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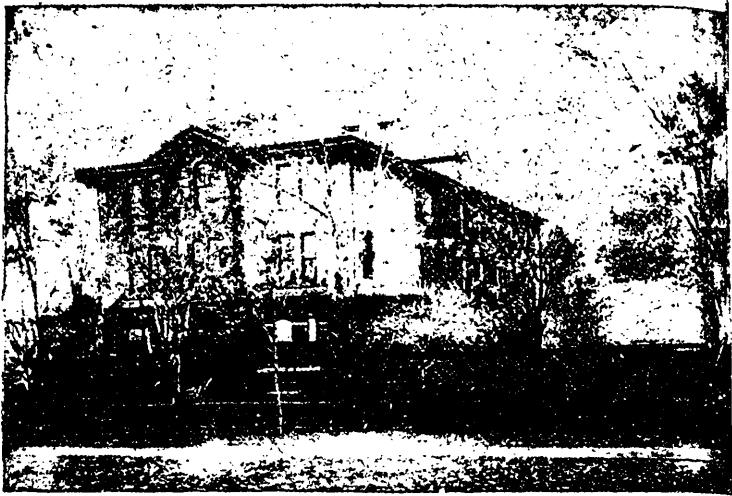
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# The Teachers Monthly

Vol. VI.

NOVEMBER, 1909

No. 11

A list of Memory Passages.  
A similar list for Primary Classes.  
A Diploma for Memorizing Scripture.  
A Certificate for the same for Juniors.  
The Diploma for The Shorter Catechism.  
A Class Register.  
A Secretary's Record.  
Forward Steps in Teacher Training.  
Systematic visitation of Sabbath Schools.  
Branch Schools where required.  
The Home Department to be pushed.  
The Schemes of our own Church first.  
The keeping open of Schools the year round.

These are some of the things decided, emphasized, or arranged for by the General Assembly's Sabbath School Committee. The tone of the meeting was optimistic—the schools are doing a great work, there is a wide territory still to be occupied, the Church has "a mind to work" in this field.

The Assembly's Sabbath School Committee have a good word to say of our publications. They express "appreciation of the excellence of the paper used, the press work and the general make-up of all the periodicals, and especially of the fine quality of the pictures in the PRIMARY QUARTERLY and PRIMARY LEAFLETS, THE KING'S OWN, and JEWELS." They further "express gratification that the publications are so distinctively Canadian, the matter being largely by Canadian writers."

Our own publications in our own schools is the counsel of the Committee and of the General Assembly as well.

It is a good time now to place your order for Lesson Helps and illustrated papers.

The Christmas hurry is not yet on. Teachers have time to go into the matter of selection deliberately, and publishers are not driven to distraction by the piling up of orders, as they are apt to be in the closing weeks of the year. *Any of our Lesson Helps or Papers sent for the remainder of the year FREE OF CHARGE, on trial.*

## Do Sabbath Schools Teach?

By Rev. James W. Falconer, B.D.

Education is of perennial interest. It engrossed the thoughts of the Jews, who deemed it unlawful to dwell in a city that had no school. Not less did it occupy the attention of the Greeks, who put Socrates to death because of their contention that he was corrupting the youth of Athens by his instruction. Nor can the modern Christians afford to neglect the educational duties, which fall to them as the guardians of moral and of spiritual truth. The Church is concerned with the salvation of a perishing world, and may fittingly be represented as a steadfast rock in the midst of stormy seas. It is also a great philanthropic agency, which may be likened to the stately matron of Charity, stooping down to aid the sick, to heal the broken-hearted, and to enrich the poor. But the Church is an educator as well, and may be pictured as the calm figure of Wisdom, with children gathered around her knees looking for instruction. "Wisdom hath builded her house, she hath hewn out her seven pillars. She crieth at the gates: 'Receive my instruction and not silver; and knowledge rather than choice gold.'"

The Sabbath School is one method by which the Church attempts to fulfil her educational function. In these days it is

being most cheerfully admitted, that those who give themselves up to this work are doing a service which is of the first importance. No culture is too extensive, no knowledge too thorough for the teacher of Christian doctrine. The office may well call forth the endeavors of the best of our Church members. "To gather a class of boys and girls and hold their attention, week by week, to the great theme of religion is a task which an angel might covet."

The question that sometimes presses itself upon one is, how far the Sabbath School is realizing the ideal held up for it. Does it impart that instruction in exact spiritual knowledge, which is needful for full Christian training? The teacher in the day school is convinced that a certain amount of definite knowledge must be imparted to the pupil. The scholar's equipment is to include the ability to write, read, cipher and know facts of geography and history, etc. There is a daily drill in this acquisition of exact facts; and, to counteract any danger of indolence, examinations are held at the conclusion of the term, when the results of the session are brought to a focus, and the store of knowledge measured by a severe test in writing. The conviction is sometimes forced home that in this matter, the Church school does not compare favorably with the day school. It used to be said concerning the religious mysteries of Greece, "that their object was not to teach anything, but to produce an impression on the religious feelings and imagination." The same might be laid as a ground of complaint against the method of work in the Sabbath School, where the impression or feeling is often regarded as more important than the teaching of knowledge.

Religious facts are absolutely necessary for the success and happiness of the Christian life. They are the foundation upon which the structure of thought and practice is built, they are the walls of defence to form a refuge against the attacks that are made upon the faith, and they are the clear path which will guide the wandering traveller to the city of God. To have a mind well

equipped with accurate information on the main doctrines of Christianity, and to have steadfast knowledge of the principles of the Word of God, is the best preparation for that time, when doubt or scepticism or temptation comes to those who are trying to live the life of faith. Here, as in all other concerns, we must realize that knowledge is power.

The Bible is, of course, the text-book out of which the facts are to be drawn, as it is the source of spiritual wisdom for which there can never be any substitute. But the Bible is so exceeding broad, that in order to its wise study, it must be taught by a selective method. The Scriptures cover many hundreds of years of history, and deal with peoples of different nationalities and culture; so that to be fully acquainted with all the parts of the Bible is the strenuous task of a life-time. Even after years of closest examination of the Sacred Book, men are ready to acknowledge how much there yet remains of fresh beauty and unexplored knowledge. Hence, in the meagre time at the disposal of the teacher, a choice of parts must be made, lest in the magnitude of the subject nothing definite is learnt.

It might be well for the teacher each quarter to take a survey of that section of Scripture which is to be studied, so that the salient features, leading facts and most striking verses in the passages may be selected, upon which a constant drill may be given from week to week. For this purpose a good text-book on Bible History would be of considerable service. If in this, and similar ways, attention is paid to the teaching of definite knowledge, the result will be that, when the time comes for the pupil to leave the school, the mind will be a store-house of spiritual truth, and a mansion for the holiest of thoughts. The pupil will know in general the structure of the Word of God, and be able to pass a creditable examination on the course of Bible history. He will have a considerable amount of Scripture committed to memory, more especially those parts that best reveal the teachings of Jesus Christ. Thus the scholars will go forth into

the world of conflict, having a reason for the faith that is in them, furnished with that accuracy which will enable them, in turn, to teach others what it is to be a Christian.

It is surely needless to add that the imparting of this fact-knowledge is not to obscure the essential work of bringing the pupils to a surrender of their hearts to Jesus as a personal Saviour. We must ever remember that the truth of the Bible is meant to be a *saving* knowledge, and that all else is subsidiary to the fundamental task of causing all to enter into the Kingdom of God. It is to our sorrow and shame that so many are suffered to pass out of the period of their Sabbath School training, without having been induced to make the choice of Jesus as their Saviour and Friend.

Truro, Nova Scotia.

#### Book in Hand

Two books, and only two, should either teacher or scholar permit himself in the Sabbath School—the book from which he studies and the book from which he sings. The Lesson Help is a help, not a text-book. Its use belongs at home, not in the class. The Bible alone should be used there.

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We offer the following from the publications of the famous Oxford University Press as being specially suited to the needs of our Sabbath School scholars and workers. Every book is *guaranteed the best of its sort*, and they will be sent by mail or express WITH ALL CHARGES PAID, on receipt of the price named.

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#### An Autumn Rally

By Rev. Alexander MacGillivray, M.A.

Our attendance was counted good. Only twice did it fall below 300 during the holiday season, and then not far below this. Some of us concluded it could be improved, and that the difference between the number on the roll and the number attending should be less.

A "Rally" was suggested and agreed upon.

"Wait till 'Children's Day,'" said one.

"We can have it just as well on the 16th as the 30th of September," said another; and so the earlier date was chosen.

On Sunday, each of the 29 teachers was given a sheet of paper, with a request to give name and address of scholars, and to mark with an x those absent. At the close of the school, the teachers met, and those who could give the time agreed to look up the absentees during the week, and early in the week. The pastor undertook to look after those whose teachers were unable to visit them, so that none should be passed by.

Every one was seen and promises were many, so that Sunday afternoon was awaited

with pleasurable expectations.

The weather was a little ruffled. "The Grenadiers" were to parade to church "down town" at 3 p.m. and we had "connections" in the regiment.

Our muster began unusually early, some being on hand an hour in advance. At a quarter to three the superintendent thought aloud and said, "It will be a success." The pastor shook hands with a score that he had not seen since the "picnic"; but then he went holidaying the week after, and the day of the "Rally" was only his fourth Sunday home.

At 3.30 the school, after a brief teaching session, came to order. The pastor called the class roll, the teacher responded by giving number on the roll, number present, and explaining absences, if any—the class responding with a Scripture verse. The result was that 414 were found to be present out of a total enrolment of 501, a gain of 59 on the preceding Sunday and of 122 on two Sundays previous. Of the 87 absent ones, about 50 were accounted for. "Out of the city," "ill," "illness in the home," "want of boots," "summer suit done, and fall suit not yet out of the hands of the tailor" were amongst the reasons assigned.

Of the staff, five were absent. The Treasurer was ill. One lady teacher was ill, and another was detained by illness in the home. A third teacher was away enjoying a brief and well-earned holiday, a fourth had "married a wife," and could not come, but the presence "to a man" of his youth class of 17, spoke of his fine work.

In the "after-meeting" the pastor thanked the staff for their splendid work. Congratulations on the result were mutual. The high-water mark in point of attendance had been reached. It was decided to follow up the advantage gained. Those unaccounted for were to be sought out, the sick visited, and a little material help given in any special cases where it might be needed.

The school gives to the many readers of THE TEACHERS MONTHLY the outcome of their effort as a suggestion. The school found it stimulating. The impetus of it will

be felt, the teachers believe, for a long time to come. It aroused the enthusiasm of the scholars. They are talking of "our Sunday School" more than ever.

A slightly better result might have been gained if the "Rally" had been postponed till "Children's Day," but with the ever lengthening period of "suspended animation" in Church work in the summer and early fall, it was felt that the time to "push things" had come. By Children's Day the school will be at its maximum strength, and everything working smoothly. We feel we did well—will be glad to hear of those who did better.

Bonar Church, Toronto

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All correspondence relating to the Diplomas for memorizing Scripture or the Shorter Catechism should be addressed to REV. JOHN McEWEEN, 19 LOWTHER AVENUE, TORONTO, Mr. McEwen having been appointed by the General Assembly's Sabbath School Committee to attend to their distribution.

The terms on which the Diplomas are granted may be once more repeated, to ensure a perfectly clear understanding:

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SCHOOL. Make known His deeds among the people.

SUPERINTENDENT. Sing unto Him, sing psalms unto Him.

SCHOOL. Talk ye of all His wondrous works.

SUPERINTENDENT. Glory ye in His holy name.

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

III. SINGING.

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

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

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### Closing

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

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Thanks be unto God for His unspeakable gift.

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

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.



Bible Dictionary for Fourth Quarter  
 1900

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: FOURTH QUARTER

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

LESSON V.

## THE UNJUST STEWARD

November 4, 1900

Luke 16: 1-13. Commit to memory vs. 10-12. Read Luke 16: 1-18.

1 And he said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat.

8 And he said unto him, Take thy bill, and write fourscore.

**Revised Version**—1 Was wasting; 2 What is this that I hear? 3 Render the account; 4 Canst; 5 And; 6 Seeing that; 7 Have not strength to; 8 And calling to him each; 9 He said to the first; 10 Bond; *Marginal*, Greek, *writings*; 11 He saith; 12 His; 13 Unrighteous; 14 Sons; 15 For their own; 16 Sons of the light; 17 By means of; 18 It shall; 19 The eternal tabernacles; 20 A very little; 21 Another's; 22 Will; 23 Omit the.

### GOLDEN TEXT

Ye cannot serve God and mammon. Luke 16: 13.

### DAILY READINGS

M.—Luke 16: 1-13. The Unjust Steward.

T.—Gen. 32: 6-20. Prudence of Jacob.

W.—Psalm 15. Firm standing.

Th.—Dan. 6: 1-10. Faithful service.

F.—Prov. 21: 1-12. Better than sacrifice.

S.—Col. 3: 16-25. As to the Lord.

S.—Matt. 25: 14-30. Reward of faithfulness.

### TIME AND PLACE

A continuation of the discourse of the last Lessons. The winter of A. D. 30, the Pharisee's house (ch. 14: 1), probably somewhere beyond the Jordan from Jerusalem.

### CATECHISM

Q. 48 What are we specially taught by these words [before me] in the first commandment?

A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeas'd with, the sin of having any other God.

### LESSON PLAN

I. The Steward's Conduct, 1-9.

Having wasted his lord's goods and been called to account for it, he makes friends for himself amongst his lord's debtors.

II. Its Lessons, 9-13.

That we should make such use of the things of this world as will be to our advantage in the world beyond, and that we should be faithful to our true Master.

### LESSON HYMNS

245; 90 (P. Sel.); 427; 583; 533; 238.

### EXPOSITION

*Red Professor of Theology, Halifax*

Connecting Links—The parables of the another aspect of our Lord's teaching the 15th chapter are brimful of the gospel message proper use of the things of this world. It is sage. These in the 16th chapter illustrate to be observed that, whilst He has a deep

fellow-feeling for the poor, He does not denounce the rich, nor does the evangelist Luke. The unity of the chapter is the thought of the responsibilities of wealth. Its parables are peculiar to Luke.

### I. The Steward's Conduct, 1-8.

V. 1. *Also*; connecting it with the foregoing as a part of Christ's teaching. *Disciples*. Not merely the Twelve, but the large number of His followers, some of whom were probably rich. *A certain rich man*. A part of the figure of the parable. It is useless to ask who he was. *A steward*; one who had charge of his property. In Palestine, riches consisted chiefly of lands and herds of cattle or flocks of sheep. The steward would let the land to small farmers and would have full power to act as he chose. Often a steward was a superior slave, but probably not here. *Was accused unto him*. The charge was true, though the idea is conveyed that the accusation was made behind the steward's back. *That he had wasted*. "Whether by fraud or extravagant living is not indicated. The one is apt to lead to the other."

V. 2. *How is it?* "What is this that I heard?" (Rev. Ver.); the sharp, stern question of one who had made up his mind. *Give an account*; on the account of money spent and all the bills and documents which are to be now passed over into other hands. *No longer steward*. The master had examined the charges and discovered the dishonesty. The steward had been weighed in the balance and found wanting.

V. 3. *Said within himself, what shall I do?* There is no sign of true sorrow or repentance. We see the sharper trying to make the best of a fate that he must have expected sooner or later. *Take it away*. It is not gone until the account has been rendered and so he has time to make some provision. *I have not strength to dig* (Rev. Ver.). As a land steward he would not have a trade; and now that he is about to be ejected from his post of trust, the only work he thinks of is that of a day-laborer. *To beg I am ashamed*. It would be a severe blow to his pride for the former steward to stoop to begging.

V. 4. *I am resolved what to do*. The only thing open for him is to fall back on the help of his friends, and so he must get as many as possible. *They may receive me*. The steward is thinking aloud and has in mind people whom we do not meet till the next verse. He will find refuge with them, even if it be but temporarily.

V. 5. *Del...;* the men who rented the land and paid for it in kind. The steward would have given each a memorandum—and perhaps his account was kept partly in his own head, so that he could change it at will, and when they showed their bills to the next steward, none would be the wiser. *How much owest thou?* Perhaps just an unnecessary question such as one often opens a conversation with. Or he may have wished to impress on them what they owed to him.

V. 6. *An hundred measures of oil*. The "bath" was a liquid measure of about 8½ gallons. Probably 100 measures of oil would be worth nearly \$450. *Sit down quickly*. His master is justly angry. The case is urgent; there is no time to be lost. *Write down fifty*. Hebrew numerals were letters of the alphabet, and a very slight change would turn 100 into 50 or 80.

V. 7. *An hundred measures of wheat*. The "homer" was a Hebrew measure equal to about 10 of our bushels. The value of "an hundred measures" of wheat would be between \$500 and \$600. Olive oil and wheat were the two great commodities of Palestine.

V. 8. *His Lord commended* (Rev. Ver.). He may have said with a bitter smile—"What a clever knave!" Not that he gave him high praise as a man. *Wisely*; prudently for himself, cleverly. *For*. Jesus now proceeds to apply the parable. *The children of this world* is the Hebrew way of saying "worldly people," people to whom this world and its concerns are the all in all. *Wiser*. They have more of worldly prudence. Our Lord does not commend the unjust steward for his iniquity, but points out how shrewdly he cared for his own interests. *The children of light*; those who belong to the eternal kingdom of light, in

whose souls shines the light of God's Spirit.

**II. Lessons from the Steward's Conduct, 9-13.**

V. 9. *I say unto you.* Jesus wishes to bring out clearly and emphatically the lesson of the parable. *Make . . . friends of;* Rev. Ver. "by means of." *Mammon;* an old Syrian word denoting money. Then it came to mean the god of money, "the demon of capital." *Of unrighteousness;* so called because so often gained unrighteously or because it tempts to unrighteousness in the using of it. *When it shall fail.* Riches often take wings; and then, at any rate, they cannot be carried beyond the grave. *They;* the friends you have made by means of your use of riches. *Everlasting habitations;* the "many mansions" (John 14: 1) where God dwells. The thought is that the use of our money for God's poor and God's work will have its recompense. There is no encouragement here for the counterfeit philanthropy which makes money unrighteously in order to have wherewith to do charitable deeds. (Bruce.)

V. 10. *He that is faithful.* Our Lord adds a lesson on faithfulness, lest any should dream that He was commending the unjust steward's selfishness and roguery.

There was a certain rich man, which had a steward, v. 1. Eliezer (Gen. 15: 2), in the household of Abraham, and Joseph (Gen. 39: 4), in the house of Potiphar, held the position of steward. They are examples of faithfulness to the interests of their masters. If we cannot all be rich or great, we can at least be faithful.

*The same was accused unto him,* v. 1. It is not possible to avoid being accused of wrongdoing. Sometimes accusations are brought against us through malice. Such was the case with the three Hebrew children (Dan. 3), who refused to worship the golden image; and with Daniel, when he knelt and prayed to his God in defiance of the king's proclamation. (Dan. 6.) It is well for us, if when others accuse us, our consciences tell us that we are free from guilt. With the

V. 11. *The unrighteous mammon.* Jesus regarded money as one of the least blessings of life, but not to be despised. It is a trust, and though there is great danger of its producing unrighteousness, it may be so used as to prepare the possessor for higher privileges. *Who will commit?* Of course only God can. *The true riches;* the riches of the eternal kingdom.

V. 12. *That which is another man's.* As children of light, we have no share in or true possession of riches, which belong to this dying and passing world. *That which is your own;* true life in the eternal kingdom of light. The lesson is that worldly possessions, whilst of little value in themselves, are given to test our worth. To use them aright is to give proof of a character befitting higher responsibilities.

V. 13. *No servant;* domestic slave. *Serve;* belong to and do the bidding, as a slave must. *Ye cannot serve God and mammon.* Each demands absolute ownership. This mammon, which is personified wealth, is a hard taskmaster. The love of money is a root of all kinds of evil. "No vice is more exacting than avarice." So, unless the rich man is the "slave" of God, his money will be his god whom he will worship and serve.

APPLICATION  
approval of God and conscience, we may patiently endure the worst that our enemies can say of us.

*Give an account of thy stewardship,* v. 2. This is what everyone ought to be prepared to do who has charge of money or property belonging to other people. The honest and faithful steward will welcome investigation of all his transactions. He will not be afraid to let the light of day shine upon every item of his expenditure. This man knew that he had been wasteful and therefore he took the demand for an account as equal to a dismissal. He knew well that no employer would retain a wasteful steward in his service.

*I cannot dig,* v. 3. Those who "cannot dig" never accomplish very much in this world of ours. The farmer who is not willing to dig will never see the clear, cool

water springing up to slake the thirst of his cattle. The student who will not dig, needs not hope to make his own the rich treasures which lie hidden beneath the surface of the best books. Unless Sabbath School teachers and scholars are ready to dig, they will not find the best things in the Bible. We do not get much that is worth having, and we never get the things most worth having, without hard work. It is a great misfortune now to be able to dig. In the case of this steward it led to dishonesty.

*I am resolved what to do*, v. 4. This man acted promptly. There was no dilly-dallying in providing for his future interests. He had practically been dismissed and was now "working his warning;" and he made the best use of his opportunities. He did not allow "the native hue of resolution" to become "sicklied o'er with the pale cast of thought." Our success in the affairs of this life will often depend on our acting with like promptness.

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their lives  
Is bound in shallows and in miseries."

Still more important is promptness in accepting the invitation of the gospel. There is only one opportunity of obtaining salvation which is really ours and that is the present opportunity. All past opportunities are gone forever and future opportunities have not yet come. The present alone is ours. Let us promptly avail ourselves of the opportunity it brings.

*And his lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light*, v. 8. Having resolved upon his end, the discredited steward employed the best means for reaching that end. It is true that these means were dishonest, but they were admirably adapted to his purpose. He made it worth the while of his employer's debtors to assist him. He laid them under obligation to give him something as hush money to cover up the dishonest transaction from which they, as well as he, received

benefit. And it is not because of his dishonesty but on account of his practical wisdom that the steward is held up as an example to the children of light. They ought to show the same wisdom in using the best means to further their spiritual growth which he displayed in advancing his worldly interests. If we believe that the services of God's house, the choice of good companions, the reading of good books, the selection of a worthy partner in trade, will help us spiritually, we cannot afford to be careless about these things.

*And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles*, v. 9. (Rev. Ver.). Money has been defined as "something which will purchase for us everything except happiness, and take us everywhere except to heaven." It is true that we cannot carry money, as such, with us into the other world. A Spanish proverb expresses this truth with grim realism by saying: "A shroud has no pockets." But while money cannot purchase for us an entrance into heaven, the way in which we use money will have its effect upon our reception and condition in heaven. True, it is only by the unmerited grace and favor of God that we shall be admitted within heaven's portals. We cannot buy our way in; but, as our Lord reveals in his picture of the last judgment (Matt. 25), our use of present opportunities and possessions plays its part in the final awards.

*He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much*, v. 10. It must not be imagined that the lesson of wisdom in the use of money is intended only for those who have a great deal of it. The right use of a little, if we have only a little, will count for as much in heaven as if we had a larger amount. We shall be held accountable for what we have and not for what we lack.

Our Lord here lays down a principle which it is specially important that the young people should take to heart. Faith-

fulness is the highway to promotion. The trusty office boy is put into the warehouse. The faithful clerk becomes a partner. Generals are made of captains who are true to their duty.

*Ye cannot serve God and mammon*, v. 13. But every man will serve either God or mammon. God wrote on the table of stone

POINTS AND PARAGRAPHS

Do the right and you may dare the devil. v. 1.

The day of reckoning is often slow of coming; but it comes. v. 2.

Would that men were as prompt to do well as this man was to do evil. v. 4.

It is easy to be generous with what belongs to other people. v. 6.

There is something to be commended even in the worst of men. v. 9.

Though money must perish, we may exchange it for something which will endure. v. 9.

A straw shows which way the wind blows. v. 10.

Everything we have is given to us in trust to be used for God. v. 11.

Being a good servant is the best training for being a good master. v. 12.

Our choice of a master determines our destiny for eternity. v. 13.

Two farmers planted a field of potatoes in the spring. One was a godly man and kept the Sabbath. The other mocked at religion and worked on the Sabbath as if it were a week-day. When the autumn came, the man who worked on Sabbath had a good crop, while his Sabbath-keeping neighbor had a poor one. The godless man taunted the other with the uselessness of serving God. The quiet reply was: "God does not close His accounts on the first of October."

We may deceive ourselves into thinking that God does not see us and that He will not call us to give an account. But one day our eyes will be opened and we shall see our mistake. Alas! that it should be too late.

at Sinai, "Thou shalt have no other gods before me" (Exod. 20: 3), knowing that Israel would worship false gods if they did not worship the true God. Joshua said to his people, "Choose ye this day whom ye will serve," (Josh. 24: 15), being sure that they would serve either the living God or idols. Some master every man must have.

"While Count Zinzendorf was still a lad at school, he united his companions in a guild, which he called, 'The Order of the Grain of Mustard Seed,' and of which the badge was a ring, with the motto, 'No man liveth unto himself.' It was very little of course, that these boys could do to help others. But they planted a seed and the seedling grew into the great Moravian Missionary Brotherhood, whose branches extend throughout the world."

There are two kinds of riches, the transient and the true. The former is the least, the latter is the greatest. The Bible has been given to show us the true riches. We should place the highest value on the Book of books. The "Book of Heaven" seemed worth a tramp of two hundred and eighty miles to an Indian of our far North West. By no fault of his own he found that his Bible had been left behind as he arrived at home after a long journey. Saying little, he packed up a few cooked rabbits for his sustenance, and set out on snow shoes on the backward trail through the forest. Making seventy miles the first day, and seventy the second, he regained his Bible at the camp where it had been left. He travelled back happy, because, even by so long and rough a journey, he had secured what he so much valued. His Bible was worth to him at least that amount of self-denial. It may not be needful for us to make long journeys or undergo hardships to obtain the Bible. We cannot in such ways show how much we value it. But the measure of our esteem will be seen in the use we make of it. This book should be the constant companion of our daily lives to lead us into the possession of the true riches.

*Respect Deuce  
Woo  
D*

It is said that, in a certain African tribe, when a slave is set free, he at once sells himself to another master. He does not wish to be free, with the duties and responsibilities which freedom brings. It is a fact that every man does serve some master. His choice is not between a master and no master, but between one master and another. If we do not serve God we are sure to serve

mammon.

Fire, says the proverb, is a good servant, but a bad master. So is mammon. As a servant, riches may minister to every good, temporal and spiritual, to comfort the sick, to soothe the afflicted, to help the poor, to spread the gospel! As master, fire itself cannot burn the heart as riches destroy and torment the soul.—Peloubet.

#### TEACHING HINTS AND HELPS

*Gail*  
This story is a lesson in wisdom.

It may be well so to announce at the very outset, for the scholars have been reading it over and have been puzzling themselves as to how our Lord could commend such a bare-faced rogue as the unjust steward.

Take as the first point—

1. *A lesson from a crafty man.*

This will cover the first 3 verses. Dwell for a moment on the word "also," v. 1. It will bring up all the October lessons. Ask for the topics and the Golden Texts. The connection with the present lesson will readily appear. Although spoken to "the disciples" (v. 1), the parable would be overheard by the Pharisees and publicans, many of whom were rich.

The "steward's" office and his opportunities for fraud and waste will prove an interesting topic. Then the tragic moment of accusation and calling to account of vs. 1, 2 should be brought out vividly.

The chief interest will, however, turn upon the steward's craft. How does he extricate himself from the "tight place" into which his wrong-doings had brought him? No strength to dig, ashamed to beg, he has both strength and face still to plot and cheat. The teacher will make plain to the scholars the odious process of "cooking" the accounts of the debtors, who, of course, would have to pay blackmail.

Now comes the surprise, the commendation of this ill-doer (v. 8). Let two things be pointed out (1) That the "lord" is not the Lord Jesus, but the steward's master, the "rich man" of v. 1; and (2) that it is his prudence and foresight which are commended, not his dishonesty. The

point is, he did well to make friends for himself; and so shall we. God's people should be at least as wise as the people of this world.

Then follows naturally the second point.

2. *A lesson in thrift and foresight.* This embraces the remaining verses. Thrift means "economical management in the use of property"—to make the most of things. The lesson here, as the teacher will make clear, is (v. 9) so to use and spend this world's possessions that they make friends for us in the world beyond. It will be well to guard against the doctrine of salvation by works (See Eph. 2: 8-10). Thrift and foresight are further shown (vs. 11, 12) in the faithful discharge of lesser responsibilities, as a reward for which larger responsibilities are bestowed. He is truly shrewd in the spiritual sphere who sees the necessity (v. 13) for a clear-cut choice of God first, only, and always.

*Wm. Marchant*  
*Wm. Marchant*  
Questions for Juniors—(What three parables recorded in chap. 15? What story here told? What is a steward? Of what was this steward accused? How is he to be regarded? (2 Cor. 8: 21; 1 Thess. 4: 12.)

24. What account was demanded? For what reason? In what condition did the steward find himself?

5-7. Whom did he call? What did he ask him? What answer given? How much is a measure of oil? Of wheat? What was the first debtor bidden to do? What was to be gained by this? What about the second debtor?

8, 9. What is the lesson drawn from the steward's conduct? What is the meaning of "mammon"? Who follow after it?

10-12. Who is commended? How is faithfulness shown? (Matt. 24 : 45 ; 2 Cor. 4 : 2.) How are the unfaithful treated?

13. What statement made by Christ? Upon whom should our affection be set? (Deut. 6 : 5 ; Mark 12 : 30.) Upon what? (Ps. 19 : 8-10 ; 26 : 8 ; Rom. 12 : 10 ; Col. 3 : 12, 13.)

For Seniors—1. With what had the steward been entrusted? How had he fulfilled his trust? What has God given to all? What must be rendered? For what? (Rev. 20 : 13 ; Matt. 12 : 36 ; 1 Cor. 4 : 5.)

2-4. What resolution made by the steward? For what purpose?

5-7. How did the steward hope to gain the favor of the debtors? Why did he wish it? 8, 9. Contrast the "children of this world" with the "children of light."

10-12. What should lead to faithfulness? (1 Cor. 9 : 25.)

13. How are we to use our worldly possessions? What sacred trusts have been given to all? What will be required from all? Who should have the first place in our affections? (Matt. 10 : 37 ; Luke 14 : 26.) What kind of service does God require? (Eph. 6 : 5, 6 ; 1 Chr. 28 : 9 ; Ps. 119 : 69 ; 2 Tim. 1 : 3.)

Bible Side Lights—A STEWARD—Gen. 15 : 2 ; 43 : 19 ; 1 Kings 16 : 9 ; Luke 12 : 42 ; Cor. 4 : 2.

GIVE AN ACCOUNT—Matt. 18 : 3 ; Acts 19 : 40 ; Heb. 13 : 7 ; 2 Pet. 4 : 5.

CHILDREN OF THIS WORLD—1 Sam. 26 : 19 ; 1 Kings 3 : 39 ; Ps. 90 : 3.

CHILDREN OF LIGHT—John 12 : 36 ; Eph. 5 : 8 ; 1 Thess. 5 : 5.

MAMMON—Matt. 6 : 24 ; John 12 : 31 ; 14 : 30.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The steward—wherein he was to be blamed, and wherein to be praised.
2. Faithful in little, faithful in much.
3. God and Mammon—Why we cannot serve both.

FOR TEACHERS OF THE LITTLE ONES

Connection—Jesus told a parable about sinful people returning to God and being forgiven and welcomed back. Let the children tell you the story of the Prodigal Son. Have them tell also the parables of the Lost Sheep and the Lost Coin.

Introduction—Tell the children about the instinct God has given to the squirrels, bees, etc.—the instinct of *prudence*, so that they gather up in the summer provisions to keep

them alive during the long, cold winter.

God likes people to be prudent—to look ahead and prepare for the future—especially for the future life. Little children—who are so much bigger than the bees and squirrels—are not too little to be prudent.

Lesson—Jesus tells a parable about a man. He is called "The Unjust Steward." He was a very prudent man and was determined to provide for his future welfare in this world. He was a servant who had charge of all his master's money, and he used his master's money in an unjust way to make friends for himself for the time when he would need friends. (Tell the story in a simple way.)

It was not right for him to use his master's money ; but Jesus said we should copy his prudence, looking ahead at the future. We are not going to live always in this world. We should use money (the "mammon"),

CHOOSE

?

JESUS OR SATAN



which really all belongs to God, in helping our fellow-creatures, making friends of them and pleasing God, who will receive us into "everlasting habitations."

Tell some of the best ways to use money, time, and talents. Jesus said, if we are faithful servants with the little we have, God will give us more; but if we are unfaithful, God will not trust us with more.

*Choice*—Little Fred Wells was puzzled what to do. Uncle Jack came in from the country and wanted to take Fred home with him for a visit. Uncle Will came from the lake and wanted Fred to go home with him. Fred could not go with both. He had to choose which he liked best.

From some such simple illustration make the children understand the meaning of "choice."

*Golden Text*—Here are two masters—"Jesus" and "Satan" (or God and Mammon). Both want the little boys and girls. Jesus says "Suffer the little children to

come unto me." We must choose which we will follow, which shall be our Master. Teach verse 13.

This Book (show Bible) tells us about both of these masters. They are so unlike. Contrast Jesus and Satan. Tell some of the characteristics of each—of the loving, tender, helpful Saviour, the wily, devouring Satan. Describe the kind of service Jesus wants and the reward. "If any man serve me, him will my Father honor." "Well done good and faithful servant, enter thou into the joy of thy Lord."

Picture the evil works of Satan and his followers. "The wages of sin is death."

*Practical Thought*—Shall we not take Jesus for our Master?

Repeat or sing—

Christ is our own Master,  
He is good and true,  
And His little children  
Must be holy too.

Hymn 529, Book of Praise.

#### BLACKBOARD REVIEW

## YOUR CHOICE

MAMMON—GAIN NOW ; LOSS FOREVER

GOD—GAIN NOW ; GAIN FOREVER

There seems to be a curious fascination for children in the little game of holding something in each closed hand and then crying—"Which will you have?" Let the review of this lesson be a question of—"Your choice." Begin with a clean board, and as the school is still expectant, write or print the words. It is a dull and careless scholar indeed, that will not be set at thinking. The classes will readily tell you of the choice our Lord offers—between "God" and "Mammon." The words should be put upon the board, each with a dash after it, which will excite still further expectation. The appeal is to prudence and foresight. Which is the better choice? Proceed word by word as indicated, showing where the balance lies and quoting such a passage as Matt. 16 : 26. Show how poor the godless rich really are, and how rich the godly, whether possessed of much or little of this world's goods—Scripture abounds in illustrations. Then, in closing, narrow down the choice, as Jesus does; it lies between these two, God and Mammon. It cannot be both. It can be none else.

LESSON VI.

THE RICH MAN AND LAZARUS

November 11, 1900

Luke 16: 19-31. Commit to memory vs. 19-22. Read Luke 16: 19-17: 10.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in

thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Revised Version.—1 Now there was; 2 And he; 3 Faring; 4 Omit there was; 5 Omit which; 6 Yea, even; 7 That he was carried away; 8 And; 9 Hades; 10 Lifted; 11 In anger; 12 And Lazarus in like manner; 13 Here; 14 Omit so; 15 May not be able, and that none may cross over from thence to us; 16 And; 17 But; 18 Omit unto him; 19 Go to; 20 If one rise.

GOLDEN TEXT

Lay up for yourselves treasures in heaven. Matt. 6: 20.

DAILY READINGS

M.—Luke 16: 19-31. The Rich Man and Lazarus.

T.—Amos 6: 1-8. Careless ease.

W.—Matt. 25: 41-46. A bitter end.

Th.—Eccles. 8: 6-13. Buried and forgotten.

F.—Psalm 17: 7-15. The worldly portion.

S.—Prov. 22: 16-23. God's care for the poor.

S.—John 14: 1-7. Heavenly mansions.

TIME AND PLACE

The same as in the previous lessons of this Quarter.

CATECHISM

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and

showing mercy unto thousands of them that love me, and keep my commandments.

LESSON PLAN

I. On This Side, 19-21.

The rich man in his splendid surroundings and faring sumptuously every-day; the beggar sick and hungry at the rich man's gate, the dogs his best friends.

II. On the Other Side, 22-31.

The beggar carried by the angels to the abode of the blessed; the rich man in torment, and beyond relief.

LESSON HYMNS

Book of Praise—1; 16; 81 (Ps. Sel.); 420; 532; 163.

EXPOSITION

Connecting Links.—The parable of last

Sabbath's lesson showed how the right use of wealth might make heaven more blessed. (Luke 16: 9.) This caused derision among the covetous Pharisees. (v. 14.) These, in their exalted opinion of themselves, felt sure that Christ's warnings of future retribution could not refer to them. Jesus replies that their avarice and their lust were condemned no less by the law in which they prided themselves, than in the gospel which He preached (vs. 15, 16); for the gospel is but the fulfilment of the law. So He now addresses to them this parable to show what befell a rich man, who lived in selfish indulgence and omitted to practise the simple precepts of beneficence to the needy, which the law, if he had only given heed to it, would have taught him to be his duty. Its lessons are solemn and startling.

I. On This Side, 19-31.

V. 19. *A certain rich man*; often called Dives—the Latin for "a rich man." It is not likely that Jesus had any definite person in view. *Purple and fine linen*. His outer garments were made of rich textures dyed purple. They were such as were worn only by princes and those in the highest station. *Fine linen*. His undergarments were of "byssus, the fine linen of Egypt (Gen. 41: 42; Esth. 8: 15; Prov. 31: 22; Ezek. 27: 7; Rev. 18: 12), a robe of which was worth its weight in gold." (Camb. Bible.) The description depicts the luxury in which he lived. Compare our "in silks and satins." *Fared sumptuously*. The words imply merriment as well as magnificence. *Every day*; not occasionally, but as a matter of course. He was a high liver.

V. 20. *A certain beggar*; in strong contrast.

*Named Lazarus*; the only name in the parables; probably chosen because a common name. *Was laid at his gate.* The word signifies "a stately portal," the beggar's wretchedness made all the more conspicuous thereby. The entrance to great houses was and is a common tramping ground for beggars in Eastern countries.

V. 21. *Full of sores*; covered with ulcers. Lazarus is supposed to have been a leper; hence our words lazaretto, lazar, etc. *Desiring to be fed with the crumbs.* Could abject poverty go further? *Even the dogs came.* Travellers speak of dogs and lepers waiting together for the refuse. If their licking of the sores gave torture, it was just one more drop in the cup of misery; if comfort, what little comfort he had was from the dogs and not from Dives. Note that in all this there is not a hint of Lazarus murmuring against the will of God.

## II. On the Other Side, 22-31.

V. 22. *It came to pass.* Time brings earthly experiences to an end. *Carried by the angels.* In Jewish thought and religion the angels had an important place as conductors of the dead to their future abodes.

"Tread softly, bow the head,  
In reverent silence bow.  
No bell doth toll  
Yet an immortal soul  
Is passing now."

*Abraham's bosom*; the type of paradise, where Abraham, the "father of the faithful" was thought of as the host of a great feast. Lazarus was an honored guest. (John 13: 13.) *The rich man... was buried*; doubtless, with much pomp, but when the sod covered him, that was the last of what he could call "life." All that came after was torment.

*In hell*; Rev. Ver. *Hades*. "From the Old Testament point of view Hades means simply the state of the dead, (comprising, according to the current belief, two regions, a Paradise, for the righteous and a Gehenna, or hell, for the wicked). Thus both the dead men would be in Hades. But here Hades seems to signify hell, the place

of torment, and of course Lazarus is not there, but in Paradise." (Expositor's Greek Test.) *Seeth Abraham afar off, etc.* These descriptions are figurative, and we cannot draw any inference from them as to distances or means of communication in the other world.

V. 24. *Father Abraham.* The Jew thought it sufficient for salvation to have Abraham as his father. (Luke 3: 8; John 8: 33, 39.) *Send Lazarus.* The positions are surely changed, when the rich man has to ask alms of him who was once at his gate as a beggar. The selfishness of the rich man comes out even here. In life he had paid small heed to Lazarus, and now he wishes him to leave his happy abode to come and relieve his torments; his own ease still his one care.

V. 25. *Son, remember.* He addresses him tenderly and as a Jew, who should therefore see the reasonableness of what he is about to say. *In thy lifetime receivedst*; and didst not use them. Ail was kept for thyself and thou didst "not make friends of the mammon of unrighteousness." (V. 9.) *Thy good things*; what he desired and thought he had a right to. *Likewise Lazarus evil things.* It is not "his evil things," but simply "the evil things," not which he desired or deserved (as one has shrewdly said), but his own share and more, of the ills of life. *But now*; "the now of time and logic": the reversal of lot in the state after death a hard fact and equitable. *He is comforted* here, who was in misery yonder on earth; *thou art tormented* now, who hadst every earthly delight.

V. 26. *Besides all this.* The rich man's request was not only unreasonable; he was asking for the impossible. *A great gulf fixed.* "The Rabbis conceived of the two divisions of Hades as separated only by a palm breadth or a finger breadth." According to this parable death makes a separation wide and final between the righteous and the unrighteous. There is no transit either way.

V. 27. *I pray thee therefore.* He does not dispute the reasonableness of what Abraham said. *Send him to my father's house.* If the

separation between the two regions in Hades is final, there may still, he thinks, be passage between earth and Paradise.

V. 28. *I have five brethren.* Either our Lord would represent Dives as not so utterly bad as to have lost all affection, or the detail is added to bring out the further lesson of the parable. Wherefore, "five"? It is simply a natural and likely number in a family. *Testify unto them; tell them what he now knows of the world beyond the grave. Lest they also come.* They were selfish and worldly men, like Dives himself.

V. 29. *They have Moses; the first five books of the Bible, believed to have been written by Moses. And the prophets; a general name for the rest of the Old Testament, which was the Jew's Bible. Let them*

*hear them.* There was sufficient light in the Old Testament to show the way to heaven.

V. 30. *Nay, father Abraham.* The rich man really "implies that he has scarcely had a fair chance. He had not had sufficient warning." *Went unto them from the dead.* This is the familiar Jewish demand for a sign. Dives after death is the same unrighteous, selfish Jew, impenitent, and even feeling that he has been wronged.

V. 31. *If they hear not Moses and the prophets.* The Jews are without excuse because they have had sufficient means of grace. *Though one rose from the dead.* When, later on, the brother of Mary and Martha was actually raised from the dead, instead of believing and giving heed, the Jews actually sought to put him to death again. (John 12: 10.)

#### APPLICATION

*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day, v. 19.* The picture of the rich man is a companion to the picture of the unjust steward of last Sabbath's lesson. In that parable, Jesus showed what good results may flow from a wise use of our present possessions. In this he shows the evil consequences which flow from not making a wise use of such things. The rich man is not held up as a warning because he was rich, but because he used his wealth, not for God or his fellow-creatures, but merely for ease and self-indulgence. He was not condemned because he wore fine clothes and lived well, but because he cared for such things only and had no care for Lazarus and others like him.

*And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table: moreover the dogs came and licked his sores, vs. 20, 21.* As the rich man was not condemned for being rich, neither was Lazarus rewarded because he was poor. It is true that our Lord does not say anything in so many words about his character. This was not necessary for his purpose. Whether Lazarus was good or bad, the heartlessness and self-indulgence of the rich man were without excuse. It is

not only deserving good people whom it is our duty to help, but the undeserving and evil as well, if they need help. "Manhood and misery are enough to establish the right to sympathy and succor." There may, however, be a hint of character in the name "Lazarus," which means probably, "God is help;" and as this is the only name given to a character in any of the parables, it seems likely that Jesus intended to represent Lazarus as one who trusted in God.

*And it came to pass, that the beggar died.... The rich man also died, and was buried, v. 22.* "One event, namely death, comes alike to all; and both of these men died. But no notice is taken of the beggar's burial. He was hurried away, it may be roughly and unfeelingly, by the city officials, to the 'potter's field' of the time, in some such spirit as that indicated in the words of Hood's Pauper's Funeral:

'Rattle his bones,  
Over the stones,  
He's only a pauper  
Whom nobody owns.'

"But the rich man had a funeral, ostentatious probably, and expensive, and his body may have been laid in a tomb massive as a temple, and more costly than many a palace."—Dr. W. M. Taylor.

Somebody has suggested that in putting the death of Lazarus before that of the rich man, our Lord points how the divine mercy often interposes to give the welcome relief of death to the wretched and lengthens out the day of grace for the impenitent.

*And in hell he lifted up his eyes, being in torment,* v. 23. The rich man suffered in the other world, because in this world he had employed his wealth, not for the good of others, but merely to gratify himself. He was like the lady of Hood's song who lived in luxury, caring nothing for the needy around her until in a dream she was brought face to face with death and saw in vision the many sufferers in this sorrowful world. She spoke thus to herself:

"For the blind and the crippled were there,  
And the babe that pined for bread;  
And the homeless man and the widow poor  
Who begged to bury her dead,—  
The naked alas! that I might have clad,  
The famished I might have fed.

"Each pleading look, that long ago  
I scanned with a heedless eye,  
Each face was gazing as plainly there,  
As when I passed it by.  
Woe, woe is me if the past should be  
Thus present when I die!

"The wounds I might have healed,  
The human sorrow and smart,  
And yet it was never in my soul  
To play so ill a part.  
But evil is wrought by want of thought  
As well as want of heart."

*Son, remember that thou in thy lifetime receivedest thy good things, and likewise Lazarus*

*evil things; but now he is comforted, and thou art tormented,* v. 25. "This may look as if it were a mere matter of equalization, or of penalty, but it is more than that. It's a question of being satisfied with what one has in this life, or of looking forward and upward to something better. A man practically gets what he lives for. If he wants his good things all in this life, he has them here. If he plans for nothing beyond, he finds it, when at last he is there. But if he cares for the present only in its promise and hope of the future, he attains to the object of his living when this life is over. If a man does not realize the importance of his choice while he is having the good things he has desired above all else, he will remember his folly when he looks back on it from the life that is to come."—Trumbull.

*And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.* v. 31. The request of the rich man that Lazarus should be sent to his brethren, implied the feeling on his part that he had not had a fair chance himself. This feeling had no foundation in fact. As a regular attendant at the synagogue service he had doubtless heard the books of Moses and the prophets frequently read. And although these books had little to say about the future life, they had a great deal to say about caring for the poor. If he had only lived up to the light which he had, he would not have come to the place of woe. None of us will ever perish for lack of knowledge, but many will be lost because they do not act upon their knowledge.

#### POINTS AND PARAGRAPHS

The rich man ~~hardened~~ <sup>hardened</sup> his body but starved his soul. v. 19.

The body of Lazarus shared with the dogs the crumbs from the rich man's table; his soul, all the while, feasted at God's table. v. 20.

The angels may take a great interest in a man whom the world despises. v. 21.

As naturally as the apple falls by the law

of gravitation, the soul of the selfish man finds its way to the place of torment. v. 22.

It is one thing to cry for water to quench the eternal anguish; it is another to long for the purity of heaven. v. 23.

The symbol which Jesus used to stand for the punishment of the wicked was fire. The reality must be terrible. v. 24.

The gulf between heaven and hell is made

by the character of their inhabitants. v. 26.

It is only what one often sees, that those who do not seek salvation for themselves may be concerned about the salvation of others. vs. 27, 28.

"This place of torment" is a dreadful name. But a misuse of this present life is a dreadful sin, and "every sin deserveth God's wrath and curse, both in this life and that which is to come." v. 28.

No one with a Bible in his hand is without sufficient light to shun hell and reach heaven. v. 29.

They had "Moses and the prophets." We have, in addition, Christ and His Apostles. What possible excuse can we make? v. 29.

The blame for our failures to do right lies not so much in our circumstances as upon ourselves. v. 30.

So hard to convince are those who reject the clear and ample guidance of God's word, that even one rising from the dead cannot persuade them. v. 31.

Who is your neighbor? The man that needs you is your neighbor. It may be that some child, widow, or famine sufferer in India is your nearest neighbor, because just now, for the sake of God's Kingdom, he or she needs you more than even your Sunday-school class needs you. Each one of us marches up before our Master, as a servant, to give an account how we have used our tools. The best tools, the greatest treasure, the most invaluable talent is what? My personal knowledge of Jesus Christ. I am to give an account before my Master for what I did in this world with what I knew about Him. Don't doubt it . . . you and I know Jesus, and know what He has been to us. Shall we not tell it to them that are in darkness? If your boy had just been recovering from diphtheria because your doctor knew of anti-toxin, and within twelve hours after he gave it that labored breathing began to be more easy, and that terrible phlegm began to dry up and slough off, and he is all right now out in the village yonder; and you know there is a man whose boy has diph-

theria and they are holding his poor feverish hands, and he is gasping for breath as they try to help him in the old way by calomel and the fumes of sulphur, and you let him suffer in the old way, and you permit his father and mother, so anxiously watching over him, to break their hearts in the same old way, and yet you know the new way to treat the disease and you do not help! Just think of it! Picture it! Christian men and women!—Dr. M. D. Babcock.

Two men, the one a pious, godly minister, and the other a careless and irreligious man, were passengers on the same ship when a great storm came on. It seemed as if the vessel must go to the bottom of the sea with all on board. In his terror, the godless man cried out, "Oh Doctor, we are going! We are going!" "Yes" was the solemn reply, "we are going, but you and I are not going to the same place." All men do not go to the same place at the last. And the place we shall go to is fixed by our character.

Near the old city of York in England, many centuries ago, a great company were gathered in a lofty hall. A stranger named Paulinus desired to speak to them about Christianity. An old earl rose and said: "The life of man, O' 'g, seems to me in comparison with that which is hidden from us, to be like the sparrow, who, in the wintertime, as you sit in your hall with your thanes and attendants, warmed with the fire that is lighted in the midst, rapidly flies through to seek shelter from the chilling storms of rain and snow without. As he flies through, entering by one door and passing out by another, he has a brief escape from the storm, and enjoys a momentary calm. Again he goes forth to another winter and vanishes from your sight. Of what went before it, or of what is to follow, we know not. If, therefore, this new doctrine bring us something more certain, in my mind it is worthy of adoption." Jesus in this parable has lifted the veil from the future and shown us the two sides of the great gulf. Who to-day will start toward heaven and eternal safety and joy?

## TEACHING HINTS AND HELPS

There is no <sup>more</sup> common desire than "to have a good time"; and nothing is more commendable, if the "good time" be one of true enjoyment. But if it means just to have everything one wants, no matter who may be neglected, then, in the eyes of our Lord and Master, it is a very serious fault indeed.

Just what He thinks of such selfishness and folly, the parable of the Rich Man and Lazarus sets forth. It was addressed to the Pharisees, "who were covetous," (v. 14) and who had "derided Him," because He had hinted that such as they should have no share in heaven's glory and bliss. (v. 9.)

The parable is one of contrasts.

1. The contrast between Dives and Lazarus in life. There are, as we may see, many details in vs. 21, 22 regarding the clothing, and palaces, and habits of the rich, and the ways of dogs and beggars, that will interest, especially the younger scholars. Give these details sufficient time; but not too much. The lesson is a long one. It abounds in points. But let the study of the details, whether full or brief, leave these two pictures clear and distinct in the minds of the scholars,—the rich man, who had everything, and the poor man, who lacked everything. It needs more insight than most of us possess to perceive that the pauper is, in reality, the rich man, and the rich man, the pauper. But so it is.

2. The contrast in their burial. Dives was laid in his tomb with pomp and ceremony and praise; Lazarus, the leper, was buried like a dog. Again, who would choose to be Lazarus?

3. A third contrast—now with the curtain lifted that hides the unseen from view—Dives and Lazarus in the world beyond. What a surprise! Lazarus in the very bosom of the one that (according to the Jew's notion) is closest to God. Wherefore? Let us be careful to understand that it was not because he was poor and wretched here, but because in that wretched body there was a pure soul. Dives, on the contrary, is in torments, far away from Abraham and from

God; and again, not because he was rich, but because he made his riches the all in all and forgot God and God's poor.

4. A fourth contrast—between the changing conditions of earth and the fixed conditions of the after life. Hungry or thirsty on earth, Dives had but to summon his servants and his wants were supplied. Now not even Abraham can help, if he would (v. 26); nor may he, if he might, for justice forbids. (v. 25.)

5. A fifth and final contrast—Dives in the world beyond eager that his brethren might be saved, and his brethren, with the Bible in their hands, refusing to believe. What more natural than to think: "Oh, if only some one that has been there were to come back and tell us about the world beyond, we would believe." As though Jesus has not done this very thing; and as if all through God's Holy World the world beyond and the way thither are not clearly displayed.

The lesson may end by its being shown how each of the five contrasts named enforces the exhortation—a vital one—of the Golden Text.

Questions for Juniors—1921. How had the Pharisees received Christ's teaching? (v. 14.) What was Jesus' reply? (v. 15.) What two persons named in the parable? How contrasted?

22. What happened each? Who cared for the beggar when he died? What work recorded of angels? (Matt. 24: 41; Mark 13: 27; Heb. 1: 14.) What is meant here by "Abraham's bosom"?

23, 24. What about the rich man beyond the grave? Whom did he see? To whom did he cry? What requests made? What had Lazarus asked from the rich man on earth? What does he now desire from Lazarus?

25, 26. How does Abraham address the rich man? Why was his request refused? What further reason? (v. 26.)

27, 28. What other requests made? Why?

29. What answer given?

30, 31. What did the rich man say?

What does Abraham answer? Did the people believe when Lazarus came back from the dead? Is there any excuse for not being prepared for Heaven? What cannot riches do? (Jas. 1: 11; 1 Pet. 1: 18; Rev. 6: 15-17.) What better than riches? (Matt. 16: 19, 20.) What about the love of riches? (1 Tim. 6: 10.)

For Seniors—19-21. By what name is the rich man known? Describe his everyday life. In what did his sin consist? (Prov. 14: 31; Ps. 41: 1; Job 29: 13.) Describe the wretchedness of Lazarus.

22. State the contrast in the close of life of the two men. What meant here by "in Abraham's bosom"? Which disciple honored by leaning on Jesus' bosom? (John 13: 23.) Can one's real character be judged by outward circumstances? What did the Psalmist say about the dwellings of the wicked? (Psa. 84: 10.)

23, 24. What was the rich man's condition after death? To whom did he pray? Was his prayer granted?

25, 26. What contrast between Dives and

Lazarus on earth? In the life beyond? What is meant by the "great gulf"? What was the Jewish notion as to the barrier between the good and the bad?

27-29. Wherefore this anxiety for his brethren?

30, 31. What plea made? How is it met? What is meant by "Moses and the prophets."

*Bible Side Lights*—A CERTAIN RICH MAN—Prov. 10: 15; 28: 11; Mic. 6: 12; Matt. 19: 23, 24; Luke 12: 16; Jam. 1: 11.

FULL OF SORES—Ps. 38: 11; 77: 2; Isa. 1: 6; Rev. 16: 2, 11.

TORMENTED—Matt. 8: 6; Heb. 11: 37; Matt. 18: 34; Rev. 14: 10.

MOSES AND THE PROPHETS—Ps. 103: 7; Mal. 4: 4; Matt. 23: 2; Luke 24: 27; Heb. 10: 28.

ONE FROM THE DEAD—Matt. 14: 2; Mark 9: 10; Acts 26: 23; Heb. 11: 19.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. "Abraham's bosom" and how Lazarus came there.
2. The "great gulf."
3. True riches.

#### FOR TEACHERS OF THE LITTLE ONES

Connection—Recall the "choice" of last lesson. Have we tried this week to serve our Master? Do you remember the prudent servant who made friends for the future? What did Jesus tell us about using money to make friends for our future—to make a

warmer welcome for ourselves in heaven?

Lesson—We are going to hear another story that Jesus told the greedy, hard-hearted Pharisees, about two men, Dives (explain why so called) and Lazarus.

Two pictures—Contrast the lives of the rich man, Dives, and the poor beggar, Lazarus. Describe the beautiful home, the fine clothes, the rich fare enjoyed by Dives. Picture the poor, sick beggar, Lazarus, carried by friends and laid at Dives' gate, that Dives and his rich friends might give him money or food as they drove through the gate. Dives was happy, quite satisfied with his wealth, Lazarus suffering in his poverty. Perhaps just such contrasts may be known to the children.





They may be familiar with scenes of poverty and wealth. Make use of this knowledge to impress the contrast.

*Two Worlds*—This earth where we live is *one* world. The place where people go after they die is *another* world. We have seen how the selfish, rich man lived in this world and how the poor man lived. Now we are going to imagine we are drawing aside a curtain and taking a peep into the other world. What do we see? Picture the scene—the misery of Dives, Lazarus in company with good old Abraham and all of the rest, living in happiness and joy in the presence of God.

*Heavenly Treasure*—Wealth and happiness in this world do not secure happiness in the other world. Dives had his “good time” here and did not “lay up treasures in heaven” (Golden Text); did not secure one of the “many mansions” in heaven that Jesus has prepared for those who love Him; did not do kind acts to be stored up in God’s Memory Treasure-House.

Poor Lazarus patiently bore his troubles in this world, setting his heart on the things

of the other world, and God gave him his treasure and wealth there.

*God is Just*—We must use our means and time here for the good of others. There is no chance to do it in the other world, if we have not done it here:

God will give us what is just and right. If our thoughts have been of heavenly things and our home secured there through trust in our Saviour, we shall get these heavenly riches. If not, we shall be like Dives in the other world, everything lost, and in anguish forever.

*God’s Memory Treasure-House*—Speak of a miser’s treasure-room, with its bolts and bars, its shelves, laden with bags marked \$100, \$500, etc. What good are they all when he leaves this world?

All our good thoughts and acts are stored up in God’s memory. Here is one bag labelled “Mary Smith’s kindness to little sick Nellie,” another, “Willie Brown’s gift to missions,” another, “Jennie Grey’s obedience to mother,” etc. These are all “Treasures in Heaven.”

#### BLACKBOARD REVIEW

Here

Hereafter

WEALTH  
WOE

POVERTY  
PEACE

Seek to present to the eye, in the review, which has been taught through the contrasts and surprises of the hereafter. The tender, sensitive hearts of children should not, indeed, be crushed by dwelling unduly on death or the terrors of the lost. We shall, however, be more tender than Jesus Himself if we are silent on these awful subjects. In words that children must have heard and which He meant that children, as well as grown persons, should read, He referred to them. It is wholesome, not hurtful, that even young children should realize the solemn fact of death and of the hereafter. The point here is, what a change the passing from this world into the next often brings about. The words on the board show it clearly, as does the lesson—from wealth to woe, on the one hand, and on the other, from poverty to peace. In other words, he who makes wealth his only joy here will have nought but woe hereafter, whilst he who accepts God’s will in poverty and pain now, will enter into eternal peace when he dies.

## LESSON VII.

## THE TEN LEPERS CLEANSED

November 18, 1900

Luke 17: 11-19. Commit to memory vs. 17-19.

11 And it came to pass, as <sup>1</sup> he went to Jerusalem, that he <sup>2</sup> passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Je'sus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

**Revised Version**—1 They were on the way; <sup>2</sup> Was passing; <sup>3</sup> With a loud voice glorifying; <sup>4</sup> He fell upon his face; <sup>5</sup> Were not the ten cleansed? <sup>6</sup> Were there none found?

15 And one of them, when he saw that he healed, turned back <sup>3</sup> and with a loud voice glorified God,

16 And <sup>4</sup> fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Je'sus answering said, <sup>5</sup> Were there not ten cleansed? but where *are* the nine?

18 <sup>6</sup> There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## GOLDEN TEXT

Be ye thankful. Col. 3: 15.

## DAILY READINGS

M.—Luke 17: 11-19. The Ten Lepers Cleansed.

T.—Lev. 14: 1-9. Cleansing the leper.

W.—2 Kings 5: 8-14. Naaman healed.

Th.—Matt. 8: 14. Cured by a touch.

F.—Psalm 86. Prayer for mercy.

S.—Luke 18: 9-14. A far off.

S.—Psalm 30. Thanksgiving.

## TIME AND PLACE

Probably A.D. 30. He had gone to Bethany to raise Lazarus from the dead (John 11: 1-46) and had returned to the wilderness country (vs. 47-54). He is again journeying slowly towards Jerusalem.

## CATECHISM

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His word.

## LESSON PLAN

I. Ten Healed, 11-14.

Lepers, who, crying to Jesus for mercy, were bidden to go show themselves to the priests as already cured. As they went, they became well.

II. One Thankful, 15-19.

One only returns to give thanks, and he of the despised Samaritan race. As a reward he receives a new word of light and cheer.

## LESSON HYMNS

34 (Ps. Sel.); 559; 43; 76, vs. 1, 2 (Ps. Sel.); 544; 607.

## EXPOSITION

Connecting Links—Between the last lesson and this there are several sayings recorded in Luke which are found in other connections in Matthew and Mark. The third evangelist is not here following an exact order of time. Since chapter 9: 51 he has been giving us incidents in the life of Jesus after He had set His face toward Jerusalem, many of them occurring in Judæa or Peræa. With this narrative we have the beginning of the section that ends with Gethsemane and Calvary. We cannot assign any precise period or place for the event of this lesson.

## I. Ten Healed, 11-14.

V. 11. *As they were on the way to Jerusalem* (Rev. Ver.). When Jesus began to "set His face to go to Jerusalem" (See 9: 51), His Galilean ministry was closed, but the last struggle in the capital did not follow there-upon at once. He went up to Jerusalem at the Feast of Tabernacles in October (John 7); was again in the city about the middle of December at the feast of Dedication (John 10: 22); and then finally during the week before His death. In the intervals between these visits He journeyed through Judæa,

Peræa, and perhaps even as far as the borders of Galilee. This incident may very likely have been after the raising of Lazarus, when He had to escape "into a city called Ephraim," in the country near the wilderness. (John 11: 54). Ephraim, north-east of Jerusalem, would not be very far from where the boundary of Samaria and Galilee reaches the Jordan. *Through the midst of Samaria and Galilee.* Rather, between Samaria and Galilee, that is, along the borders of the two countries. He had left Galilee. He very seldom went through Samaria (John 4: 4). He was now going in a south-easterly direction *between* the two provinces. This accounts for what happened.

V. 12. *As he entered into a certain village.* Lepers were not allowed within the larger walled cities, but in villages there was greater freedom given them. *Ten men that were lepers.* A large number. Lepers were found much more frequently on the borderland between Galilee and Samaria than in any other part of Palestine; and this continues so until this day. Of these, nine were Jews, and one a Samaritan. Though there was much hostility between Jews and Sa-

maritans, a common misery broke down the barriers, and as lepers they forgot their differences. It is in the leper-houses alone that Jews and Mahometans will live together at Jerusalem to-day. *Which stood afar off*; for so the law required (Lev. 13: 45, 46). Part of the horror of the disease was the isolation it caused. Poor outcasts for whom nothing was done, it was a surprise when Jesus touched one and was not alarmed at becoming unclean. (Luke 5: 12-14.)

V. 13. *They lifted up their voices.* It is not uncommon for travellers in Palestine still to encounter lepers by the roadside clamoring for alms. There was more than an asking for alms here and the cry of woe always touched the heart of Jesus. He could never pass without giving heed to it. *Jesus, Master.* His fame had gone through the whole country, and they knew Him as a great teacher; but not as one of their own rabbis, else they would not have cried for mercy. *Have mercy on us.* No higher tribute can be paid to anyone than that the afflicted and needy appeal to Him in their distress.

V. 14. *When He saw them.* A vivid detail as of an eye-witness who remembers how Jesus suddenly turned at their piteous cry and caught sight of them. At once the answer is given. *Go show yourselves.* An act of faith is required of them. Of course they had already shown a measure of faith in crying to Him. But it was a much higher act of obedience to go to the priest even before He touched them or before they saw themselves healed. *Unto the priests.* They had to show themselves to the priests because, according to the law, they were the only persons who could pronounce them clean. (Luke 5: 14; Lev. 14: 2.) Jesus did not break the law. He was careful that all precepts given by divine appointment for public good should be observed. The Jews would go to *their* priests; i.e., to those nearest them. Multitudes of priests lived in the country and only came to Jerusalem to temple service at particular seasons. (Luke 1: 5, 8, 9.) The Samaritan's priest would serve in the temple on Gerizim. *As they went, they were cleansed*; the reward of faith

and obedience. It came promptly.

## II. One Thankful, 15-19.

V. 15. *One of them*; a very small proportion. *Turned back.* The inspection by the priest may wait for a short time. *With a loud voice*; overwhelmed with gratitude as he was. *Glorifying God*; in humble adoration thanking God for His mercy towards him. This is the attitude of the man of faith. He is overwhelmed with the compassion that the Father has shown him. This is also the first and constant duty of every one who has received blessing. (Eph. 5: 20; 1 Thess. 5: 18.)

V. 16. *Fell on his face at his feet.* He worshipped better than he knew; for Jesus not only wrought the works of God, but was Himself God. *He was a Samaritan.* Jew though he was, Luke evidently had sympathy with the Samaritan, for he, of all the evangelists, alone mentions this incident and that of the Good Samaritan. (10: 33.) The Samaritans were not only despised, but hated, by the Jews as an inferior race morally and religiously. (For fuller information about the Samaritans, see Edersheim's *Life and Times of Jesus the Messiah*, vol I., pp. 394-402.)

V. 17. *Jesus answering*; grieved at the ingratitude of his own countrymen. *Where are the nine?* Basely ungrateful; gone to get their certificates of purity from the priest as quickly as possible, and glad, doubtless, as Jews, to escape from the company of an unclean Samaritan.

V. 18. *Were there none found . . . to give glory to God?* (Rev. Ver.) Jesus "was moved by the depth of this thanklessness in so many recipients of so blessed a favor. Hence His sorrowful amazement. He felt as if all His benefits 'were falling into a deep and silent grave.'" (Camb. Bible.)

"Blow, blow, thou winter wind;  
Thou art not so unkind  
As man's ingratitude."

*Save this stranger*; or, as in margin of Rev. Ver., "alien," one who had not the privileges of the covenants of Israel—almost a heathen. (Eph. 2: 12, 13.) Such blindness and in-

gratitude were characteristic of the Jews as a whole. They rejected their Messiah. In John 4: 39-42 we see that Jesus had a better reception from the Samaritans than from the Jews of Jerusalem.

V. 19. *Arise and go thy way; i. e.* to the priest, and then back to the old home and work among men in the world. *Thy faith*

*hath made thee whole.* A word of praise and assurance. He had done something to win the gift. And surely he was more fully healed than the selfish Jews who went away with their hearts but little touched. Thankfulness is both a sign of faith, and the means of strengthening that faith and of obtaining a fuller salvation.

#### APPLICATION

*As he went to Jerusalem*, v. 1. Whatever blinks of sunshine there were in our Lord's ministry were past and gone. The sky was now overcast with thick clouds. The night was closing in. At Jerusalem hell was to triumph for a time. All the same, the heart of Jesus remains open to every appeal of human woe. His face was "steadfastly set to go to Jerusalem" and to the agony of shame that was there to come upon Him, but the same spirit was in Him that manifested itself later in the word of grace to the penitent malefactor, even while the death struggle was on Himself. It is of infinite comfort to feel sure that Jesus is never indifferent to our needs. His sufferings are now forever past. He reigns in glory. But not all the concerns of the vast universe—and He is God over all, blessed for ever more!—can cause Him to overlook for an instant the feeblest cry of a sore heart.

*Ten men that were lepers*, v. 2. Leprosy is a Scripture type of sin. These ten lepers may stand for the vast multitudes of the unforgiven and uncleansed, and the healing of them for the grace and power of Jesus in curing the leprosy of sin.

Some points of resemblance between leprosy and sin may be noticed.

1. Its extreme loathsomeness. Says the author of "The Land and The Book,"—"As I was approaching Jerusalem, I was startled by the sudden apparition of a crowd of beggars, sans eyes, sans nose, sans hair, sans everything.... They held up their handless arms, unearthly sounds gurgled through their throats without palates,—in a word, I was horrified." Sin is more repulsive in the eyes of God than leprosy is in ours. Even we can see with our eyes what havoc

sin often works in men's bodies. God sees how it blasts and mars their souls.

2. Its insignificant and often imperceptible beginnings. Leprosy sometimes makes its first appearance only as a little bright spot in the skin. But men dread the appearance of that tiny spot, because it shows that the disease is in the system. If left alone, it will spread throughout the whole body. The smallest beginnings of sin should be suspected. A very little of its evil leaven will leaven the whole lump. As the health authorities in sea-port towns take infinite pains to stamp out the beginnings of fever or plague, so should we crush sin, as it were, in its very cradle.

3. Leprosy affects the whole man. It is "in the blood." Gnawing at hand or foot or cheek, the whole circulation becomes poisoned. The man is unsound through and through. So sin defiles the whole nature. Its evil effects show themselves in body, mind and soul. A man is only thoroughly himself when he is thoroughly free from sin.

4. Leprosy is an incurable disease. No human remedy has, as yet, been discovered for it. In like manner sin is incurable. No man can cleanse his own heart. It is only the power of God that can purify, as it is only the grace of God that forgives. The only hope of the sinner is in God.

"Merit lives from man to man

But not, O God, from man to Thee."

*Which stood afar off*, v. 12. The law would not allow them within 100 paces of those who were clean, and their own sense of defilement would, in many cases, prompt them to shun their kind. When we truly realize how sinful we are and how sin de-

files, we shrink back from the presence of the God of purity. Simon Peter seldom appears in a better light than when, having his eyes opened to the divine character of His Master, he cried, "Depart from me for I am a sinful man, O Lord." (Luke 5: 8.)

*Jesus, Master, have mercy on us*, v. 13. The cry for mercy was quite compatible with the standing afar off. Just because they felt their defilement so keenly, they were eager to have it removed. The sinner who has the deepest sense of unworthiness is the one most likely to ask for pardon and healing.

And the healing came through the asking. We have no right to grieve that we are still in the vile embrace of sin, if we have never asked to be set free. The promises of the Word to those that ask are absolutely unbounded. (See such passages as Matt. 7: 7-11; Luke 11: 13; Matt. 18: 19; 21: 22; John 14: 13, 14; 15: 7.)

*As they went, they were cleansed*, v. 14. A recent sermon by a Scottish minister points out three steps in the experience of the lepers. These are *going, knowing, showing*. Going comes first. Knowing follows as the result of going. And then comes showing, which makes the knowing more certain. These three steps are repeated in the Christian life. Jesus would have us begin by trusting Him, by taking Him at His word. As we walk in the path He commands, sooner or later we shall know that He has healed us. The more simple and unquestioning our faith is, the sooner this knowledge

Many of the ministries of Jesus were performed "on the way." v. 11. (Rev. Ver.) Chance opportunities are often the best opportunities.

"Common misery drives enemies together, as a flood will unite on one raft tigers and oxen, lions and deer. Leprosy drew Jew and Samaritan together." v. 12. In the late fearful floods in Galveston, Texas, negroes and white people, notwithstanding the strong race prejudice of that region, shared the same shelters.

"Deep calleth unto deep"; the Saviour's

will come. And as we begin to show to others what Christ has done for us, our knowledge will grow in certainty.

*With a loud voice*, v. 15. Don't shout till you are sure, but when you are sure, it's no harm to shout. "Sing aloud unto God our strength: make a joyful noise"—is the Psalmist's exhortation. (Ps. 81: 1.) Feeble singing in church or Sabbath School is a pretty sure indication of feeble feeling. There is no question as to shouting when recess comes or a holiday is proclaimed in school, and the glad heart—the heart made glad by the Lord's goodness and grace—will find its expression in hearty words and hearty song.

*Where are the nine?* v. 17. One wonders if Jesus was thinking of Gethsemane, when there should not be even one left—when they should all forsake Him and flee. (Matt 26: 56.) In any case, the outcome of His marvellous act of mercy was dismal enough: ten healed, and only one thinking sufficiently of the Healer to stop and say so, only one of the ten turning to God from whom his healing had come. But is it not true that one of the most common of sins is the sin of ingratitude? Perhaps, often, it is only thoughtlessness. But is not thoughtlessness, in such a case, sin? Alas, we are ungrateful, because, like the multitudes who were miraculously fed, we think more of the loaves and fishes than of the Heavenly Lord who is the fountain of all the blessings and gifts that we enjoy.

#### POETS AND PARAGRAPHS

mercy and the sinner's need. v. 13.

Trust shows itself in obedience. v. 14.

Obedience brings one into the way of blessing. v. 14.

It needs not actual touch of Christ to heal. His word is enough, and His word can reach us from His throne in the skies, as surely as it reached the lepers on the wayside. v. 14.

Anything that is worth asking God for is worth thanking Him for. v. 15.

It is not always the most highly favored who exhibit the highest qualities or the

greatest grace. v. 16. The virtues of the heathen often put professing Christians to the blush.

We need not be surprised if people do not appreciate our efforts to help them. v. 18. "It is enough for the disciple that he be as his master, and the servant as his lord." (Matt. 10 : 25.)

The gifts of God are from grace to grace ; the grateful acknowledgment of bodily healing was rewarded by the gift of salvation for the soul. v. 19.

"Lepers abound in the world in the present day ; there is scarcely a country where the disease is not to be found. Even in Great Britain a few lepers are always to be discovered, if one takes the trouble to look for them. India is said to have half a million lepers, China probably a like number. In the former country the disease is more evenly distributed than in the latter, being found from the Himalayas to Cape Comorin, in the mountains and in the plains, inland and on the sea coast, in dry, arid regions as well as in the damp and swampy places, though it must be allowed that the damp regions seem to favor the disease. In China leprosy is more prevalent in the south and south east than in the north and north west. Japan has two hundred thousand officially registered cases of leprosy and it is known to abound in the Malay Peninsula, Siam, the Malay Archipelago, and the Philippines, also in Korea ; so that speaking of India and the East, we are well within the mark if we place the leper population at a million and a half. Leprosy is undoubtedly contagious, though not infectious. It is conveyed from the diseased to the healthy by actual contact ; but it cannot be highly contagious, for very few of those who have been ministering to lepers have ever contracted the disease, so few, indeed, that we may almost say that all workers among lepers are exempt."

"In China, a missionary tells us, many years ago a mandarin determined to stamp it (leprosy) out, and took the following way of doing it. He invited all the lepers to a

great feast, set fire to the building, and all who escaped the fire perished by the swords of the troops surrounding the building. While, within the last few months, a terrible story has reached us from one of the missionaries of the Rhenish Missionary Society of the burning alive of at least four lepers in Sumatra.

"We are told by lepers from Nepal in the Himalayas that to be a leper there is to incur the death penalty, and in order to avoid this fate they sometimes flee into British territory. Even in many places where the leper is not allowed to be put to death, he is treated with great barbarity. In Japan they are called 'hinim,' which means 'not human.' In India they are often driven out of house and home, sometimes being 'stoned away from their villages.' Verily, 'the dark places of the earth are full of the habitations of cruelty.' (1's. 74 : 20.)"

Some verses quoted in the Sunday-school Times describe St. Peter speeding forth two young angels from the door of heaven, each with a basket, the one for Thanksgiving, the other for Petition.

"The angel of Thanksgivings, full of glee,  
Donned a huge hamper half as big as he ;  
But the Collector of Petitions—see !  
With a small basket.

"When they returned—  
The Angel of Petitions bore a sack  
Cram full, and bound uncouthly on his  
back ;  
Yet even then it seemed that he had lack  
Of bag or basket.

"The Angel of Thanksgivings blushed to  
feel  
The empty lightness of his mighty creel ;  
'But three !' he muttered, turning on his  
heel  
To hide his basket.

"Then spoke St. Peter : 'When again you  
go  
On prayer-gathering you will better know  
That men's petitions in the world below  
Fill a big basket.

"But when you go to gather up their thanks,  
For prayers well answered and forgiven  
pranks,  
For health restored and disentangled  
hanks—

Your smallest baskets!"

"Where are the pine?" says Dr. William

M. Taylor. "Are there any of them here? Have you received God's mercies and given Him no thanks? Have you had deliverance from sickness, and pain, and poverty, and yet returned no glory to Him, or shown Him no regard, or offered Him no service? Then you are one of them."

#### TEACHING POINTS AND HELPS

But a few verses this lesson contains, whilst it is surprisingly fertile in points for illustration and application. Here are some of them; and the teacher will have to study the question of proportion or he will find his time gone before he has got half way through the series; which would be a pity, for all the points should be included in a complete setting forth of the teachings of the passage.

1. *A chance opportunity*, v. 11. It came as Jesus and His disciples journeyed; and it was welcomed alike by the poor lepers, who saw in it their one only hope of healing, and by Jesus, who never had greater joy than when doing good.

2. *A piteous case*, v. 12; that of the lepers, the misery of one multiplied by ten. The teacher will do well to allow a little scope here. The scholars will want to know all about lepers and leprosy. But, be sure to close the talk by showing how sin and leprosy correspond. Make each scholar feel, as God may help you, the exceeding sinfulness of sin, its defilement and its incurableness by human agency.

3. *A timely cry*, v. 13. How much or how little knowledge of Jesus' real character these poor outcasts had, we can only guess. They knew, however, at least that He had marvellous power—for had He not wrought other cures?—and that He was of great compassion. So they ask, and they ask for mercy. What better leverage can a teacher wish in regard to prayer, the need of it, the manner of it, the use of it—than is here afforded?

4. *A ready response*, v. 14. It might seem as if Jesus had in mind His own words of Matt. 7: 7. The response was quicker than the wildest hopes of the poor unfortunates.

5. *Prompt obedience*, v. 14. They went, as they were bidden to go. It is such obedience that the Heavenly Master expects—and honors.

6. *A sure cure*, v. 14. "They were cleansed." It does not need much imagination to develop these few and simple words. What a testimony they give to Jesus' divine power, and what new life did they not signify to the ten lepers!

7. *A thankful soul*, vs. 15, 16. There is the element of surprise in it that "He was a Samaritan." But it is often so in the things of the kingdom of God. (Compare 1 Cor. 1: 26-29.) Bring out this one man's gratitude on the background of the heartlessness of the nine ingrates.

8. *A word of blessing*, vs. 17-19. Uttered in sadness, for why should not all the ten have received like blessing? But spoken, too, in great joy, a joy even the greater because it was a Samaritan stranger, of whom so little was to be expected, who had shown such true faith. Do not forget to show how the higher blessing of v. 19 turns upon the Golden Text. It was through the avenue of thankfulness that it was reached.

Questions for Pupils—11. Where had Jesus been called? (John 11.) For what purpose? Where was He now going?

12. By whom was He met? What was leprosy? Give Old Testament examples. (Num. 12: 10; 2 King 5; 2 Chr. 26: 19.) Why did the men stand afar off? From whom does sin separate the sinner?

13. Whom did they address? In what words? What led them to Jesus?

14. What command given? What was the law? (Lev. 14.) How was their faith shown? What happened as they went?

15, 16. What did one of the lepers do? To what nation did he belong?

17, 18. What questions asked? What was the sin of the nine? How did they show it? How does God regard ingratitude? (Rom. 1: 21; Jer. 2: 5, 6.)

19. What double blessing given to the grateful leper?

For Seniors—11. Draw a map of Palestine, marking Jerusalem, Samaria, Galilee.

12, 13. Who met Christ? Where? Why there? (Num. 5: 2.) To what nation did nine belong? One? Describe leprosy. What is its worst feature? Of what is it a type? What appeal made by the lepers? What had they heard about Jesus?

14. What implied in Christ's command? On what condition was the cure based? How was their faith tested? Whence does faith come? (Rom. 4: 16; Eph. 2: 8.) What comes through faith? (Rom. 5: 1.)

15, 16. What caused one of the men to return? Which one? What did he do? What test had all stood? Wherein did the nine fail?

17, 18. Why was Christ sad? How is He saddened to-day? In what spirit should we receive the good things of God?

19. Where commanded to go? Why? What is Christ's greatest gift? What alone cleanses from sin? (1 John 1: 7; Eph. 1: 7.) How can gratitude to God be best shown? For what should we be specially grateful? (John 3: 16.)

Bible Side Lights—LEPERS—Num. 5: 2; 2 Kings 5: 1-27; 15: 5; Luke 4: 27.

HAVE MERCY—Num. 14: 8; Ps. 25: 10; 100: 5; Isa. 60: 10; Eph. 2: 4.

GLORIFIED GOD—Isa. 49: 3; 66: 5; Dan. 5: 23; Acts. 11: 18.

FELL DOWN ON HIS FACE—Deut. 9: 18, 25; Dan. 3: 7; Matt. 2: 11.

THIS STRANGER—Ex. 20: 10; 22: 21; Lev. 19: 33; Num. 15: 14; Luke 24: 18.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Lepers.
2. The Samaritan stranger.
3. "Be ye thankful."

FOR TEACHERS OF THE LITTLE ONES

Connection—Recall the Parable of Dives and Lazarus—the contrast between Dives in his palace feasting, and Lazarus at the outside gate where the dogs were, and content with the crumbs. Then the death of the rich man and of the beggar, and how each

was buried; and where each found himself in the world beyond the grave. Recall, also, how eager Dives was for a drop of water to quench his suffering, and to have Lazarus sent to warn his friends. All the time Jesus was telling these parables and doing all the

wonderful things we have been hearing about, He was going about from place to place. (Map.)

Now He is on His way back to Jerusalem. It is the last time He will travel over this road before His death.

Lesson—Picture Jesus and His followers coming down on the borders of Galilee and Samaria, to Jerusalem. As they come near one of the villages, see! what group of men is that, standing by themselves? They

The ungrateful  
Lepers

Only one returned to give thanks—

**BE YE  
THANKFUL**



do not look like other people. They look sick and miserable. Let us count them (ten strokes, or ten fingers held up). What is the matter with them? Explain about the dreadful sickness, leprosy, that shuts them out from home and friends, causing them to wander about together crying out "unclean" to everybody they meet, so that people may keep away from them.

They had heard of Jesus and His power over sin and sickness. They are watching for Him. There He comes! They do not ask Him to touch them. They just cry, "Jesus, Master, have mercy on us."

Tell Jesus' answer. He gave them an errand to do. (Explain.) They obeyed at once and as they obeyed they began to feel better, till soon they knew they were well. The leprosy had all gone.

*Thankfulness*—Are they not all very glad and thankful to Jesus? Let us see. (Verse 15.) Here is one running back to Jesus shouting out his thanks and praise, and falling down at Jesus' feet to worship Him. *And he was a Samaritan.* Jesus was pleased. He said (verse 19). Surely the rest (how

many?) will come back! No, they are not to be seen. They have gone to their homes and friends, forgetful of Jesus who healed them, never coming back to thank Jesus.

*Practical Thoughts*—Many of us have been ill and God has made us well again. (Are we like the nine?) Shall we not thank Him for all His goodness to us? Jesus cleanses us from that dreadful disease, sin, which is worse than any sickness. Shall we not ask Him to have mercy on us and take away all our naughtiness of heart? When we ask Jesus to help us He does not touch us. Sometimes He gives us an errand to do. He wants us to show our obedience and faith. Shall we not obey and love Him and show our thankfulness by serving Him?

"Dear Saviour, ere we part,  
We lift our hearts to Thee  
In thankfulness and love  
For blessings full and free.

"Go with us to our homes,  
Watch o'er and bless us there;  
And make us one and all  
Most thankful for Thy care."

Sing Hymn 544, Book of Praise.

#### BLACKBOARD REVIEW

BE YE THANKFUL

It would make an interesting review exercise to have each teacher and scholar write on a slip of paper—without his name, for children as well as grown people, are sensitive, and justly sensitive, in speaking out the deepest things that are in their hearts—some one thing for which he should be thankful. Let the slips be collected in a way that will not reveal anyone's identity. The Superintendent will probably be delighted to find the variety in the reasons given; and most likely there will be a surprising number showing that the children are thinking of the best of all gifts, the "Unspeakable Gift" of God's love. Put full emphasis on the YE, allowing no one, teacher or scholar, to escape without feeling his privilege and duty.

## LESSON VIII.

## SOBER LIVING

November 25, 1900

[World's Temperance Sunday]

Titus 2: 1-15; Commit to memory vs. 11-14. Read Isaiah 28.

1 But speak thou the things which <sup>1</sup> become sound doctrine:

2 That the aged men be <sup>2</sup> sober, grave, <sup>3</sup> temperate, sound in faith, in <sup>4</sup> charity, in patience.

3 The aged women likewise, that *they be* <sup>5</sup> in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of <sup>6</sup> good things.

4 That they may <sup>7</sup> teach the young women <sup>8</sup> to be sober, to love their husbands, to love their children. <sup>9</sup> To be <sup>9</sup> discreet, chaste, <sup>10</sup> keepers at home, <sup>11</sup> good, obedient to their own husbands, that the word of God be not blasphemed.

6 <sup>12</sup> Young men likewise exhort to be sober minded, <sup>7</sup> in all things shewing thyself <sup>13</sup> a pattern of good works: in <sup>14</sup> doctrine showing uncorruptness, gravity, <sup>15</sup> sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of <sup>16</sup> you.

**Revised Version**—<sup>1</sup>Befit the; <sup>2</sup>Temperate; <sup>3</sup>Soberminded; <sup>4</sup>Love; <sup>5</sup>Reverent in demeanour, not slanderers, nor enslaved to much wine; <sup>6</sup>That which is good; <sup>7</sup>Train; <sup>8</sup>Omit to be sober; <sup>9</sup>Soberminded; <sup>10</sup>Workers; <sup>11</sup>Kind, being in subjection; <sup>12</sup>The younger; <sup>13</sup>An example; <sup>14</sup>They; <sup>15</sup>Omit sincerity; <sup>16</sup>Us; <sup>17</sup>In subjection to; <sup>18</sup>Be well-pleasing to them; <sup>19</sup>Gainsaying; <sup>20</sup>hath appeared, bringing salvation to all men (*Margit*, hath appeared to all men, bringing salvation); <sup>21</sup>Instructing us, to the intent that; <sup>22</sup>Appearing of the glory; <sup>23</sup>Our great God and Saviour; <sup>24</sup>People for his own possession; <sup>25</sup>Reprove.

## GOLDEN TEXT

We should live soberly, righteously and godly in this present world. Titus 2: 12.

## DAILY READINGS

M.—Titus 2. (Temp.) Sober Living.  
T.—I Cor. 9: 19-27. Temperate in all things.

W.—Rom. 13: 7-14. In the light.  
Th.—1 Peter 4: 1-8. Be sober and watch!

F.—Prov. 20: 1-11. Right and wrong doing.

S.—Gal. 5: 16-26. Fruits of the Spirit.

S.—Phil. 3: 13-21. The high calling.

## TIME AND PLACE

The Epistle of Paul to Titus was written A.D. 61, or, according to some, A.D. 67. Titus was in charge of the church in the Island of Crete, now Candia.

## CATECHISM

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in His word.

## LESSON PLAN

I. Rules for the Old, 1-3.  
For aged men and aged women.

II. Rules for the Young, 4-8.  
For young women and young men.

III. Rules for Servants, 9, 10.

IV. The Reason Why, 11-15.  
That the grace of God has appeared, bringing salvation to men.

## LESSON HYMNS

Book of Praise—119; 11: 5-9 (Ps. Sel.); 254; 529; 242.

## EXPOSITION

*By J. Falconer*  
**Connecting Links**—The Epistle to Titus is one of the letters called the Pastoral Epistles, which include also the two to Timothy. They relate chiefly to the qualifications and duties of office-bearers. Titus had been left by Paul in the island of Crete to have oversight of the Christian Church, to guide the believers in times of great danger to their faith, and to establish over them a permanent ministry. False doctrine had been introduced which threatened to destroy the true teaching of the gospel. The character of the Christians also seems to have been very immature.

## I. Rules for the Old, 1-3.

V. 1. *But speak thou*; in contrast to the false teachers of ch. 1 and to contravert their teachings. *Which befit the sound doctrine* (Rev. Ver.); *whi* are according to Christian

truth and therefore tending to produce the Christian virtues. Then follow exhortations suitable to various sorts of people.

V. 2. *The aged men*; whom all the others are likely to copy. *Sober*; in the ordinary sense in regard to strong drink. *Temperate*; having all their passions and desires under control. *Sound in faith, charity*, (or love) *patience*. These are cardinal Christian virtues, and old age should possess them in all their ripeness.

V. 3. *Reverent in demeanour*. (Rev. Ver.) Their behavior, including dress, conduct, habits, etc., is to be such as becomes those whose lives are consecrated to holy service. *Not slanderers*. (Rev. Ver.) A sin that besets many. *Not enslaved to much wine*. (Rev. Ver.) A very shameful servitude. (Rom. 6: 6) whether in men or women. *Teachers of*

good things. Whom they are to teach we see in the next verse. Paul did not permit a woman to teach in the public assembly. (I Cor. 14 : 34 ; I Tim. 2 : 11, 12.)

## II. Rules for the Young, 4-8.

V. 4. *To love their husbands, to love their children; in other words to be pure and faithful to their own households.*

V. 5. *Discreet; the same word as sober-minded, v. 2. Keepers at home; i. e. attending to household duties and not gadabouts. Good; Rev. Ver., kind. Be not blasphemed; dishonored by those whose conduct should honor it.*

V. 6. *The younger men.* (Rev. Ver.) He had just referred to the older men. *Sober-minded.* Observe how frequently Paul speaks of this virtue. It is that quality of self-restraint by which one holds himself entirely under control, so that there is little chance of his giving way to passion or temptation of any kind. Christian self-restraint is a prime grace of character.

V. 7. *Shewing thyself a pattern.* Titus though himself a young man, was to be, as every teacher should be, an example to all. *Uncorruptness; freedom from false teaching, which, in a time when false teachers abounded, was very necessary. Gravity.* The method of your teaching must be dignified and not disputatious. *Sincerity.* This word should be omitted as in Rev. Ver.

V. 8. *Sound speech that cannot be condemned.* This may refer to private conversation. *He that is of the contrary part; i. e. the heathen opponent or the false teacher who is trying to lead the Church astray.*

## III. Rules for Servants, 9, 10.

V. 9. *Exhort servants; here slaves.* A large number of the early Christians belonged to this class, in which were to be found not only those who did the commoner duties of life, but also many highly-educated men. Slavery was a great civil institution which Christianity did not attack directly. But the principles of love to all men soon made it impossible for Christians to act towards slaves as the heathen did. Then, with the progress of Christian civilization, slavery

gave way. *Obedient unto their own masters.* Insubordination was one of the greatest vices among the slaves. However unjust the slave felt his lot to be, he must as a Christian accept it and do his duty where God placed him. *To please them well.* They must not act in a sulky manner, but seek to win the good-will of their masters. *Not gainsaying; not speaking back or demurring.*

V. 10. *Showing all good fidelity.* Faithfulness absolute and entire is demanded in service. *That they may adorn the doctrine; by beautiful lives commending the Christian teaching to others.* Even slaves could do this; the testimony of holy living.

## IV. The Reason Why, 11-15.

V. 11. *For.* This is the reason why they are to act as the apostle had just said. *Grace of God . . . hath appeared.* The whole life and death of Jesus Christ were a manifestation to the world of the grace of God. *Bringing salvation to all men* (Rev. Ver.); to Gentile as well as Jew. Salvation means rescue from sin and its consequences, to holiness and heaven. The revelation of Jesus Christ made this possible for all.

V. 12. *Teaching us.* The grace of God brings us salvation only in so far as it instructs us in holy living. It is no salvation which has not holy living as its outcome. *Teaching us; Greek "disciplining us." Denying ungodliness.* We must abandon all ungodly habits. *Worldly lusts; fleshly desires. Live soberly; a life of self-control. Righteously.* Our conduct towards others must be upright. *Godly; with love and reverence toward our God. In this present world.* "In the coming world we may gratify every desire without need of self-discipline; for all will be conformable to the will of God."—Fausset.

V. 13. *The glorious appearing.* The second coming of Christ in divine majesty filled the early Christians with hope and strengthened them for great endurance. So men may well live in restraint and slaves obey hard masters, for soon their release will come. *Our great God and Saviour* (Rev. Ver.); the Divine Son of man.

V. 14. *Who gave himself for us.* This is the motive power for Christian conduct. He

loved us; therefore we love and obey Him. (1 John 4: 19.) *Redeem us*; pay the price and set us free from the guilt and power of sin. *Iniquity*; ceases through the power of the love of Christ. *A people for his own possession*. (Rev. Ver.) The object of Chris-

tian salvation was to secure for Christ's own possession a pure and holy company of redeemed persons whose delight would be to do His will. (See 1 Pet. 2: 9, 10.)

V. 15. *With all authority*; as one who holds his claim direct from God.

#### APPLICATION

*Sober—temperate—soberminded*, vs. 2-6. A high place is here given amongst the Christian virtues to sobriety or *sobermindedness*. The philosophers and poets of pagan Greece celebrated the praises of this great virtue. With them sobermindedness means self-control. Plato defined it as "a kind of order and a controlling of certain pleasures and desires, as is shown by the saying that a man is 'master of himself' an expression which seems to mean that in the man's soul there are two elements, a better and a worse, and when the better controls the worse, then he is said to be master of himself." Aristotle also taught that this virtue is displayed in connection with those bodily pleasures which man shares with the lower animals and which are therefore slavish and bestial. The poet Euripides called self-control "the noblest gift of the gods."

It is not only bodily impulses that should be controlled, but spiritual impulses as well. Religious excitement is a good thing if it impels to holy living. But the holy living is the main thing. One unselfish action is a better proof of growth in the Christian life than a multitude of happy feelings. God will accept service without emotion, but never emotion without service. We sin against sobermindedness when we allow the feelings that stir our souls to go to waste without moving us to action. We sin against this virtue also when we talk in a boastful self-complacent way of our religious experience.

*Exhort servants . . . that they may adorn the gospel of God our Saviour*, vs. 9, 10. It was not by chance, but by design, that the apostle singled out the slaves as the class who were above all others to "adorn the doctrine" of Christ. Ancient writers give a dark picture of their moral condition. They had "no motive for trying to be good and

very little opportunity of learning what is right." They were "passionate, intractable, and indisposed to virtue, not because God had made them so, but from bad education and the neglect of their masters. The masters cared nothing for their slaves' morals, except so far as their vices were likely to interfere with their masters' pleasures or interests. Hence the slaves, having no one to care for them, naturally sank into an abyss of wickedness." Now if the religion of Christ could make out of such persons as slaves were, "obedient, gentle, sober and chaste men and women," their masters, however unreasonable, would be led to form a high opinion of the doctrines which could bring about such a change. The more wicked people are, the more to be admired is the power which makes them better.

*The grace of God*, v. 11. "Grace is the Lord Himself in action. Grace of acceptance—what is it but God, for Christ's sake, pardoning and welcoming the sinner—"God for us" (Rom. 8: 31)? *Grace of sanctification*, of peace and power and holiness—what is it but 'God working in us to will and to do' (Phil. 2: 13); 'the Spirit strengthening us in the inner man'; 'Christ dwelling in the heart by faith' (Eph. 3: 16, 17)? What is human kindness but a kind man in action? What is divine grace but the Lord Himself, infinitely kind, acting for, and acting in, the soul?"—Moule.

*We should live soberly*, v. 12. There are many illustrations in history, sacred and profane, of the value of temperance in eating and drinking. One of the most familiar is the case of Daniel and his companions. As regards strong drink, there are at least three powerful reasons in favor of abstaining from its use; weigh them carefully.

1. Medical men of the highest standing testify that it is not necessary to a healthy

person and that more or less injury results from its habitual use.

2. Since it is of the very nature of alcohol to create a craving for itself, there is always the danger that the drink appetite may gain the mastery over the one who indulges it. Everyone knows instances which prove the reality of the danger. It is not wise for anyone to assume that he is secure against this peril. Here, as in other matters, the wise man will act on the principle that, "Probability is the guide of life." In other affairs we guard against not only probabilities but even against possibilities. We have no certainty that our house will take fire and yet we insure it and our furniture, as well. The ship-owner does not know that his ship will be lost at sea, but he

insures it and its cargo. We do not know that the moderate use of strong drink will lead us to become drunkards, but hundreds of cases prove that such a result is possible. Is it not wise to insure ourselves against the possibility by abstaining, especially since "the premium goes not into the coffers of a wealthy company, but comes back to ourselves in the shape of pecuniary saving, physical health and domestic comfort."

3. Even if we do not think abstinence to be necessary for ourselves, we ought to abstain for the sake of others. To deny ourselves thus is to act in the spirit of the apostle who said: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14 : 21.)

#### POINTS AND PARAGRAPHS

Healthful teaching is as needful for the soul as healthful food is for the body. v. 1.

Christianity is a life and not merely a system of doctrine. vs. 2-6.

The self-control that comes from the masterful influence of the Holy Spirit within is the key to the remaining Christian virtues. vs. 2-6.

Example is more powerful than precept. Practice should correspond with preaching. v. 7.

If we cannot win men by our words we may win them by our conduct. v. 8.

Petty vices, like black streaks in ivory, spoil the finest profession. vs. 9, 10.

Faithfulness in the place God has put you is the faithfulness He requires. vs. 9, 10.

It is possible for us, by our lives, to make the doctrine of God more beautiful in the eyes of others. v. 10.

The grace of God is "manifold" (1 Pet. 4 : 10), corresponding to our "manifold" temptations. (1 Pet. 1 : 6). v. 11.

There is a negative and a positive side to Christian living. v. 12. Both are necessary to complete the circle.

The hope of Christ's return is a source of strength and comfort to His followers. v. 13.

It is because Christ is the "great God" that He was willing to give Himself for us and able to redeem us. vs. 13, 14.

Our purposes to live a holy life cannot fail because they are in line with the purpose of Christ. v. 14.

The emphasis in the Christian life is laid upon conduct. It is by their fruits that Christians are to be known and judged here and hereafter. Kipling has put this truth thus in "Tomlinson":

"And they came to the gate within the wall, where Peter holds the keys,

'Stand up, stand up now, Tomlinson, and answer loud and high

The good ye did for the sake of men, or ever ye came to die,

The good that ye did for the sake of men in little earth so lone!'

And the naked soul of Tomlinson grew white as a rain-washed bone.

'This I have read in a book,' he said, 'and that was told to me.

And this I have thought that another man thought of prince in Muscovy'—

And Peter twirled the jangling keys in weariness and wrath.

'Ye have read, ye have heard, ye have thought,' he said, 'and the tale is yet to run :

By the worth of the body that once ye had, give answer,—‘What ha’ ye done?’”

When the apostle exhorts slaves to adorn the doctrine of God, he adds “in all things.” There is no duty so humble that in it we may not commend the gospel.

“Teach me my God and king,  
In all things Thee to see,  
And what I do in anything,  
To do it as to Thee.

“A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for thy laws,  
Makes that and the action fine.”

“As long as there is so much evil in the world, and society is what it is, godliness must be largely negative and its possessors ‘a people whose laws are different from all people that be on earth.’ Live fish swim against the stream; dead ones go with

it. The tender graces of the devout soul will not flourish unless there be a wall of close-knit and unparticipating opposition round them, to keep out the nipping blasts.” —Maclaren.

Jeremiah described the beauty of the Nazarites which resulted from their abstinence from strong drink when he wrote: “Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphires.” (Lam. 4:7.) And Milton, in his poem on Sampson, said:

“O madness! to think that use of strongest wines,  
And strongest drink our chief support of health.

When God, with these forbidden, made choice to rear  
His mighty champion, strong above compare,  
Whose drink was only from the liquid brook!”

#### TEACHING HINTS AND HELPS

It may possibly be thought well, in some instances, to devote the whole time to enforcing abstinence from strong drink. The three reasons given under the heading “Application” may answer for a foundation, in such case. But show, also, how at the core of abstinence lies the “temperance,” or self-control, which Paul so earnestly insists upon here. For the deepest and most powerful motives, see vs. 11-14.

Most teachers will take in the whole view opened up in the Golden Text. The lesson, as the title indicates, is one on sober living. The instructions are clear, comprehensive and convincing.

1. They embrace all sorts and conditions. The scholars should name the various persons addressed in vs. 2, 3, 4, 6, 7, 9, 11. The religion of Christ is for no one class or clique, but for every human being. And God is no respecter of persons.

2. The instructions are plain and practical, fitting each class named. Let this be worked out, showing how apt the advices are in the cases of the aged men—the aged women—the young women—the young men—Titus himself—servants—all men (v. 11). Merely to find out the meaning of the words will consume the large part of the half-hour and will prove profitable. The prevailing note in all the exhortations is sober-mindedness, self-control, self-masterfulness. It is the ballast which will make sailing possible in any water and in any weather.

3. Titus as a pattern (vs. 7, 8) claims attention. The most powerful sermon is a holy life, and the best missionary, in the long run, is the one who lives the best. Titus is to be—as we all ought to be—a pattern of good works, and of sound teaching. Show how the latter is necessary to the former. It is vain to hope for sound living if there be not wholesome and Scriptural beliefs.

4. It is worth while to give special attention to the servants—bond slaves they were; and to observe how the faithful performance of the humblest duties adorns the doctrine of God our Saviour. One does not need to be a prince to be princely.

5. The great motives to holy living may fittingly come in as the lesson closes—the infinite grace of God by which salvation comes (v. 11); the hopes of the world beyond (v. 13); the great purpose of our Holy Redeemer (v. 14).

6. Note, too, the influence of the personal factor. What greater power can there be for God and good than a God-possessed man?

Questions for Juniors—1. Who wrote this epistle? To whom? Where was Titus with Paul? (Gal. 2:1.) Where sent by Paul? (2 Cor. 8:6; 12:18.) Where had a church been founded? (chap. 1:5.) Where was Crete?

2-5. How many classes of people advised? What advice given to the aged men? The aged women? To young women?

6. What rule of conduct laid down for

young men ?

7. In what respects was Titus to show himself a pattern ?

9, 10. How were servants to conduct themselves? What is the meaning of "purloining" ?

11-13. What reason here given for holy living? To whom has the grace of God appeared? What does it bring? What does it teach? On what may those who live holy lives count in the future?

14. What has Christ done for us? With what purpose in view? What kind of people does Jesus want? How does God speak of His own? (1 Pet. 2: 9.)

15. What things meant? How was Titus to speak to them?

*For Seniors*—1. Of what descent was Titus? (Gal. 2: 3.) By whom was he converted? (chap. 1: 4.) What position did he occupy in relation to Paul? Where is the latest mention of him? (2 Tim. 4: 10.) What was the subject under discussion? From whom are the doctrines of the gospel? (John 7: 16; Acts 13: 12.) Where taught? (2 Tim. 3: 16.) To what do they lead? (1 John 1: 3; Rom. 6: 17-22.)

2-5. How were the aged to live? What manner of instruction for the young women?

6-8. What sort of life was Titus himself to lead? What effect would this have upon adversaries?

9, 10. What lessons for servants? 11-13. What is the motive to all right living? Who is our great example?

14. In whom is the new life to be found? In what does it consist? (Col. 3. 8-15.)

15. What should Christians put off? (Col. 3: 8-11.) What should they put on? (Col. 3: 12-14.)

*Bible Side Lights*—BLASPHEMED—Lev. 24: 11-16; Isa. 52: 5; Acts 18: 6; 1 Tim. 6: 1. NOT PURLOINING—Exod. 22: 1, 4-8; Prov. 29: 24; Zech. 5: 3, 4.

A PECULIAR PEOPLE—Rom. 12: 1; 1 Cor. 10: 31; Gal. 4: 18.

ZEALOUS OF GOOD WORKS—Acts 4: 13; Ps. 119: 130; 1 Cor. 14: 12; Jude 3; Rev. 3: 15-18.

SOUND SPEECH—Ps. 39: 1; Prov. 10: 19; Eccl. 10: 14; Eph. 4: 29; James 1: 19-26; 3: 2-10.

**Topics for Brief Papers**

(To be assigned the Sabbath previous.)

1. The duty of young men. (v. 6.)
2. How slaves may adorn the doctrine.
3. Five reasons for being a total abstainer.

**FOR TEACHERS OF THE LITTLE ONES**

*Connection*—Let the children show their ten fingers. Recall the story of the ten lepers of last Sabbath.

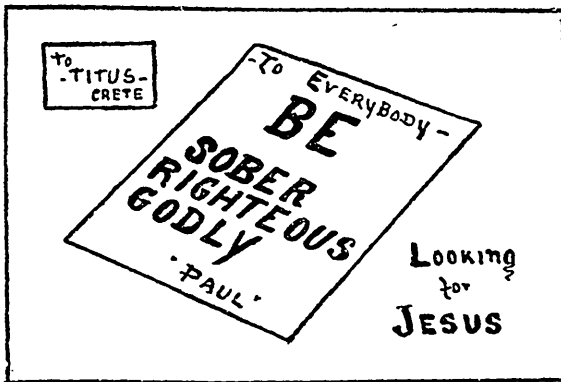
We have been hearing about the words and works of Jesus for a great many Sabbaths. To-day we are going to hear about a letter that a great friend of Jesus wrote to a young man.

*Introduction*—Show a letter. Speak of the address, and the signature.

*Lesson*—Open your Bible at the lesson. Here we have a letter addressed to "Titus, Island of Crete," and signed "Paul". Who were these men? Tell something of the great Apostle Paul and of Titus, his young convert, a Greek, whom Paul had made a minister of the church of Crete.

Paul writes this letter to Titus telling him what he is to preach.

Listen! Paul says something for the grandfathers (v. 2) (simplify), something for grandmothers (v. 3), something for fathers and mothers (v. 4-5), something for servants (v. 9), something for everybody, for all the little boys and girls. (Golden Text.) It is all meant for us too. Explain God's revelation of His



will through the words of Holy men, written in the Bible.

Make the lesson centre around the thought of the Golden Text.

*How we should live.*

1st. (In relation to ourselves.) *Soberly* means *quietly, thoughtfully*. If we wish to obey this command we must not take strong drink which makes people noisy and quarrelsome. We must take nothing into our bodies that will injure them or make them unclean in God's sight.

2nd. (In relation to other people.) *Righteously*, means in a right way, being kind, honest, helpful.

3rd. (In relation to God.) *Godly*, means looking to God, trying to please Him, thanking and praising Him, praying to Him.

*Expectation*—Speak of the joy with which we look forward to the coming of some favorite visitor, grandmother, uncle or auntie perhaps. How we prepare for them! How impatient we are to be washed and dressed and waiting to receive them! We are on our best behavior.

God tells us, through Paul, that we have the "blessed hope" of having Jesus our Saviour come again in glory. That is one reason why we must be sober, righteous and godly, why we must be on our best behavior all the time, watching and waiting to meet Him, "washed clean from sin through Him," "clad in the robe of His righteousness." (Explain verse 14.) We do not know when He will come. We must always be ready.

Prayer—

"Father, hear me from above;

Guard me with thine arms of love;

"Guard me from the tempter's power

Save me in each dangerous hour.

"Keep me safe from every sin  
Pure without and pure within.

"Help me to be kind and true  
Sober, righteous, godly, too.

"Let me serve Thee well in youth;  
Keep me in the path of truth.

"Looking for my Saviour dear  
Who in glory shall appear." (Adapted.)

#### BLACKBOARD REVIEW

### WE SHOULD LIVE

As regards ourselves

**SOBERLY**

As regards our neighbor

**RIGHTEOUSLY**

As regards the Lord above

**GODLY**

The blackboard is merely the Golden Text, spread out so that it may catch the eye and thus sink into the heart. Little people are planners, castle-builders. "What I'm going to do when I'm a man,"—you hear children talking of almost before they are out of their cradles. Now here are some things you ought to do; or rather some rules you must observe if you would go a safe course. We look in three directions—all life is bounded by these—the direction of ourselves, our neighbor, and our God. Here are instructions to fit each relationship. Ask the scholars for the words and print them one by one as they are given, being careful to find out that they are understood and being careful, also, to show that to be godly is the true secret of living righteously and soberly.



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**THE BOOK PAGE**

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

**Among the Meadow People.** By Clara Dillingham Pierson; illustrated by F. C. Gordon. The Copp, Clark Company, Toronto. 127 pages, cloth, gilt top; price 90c.

A really charming book of nature stories, in which one is introduced to such pleasant company as "The Butterfly that Went Calling," "The Ant that Wore Wings," "The Beetle Who Did Not Like Caterpillars," "Mr. Green Frog and His Visitors," and a half score of others, who talk most naturally and entertainingly. "Some creatures hear with things called ears, that grow on the sides of their heads, but for my part, I think it much nicer to hear with one's legs, as we do." "Why, how funny it must be not to hear with one's legs, as we do," cried all the little crickets together. "There are a great many queer things in this great world," said their teacher. And these shrewd and sociable "Meadow People" open the eyes of little children, and of older people, too, to a great deal that is strange and delightful. "Meadow People" should be a favorite nursery volume.

**The Blackboard in Sunday School.** By Henry Turner Bailey. W. A. Wilde

Company, Boston and Chicago. 131 pages, including capital index and many illustrations; price 75c.

Mr. Bailey dedicates his book to his father, "who placed a blackboard in the home for his children, and used it on Sunday for happy religious instruction." He seems, therefore, to have come honestly by his appreciation of this method of impressing truth, and he writes from fifteen years of "actual experience in teaching with the blackboard in Sunday School classes." Mr. Bailey's treatment of his subject is altogether sane. He has no wild fancies, such as haunt many users of the blackboard and vex those who look on. His notion of the uses to which the blackboard may be put are sensible, and his exposition of the symbolism of form and color excellent, whilst the lessons on the actual drawing of letters and symbols, and the framing of blackboard exercises are of the most practical sort. One could wish Mr. Bailey's book in the hands of every one who has to do with Blackboard Reviews in the Sabbath School.

**Elementary English Composition.** By Frederick Henry Sykes, M.A., Ph.D. The Copp, Clark Company, Toronto. 222 pages, half-tone illustrations; price 40c.

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best, and there is no particular virtue, at any rate, in ugliness. Dr. Sykes' "Elementary Composition" is certainly free from reproach on this score, the mechanical work, as might be looked for from its publishers, being of the best, whilst the selections, prose and poetry, on which the instruction is based, make the book attractive in itself, altogether apart from its pedagogical value. The chief space is properly given to rules and exercises in Narrative and Description, but no detail seems to have been overlooked, down even to such hum-drum items as punctuation, capitals, and the proper forms for cheques, notes, business letters and invitations. *Indeed, the book is thoroughly practical, and will prove highly advantageous in both public and high schools, and to anyone, in fact, who wishes to learn how to write the English language effectively.* A table of contents and an index would, however, be an improvement to this excellent manual.

**The Ladies' Home Journal.** *The Curtis Publishing Company, Philadelphia.* \$1.00 per annum.

The October number of this ever-welcome monthly is to hand, crowded full of good matter as usual. These four things the Ladies' Home Journal manages to combine—paper and print of the first quality, the artistic touch, a real sense of what people need to know and want to read, and

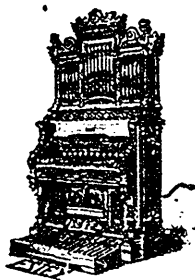
a high moral tone. It is a good time to order for 1901.

**The Reign of Law.** A Story of the Kentucky Hemp Fields. By James Lane Allen. *The Copp Clark Co., Toronto; 385 pages. Paper 75c, cloth, \$1.25.*

Probably the narrowness and dogmatism of the Kentucky ministers of the sixties has been overdrawn. At any rate, one would suppose the type to be now extinct. Probably, also, the lapse of the whole-souled and true-hearted country lad, fresh at College from the hemp fields and from the reading of his Bible with a relish, is too sudden. Some ballast from the Shorter Catechism would have steadied him. But that the author has added to his previous reputation by this interesting book is undoubted. The very atmosphere of rural life is about one as he reads. The Kentucky hemp fields afford a new theme for description. And the tragedy in humble life for such it is which the book relates—is tellingly set forth.

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