping and fitting the robe? Lilies never spin. Lilies never do any work. Ah, how his thoughts go up to God, the great designer and the cunning fabric-maker.

But hark! A footstep is heard. Here comes the mower into the fields. He steps blithely. He begins his work promptly. Hear the whirl of his blade steadily swung. O fallen "grass of the field," one moment ago standing in grass, and now prostrate, and tomorrow in the oven! And yet God took such pains with that grass, though so transient. He will take like pains with the grass in a thousand fields. Will he not care for his greatest handiwork, a human soul?

The spectator of all this morning life yet so transient in the fields has gone. He has left behind him the open country, the bright, sunny sky. He has taken in his heart, though, the song of the birds, and the bright, cheering sunshine. Will not God care for him and his home?

Yes, and his heart shall have rest in that assurance. God's kingdom will he seek first and always. There shall be no marriage of religion and policy. He will obey God, trust God, and seek treasure in the heavenly palaces.

Primary and Intermediate.

LESSON THOUGHT. *Our Father's Care.*

Recall the last lesson. What little word filled the rich man's heart? Had he a right to say "my harvests," "my barns," "my money"? No, for all belongs to God. The rich man who thought all these things were his own was a foolish man. God called him so.

In this lesson Jesus tells us how to think and feel about the things of this life.

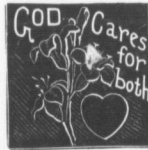
Have a picture of a bird on the board. Uncover it. Who made the bird? Yes, it is God's bird. He made it to sing and build its little nest and be happy in his care. The bird does what it was made to do, and God feeds it. It does not worry about its food, or where it will build its nest next year. It does not sow, or reap, or build barns in which to put its food. It is in the heavenly Father's care, and is happy and content.

Jesus says, "How much more are ye better than the birds?"

We have souls to live forever. We are worth more to God than the birds. Will he not take care of us?

Show a blooming lily or uncover picture of one on

the board. Tell about the beautiful field flowers of Galilee. A bunch of gay flowers in the hand will emphasize the teaching here. The lily does nothing to make itself beautiful. It just grows, and God has all the care of it. He paints all the lovely colors, he gives all the sweet fragrance, and he tells us to "consider," or learn a lesson, from the lilies. Teach that this does not mean that we may be lazy. The bird and the lily do just what they were made to do, and God takes care of them. If we do just what we were made to do, he will take care of us.

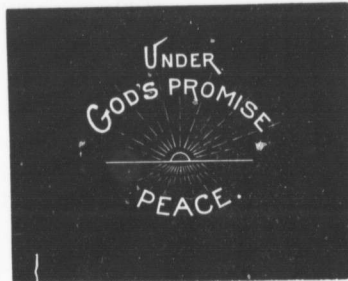


What were we made to do? Read from the Bible, "Seek ye the kingdom of God." If we do this, we shall be like the bird and the flower, doing what we were intended to do.

Show that the rich man had his treasure in his barns. His heart was with his treasure.

Some people put their treasure in a bank. Then their heart is in the bank. A barn or a bank or a fine house is not the place for a heart to be in. The true child of God puts his treasure in heaven; then his heart is there. Children can begin very young to lay up treasure there. Tell how.

Blackboard.



DIRECTIONS. Draw the design in the center of the board, and do not make it very large.

COLORS. The sentence, "Under God's Promise," write with pink chalk; the sun with yellow, and the word "Peace" with light blue.

THE TEACHING. Living under the promises of God we dwell in peace. A writer says, "God's children take no chances." The promises are sure. "No good thing will he withhold from them that walk uprightly." If practicable, have the scholars read or repeat a number of promises relating to this subject.

Berean Methods.

The Teachers' Meeting.

Make clear the background of this lesson.... Draw from class explanations of its archaisms and Oriental allusions, and drill them in meaning of such phrases as "thought," "life" (these two words merit especial study), "meat," "store-house," "fowls," "stature," "cubit," "lilies," "Solomon's glory," "grass in oven," "doubtful mind," "nations of the world," "kingdom of God," "little flock," "alms," "bags," "wax," "treasure," "heavens," "falleth." Substitute familiar synonyms for these, and re-read the text as thus revised....

Seven lessons taught by Jesus: 1) Our true life is spiritual; 2) Anxiety useless—no disaster postponed by worry; 3) Anxiety wrong—our heavenly Father's love is greater than even the love of earthly fathers; 4) Care is the characteristic of the godless world; 5) God is more deeply interested in us than we are ourselves; 6) Our true treasures are in the heavens; 7) The recognition of these great truths is the cure of all wrong. . . . It will be advantageous to call for "analyses" or "digests" of this lesson from each person present. Let each "boil down" the teachings into the fewest and simplest sentences possible. Probably no two results will be alike. . . . The anxious man grades God's providence below the common providence of mankind. Kings feed the armies they enlist; railroad companies supply the recurring needs of their "plant." "How much more are we better" than armies and locomotives? and how much more is God better than war departments and railroad directors?

References. FREEMAN. Ver. 28: Grass for fuel, 646. Ver. 33: Money-bags, 774. . . . POSTER'S CYCLOPEDIA. Prose, 303, 2116, 2558. Ver. 23: Poetical, 924, 2121-2128. Ver. 24: Prose, 2322, 2323, 5810, 5818, 158-161, 2082, 2087, 2092, 2104, 2106, 2132. Ver. 25: Prose, 4895. Ver. 27: Prose, 8761-8767, 9019, 10293, 10390; Poetical, 1337-1344, 3701-3704, 4006. Ver. 29: Prose, 8143. Ver. 30: Prose, 2091, 6996.

ANALYTICAL AND BIBLICAL OUTLINE.

The Life of a Christian.

I. A HIGHER LIFE.

The life is more than meat. v. 23.

"Seek those things which are above." Col. 3. 1.

II. A TRUSTING LIFE.

How much more are ye better? v. 24.

How much more . . . clothe you? v. 28.

"He careth for you." 1 Pet. 5. 7.

III. A SINGLE-HEARTED LIFE.

Neither be ye of doubtful mind. v. 29.

"No man can serve two masters." Matt. 6. 24.

IV. AN UNWORLDLY LIFE.

These things do the nations . . . seek. v. 30.

"Be not conformed to this world." Rom. 12. 2.

V. A FILIAL LIFE.

Your Father knoweth. v. 30.

"Power to become the sons of God." John 1. 12.

VI. A SPIRITUAL LIFE.

Seek ye the kingdom of God. v. 31.

"Godliness is profitable." 1 Tim. 4. 8.

VII. AN ETERNAL LIFE.

A treasure . . . that fadeth not. v. 33.

"Things . . . not seen are eternal." 2 Cor. 4. 18.

THOUGHTS FOR YOUNG PEOPLE.

How to Get Rid of Care.

1. Where a man's treasure is, or where he would like it to be, there are his thoughts. The man who is closely saving and banking is apt to carry interest tables in his head, whether at home or at business, and he is good if he doesn't take them to church also. All of us endure the monotonous strain of daily life "as seeing" those who are "invisible;" and while we seem to be engrossed by book-keeping, or farming, or typesetting, or trading, our hearts are elsewhere, tenderly cherishing those we love.

2. Our Creator understands us, and wishes us to make this characteristic active in our spiritual endeavors. His plan is for us to live in this world with our hearts in heaven. Life does not end with death, but is continu-

ous, death being only a momentary experience in a life that has no end; and Jesus instructs us to hold all the events of our mortal life as vicissitudes in our education for eternity. We are now—the oldest of us—passing through our school-days, and real maturity begins only with heavenly experiences.

3. A man or woman who feels this will have the minimum of care. His clothing and food, his family relationships, his popularity and personal safety, all shrink to infinitesimal proportions; for his treasure and heart are in heaven. He is seeking the kingdom of God, and all these things will be added to him.

HOME READINGS.

M. Trust in our heavenly Father. Luke 12. 22-34.

Tu. Rest in the Lord. Psa. 37. 1-7.

W. With all thine heart. Prov. 3. 1-10.

Th. Perfect peace. Isa. 26. 1-4.

F. The mighty helper. Psa. 115. 9-18.

S. One thing needful. Luke 10. 38-42.

S. "I shall not want." Psa. 23.

LESSON HYMNS.

No. 54, New Canadian Hymnal.

Come, every soul in sin oppressed.

No. 56, New Canadian Hymnal.

I am trusting thee, Lord Jesus.

No. 57, New Canadian Hymnal.

Saviour, more than life to me.

DOMINION HYMNAL.

Hymns, Nos. 67, 73, 79.

TIME.—A. D. 29.

PLACE.—Uncertain.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The omniscience of God.

OPTIONAL HYMNS.

Though troubles assail.

How firm a foundation.

Hide thou me.

All the way.

He leadeth me.

Safe in the arms of Jesus.

The Lord will provide.

Lead, kindly Light.

All my doubts I give.

I love thy will, O God.

If on a quiet sea.

Keep thou my way.

My times are in thy hand.

QUESTIONS FOR SENIOR STUDENTS.

1. Our Cares, v. 22-28.

What was the old English meaning of the word

"thought?"

Why should we have no anxiety concerning our daily

support?

Should Christians regard it as a sin or a mere mis-

take to be anxious about food and clothing?

Give other cases in the gospels where the word life or

soul is used to include lower as well as higher living.

Matt. 10. 29; 16. 25; Mark 3. 4.

What is the real meaning of the word here translated

"stature?"

Is there any means by which human ingenuity has

ever lengthened life?

2. God's Care, v. 27-34.

Does God feed and care for birds and flowers in gen-

eral, or in particular?

Does God care for the human race as a whole, or by

individuals?

Does any body want food or clothing and God not

notice?

Are you to-day acting like the Gentiles and heathen,

and like modern worldlings, in giving yourself anxiety

about tempor-

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about temporal affairs, or are you resting on God's promises?

What is it to be "of doubtful mind"?

If we are not to seek temporal advantage, what are we to seek?

What is Jesus's promise given in the 30th verse?

What is "the kingdom of God"?

What are we to do with what wealth we have already? Where are we to keep our treasures, our safes, and our bank accounts?

Practical Teachings.

A king who raises an army is expected to feed and equip it. A company that lays its tracks and purchases its locomotives is expected to furnish the necessary fuel. We should not grade God's providence below the common providence of mankind. He gives us our life, we may expect our meat. He gives us our body, we may expect our raiment.

Ravens and lilies neither spin nor sow, for they have neither spinning-wheels nor scythes nor inventing capacity. With human intellect come added possibilities and responsibilities; but even human intellect cannot meet all needs, and God who cares for the fowls and flowers much more will care for us. Is it not wonderful that after this clear comparison made by the Lord Jesus of lilies and ravens with men and women, Christians go on week after week care-worn and apprehensive?

Jesus does not promise that all these things shall be added to the Christian Church in bulk, but to the Christian in particular. There can be no general administration without particular and individual care.

Hints for Home Study.

1. Find, if you can, some instances in Bacon or Shakespeare, or other great writers who were alive when our Authorized Version was prepared, of the use of the word "thought" for anxiety or solicitude.

2. Notice how interchangeably in our version of the gospels are used the phrases "life" and "soul." Comp. Matt. 10. 39; 16. 25; Mark 3. 4.

3. Can you find any reason for supposing that the word translated "stature" should be translated life?

4. Find the purpose of casting grass into the oven.

5. Turn the phraseology of the 33d verse into modern style. What would you say instead of "bags" and "waxed" and "treasure" and "faleth"?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Our Cares, v. 22-23.

For what ought we take no anxious care?

What reason does Jesus give?

From what are we told to learn a lesson of trust?

Of what is God's care for the birds a pledge?

How much can one add to his stature by care-taking?

What question shows the folly of undue anxiety?

To whom should we commit our cares? Psa. 55. 22.

2. God's Care, v. 27-34.

What beauty of dress surpasses that of Solomon?

Who gives to the flowers their beauty?

Who will also supply our needs?

After what are we forbidden to seek?

What spirit should we avoid?

Who are burdened with care for food and drink?

Who knows and can supply all our wants? (GOLDEN TEXT.)

For what ought we first to seek?

What will follow from such seeking?

What good gifts does God propose for us?

To what kind acts are we exhorted?

Where should we lay up our treasure?

Why should we seek treasure in heaven?

What pledge have we that God's care covers our cares? 1 Pet. 5. 7.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The kind of care-taking which God forbids?

2. The kind of trust which God invites?

3. The kind of service which God requires?

Home Work for Young Bereans.

Read a description of Solomon in all his glory.

Notice the variations between this passage and the similar passage in Matthew.

QUESTIONS FOR YOUNGER SCHOLARS.

What is the Christian's business here? To do God's will.

Who will take care of him if he does this? God.

What does Jesus say we are not to be troubled about? Our food and clothes.

What is more important than these things? God's life in us.

Who feeds the birds? God. Who are of more value than the birds? God's children.

Who clothes the lilies with beauty? God. Who will also feed and clothe his children? Our Father.

What does God want us to do? Love and serve him.

What shall we not do, if we obey God? Worry.

What does he tell us to put first? His kingdom.

What does he want to give us? His kingdom.

Where does he tell us to put our treasure? In heaven.

Where does the heart always go? Where the treasure is.

What does this lesson teach us to be? Very busy.

About whose work? About God's work.

Words with Little People.

There can be no lazy people in God's house. The birds and flowers do just what God made them to do, and he takes care of them. If we do what he made us to do, he will take care of us.

Whisper Prayer.

"Thee will I love, and thine will I be,
Knowing thy care for the sparrows and me."

THE LESSON CATECHISM.

[For the entire school.]

1. What does Jesus command? To be not anxious for food or clothing.

2. What does he tell us to consider? God's care of the ravens and lilies.

3. How does he show the folly of anxiety? We cannot add an inch to our height, nor a minute to our life.

4. What does he say it is our Father's good pleasure to give us? The kingdom of God, with food and clothing added.

5. What does he tell us to do with what we have? Sell it, and give alms.

6. What will we have left? A treasure in the heavens that fail-th not.

CATECHISM QUESTIONS.

12. What have we then to do in repentance?

We must think on our transgressions, confess both our sins and our sinfulness to God, and strive to amend our life by the help of the Holy Spirit.

I thought on my ways, and turned my feet unto Thy testimonies.—Psalm cxix. 59.

Psalm li. 3, xxxviii. 18; Isaiah 1. 16, 17; Mark i. 5.

SECOND QUARTERLY REVIEW.

June 29.

HOME READINGS.

- M. The widow of Nain. Luke 7. 11-18.
Tu. Forgiveness and love. Luke 7. 36-47.
W. Parable of the sower. Luke 8. 4-15.
Th. The ruler's daughter. Luke 8. 41. 42. 49-50.
F. Feeding the multitude. Luke 9. 10-17.
S. The good Samaritan. Luke 10. 25-37.
8. Teaching to pray. Luke 11. 1-13.

REVIEW SERVICE FOR SENIOR STUDENTS.

1. Read every lesson of the quarter, so that each scene and teaching shall be freshly impressed on your mind.

2. Write as concisely as possible the story of the quarter, and read, or, better still, repeat from memory, this synopsis every day.

3. Every GOLDEN TEXT, all the Titles, and the Outlines should be memorized. This is very important.

4. With what singular teaching does this quarter's work begin?

5. With what teaching does it close?

6. Name the parables spoken in these lessons.

7. Name the miracles wrought in them.
8. In what lesson are ravens and lilies made our teachers?
9. In what lesson did a lawyer tempt Jesus?
10. In what lesson is the Lord's prayer given?
11. In what lesson was a young man raised from the dead?
12. In what lesson was a little girl raised from the dead?
13. In what lesson was Jesus asked to take the place of a judge?
14. In what lesson did a sinful woman anoint Jesus's feet?
15. In what lesson were three of the disciples selected for an unusual experience?
16. Which lesson tells of a poor rich man?
17. Which parable teaches the duty of importunity in prayer, and in which lesson is it to be found?
18. Which lesson teaches the duty of Christian neighborhood?
19. How many men were sent forth as heralds of the coming Messiah?
20. What two great characters of the Old Testament talked with Jesus, and in what lesson?
21. With what did Jesus feed the five thousand?
22. What was the official position of the man whose daughter Jesus raised from the dead?
23. Whose sins did Jesus declare to be forgiven?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. TITLES AND GOLDEN TEXTS.

- | | |
|---------------------|------------------------|
| 1. C. L. of L. | As ye would— |
| 2. T. W. of N. | They glorified God— |
| 3. F. and L. | We love him— |
| 4. T. P. of the S. | Take heed therefore— |
| 5. T. R. D. | Fear not; believe— |
| 6. F. the M. | Jesus saith unto— |
| 7. The T. | And there came— |
| 8. T. M. of the S. | The kingdom of God— |
| 9. T. G. S. | Thou shalt love— |
| 10. T. to P. | Ask, and it shall— |
| 11. T. R. M. F. | Take heed, and beware— |
| 12. T. in our H. F. | Your Father knoweth— |

II. RECALL THE MAIN LESSON FACTS IN RELATION TO 1. Christ's teaching:

- 1) About the duty of love to God and man.
- 2) About the expression of love to God.
- 3) About receiving God's word.
- 4) About the mission and work of ministers.
- 5) About loving one's neighbor.
- 6) About how to pray.
- 7) About a rich fool and his fate.
- 8) About trusting God.
- 9) Christ's working:
 - 1) Showing mercy to a sorrowful mother.
 - 2) Bringing joy to a desolate home.
 - 3) Supplying great needs from a scanty store.
- 10) Christ's worshiping:
 - 1) Praying, glorified, visited, approved.

III. STATE WHAT LESSON OF DUTY IS TAUGHT US IN EACH LESSON:

1. About our treatment of others.
2. About God's mercies.
3. About loving Christ.
4. About hearing God's word.
5. About trusting Christ.
6. About seeking bread.
7. About honoring God's Son.
8. About our gospel privileges.
9. About what we owe a neighbor.
10. About earnest prayer.
11. About the sin of covetousness.
12. About anxious care-taking.

(Each of these may be answered with the GOLDEN TEXT.)

REVIEW SCHEME FOR YOUNGER SCHOLARS.

- | | |
|---|---------------------------|
| 1. As ye would that— | 7. And there came a— |
| 2. They glorified God, saying— | 8. The kingdom of God— |
| 3. We love him— | 9. Thou shalt love— |
| 4. Take heed— | 10. Ask, and it shall be— |
| 5. Fear not; believe— | 11. The heard, and— |
| 6. Jesus said unto 13. Your Father knoweth— | them— |

LESSON I teaches Christ's law of love. Whom does Jesus command us to love? **Our enemies.** What rule of life does he give us? **The Golden Rule.** Who are "the children of the Highest?" **Those who love as God loves.** Who only will be forgiven? **Those who forgive.** Who will receive freely? **Those who give freely.**

LESSON II tells the story of the widow's son. To what city did Jesus go? **To Nain.** Who had lost her only son? **A widow.** Where was he being carried? **To his tomb.** Who met the funeral procession? **Jesus.** What did he do? **He raised the young man to life.** Who only can give life? **God.**

LESSON III shows the difference between a Pharisee and a penitent sinner. In whose house did Jesus dine? **In Simon's.** Who was Simon? **A Pharisee.** What woman came and anointed the feet of Jesus? **One who had been a sinner.** How did she bathe his feet? **With her tears.** Why did she do all this? **She loved Jesus.** How did Simon treat him? **He cry carelessly.** What did this show? **Lack of love.**

LESSON IV is the parable of the sower. Who are the sowers Jesus meant? **Those who teach God's word.** What is the seed? **The word of God.** What are hard hearts like? **Rocky ground.** What is meant by good ground? **Willing hearts.**

LESSON V is the story of the ruler's daughter. Who was the ruler? **Jairus.** What caused him great grief? **The sickness of his daughter.** To whom did he go for help? **To Jesus.** What did Jesus find when he came to the ruler's house? **The child was dead.** What did he do? **He restored her to life.**

LESSON VI shows how Jesus cares for our wants. How many men followed Jesus to a desert place? **Five thousand.** What did he tell the disciples to do? **To feed them.** How much food had they? **Five loaves and two fishes.** What miracle did Jesus do? **He multiplied the bread.** What does he offer us? **The bread of life.**

LESSON VII tells us the story of the transfiguration. Who went into a mountain with Jesus? **Peter, James, and John.** What took place there? **Jesus was transfigured.** Who came and talked with him? **Moses and Elijah.** Who spoke out of heaven? **God the Father.** What did he call Jesus? **His beloved Son.**

LESSON VIII is about working for Jesus. What great work did Jesus come to do? **To preach the Gospel.** Who were his helpers? **The disciples.** How many did he send out two by two? **Seventy.** What work was given them to do? **To preach and to heal the sick.** What may any disciple of Jesus be? **A worker for him.**

LESSON IX is the story of the good Samaritan. Who asked Jesus how to gain eternal life? **A lawyer.** What did Jesus tell him to keep? **The Commandments.** Which is the greatest commandment of all? **The one about love.** Whom are we told to love? **God and our neighbor.** Who was the good Samaritan? **The man who loved and helped his neighbor.** Who is our neighbor? **Any one whom we can help.**

LESSON X is a lesson on prayer. Who taught the disciples to pray? **Jesus.** What prayer did he give them? **The Lord's Prayer.** To whom do we pray? **To "our Father."** Who is our Father? **The great God.** What does he love to do? **To give to his children.**

LESSON XI warns against covetousness. What is covetousness? **Love of riches.** Why are riches worth little? **They do not last.** Who showed himself very unwise? **The rich man.** How was he unwise? **He did not provide for the future.** What is the best place for our treasure? **In heaven.** Where does the heart go? **Where the treasure is.**

LESSON XII tells of God's care. What is the business of a Christian? **To do God's will.** If we do this, who will care for us? **God.** What ought we not to do? **Worry.** Who feeds the birds and clothes the lilies? **God.** Who are of more value than birds and lilies? **God's children.** Who are always safe? **God's children who trust him.**

B. C. 606.— GOLDEN

Dan. 1. 8-17

8 But Dan's not dettle him nor with the quested of the dettle himself.

9 Now God h der love with t

10 And the p I fear my lord and your drink liking than the shall ye make

11 Then said the eunuchs had and AZA-r'ah,

12 Prove thy let them give t

13 Then let of thee, and the of the portion of with thy servan

14 So he com them ten days.

15 And at th peared fairer which did eat

16 Thus Mel and the wine pulse.

17 As for the edge and skill i-el had under

Just when t Daniel wrote t persecuted an Nebuchadnezz strength and f their captivity B. C. 606. Th captive to Bab opportunity fo him. Daniel's sense, the typi

Verse 8. D

was to act. O acter men's stand forth in purpose of Dan noble compar youth is in hi reform one n self. Instead a portion of r offering to th crated the ent in a feast th edging the v tance of Dan 8. 7-10; 10. Babylonian k living; their every meat in fruits, and w ccess."—J. M. he was inflex preach. (3)

B. C. 606.]

TEMPERANCE LESSON.

[June 29.]

GOLDEN TEXT. But Daniel purposed in his heart that he would not defile himself. Dan. 1. 8.

Authorized Version.

Dan. 1. 8-17. [Commit to memory verses 8, 17.]

8 But Dan¹-el purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Dan¹-el into favor and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan¹-el, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Dan¹-el to Mel²zar, whom the prince of the eunuchs had set over Dan¹-el, Han³'a-ni⁴'ah, Mish⁵'a-el and Az⁶'a-ri⁷'ah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Mel²zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dan¹-el had understanding in all visions and dreams.

Revised Version.

8 But Dan¹-el purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Dan¹-el to find favor and compassion in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan¹-el, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the youths which are of your own age? so should ye endanger my head with the king. Then said Dan¹-el to the steward, whom the prince of the eunuchs had appointed over Dan¹-el,

12 Han³'a-ni⁴'ah, Mish⁵'a-el, and Az⁶'a-ri⁷'ah: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants.

14 So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat. So the steward took away their meat, and the wine that they should drink, and gave them pulse. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Dan¹-el had understanding in all visions and dreams.

General Statement.

Just when the chosen people of God were suffering the completest degradation and confusion, the prophet Daniel wrote the wonderful book which bears his name. While most of his countrymen were impoverished exiles, persecuted and held in contempt, Daniel became a naturalized Babylonian, honored and exalted at the court of Nebuchadnezzar and his successors. His character is one of the noblest in sacred history, and to its exceptional strength and force the Jews evidently owed much of the prosperity which became theirs during the later years of their captivity. He was, perhaps, of royal descent, born at Jerusalem. The scene of this lesson is in Babylon, B. C. 606. The first verses of the first chapter of this book tell us how he and other Hebrew youths were taken captive to Babylon. The royal court to which he was attached was splendid and wicked. Daniel had boundless opportunity for self-indulgence. He decided on a God-fearing and strictly temperate life, and God directly blessed him. Daniel's firm and aggressive conscientiousness, exemplified in this lesson, makes him, in the truest and best sense, the typical temperance man.

EXPLANATORY AND PRACTICAL NOTES.

Verse 8. Daniel purposed. With Daniel to purpose was to act. On what John Foster calls decision of character men's destinies turn. All men whose names stand forth in history have had this characteristic. The purpose of Daniel only is mentioned, but he had three noble companions. (1) *The success of almost every youth is in his own hands.* (2) *At the outset of every reform one man must step forth alone.* **Defile himself.** Instead of saying "grace," ancient heathens put a portion of meat and wine on the hearth-stone as an offering to their household gods. This offering consecrated the entire meal, and one could hardly participate in a feast thus consecrated without thereby acknowledging the validity of these gods. Hence the importance of Daniel's decision. See Deut. 32, 37, 38; 1 Cor. 8, 7-10; 10, 27, 28. **King's meat.... wine.** "The Babylonian kings and nobles were noted for their high living; their tables were loaded with fish, venison, and every meat in great variety; wheat and bread, luscious fruits, and wine, and they were fond of drinking to excess."—*J. M. Freeman.* **Requested.** Not protested; he was inflexible, but kindly and respectful in his approach. (3) *While decided in principle, we should*

always proceed with gentleness. It is the hand of steel in the gauntlet of velvet that does most of the world's great work.

9. God.... brought Daniel into favor. God works through human emotions as he works through inanimate physical forces. No doubt Daniel had richly earned the favor and tender love of this prince. That does not alter the fact that God had brought it to him. **The prince of the eunuchs.** The keeper of the captives.

10. I fear. Nebuchadnezzar was evidently as whimsical as he was powerful. **Hath appointed.** He had given detailed instructions from which this man did not dare to deviate. **Worse liking.** Looking less healthy. **The children.** The other young men. **Your sort.** Of your age or class; literally, of your circle. Physical perfection is sought after in the selection of Oriental courtiers. **Endanger my head.** It was an every-day occurrence at Oriental courts to behead officers that had disobeyed or otherwise offended the king.

11, 12. Melzar. This is not a name, but a title, a reference to the chief butler or steward; the one who furnished the dinners to these young men. It is an interesting fact that the word is still in use in Persia.

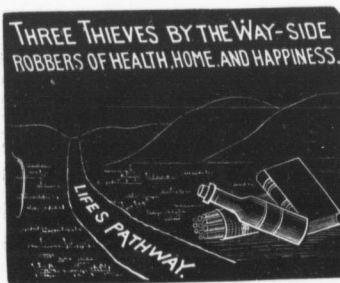
Prove. Test. Pulse. Vegetable food in general. They chose vegetables rather than meat, because the former were seldom offered in the way described in the note on verse 8, and hence might be used without de-filement of conscience. **Ten days.** Not an unreason-ably brief length of time. Longer would doubtless have been preferable both for the Melzar and for Daniel, but the experiment was a dangerous one at the best, and Daniel had sufficient faith in God to be willing to make a test which would otherwise have been hazardous.

13. As thou seest, deal. That is, according to the result of thine observations. **The children that eat.** Those who partook of the luxurious food and drink set apart for them by the king were very apt to indulge in excess, and when at the end of ten days the physical condition of Daniel and his three friends was examined by the Melzar, it was probably in comparison with self-indulgent youths who were glad to make up for the severities of their captivity by revelry in delicious in-digestibles.

15, 16. Their countenances appeared fairer and fatter. It is of no consequence whether this was miracu-lous or not. **Melzar took away the portion.** He was justified in doing so now, for if any question were asked, it would be, What is the matter with the well-fed ones that they look so sickly?

17. God gave them knowledge. Exod. 31. 2, 3; 1 Kings 3. 12; Job 32. 8; Jas. 1. 5, 17. **Learning, wisdom, understanding...in dreams.** Daniel eclipsed the Chaldean sages, for God had given him supernatural wisdom, and in thus speaking of it he does not sound his own praise, but gives the credit directly to God. As to this "knowledge," "skill," "learning," and "wisdom," it is to be remembered that while God gave them all, he gave them on the con-ditions that such things always hang upon. God had no unique methods with these young Hebrews. No doubt they studied with untiring diligence. See the second Practical Teaching. They would have received no love from the prince if they had not been lovable, nor could they have acquired any learning without study, and yet it was God who gave the results.

Blackboard.



This is a temperance blackboard lesson, and in re-viewing it refer to the lesson of the good Samaritan. Tell how the robbers waylaid one going from Jerusalem to Jericho. Picture in words how they concealed them-selves, and then fell upon the victim and robbed and wounded him. Turn to the board, and point to the de-sign. See, here are three robbers concealed by the way-side. What are their names? "Cigarettes," "Intoxi-cating Liquor," and "Bad Books." Always waiting and

watching for the youth of the land, and many are their victims. They conceal themselves behind great rocks, and what are the names of these rocks? They are known as Public Indifference, Parental Carelessness, and Bad Laws. Tear these away, and the robbers would have no place behind which to hide. Let us warn the boys and girls, set up the sign of danger, keep hard at it and always at it to save them from these robbers.

Berean Methods. The Teachers' Meeting.

Materials for splendid word-pictures....1) Make the historic incident vivid and real; 2) Define and analyze Daniel's noble character; 3) Show how similar charac-teristics are needed in temperance reform; 4) Incidental teachings of the lesson....Advantages of decision of character. [See Thoughts for Young People]....Daniel's temptations similar to those of modern young men: 1) Young; 2) Far from home; 3) Associated with those who do wrong; 4) In a demoralizing atmosphere.... His character: 1) Independent; 2) Decided; 3) God-fearing; 4) Courteous; 5) Trustful.... The severest tests of character are found in the little things of life. It is often as hard to refuse a glass of liquor as to sign a De-claration of Independence, and as indicative of lofty moral resolve....Daniel's choice was based on common sense. He had the laws of hygiene on his side. So have the total abstainers....Daniel fought three fights: 1) With his physical appetite; 2) Mentally; 3) Spiritually. On each field he received the victor's reward: 1) Physical health and strength; 2) Clearness of thought and great intellectual force; 3) Knowledge of the deep things of God as the result of communion with God.... In every struggle one man is leader.

THOUGHTS FOR YOUNG PEOPLE.

"Have the Courage of your Convictions."

- 1. Decision of character is the condition on which all worldly success depends.* "Unstable as water," said Jacob to his first-born, "unstable as water, thou shalt not excel." And a namesake of Jacob's wrote centuries afterward, "He that wavereth is like a wave of the sea, driven with the wind and tossed."
- 2. Decision of character is the condition of success in all spiritual exercises and growth in grace.* "Let not that (double-minded) man think that he shall receive any thing of the Lord."
- 3. Decision of character should be based on right principles.* If Daniel had been an idolater or without religious convictions, his splendid strength of purpose would have wrought deplorable harm.
- 4. There are more people with right sentiments and right actions than with wrong sentiments and wrong actions.* Thousands of Hebrew youths, captive in Babylon, thought exactly as Daniel did, but only four, so far as we know, acted as he did. The sin of sins is moral cowardice.
- 5. Decision of character is the most "erjng need" for the great temperance reform.* For lack of it drunkards repeatedly break their pledges, temperance advocates lag in their efforts, and in some places worthy men annually vote to perpetuate the rankest of evils.
- 6. Decision of character is the gift of God.* Some men have more of it at the outset of life than others; but the surest basis of moral bravery is faith in God. Like wisdom and pardoning grace, it can be had for the asking. The youth who knows he is right, who knows God is on his side, who knows God never slumbers and never forgets and never weakens, will not show "the white feather."

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HOME READINGS.

- M. The widow of Nain. Luke 7, 11-18.
 Th. Forgiveness and love. Luke 7, 36-47.
 W. Parable of the sower. Luke 8, 4-15.
 Th. The ruler's daughter. Luke 8, 41, 42, 49-56.
 F. Feeding the multitude. Luke 9, 10-17.
 S. The good Samaritan. Luke 10, 25-37.
 S. Teaching to pray. Luke 11, 1-13.

LESSON HYMNS.

- No. 334, New Canadian Hymnal.
 Hark! the temperance bells are ringing.
 No. 337, New Canadian Hymnal.
 Friends of temperance, onward go.
 No. 336, New Canadian Hymnal.
 You're starting, my boy, on life's journey.

DOMINION HYMNAL.

Hymns, Nos. 241, 239, 240.

TIME.—B. C. 606.

PLACE.—Babylon.

RULER.—Nebuchadnezzar.

DOCTRINAL SUGGESTION.—The divine providence.

OPTIONAL HYMN.

Yield not to temptation.
 Dare to do right.
 When Jesus comes.
 Am I a soldier.
 My youth is thine.
 Called to the feast.
 If my disciple thou.
 Keep to the right.
 Jesus bids us shine.
 Growing up for Jesus.
 No compromise.
 We'll help the cause along.
 The sparkling rill.

QUESTIONS FOR SENIOR STUDENTS.

- Daniel's Purpose**, v. 8-10.
 In what sense could the king's meat defile Daniel?
 Deut. 32, 38; 1 Cor. 8, 7, 10; 10, 27, 28.
 Why is the purpose of Daniel only mentioned, when evidently the three "Hebrew children" acted with him?
 What may we learn from the use of the word "purpose"?
 What may we learn from the use of the word "requested"?
 How could a choice of vegetable diet relieve Daniel from the danger of acquiescing in idolatrous customs?
 Why was the "prince of the eunuchs" afraid of the king?
 What is the meaning of "worse liking"?
 What is the meaning of "your sort"?
- Daniel's Test**, v. 11-14.
 What does the phrase "Melzar" mean?
 What is the meaning of pulse?
 How could a test of the relative effects of food be made in ten days?
 On what did Daniel base his confidence that this test would be successful?
 How far was God's hand visible in the successful issue of Daniel's test?
- Daniel's Reward**, v. 15-17.
 Was this divine gift of knowledge to these four children singular? Exod. 31, 2, 3; 1 Kings 3, 12; Job 32, 8; Jas. 1, 5, 17.
 In what science did the Chaldean sages most pride themselves?
 How did God insure Daniel's eminence in Chaldea?
 Is there any reason to suppose that God gave these four young men knowledge and skill in all wisdom without their studying?
 Have young people any reason to expect a similar outcome if they act as Daniel and his friends acted?
 Where in this lesson do we see the evil results of moderate drinking?

Practical Teachings.

A strong man with definite purpose usually finds opposition melt before him. Daniel's purpose was half the battle.

The "favor and tender love" of the prince is credited to God; so is the learning and wisdom of the four young men. But God had no unique methods with these young Hebrews. They would have received no love had they not been lovable, nor could they have acquired any learning without careful study; and the friends and the learning that you have gotten under similar conditions are as really the gift of God as were these blessings to Daniel and his friends.

A large share of the sins of this world are due to cowardice. There are far more men who are weak than there are aggressively sinful. The reason only four young Hebrews risked this test was not, probably, because the others loved the intoxicating liquor, or hated to drink libations to false gods. It was simply because they had not sufficient faith in Jehovah to make the venture.

Hints for Home Study.

- Find what you can concerning the excessive luxury of the Babylonian kings.
- Find what you can concerning Daniel's age at this time, his home, and the circumstances of his captivity.
- Write down a parallel between the temptations that beset Daniel, and the temptations that beset modern young men in strange cities.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Daniel's Purpose**, v. 8-10.
 To whom was Daniel a captive? See ver. 1.
 What order had been issued concerning the captives? vers. 3-5.
 What was Daniel's purpose?
 What request did he make?
 How did the chief eunuch regard Daniel?
 Why had he such love for the captive?
 Of what was God's care for Daniel a proof? Prov. 16, 7.
 What did the eunuch fear if he should grant the request?
- Daniel's Test**, v. 11-14.
 How long a test did Daniel propose?
 What did he ask in place of meat and wine?
 What comparison was to be made in ten days?
 On what did the chief eunuch decide?
- Daniel's Reward**, v. 15-17.
 What was the result of the test?
 What reward had Daniel for his fidelity?

Teachings of the Lesson.

Where in this lesson are we taught—

- That we should obey our conscience?
- That wine-drinking is not necessary to health?
- That God honors those who honor him?

Home Work for Young Bereans.

Find what other young Jew in a foreign court attained eminence by sincere devotion to his own religion.
 Find how many cases there are on record in the Bible where the Nazarete vow was taken and faithfully kept.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was Daniel? A young prince.
 What city was his home? Jerusalem.
 By whom had he been taken captive? By Nebuchadnezzar, the king of Babylon.
 Whom did the king wish to educate? Some of the young princes.
 What did he order them to have? Meat and wine from his table.
 What did God's law forbid? The eating of some of this food.
 What did Daniel ask? That they might have simple food.
 Who had great love for Daniel? Melzar, the prince of the eunuchs.
 What did he fear for the young princes? That they would grow pale and sickly.
 What did Daniel ask? That he would try them.
 What kind of food did he ask? Pulse and water.
 What did Melzar find after ten days? That they were well and strong.
 What did he let them have after this? The simple food they chose.
 What did God give to these children? Great knowledge and skill.

With what is God always pleased? **True self-denial.**

Words with Little People.

DANIEL CHOSE—

To obey God among strangers,
To deny his own appetite that he might please God,
To influence others to obey God also.

Whisper Prayer.

Help me, Jesus, to be true
To thy law in all I do.

THE LESSON CATECHISM.

1. What did Daniel purpose in his heart? **That he would not defile himself.**
2. What did God give Daniel? **Favor and long life.**
3. What did Daniel ask? **Permission to eat plain food.**
4. What did Melzar do? **He consented to make the experiment.**
5. What was the result? **Better health and greater wisdom on the part of the Jewish boys.**

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

9. June 1. Who is My Neighbor? Luke 10, 29, 10, 36, 37; Rom. 13, 9; 1 John 3, 18; 4, 7; 2 Cor. 8, 9; Matt. 20, 28; Gal. 6, 2; Eph. 4, 32; Deut. 15, 7; Rom. 14, 13; 1 Pet. 1, 22; Gal. 5, 13, 14; Matt. 5, 44; Luke 6, 35.

10. June 8. How to Pray. Luke 11, 1; 11, 9; John 14, 6; 14, 13; Jer. 29, 12, 13; Heb. 4, 16; 1 Thess. 4, 17; Luke 18, 1; Matt. 6, 6; Phil. 4, 6; Jas. 5, 15; 1, 6; Mark 11, 24.

11. June 15. Rich toward God. Luke 12, 21; 12, 15; Matt. 6, 19-21; 1 Tim. 6, 17-19; Jas. 2, 5; Matt. 6, 33; Psa. 34, 9, 10; Isa. 33, 15, 16; Phil. 4, 19; 1 Tim. 4, 8; John 6, 27; Psa. 84, 11; Luke 18, 29, 30.

12. June 22. Your Father Knoweth. Luke 12, 30; Psa. 103, 14; 1, 6; Neh. 1, 7; 2 Tim. 2, 19; 2 Pet. 2, 9; John 10, 14; Psa. 37, 18; Job 23, 10; Psa. 130, 1, 2; 139, 3, 4; 142, 3; Matt. 6, 6; Heb. 4, 13.

13. June 29. Temperance Prayer-Meeting. Dan. 1, 8; Prov. 23, 20, 21; 23, 29, 30; 23, 31, 32; Isa. 5, 11; 5, 22; 28, 3; 28, 7; Prov. 20, 1; Hab. 2, 15; 1 Cor. 5, 11; 1 Cor. 6, 10; Gal. 5, 21; Eph. 5, 18.

Consider the Ravens.

LORD, according to thy words,
I have considered thy birds;
And I find their life good,
And better the better understood;
Sowing neither corn nor wheat,
They have all that they can eat;
Reaping no more than they sow,
They have all they can stow;
Having neither barn nor store,
Hungry again, they eat more.

Considering, I see too that they
Have a busy life, and plenty of play;
In the earth they dig their bills deep,
And work well though they do not heap;
Then to play in the air they are not loth,
And their nests between are better than both.

But this is when there blow no storms;
When berries are plenty in winter, and worms;

When their feathers are thick, and oil is enough
To keep the cold out and the rain off.
If there should come a long, hard frost,
Then it looks as thy birds were lost.

But I consider further, and find
A hungry bird has a free mind;
He is hungry to-day, not to-morrow;
Steals no comfort, no grief doth borrow;
This moment is his, Thy will hath said it,
The next is nothing till thou hast made it.

The bird has pain, but has no fear,
Which is the worst of any gear;
When cold and hunger and harm betide him,
He gathers them not, to stuff inside him;
Content with the day's ill he has got,
He waits just, nor haggles with his lot;
Neither jumbles God's will
With driblets from his own still.

But next I see in my endeavor
The birds here do not live forever;
That cold or hunger, sickness or age,
Finishes their earthly stage;
The rook drops without a stroke,
And never gives another croak;
Birds lie here, and birds lie there,
With little feathers all astore;
And in thy own sermon thou
That the sparrow falls dost allow.

It shall not cause me any alarm,
For neither so comes the bird to harm,
Seeing our Father, thou hast said,
Is by the sparrow's dying bed;
Therefore it is a blessed place,
And the sparrow in high grace.

It cometh, therefore, to this, Lord;
I have considered thy word,
And henceforth will be thy bird.

—George Mac Donald.

Right Use of Prayer.

WHEN we pray for any virtue, we should cultivate the virtue as well as pray for it. The form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God we see what he requires of us.—Jeremy Taylor.

A PERFECT life is not attained in a day. Men cannot cut cross lots, or take an air line for the kingdom of heaven. If we had our way, we should have the bud, the blossom, and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterward the full corn in the ear." Character is a growth, and it requires time to perfect the full-rounded Christian.—D. C. Tomlinson.

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Responsive Review Service for the Second Quarter.

BY MRS. LILY LATHEURY.

TOPIC FOR THE QUARTER.—The Law of Love.

GOLDEN TEXT FOR THE QUARTER.—“For God sent not the Son into the world to judge the world; but that the world should be saved through him.” John 3. 16 (Rev. Ver.)

Superintendent. In what book of the Bible are the lessons of the quarter?

School. In the Gospel of Luke.

Supt. Over how much time do they extend?

School. A year and five months.

Supt. What period of Christ's ministry was it?

School. The high tide of his popularity, when great crowds followed him and listened to his teachings.

LESSON I.

Christ's Law of Love.

Supt. What is Christ's law for us concerning our enemies?

School. “Love your enemies, do good to them which hate you.”

Supt. What Golden Rule did he give us to live by?

School. “As ye would that men should do to you, do ye also to them likewise.” (Golden Text.)

Supt. What reward did he promise?

School. “Your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.”

LESSON II.

The Widow of Nain.

Supt. What did Jesus do for the widow of Nain?

School. He raised her only son from the dead.

Supt. How were the people affected by this great miracle?

School. “There came a fear on all; and they glorified God, saying, That a great prophet is risen up among us.” (Golden Text.)

Supt. What did Jesus declare of himself?

School. “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.”

LESSON III.

Forgiveness and Love.

Supt. Who invited Jesus to dine with him?

School. Simon, a Pharisee.

Supt. How did Simon treat Jesus when he came?

School. With uncourteous neglect.

Supt. Who came to see Jesus while he sat in Simon's house?

School. A sinful woman.

Supt. How did she treat Jesus?

School. With honor and reverence?

Supt. What did Jesus see in the woman that was lacking in Simon?

School. Faith in his word, penitence for sin, and love for the Saviour of sinners.

Supt. What blessings did he bestow upon her?

School. Forgiveness, salvation, and peace.

Supt. Why do we love Jesus?

School. “We love him, because he first loved us.” (Golden Text.)

HYMNS

“Loving him who first loved me.”

LESSON IV.

The Parable of the Sower.

Supt. Where did Jesus speak his first parable of the sower?

School. On the shore of the Sea of Galilee, near Capernaum?

Supt. To whom did he speak it?

School. To a great multitude of people, who followed him out of every city.

Supt. To whom did he explain the meaning of the parable?

School. To his disciples.

Supt. Where did Jesus say the good seed would bring forth fruit an hundred-fold?

School. In the good and honest heart.

Supt. What did he say would choke and kill the good seed?

School. The cares and riches of the world, and the trials and temptations of life.

Supt. What warning did Jesus give his disciples?

School. “Take heed, therefore, how ye hear.” (Golden Text.)

LESSON V.

The Ruler's Daughter.

Supt. Who came to Jesus for help?

School. Jairus, a ruler of the synagogue.

Supt. What did he ask of Jesus?

School. That he would go to his house and heal his only daughter.

Supt. What delayed Jesus on the way?

School. The multitude crowding about him.

Supt. What message came to Jairus during the delay?

School. “Thy daughter is dead; trouble not the Master.”

Supt. What did Jesus say to Jairus?

School. “Fear not; believe only, and she shall be made whole.” (Golden Text.)

Supt. What did Jesus do when he had entered into the house?

School. He restored the daughter of Jairus to life and health.

Supt. What did this miracle prove to the astonished people?

School. His power over death and disease.

LESSON VI.

Feeding the Multitude.

Supt. Where did Jesus go with his disciples?

School. Into a desert place near Bethsaida.

Supt. For what purpose?

School. That he might teach them in safety and quiet.

Supt. Who followed him?

School. Crowds of men, women, and children.

Supt. How did Jesus feel toward them?

School. "He had compassion on them, and taught them many things, and healed all that had need of healing."

Supt. What great miracle did he work to supply their need of food?

School. He fed the five thousand with five loaves and two fishes.

Supt. What divine truth did he afterward make plain to them by means of this miracle?

School. "Jesus said...I am the bread of life: he that cometh to me shall never hunger." (Golden Text.)

LESSON VII.

The Transfiguration.

Supt. Where did Jesus go with Peter, James, and John?

School. Up into a mountain to pray.

Supt. What took place while Jesus was praying?

School. He was transfigured before them and his face shone like the sun.

Supt. Who appeared with him?

School. Moses, the giver of the law, and Elijah, the greatest of the prophets.

Supt. Of what did they talk together?

School. Of the death of Christ on the cross.

Supt. What symbol of God's presence overshadowed them?

School. The cloud.

Supt. What did they hear?

School. "And there came a voice out of the cloud, saying, This is my beloved Son, hear him." (Golden Text.)

LESSON VIII.

The Mission of the Seventy.

Supt. How many disciples did Jesus appoint beside the twelve to help him establish his kingdom of love?

School. Seventy.

Supt. How did he send them upon their mission?

School. "Two and two into every city, whither he himself was about to come."

Supt. What did he say of their work?

School. "The harvest truly is great, but the laborers are few."

Supt. What did he tell them to do?

School. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Supt. What instructions did he give them?

School. "And into whatsoever city ye enter... heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." (Golden Text.)

Supt. What would come upon all who rejected the disciples?

School. Woe and condemnation.

HYMN.

The call for reapers.

LESSON IX.

The Good Samaritan.

Supt. What question did a lawyer ask Jesus?

School. "Master, what shall I do to inherit eternal life?"

Supt. By what question did Jesus reply?

School. "What is written in the law? how readest thou?"

Supt. "And he answering, said,

School. "Thou shalt love the Lord thy God with all

thy heart... and thy neighbor as thy self." (Golden Text.)

Supt. What did Jesus say to this lawyer?

School. "This do, and thou shalt have eternal life."

Supt. What further inquiry did the lawyer make?

School. "But who is my neighbor?"

Supt. How did Jesus reply?

School. With the story of the Good Samaritan.

Supt. Who has been the Good Samaritan to us?

School. Christ himself.

LESSON X.

Teaching to Pray.

Supt. What did the disciples ask of Jesus?

School. "Lord, teach us to pray."

Supt. How did he reply?

School. He gave them an example in the Lord's Prayer.

Supt. What did he also teach them by the parable of the importunate friend?

School. The need of sincerity, perseverance, and earnestness in prayer.

Supt. What promise did he give them?

School. "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you." (Golden Text.)

Supt. How does Christ teach us to pray?

School. By his word, his spirit, and his example.

All. "And this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth us."

LESSON XI.

The Rich Man's Folly.

Supt. What is the warning of this lesson?

School. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Golden Text.)

Supt. Where does Christ teach the folly of covetousness?

School. In this parable of the foolish rich man, who laid up treasure for himself, but none for God.

Supt. What are the true and lasting riches?

School. The good works of love and self-sacrifice.

LESSON XII.

Trust in our Heavenly Father.

Supt. What is the first command of the lesson?

School. "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on, for all these things the nations of the world seek after."

Supt. What is the second command?

School. "But rather seek ye the kingdom of God, and all these things shall be added unto you."

Supt. Why need we take no anxious thought for worldly things?

School. Because God cares for us. "Your Father knoweth that ye have need of these things." (Golden Text.)

Supt. What proves his care for us?

School. His care for the lilies of the field and the birds of the air.

Supt. What is the third command?

School. To lay up treasure in heaven. "For where your treasure is, there will your heart be also."

Supt. Why should we obey these commands, and trust our heavenly Father?

School. Because he is all-wise, all-loving, and all-powerful. "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed."

HYMN.

"All the way my Saviour leads me."

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