

Vol. XIII.]

[New Series.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 15.]

JULY, 1882.

[No. 7.

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THE SUNDAY-SCHOOL BANNER

It is designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XVI.]

JULY, 1882.

[No. 7.

Retrospection.

BY ANNIE SHIPTON.

He was better to me than all my hopes,
He was better than all my fears ;
He made a road of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
But carried my Lord on their crest ;
When I dwell on the days of my wilderness march,
I can lean on His love for the rest.

He emptied my hands of my treasured store,
And His covenant love revealed ;
There was not a wound in my aching heart
But the balm of His health had healed.
O, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul that He sought was trusting in Him,
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known— [plain,
The crooked was straight, and the rough made
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way ;
For the glowing pillar of flame by night,
And the sheltering cloud by day.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting-place.
Has He changed for me ? Nay, He changes not ;
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday.

And if to the warfare He calls me forth,
He buckles my armour on ;
He greets me with smiles and a word of cheer
For battles His sword hath won.
He wipes my brow as I droop and faint,
He blessed my hand to toil ;
Faithful is He as He washes my feet
From the trace of each earthly soil.

Never a watch on the dreariest halt
But some promise of love endears ;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod ;
All safe in the Ark with the law of the Lord
Is the covenant care of my God.

Working for God.

TEACH me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee ;
To scorn the senses' sway,
While still to Thee I tend ;
In all I do be Thou the way,
In all be Thou the end.

All may of Thee partake ;
Nothing so small can be,
But draws, when acted for Thy sake,
Greatness and worth from Thee.
If done to obey Thy laws,
E'en servile labours shine ;
Hallowed is toil if this the cause,
The meanest work, divine.

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Christian Guardian, 8 pp. folio, weekly.....	\$2 00	} Per year, including Postage
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at the Office of mailing.

Address, WILLIAM BRIGGS,
Publisher, Toronto

The Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, JULY, 1882.

Ritualism in Sunday-School.

WE observe that our esteemed *confrère*, the Halifax Wesleyan, is somewhat apprehensive that the use of our brief opening and closing exercise, including a repetition of the Creed and the Ten Commandments, may cultivate a ritualistic tendency in the minds of the scholars.

If we thought there was any danger of this we would omit these exercises from the *Scholar's Quarterly*, in which they are now given. We may here remark that the idea is not original with us, but is borrowed from that prince of Sunday-school organizers, Dr. Vincent. We were so impressed with the advantage resulting from the use of these exercises at Chautauqua, that we introduced them into our own Sunday-school publications.

A prevailing fault of Sunday-schools and congregations, both in the United

States and Canada, is the lack of reverence during religious worship. This lack is apt to be most marked in out-of-door services as at Chautauqua. Yet all who have been there must have been struck by the beautiful and orderly conduct of the services, where these responsive exercises are used. Giving people something to do, some part to take in the service, engages their attention and cultivates reverence of manner.

What is this service whose ritualistic tendency is feared? It consists of a part of a psalm, repeated in responsive verses by the Superintendent and school; singing lesson hymns; repeating the Ten Commandments, the Lord's Prayer, and the Apostle's Creed, that beautiful symbol in which all the Churches of Christendom agree; and, in conclusion, the singing of the beautiful doxology, "Glory be to the Father," etc., and a benediction. We think that the testimony of Superintendents is, that this simple and beautiful lesson service conduces to the reverent and seemly conduct of the school, and fosters a spirit of reverence in the young people. Where there is any objection to it, however, schools may omit any part of this service, and substitute some other method of opening and closing in its stead.

THE Bible-class in the Sunday-school of the Metropolitan Tabernacle, London, has a membership of 500. It is conducted by Mr. E. H. Bartlett, son of Mrs. Bartlett, who founded it with three members. One thousand members of this class had joined Mr. Spurgeon's church up to 1873. The Sunday-school of the Metropolitan Tabernacle lately held its annual meeting for the distribution of the magazines which had been gratuitously bound for those scholars who had taken them through the agency of the periodical department of the school. 259 volumes were thus distributed.

Book Notices.

The Burden Lifted. By JOSEPHINE POLLARD.
New York: Phillips & Hunt; Toronto: Wm. Briggs. Price, 75 cents.

This is a beautiful story, by an accomplished writer, showing how religion lifted the burden of coldness and austerity from human hearts, and how a family were made happy in each other's love.

Quaint Folk of Haverly. By E. E. BOYD.
New York: Phillips & Hunt; Toronto: Wm. Briggs. Price, 75 cents.

This is a pleasant story of homely life, not without a good deal of humour and a wholesome moral. Both the above will make good Sunday-school books.

Bible Outlines. By DR. VINCENT. Price, 10 cents.

Normal Outlines. By DR. VINCENT. Price, 10 cents.

These are two more of those admirable Chautauqua Text Books by Dr. Vincent—as full of matter as an egg is full of meat. The first describes the Bible and its evidences, the growth of the Canon, ancient and modern versions, Bible history, geography, institutions, prophecy, and doctrines. The second is a book of wise counsels to Sunday-school teachers. We wish that every teacher would read and practice them.

Among the contents of the June number of the *Methodist Magazine* are the following:—“Sea-side Pictures,” the Coast of Maine and Mount Desert, illustrated. “The Land of Nile,” illustrated. “New Testament Certainties;” or, Something to Believe, by Rev. W. Harrison. “Shakespeare's Religious Faith,” by Rev. James Awe. “The Martyr's Grave,” by Miss J. C. “Life in a Parsonage,” Chaps. XVI. to XVIII. “Jerusalem in the Time of Our Lord,” by E. E. Hale. “The Approaching General Conference,” by David Allison. L.L.D. “The Need of the World,” by Dr. Nelles. “The Progress of Protestant Missions,” by Prof. Christlieb. “The Higher Life,”—Full Salvation—Holiness of Character—The Fulness of God. “Current Topics,”—The Lesson of the Census—Growth of American Methodism—The Union Movement, etc. “Religious and Missionary Intelligence,” Dr. Nelles' Convocation Address, etc. Book Notices—Kant and his Critics, etc.

The July number will contain “Foot-prints of Bunyan;” “Darwin and Darwinism,” by Dr. Canniff; “Emerson,” by Mrs. Dr. Castle; “A Visit to Ticonderago,” etc.

Price, \$2.00 a year; \$1.00 for six months; 20 cents per number. For sale at all Bookstores.

Report of the Sabbath-School Board of the Methodist Church of Canada,

For the Year ending October, 1881.

[Through circumstances beyond our control we have not been able to submit this report before.—Ed.]

It is with much gratitude to Almighty God that we find, on examination of the reports from the Annual Conferences, that there is a decided advancement in our Church in Canada, in every important item of Sabbath-school information.

1. CONVERSIONS—There are 6,824 cases reported, being an increase of 20 per cent. over last year; and the increase in attendance at Class is 2,396 greater.

2. CATECHISMS—Attention again has been directed to the urgency of this study in all the Conferences. This is being felt in the Schools, and an advance of 10 per cent. is noted. There is now nearly one-fifth of all the Scholars studying the Catechisms, which is decidedly the best return ever presented. In Newfoundland nearly one-half of the Scholars are so employed, which is our highest average, and shows what may be done.

3. CHILDREN'S MEETINGS—As provided for by the Discipline, are strongly recommended by the Toronto and Nova Scotia Conferences. In the latter many children are gathered into Catechumen classes.

4. COLLECTIONS—For the General Sabbath-school Fund are larger than during any previous year (for full financial statement see Treasurer's report below). Still, some Circuits give nothing, which is neither according to Discipline, nor fair to others who do give. From the funds placed in our hands we have been enabled thus far to make grants to every School that has applied. The balance reported has, since the year closed, been all appropriated.

5. OUR PUBLICATIONS—The periodicals from our Book-Room have given increased satisfaction. Owing to the change of name from *Sunday-School Guardian* to *Pleasant Hours*, and having our blank forms for statistics printed beforehand, we cannot give the number of *Pleasant Hours* and *Sunbeams* taken by our Schools; but the total increase in all papers taken is 20 per cent. over last year.

6. WINNOWN BOOKS—Our selected lists have been enlarged, and the descriptive Catalogue now published will enable our Sabbath-school Committees to see something of the nature of the books before ordering them. These books have been selected, read, and reported with great care, by Ministers of our own Church—East and West—not one of whom has any personal interest in their sale. The books recommended by the Board are all under the title of “*Winnown Books*.” This is our trade-mark. Other books may be excellent, but must stand on their own merits.

7. TEMPERANCE—The Toronto and London Conferences call attention to the necessity of Temperance effort in the Sunday-schools, and recommend that a pledge book be kept and used in all our Schools.

8. SCHEDULES—Again our Superintendents and Ministers are respectfully urged to greater care in filling up the returns, especially in adding up the columns, showing the total number of Teachers and Scholars.

9. SCHOOLS—It is greatly regretted that we have 1,721 congregations which report no Sabbath-school. This is nearly half the entire number of our congregations.

10. CONFERENCE AND DISTRICT MEETINGS—In every Conference there was held the usual Sabbath-school Anniversary Meeting, and many Districts have held Conventions and Institutes, at which the prospects and needs of our Sabbath-schools have been discussed. Many of these gatherings have been seasons of great interest and profit.

Again we commit our work to God, and earnestly beseech our friends everywhere to pray and labour for our children, that they may be built up in Him, for they are the hope of the world and of the Church.

On behalf of the Board,

ALFRED ANDREWS,

KINCARDINE, Jan. 26, 1882.

Secretary.

General Conference S. S. Fund.

TREASURER'S STATEMENT.

Year ending October, 1881.

1880—Oct.

To balance on hand.....	\$191 40
To Receipts from Annual Conferences:—	
London	\$348 20
Toronto	285 61
Montreal	60 40
Nova Scotia	40 50
New Brunswick	58 64
Newfoundland	59 78
	853 13

To Rev. A. Andrews, amount repaid for Books which had been purchased for his own use

15 03

To Rev. Geo. W. Hewitt, Magnetawan, Manitoulin Island, towards a Library

5 00

To George W. Fowler, Esq., towards a Library

10 00

To Rev. George W. Hewitt, towards Hymnals

6 00

To Rev. W. H. Withrow, contribution from a Sunday-school

0 75

To accrued Interest

26 62

63 40

\$1107 93

By Grants of Books to Annual Conferences:—

London	\$29 75
Toronto	123 26
Montreal	55 67
Nova Scotia	57 43
New Brunswick	193 43
Newfoundland	119 04
	\$578 63

By Petties—Postage, Mailing,

Stationery, &c., &c. 80 47

By Freight

1 22

By Assistant-Secretary

100 00

By Printing

47 60

By Winnowed Books & Books

for grants

24 57

By Travelling Expenses 4 00

257 86

By balance

271 44

\$1107 93

WARRING KENNEDY,

Treasurer.

CONFERENCE.	NAME OF CONFERENCE.	No. of Schools.	Officers & Teachers.	Scholars.	No. of Conversions during year.	Meeting in Class.	Learning Catechisms.	Moneys Raised for Missions.	For School purposes.	No. Schools using Uniform Lessons.	Do. having regular Teacher's Meeting Study of Les'ns.	No. schools open whole year.
Toronto	587	4985	40171	3137	6871	6238	\$3501 15	\$15280 69	473	87	335
London	550	5854	45824	2200	6321	7622	3603 46	18537 53	482	69	425
Montreal	313	2345	17263	649	2511	2795	3897 96	6540 44	240	26	152
Nova Scotia	170	1292	9450	262	1010	2889	642 18	2498 52	111	10	91
New Brunswick	154	1125	8868	171	961	2385	1081 45	2470 61	70	2	30
Newfoundland	109	820	6787	405	824	3307	890 32	569 90	15	5	72
Total	1883	16421	130063	6924	18498	25156	\$13716 52	\$6197 78	1391	229	1105

REPORT OF SABBATH SCHOOLS IN THE METHODIST CHURCH OF CANADA, 1881.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

JULY, 1882.

Notes—The Scripture verses to be committed to memory are indicated by an index [*℣*] at the side.

A. D. 29.

LESSON I.—A LESSON ON HOME.

July 2.

Mark 10. 1-16.

1 And *a* he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan : and the people resort unto him again : and, as he was wont, he taught them again.

a Matt. 19. 1; John 10. 40; 11. 7.

2 And *b* the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him; *b* Matt. 19. 3.

3 And he answered and said unto them, What did Moses command you?

4 And they said, *c* Moses suffered to write a bill of divorce, and to put her away.

c Deut. 24. 1; Matt. 5. 31.

5 And Jesus answered and said unto them, For *d* the hardness of your heart he wrote you this precept: *d* Deut. 9. 6; Acts 13. 18.

6 But from the beginning of the creation God *e* made them male and female.

e Gen. 1. 27; 5. 2.

7 For *f* this cause shall a man leave his father and mother, and cleave to his wife:

f Gen. 2. 24; 1 Cor. 6. 16; Eph. 5. 31.

8 And they twain shall be one flesh; so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever *g* shall put away his wife, and marry another, committeth adultery against her.

g Matt. 5. 32; 19. 9; Luke 16. 18; Rom. 7. 3.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

℣ 13 And *h* they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

h Matt. 19. 3; Luke 18. 15.

℣ 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for *i* of such is the kingdom of God.

i Cor. 14. 20.

℣ 15 Verily I say unto you, *j* Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. *j* Matt. 18. 3.

℣ 16 And *k* he took them up in his arms, put his hands upon them, and blessed them.

k Isa. 40. 11.

GENERAL STATEMENT.

Jesus has taken his last look, before his resurrection, upon the Sea of Galilee, and for the last time the hills of the north have echoed with his utterances. He has found the gates of Samaria closed against his entrance, (Luke 9. 51-56,) though he has not withheld his healing power from a Samaritan leper, (Luke 17. 12-19.) For three

months he has been at Jerusalem, spending weary days in fruitless discussion with his enemies in the temple, and restful nights under the roof of the family at Bethany, (John, chaps. 7-10.) He has now left the unfriendly people of Judea, and across Jordan finds a welcome among the simple-hearted Pereaans, who throng after him in multitudes like those of his earlier ministry. He rewards their eager interest with such teachings as the parables of the lost sheep, the prodigal son, the marriage-feast, and the Pharisee and publican. But the ever-present Pharisees, now his open enemies, resolved to compass his destruction, are still at hand. They present a perplexing question concerning divorce, carefully planned to entrap him in utterances either contrary to the law of Moses, or endangering him to the sword of Herod, already stained with the blood of his forerunner. He meets them with an answer, which at a step takes them back from Mount Sinai to the Garden of Eden, and proclaims the divine principle of marriage and the divine foundation for the family. His discourse is interrupted by some loving mothers, who bring their little ones for the Saviour's blessing. The disciples rebuke them for their intrusion, deeming their errand beneath their Master's notice. But Jesus bids his followers stand aside from the path of even the least of those who come to him, and declares that the child-like spirit is that which fits men to receive his kingdom. He folds the children in his arms, places his hands upon their young heads, and breathes over them a divine blessing.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. He arose from thence. From Capernaum, which had been the centre of Jesus' work for more than a year, and which he now left forever. **And cometh.** The intervening ministry of Jesus in Judea, a period of three months, from the feast of tabernacles to the feast of dedication, is omitted here, and related in John, chaps. 7-10. **Into the coasts.** "The borders." [Revised Version.] **Of Judea beyond Jordan.** The district called *Perea* (beyond) from its location. It was inhabited by a population partly Jewish and partly foreign, and ruled at that time by Herod Antipas. Christ's ministry in this section, which he was now visiting for the first time, is related in Luke 10-18. **The people resort unto him again.** After several months of retirement Jesus now begins once more to teach in public, and as this was a new field of labour, the people gathered in "innumerable multitudes," Luke

12. 1, among which were many "publicans and sinners." **He taught them again.** To this period belong some of the Saviour's most precious teachings, as the parables of the great supper, the lost sheep, and the "pearl of the parables," the prodigal son.

2. The Pharisees came. The foes of Christ were ever at hand to pervert his teachings and subvert his influence. **Is it lawful . . . to put away his wife?** In all Oriental countries, except Israel, the wife has ever been the property of her husband, to be set aside at his pleasure. The Mosaic law restricted this power, requiring the husband to give just reason for his action. **Tempting him.** Whatever answer he might give could be made a ground of accusation, either of lax morals on one hand, or of disrespect for the law on the other. Moreover, he was in the dominions of Herod Antipas, who had "put away" one wife and was now living with another, and might deal with Jesus as he had already dealt with John the Baptist, if Jesus uttered words obnoxious to his suspicious nature.

3. 4. What did Moses command. He called for the law and the testimony, not for the opinions of the scribes. 1. It is well to turn from the controversies of men to the law of God for direction. **A bill of divorcement.** (See Deut. 24. 1-4.) This was hardly a correct statement of Moses' law, which allowed the husband to give his wife a writing of divorce upon finding "some uncleanness" in her. One school of the scribes held that this allowed divorce for adultery only; another, that it meant any conduct displeasing to the husband. This law was given as a restriction upon the universal custom of absolute power to the husband, and was probably as high as the standard of morals in that age and land would allow in a civil code of laws.

5. For the hardness of your heart. On account of the general depravity of the ancient world, no higher morality could be maintained by law. "The Mosaic legislation reflected only so much of the divine will as could be enforced by civil government."—Abbott. But when the race has been educated by the law up to higher levels of character, Christ comes to set forth the divine ideals. 2. Let us be thankful that we dwell in the purer atmosphere and clearer light of the Gospel.

6. 7. From the beginning of the creation. From the law of Moses Jesus goes back to the plan of God which is now to be restored under the Gospel. 3. Let us ever strive to base our principles of action upon the divine will. **Male and female.** Thus in the very creation was embodied the idea of an equal marriage, each supplementing the other's need. **For this cause.** Because it is God's order and not man's law. **Leave his father and mother.** 4. The marriage bond is meant to be stronger than the filial. **Cleave to his wife.** The word expresses the closest and most affectionate relation. 5. How carefully and thoughtfully should so close a relationship be entered into! "Never marry but for love, but see that thou lovest what is lovely."—Wm. Penn.

8. 9. One flesh. Thus constituting a unit of being and interest. "Though two, the husband and wife are two halves of a whole."

What therefore. Not as is often quoted, "Those whom," but "what," that is, the unity made by God. **God hath joined together.** Since the union has been made, not by man, but by the Creator of man, none but the Creator has a right to annul it. **Let not man put asunder.** An emphatic declaration that no human authority can abrogate the divine law. Whatever unhappiness is found in the married state from this principle arises from the imperfection and evil in human nature, and will not be lessened by lowering the divine standard.

10, 11, 12. In the house. After the public discourse was ended. **Disciples asked him.** They shared in the views common to the age, and could not at first comprehend the high principles of the Gospel. They thought it was scarcely prudent to marry if there could be no escape from the wedding bond. **Matt. 19. 10. Whosoever shall put away.** In Matt. 19. 9, the sole exception is given that the marriage bond is broken by marital unfaithfulness. Christ places the two sexes upon an equality, and requires of the man the same fidelity as of the woman. 6. Hence the high position of woman wherever the Gospel has gained influence in human society.

13. They brought. Probably the mothers brought their little ones. **Young children.** Luke says "infants," and a comparison of the passages where the same word in the original is used shows that children too young to receive instruction are referred to. 7. We should not wait until children are old enough to come for themselves before bringing them to Christ. **Touch them.** Lay his hand upon them and pronounce a blessing. (Gen. 48. 14.) **His disciples rebuked.** They did not wish the Master's teaching to be interrupted by what they deemed trivial and, perhaps, superstitious requests. 8. Sometimes by the neglect, the example, and the opposing influence of professed disciples, children are still kept from coming to Christ.

14. Much displeased. "Moved with indignation." [Revised Version.] Perhaps his displeasure was all the greater because the disciples had already received instruction concerning the treatment of children. (See Lesson XII, Second Quarter, and Matt. 18. 1-4.) **Suffer the little children.** The words may be translated more strongly, "Let the little children alone; hinder them not from coming to me." 9. There is always room in the heart of Christ, and should be in the Church of Christ, for children. **Of such.** Of those who are childlike in earnestness, teachableness, humility, and faith. **Is the kingdom of God.** While they were looking for a kingdom built by warlike men, Christ sees the true kingdom made up of fervent, faithful hearts.

15, 16. Verily I say. Words which always precede an important and significant saying of Jesus. **Whosoever shall not re-**

ceive. He had already uttered the same thought, (Matt. 18. 3.) but now he repeats it. **As a little child.** He who would enter Christ's kingdom must come with the submissive, willing, teachable spirit of a child. **Took them up.** He did more for them than they had asked or expected: they sought a blessing, he gave them an embrace. **Blessed them.** Thereby showing his love for and sympathy with childhood, and his willingness to receive even the youngest who come to him.

GOLDEN TEXT.

I will walk within my house with a perfect heart.—Psa. 101. 2.

OUTLINE.

1. On Marriage, v. 1-12.
2. On Childhood, v. 13-16.

LESSON HYMNS.

No. 814, *New Hymn Book.* 7s & 6s.

O love, divine and tender!
That through our homes doth move,
Veiled in the softened splendour
Of holy household love:

A throne, without thy blessing,
Were labour without rest,
And cottages, possessing
Thy blessedness, are blest.

No. 815, *New Hymn Book.* C. M.

Happy the home: when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp his fame,
And parents hold him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred word,
And live but for the skies.

No. 338, *New Hymn Book.* 11, 8, 12, 9.

I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should liked to have been with him then.

I wish that his hands had been placed on my head,

That his arms had been thrown around me,
That I might have seen his kind look when he said,

"Let the little ones come unto me."

Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above.

HOME READINGS.

- M. A lesson on home. Mark 10. 1-16.
Tu. The first marriage. Gen. 2. 15-24.
W. Isaac and Rebekah. Gen. 24. 50-67.
Th. The excellent woman. Prov. 31. 10-31.
F. The social relations. Eph. 5. 22-33.
S. The duties of home. 1 Pet. 3. 1-12.
S. The psalm of home. Psa. 128. 1. 6.

Time.—A. D. 29, during Christ's ministry in Perea, about a month before the crucifixion.

Place.—Perea, east of Jordan.

Connecting Links.—1. Christ's final departure from Galilee. Luke 9. 51-62. 2. Jesus at the Feast of Tabernacles in Jerusalem. John 7. 10-21. 3. Jesus at the Feast of Dedication. John 10. 22-39. 4. Jesus in Perea. John 10. 39-42.

Parallel Passages.—Matt. 19. 3-15; Luke 18. 15-17.

QUESTIONS ON THE LESSON.

1. **On Marriage,** v. 1-12. In what region was Jesus now preaching? How long was this before the death of Christ? By whom were his teachings attended? What did the Pharisees try to do, and how? How did Christ show his respect for the Scriptures? What was the command of Moses? What reason did Christ give for that command? What principle of marriage did Christ state in verses 6-8? What was Christ's command concerning marriage? What was Paul's command in 1 Cor. 7. 10, 11?

2. **On Childhood,** v. 13-16. Who were brought to Christ, and for what purpose? Why were the disciples offended? What did Christ say to them? How is it that "of such is the kingdom?" What did Christ say in Matt. 21. 16? What does Christ require all to do in verse 15? How may we receive the kingdom as a little child? What did Christ do with the children? Why should all children love Jesus Christ? What is the Golden Text?

PRACTICAL TEACHINGS.

How are we here taught—

1. The duty of love at home?
2. The duty of bringing children to Christ?
3. The duty of seeking salvation as little children.

The Lesson Catechism.—(For the entire school.) 1. Where did Jesus teach during the last month of his life? In Perea, east of Jordan. 2. What did he there teach concerning marriage? That God established marriage. 3. Who were brought to Christ for his blessing? Little children. 4. What did Jesus say of children? "Of such is the kingdom of heaven."

DOCTRINAL SUGGESTION.—The family relation.

ANALYTICAL & BIBLICAL OUTLINE.**The Home in Christ's Kingdom.**

- I. **ITS LAW: GOD'S WILL.**
From the beginning God made them. v. 6.
"Male and female created he them."
Gen. 5. 2.
- II. **ITS ORDER: MARRIAGE.**
For this cause . . . cleave to his wife. v. 7.
"Marriage is honourable in all." Heb.
13. 14.
- III. **ITS FOUNDATION: LOVE.**
No more twain, but one flesh. v. 8.
"Love his wife even as himself." Eph.
5. 33.
- IV. **ITS DANGER: SIN.**
Whosoever shall put away his wife. v. 9. 1.
"Did he not make one?" Mal. 2. 15.

V. ITS HOPE : CHILDHOOD.

They brought young children to him. v. 13.

"Children are a heritage of the Lord."

Psa. 127. 3.

VI. ITS WORK : SALVATION OF CHILDREN.

Suffer the little children... unto me. v. 14.

"Out of... babes... perfected praise."

Matt. 21. 16.

ADDITIONAL PRACTICAL LESSONS.
Thoughts upon Family Life.

1. The enemies of true religion strike at the family, and give their influence toward its destruction. v. 2-4.

2. The family is under the divine protection, and is by the divine order. v. 5-9.

3. While laws concerning the family may differ under various conditions of society, the principles underlying those laws are unchanged. v. 5, 6.

4. The family is not created by the State, but by the divine law. v. 6, 7.

5. The family is protected by the Gospel more securely than under the law. v. 5, 9, 11.

6. The bond which constitutes a family is life-long, and does not depend upon congeniality or affection. v. 11, 12.

7. The family should bring its children to Christ for his blessing. v. 13-16.

CATECHISM QUESTION.

44. *What were their peculiar laws, considered as a nation?*

The laws which God gave the children of Israel, and which were peculiar to them as a nation, were such as related to their peace and wars, to their house and lands, to their wives and servants, to their lives and limbs.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN quite a child I was taken one day with my brother to the British Museum. I did not know much about it, but believed it to be a place well worth seeing, and great was my disappointment when it appeared that I was under the age for admission, and I was consequently excluded, while my brother was allowed to enter.

What was the reason of this exclusion? The museum was considered a place unfit for small children, and its attractions beyond their power to appreciate. And doubtless their presence would have been deemed an annoyance to the other visitors. They would have been in the way.

We read to-day of a place open to all, attractive to all, and where none, even the youngest, is considered in the way.

The Lord Jesus was on the point of departing from "Judea beyond Jordan," or

Perea, where, as formerly in Galilee, great multitudes had followed him. A last favour is sought of him before the final farewell. "They brought unto him little children," or, as Luke informs us, their babes, "that he should touch them." The "kingdom of God," in the person of the Lord Jesus Christ, had come nigh unto them, and now they wanted to see their little ones made partakers of it with themselves. Notice

(1) *What the mothers thought about the matter.*

Was it a desirable thing that their children should enter the kingdom of God, and that they should be brought into actual contact with the Lord Jesus, and be numbered among his people? Evidently they thought it was. They did not imagine the blessing of Christ to be a thing good for older people only. They did not consider entrance into the kingdom which he preached a doubtful privilege for being so young. They did not suppose their children would grow dull, or sad, or morose, because they had been brought to him. They did not think it well to wait till the children were older, and could judge for themselves. So great a privilege as the blessing of Jesus must be sought at once. And they seem to have had no doubt that he would receive them.

How many of those who know this story almost by heart are as wise and discerning as the people of Perea? How many young people, far beyond these "babes" in age, think themselves not yet old enough to come to Jesus! They are afraid of being converted—afraid that the power of the Holy Ghost may overcome them and they may get new hearts, and become the disciples of Christ. They fancy his blessing will make them unhappy! They think that he who made this beautiful world, and gave himself for them, wishes them to be dull, and sad, and wretched! They think he does not know what is good for them nearly as well as they know themselves, although he made them. Let them learn a lesson from these Perea parents, who brought their children to Jesus. Notice

(2) *What the disciples thought of the matter.*

I do not suppose they had a doubt about the desirability of coming to Jesus—about the privilege of entering the kingdom. They thought the blessing too great, the privilege too extreme, to be extended to those little ones. They were mistaken both as to the privilege itself and as to those who were fit recipients of it. To be partakers of the kingdom of heaven was indeed a high privilege, so high that not the best and purest of mankind could of himself obtain it. The marvel was that it was offered to sinners at

all. But since it was offered, there was but one way to receive it. It could not be merited, it could not be bought, it must be taken as a gracious gift to the undeserving, as a free gift to the penniless; it must be received as a little child receives a present, without a thought of having deserved it, without an idea of earning it or paying for it. Therefore it was as near to the little ones as to the aged and experienced, for none could receive it but in the spirit of a little child.

There are many now who make the same mistake. They will acknowledge that religion is probably a good thing, but then it is at present beyond them. They are not old enough, nor grave enough, nor steady enough. It might do, they think, for those who have no difficulties, no temptations, no needs—for those who have reached a serene height of calmness and indifference, but not for them—a great error! It is meant for the helpless, the needy, the weak, the defenceless; and whoever cannot confess himself to be one of these, cannot have part in it.

But now see

(3.) *How our Lord decided the matter.*

That the little children should come to Jesus was not only the desire of those who brought them. It was his desire, he wanted them. He wished for them. So when he saw his disciples turning them away he was moved with indignation. And that there might never be any mistake about the matter, he gave to them, and us also, a twofold assurance about it.

See *what he said*, ver. 14. Of the latter saying, "for of such is the kingdom of heaven," etc., we have already spoken. Consequent upon this are the two directions. 1 Affirmative. "Suffer...to come"—remove any thing that may hinder them, help them on the way, encourage, guide, bring them. 2. Negative. "Forbid them not"—do not stop them—place no obstacles in the way—make no difficulties for them—do not stand between the little ones and their privilege.

See *what he did*. "He took them up in his arms and blessed them, laying his hands on them." And that is what he is doing now, day by day. While many young people are waiting, hesitating, putting off, keeping away from him, he is receiving others, even little ones, blessing them with the knowledge of himself and his love, bestowing on them his protection and his favour. Ever since the Lord Jesus settled the matter in Perea, little ones have been entering the kingdom.

There can be no mistake about it. If you do not come to the Saviour now, while yet young, you are losing a glorious privilege,

and letting others get before you. And it is your own fault. For Christ is willing, ready, desirous, to welcome you, and to give you all those good things which belong to the "heirs of the kingdom."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Give a brief review of the period of the Saviour's Judean ministry which intervened between the last lesson and the present. (See John chap. 7-10.)...Perea, the place of the lesson.....The events and teachings of Christ's Perea ministry. (Luke chap. 10-17.).....The principles of the home and family. (See Analytical and Biblical Outline.)....A word-picture of the little children brought to Christ....Some questions: (1) Why should children come to Christ? (2) How may we help them to come? (3) How do Christians hinder children from coming? (4) Wherein must we receive the kingdom as a little child?...The duties taught in this lesson: (1) Come to Christ in the right spirit for instruction, ver. 2. (2) Seek not only the letter, but the spirit of God's law, ver. 3-6. (3) Have love and unity in the home. ver. 7-9. (4) Oppose everything that tends towards the breaking up of a pure and united home. ver. 8-12. (5) Bring the children to Christ. (6) Be childlike in coming to Christ.

.....ILLUSTRATIONS. Story of a quarrelsome family who became peaceful when "two bears came to their house, bear and *forbear*."...Among a tribe of Indians, at the marriage ceremony the man and woman join their hands over a running stream to indicate that henceforth their lives are to flow on together.....Spurgeon says that out of many hundred children who have been received into Church-fellowship he has never been compelled to expel one from the Church....Fræbel (the originator of Kindergartens) had a motto, "Let us for our children live."...A man coming home from California was on a burning ship. Fastening around him his earnings in gold in a belt, he was about to leap overboard, and swim to the shore, which was not far distant, when a child came up to him and pleaded, "Won't you please to save me?" He cast aside his belt of gold, fastened the child upon his back, leaped into the water, and swam to the shore. He had lost the earnings of years, but saved the child. Let us count no cost too great if we can save the children.

References. FOSTER'S ILLUSTRATIONS. Ver. 6-16, 3010-3012, 9569, 9574, 9576. Ver. 9, *742 Ver. 13-16, *3228. Ver. 14, *371, 2872, 7081, 7087, 9861. Ver. 15, 9157, 10108, 10982. Ver. 16, *367, *2156. [The asterisk

indicates the poetical illustrations.]...FREE-MAN'S HAND-BOOK: Benedictions on children, 680.

Blackboard.

BY J. B. PHIPPS, B.S.



To-day's lesson is on home and home influence. The home circle should contain all that is dear in life. The superintendent, in reviewing the lesson, may ask questions to bring out answers, so as to write the words in the diagram. *What is it makes a happy home?* [Cheerful voices.] *What must our hands do?* [Help each other.] *What must our lives be?* [Lives of righteousness.] *Our thoughts?* [Innocent.] *What should be a home study?* [The Bible.] *What should be in every heart?* [True love.] These answers should be written within the circle, as the diagram shows, and the first letters of same will form the name of Christ. It should be made prominent, thus teaching the lesson that Christ should be in and through all home life, and be the prominent part of it.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The way into the kingdom.* To be taught: What the true home is. What the true child is.

A little map-exercise will interest the children here, tracing the route that Jesus took in going from Galilee to Jerusalem. As

far as children can help in locating places, let them do so. Get children's ideas as to why Jesus went from place to place to preach and teach.

Although he had probably never preached in Perea before, yet great crowds gathered about him there. Perhaps some had seen and heard him in Jerusalem, and many had heard, no doubt, of his wonderful deeds. Perea was a beautiful country, known in the Old Testament as Gilead. But Jesus had enemies even here, and they tried to lead him to hasty statements by asking him the question about divorce. Herod, who killed John, ruled over this country, and he had divorced his wife; so the Pharisees thought they might get Jesus into trouble by leading him to condemn this. Jesus taught them in reply what the true home is.

Make a chain on the board, leaving out one link, thus separating it into two parts. Show that this is a home where there are disagreements and quarrels. Something is lacking; there is a missing link. Get children to tell what some of the evils are that break this home-chain, as selfishness, hasty temper, love of money, intemperance, pride, etc., and show that love can unite the two parts of the chain, and make the true home. Teach that children have a part in keeping the chain whole.

Ask why the mothers of Perea brought their children to Jesus. Mothers who love their children want the best things for them. Ask what the best things are. Can any thing be so good as the blessing of Jesus? Tell the story—the displeasure of the disciples with the mothers, and what Jesus said about it. The same kind hands that were laid upon so many people in healing were now laid upon these children. But the children were not sick. Teach that Jesus knew that the taint of sin was in their young hearts, and that by and by it would show itself in soul sickness. Show that the heart that is humble enough to go to Jesus for blessing is the only heart that is fit for the kingdom of God, and that the way into that kingdom is simply coming to Jesus.

A. D. 29.

LESSON II.—THE RICH YOUNG MAN.

July 9.

Mark 10. 17-31.

17 And *a* when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

a Matt. 19. 16; Luke 18. 18.

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is God.

19 Thou knowest the commandments, *b* Do not commit adultery, Do not kill, Do not steal, Do

not bear false witness, Defraud not, Honor thy father and mother.

b Exod. 20; Rom. 13. 9; James 2. 11.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell *c* whatsoever thou hast, and give to the poor, and thou shalt have treasure *d* in heaven:

and come, take up *e* the cross and follow me.

e Acts 2. 44; 1 Tim. 6. 18.—*d* Matt. 6. 19-20; 19. 21; Luke 12. 33; 16. 9.—*e* Acts 14. 22; 11 Tim. 3. 12.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And *f* Jesus looked round about, and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God.

f Matt. 1. 19. 23; Luke 18. 24.

24 And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them *g* that trust in riches to enter into the kingdom of God!

g Job. 31. 24; Psa. 62. 7; 62. 10; 1. Tim. 6. 17.

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for *h* with God all things are possible.

h Jer. 32. 17; Matt. 19. 26; Luke 1. 37; Heb. 7. 25.

28 Then *i* Peter began to say unto him, Lo, we have left all, and have followed thee.

i Matt. 19. 27; Luke 18. 28.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

30 But *j* he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with *k* persecutions; and in the world to come eternal life.

j 11 Chron. 25. 9; Psa. 19. 11; Luke 18. 30.—*k* Acts 14. 22; 1 Thess. 3. 3; 2 Tim. 3. 12; Heb. 12. 6.

31 But *l* many that are first shall be last; and the last first. *l* Matt. 19. 30; 30. 16; Luke 13. 30.

GENERAL STATEMENT.

Jesus is still passing through the province of Perea, on his way to Jerusalem, when a young man of noble family and abundant wealth, of blameless character and a devout worshipper, comes forth to meet him. So eager is the longing of his soul after the secret of eternal life that he comes running, falls at the Saviour's feet, and reverently asks him by what good deed he can win the joys of heaven. The Saviour refers him back to the ten commandments, as if to intimate that in their fulfilment is room for the loftiest virtue. With surprise at the answer, the youth declares, and honestly, that he has kept these from his childhood. A glance into the ardent face, through which shines a sincere heart, awakens the love of Christ, and seeing that the deepest need of his nature was a full consecration to God, and that his sole stumbling-block was his attachment to earthly treasure, the Master bids him abandon his possessions, and henceforth follow in the company of the disciples. It was an opportunity to exchange earthly honor for the high privilege of a place in the goodly fellowship of the apostles, and a name among the twelve foundation-stones of the New Jerusalem. (Rev. 21. 14.) But his heart clung to earth, and he could not make the surrender: so he turned sadly away. Then Jesus turned from his retreating form to the twelve, and surprised them by the declaration that the most difficult of all divine works is the salvation of one whose

heart clings to worldly riches. As Peter, with some self-satisfaction, reminds the Master that they have given up all for his service, Jesus tells him that for every sacrifice and loss they shall have a hundred-fold recompense, not, indeed, in earthly things, for in this world they must expect persecutions, but in the rewards of his kingdom here, and in eternal glory hereafter.

EXPLANATORY AND PRACTICAL NOTES.

Verse 17. When he was gone forth. As Jesus was starting upon his journey from the place of the last lesson. **There came one running.** From the three accounts, (see parallel passages,) we learn that he was a young man, (Matt. 19. 22,) that he was very rich, (ver. 22,) and that he was a ruler, (Luke 18. 18,) probably in the local synagogue. All this would indicate that he was a faithful Jew, zealous in all the observances of worship: while his coming to Christ running with such a question indicates that he was not satisfied with his spiritual condition, but was hungering for a better salvation than the law could promise. 1. There is a yearning of the soul which no outward forms of religion can content. **Kneeled to him.** Showing thereby his reverence for Christ and confidence in him as a religious teacher. **Good Master.** He doubtless regarded Jesus as an eminent rabbi, perhaps a prophet, but was not quite ready to address him as the Messiah of Israel. 2. There are many such now, who will call Jesus "Teacher," but not "Redeemer." **What shall I do.** He imagined that eternal life was to be won by some bold stroke, some grand act of righteousness, and he considered himself equal to the task, however hard. **Inherit eternal life.** Salvation in the world to come; showing that, like most of the Jews, he believed in a life hereafter. 3. The soul of man will pay any price if it can buy its own immortality.

18, 19. Why callest...me good? In this answer Christ shows that he had read the young man's heart, and observed his studied respect, which fell short of regarding him as Christ. As if he had said, "Do you know that your words mean what you are not willing to admit, that I am God?" He asks him, in effect, whether he is prepared to recognize his divine authority, and submit to his commands. **Thou knowest the commandments.** According to Matt. 19. 17-19, after Jesus said to him, "Thou knowest," etc., the young man answered "Which?" as if it could not be possible that Jesus would refer him back to the old tables of the law which every body was supposed to keep; but must have some higher precepts of his own. Jesus, in return, quoted in brief the commands relating, not to God, but to man, testing the young man by these simple requirements. 4. In the ten commandments there is scope for the largest virtues. 5. He who has fulfilled the law, has met the demands of the Gospel. **Defraud not.** Perhaps a special application of the tenth commandment, "Thou shalt not covet."

20. All these have I observed. An answer which showed his sincerity and past

faithfulness, so far as outward acts were concerned; yet showed, at the same time how utterly he failed to apprehend the spiritual import of the law. Christ would show him that there were depths of meaning in those simple words which he had never sounded.

21. Jesus beholding. Looking upon him earnestly, and seeing how ardent, how sincere, how humble he was in his desire to know the truth and to do the right, yet how ignorant alike of his own heart and of God's law. **Loved him.** A graphic touch peculiar to Mark, who oftener than the other evangelists notes the looks and feelings of Jesus. Jesus loved him, because he saw what glorious capacities were in him if he could measure up to the gospel standard of self-sacrifice for Christ's sake. 6. So Christ sees divine possibilities in every soul. **One thing thou lackest.** "The one thing is a heart free from the love of the creature."—*Bengel.*

Sell whatsoever thou hast. Christ did not mean this as a command to every disciple, but he gave it as the need of that one soul, which had declared itself ready to do "some great thing" for eternal life. 7. Yet every one who would follow Christ must give up all by holding his all under the command of his Master. **Treasure in heaven.** "Expecting your rewards not on earth but in that eternal life for which you claim to be so desirous." **Take up the cross.** The cross is whatever of trial or hardship one may find in fellowship with Christ. **Follow me.** As a disciple, perhaps an apostle. If that was a call to become one of the Twelve, what an opportunity he missed! "Almost any body can be a rich man, but how few have the chance of becoming apostles."—*Dr. Whedon.*

22, 23, 24. Sad at that saying. Showing that after all, his earthly possessions were dearer to him than the heavenly rewards. **Went away.** Unwilling to stand the test, and submit fully to Christ. **How hardly**

...they that have riches. Not because God's grace is wanting, but because their hindrances are greater. 8. The stronger our ties to earth the harder it is to get to heaven. **Astonished.** "Amazed." [Revised Version.] The Jews believed that riches were a mark of the divine favour, and that in the kingdom of Messiah every form of prosperity would abound. **Trust in riches.** Given as an explanation of the former statement, and showing that not the mere possession of the things of earth, but the attachment of the heart to them, hinders men from salvation. 9. One may trust in riches who has very little riches to trust in.

25, 26, 27. Easier for a camel. A saying over which much ingenious interpretation has been wasted to make it literal. It is a proverbial expression, given in a striking form to make it the more striking, but, like figurative language, not to be taken literally; and means simply that which is attended with great difficulty. **Astonished out of measure.** All the more surprised, because they failed to apprehend the spiritual idea involved. **Who then can be saved.** "If a rich man cannot be saved, how can any one!" was their

question; since in their view the rich man was free from many temptations to crime which the poorer classes must meet. **With men...** impossible as it is by any natural law or by human means to change the heart, yet by divine power even this change may be wrought.

28, 29. Peter began to say. From his impulsive nature always the first to speak. **We have left all.** Peter would intimate that their surrender of home, business, and earthly prospects was deserving of some reward in the kingdom which Jesus was about to establish. **Jesus answered.** Jesus promises that they shall have a reward, and an abundant one for every sacrifice which they may make in his behalf, but warns them that it is not to come in the temporal way in which they are expecting it; they are not to look for palaces, estates, and honours in his kingdom. **For my sake and the Gospel's.** As the result of sincere love for Christ, and fidelity to his cause, not from the calculation of reward.

30, 31. A hundred-fold now. The Gospel would bring its own rewards of friendships and fellowships more delightful than those of earth; of riches in grace more precious than earthly wealth. **With persecutions.** A warning that so far from receiving temporal honours and prosperity, they were to meet with trials, but cheering with the thought that in their troubles would come the abundant recompense; a strange paradox, yet true to the utmost. For who was happier than Paul, even in the loss of all things and the endurance of affliction? **Eternal life.** If on earth a hundred-fold, in heaven a thousand-fold recompense. **First shall be last.** Some who have the highest honours in this world will sink to the lowest levels in the world to come, and men who have suffered and died unscathed will rise to eternal glory. 10. The standards of earth are not those of heaven.

GOLDEN TEXT.

One thing thou lackest. v. 21.

OUTLINE.

1. The Cross Required, v. 17-21.
2. The Cross Rejected, v. 22-27.
3. The Cross Rewarded, v. 28-31.

LESS-ON HYMNS. 8s & 7s.

Well for him who all things losing,
E'en himself doth count as naught,
Still the one thing needful choosing,
That with all true bliss is fraught!
Well for him who nothing knoweth
But his God, whose boundless love
Makes the heart wherein it gloweth
Calm and pure as saints' above!
O that we our hearts might sever
From earth's tempting vanities,
Fixing them on him forever
In whom all our fullness lies!

No. 500, *New Hymn Book.* 8, 8, 8, 4.

If thou shouldst call me to resign
What most I prize—it ne'er was mine;
I only yield thee what was thine:
Thy will be done.

Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
Thy will be done.

Renew my will from day to day,
Blend it with thine, and take away
All that now makes it hard to say,
Thy will be done.

No. 475, *New Hymn Book.*

8s & 7s.

Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own!

Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And, while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me;
Show thy face, and all is bright.

HOME READINGS.

- M.* The rich young man. Mark 10. 17-31.
Tu. The prayer of Agur. Prov. 30. 1-9.
W. True and false riches. Matthew 6. 19-34.
Th. Warning to the rich. James 5. 1-11.
F. Charge to the rich. 1 Tim. 6. 6-21.
S. The riches of grace. Psa. 62. 1-12.
S. The heavenly riches. Col. 3. 1-16.

Time.—A. D. 29, while Christ was in Perea, immediately after the events of the last lesson.

Place.—Perea, east of Jordan.

Parallel Passages.—Matt. 19. 16-30; Luke 18. 18-30.

QUESTIONS ON THE LESSON.

1. **The Cross Required**, v. 17-21. Who came with a question to Christ? What was his question? Luke 18. 18. How did he show his earnestness? How did Christ answer him? What character did this young man profess? How did Christ feel toward him? What did Christ tell him to do? What is Christ's command in Matt. 6. 19-21?

2. **The Cross Rejected**, v. 22-27. How did the young man receive Christ's command? What is said of the danger of riches in Matt. 13. 22? What did Christ say to the disciples? Why were they surprised at his words? What is the difference between the first and the second saying of Christ about riches? How did Christ state the difficulty of salvation to the rich?

3. **The Cross Rewarded**, v. 28-31. What sacrifices had the disciples made to follow Christ? What reward did Christ promise them? How can this be true? What shall be the Christian's reward hereafter? How do the "last" become "first" in Christ's kingdom?

PRACTICAL TEACHINGS.

Where in the lesson do we find—

1. That we must obey God's law?
2. That we must submit wholly to Christ?
3. That we must give up all that keeps us from our duty?

Lesson Catechism.—(For the entire school.)

1. What did a young man ask of Christ? How to find eternal life.
2. What did Jesus tell him to do? To keep the commandments.
3. What did the young man say to this? "All these have I kept."
4. What did Jesus then command him? To sell all and follow him.
5. How did he receive this? He went away sad.
6. Who did Jesus say would find it hard to enter God's kingdom? Those who trust in riches.

DOCTRINAL SUGGESTION.—Eternal life.

ANALYTICAL & BIBLICAL OUTLINE

Demands and Rewards of the Gospel.

I. GOSPEL DEMANDS.

1. **Reverence for Christ.** Callest... me good? v. 18.
"Holy, harmless, undefiled, separate from sinners." Heb. 7. 22.
2. **Obedience to law.** The commandments. v. 19.
"Do we... make void the law through faith?" Rcm. 3. 31.
3. **Self-denial.** Sell all that thou hast. v. 21.
"Let him deny himself." Luke 9. 23.
4. **Consecration.** Come... follow me." v. 21.
"If any man serve me... follow me." John 12. 26.

II. GOSPEL REWARDS.

1. **Present.** An hundredfold now. v. 30.
"All things... loss for... Christ." Phil. 3. 8.
2. **Future.** World to come, eternal life. v. 30.
"If we suffer, we shall also reign." 2 Tim. 2. 12.

ADDITIONAL PRACTICAL LESSONS.

The Divine Requirements.

1. Christ demands that all who come to him shall recognize his divine authority. v. 17.
2. Christ demands a righteousness which shall measure up to the moral law. v. 19.
3. Christ demands more than the formal obedience to the letter of the law. v. 20, 21.
4. Christ demands an entire consecration to his service. v. 21.
5. Christ demands the surrender of all that stands in the way of his service. v. 21.
6. Christ demands personal confession, fellowship, and following on the part of every disciple. v. 21-23.
7. Christ demands that the kingdom of God shall be the sole aim of the life. v. 23-25.

CATECHISM QUESTIONS.

45. *Why did God himself give them such particular rules about these common things.*

God gave the children of Israel many particular rules about common things, to distinguish them from all other nations as God's own people, and to show that he was their King as well as their God.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE day after my arrival at a house in the country, only a short distance from an arm of the sea, being left alone for a few hours, I resolved to spend the time in making my way down to the water, which I was longing to reach. It did not occur to me to ask the right road. Knowing the direction, I thought I could not fail to reach the goal of my desires. So on I went, over one field and over another, until I could see the cool, shining blue water before me, apparently not far off. But here my difficulties began. The ground became damp and boggy. I had to make long rounds, and pass, as best I could, over many obstacles. The further I seemed to advance, the more formidable became the hindrances, while the desired object seemed to recede instead of coming nearer. At length I was obliged to turn back defeated and disappointed, and thinking that after all the water's edge was not to be reached. But this was a mistake. I had simply failed because I had gone the wrong way, and on another occasion, being led by the right path, my wishes were gratified.

There are many people, young and old, who desire to be saved, to enter the kingdom of God, to inherit eternal life. But they go the wrong way, and are defeated and disappointed. We read of one such to-day. Look at

1. *The setting out.*

Here is a young man. Matt. 19. 22. He is rich. He is a ruler, (Luke 18. 18)—a man of position and standing, and, moreover, a man of just and upright living in the sight of men. He is not altogether dissatisfied with himself. But he has thought of the future, and desires to "inherit eternal life." How is this goal to be reached? He fancies it not hard to attain. He is careful to observe the law. He is particular about his conduct. No one can charge him with murder or theft, calumny, undutifulness, or unkindness. It requires some pains and watchfulness to go thus far. But he has not arrived at the goal. He cannot yet reckon himself entitled to "eternal life." He feels that there is something lacking, (Matt. 19. 20,) some more which he ought to do. And he is quite ready, he

thinks, to do it, if he only knew what it was. He never dreams of not being able.

He has made up his mind to ask the great Teacher. He hastens up to the Lord Jesus as he is leaving Perea. He runs and kneels down, and puts his question, "Good Master, what shall I do?" or (as Matt. 19, 16.) "What good thing shall I do, that I may inherit eternal life?"

Here are two mistakes. He is mistaken as to his capabilities. He imagines himself on the high road to such goodness as must merit heaven—only another step, it may be, to take, and one which he can certainly accomplish. But this mistake of his is owing to a deeper one. He is mistaken as to the true standard of goodness. Looking on Jesus as a mere man, (for he calls "Master," not "Lord,") he addresses him as one who has reached that standard—"Good Master"—hoping, by his instructions, to find the way, towards attaining the same himself. But our Lord instantly corrects this mistaken homage. A mere man cannot, in himself, be "good;" none is good but one, even God, (a decided rebuff to Socinianism, which looks on Christ as simply a good man.)

But if he must be doing, the Scriptures tells him plainly what to do. The law of God is there set forth. Let him keep that perfectly in all its details, and life is his. Those mentioned by our Lord (all belonging to the second table) he professes to have kept. But is that true? Is he now keeping them? And how about those of the first table? The Lord tests him. Does he indeed love his neighbour as himself? Matt. 19, 19. Can he sell his goods and give the money to the poor? Does he love God with all his heart? Can he give up, not only present, but future wealth, and follow Jesus, looking only for treasure in heaven?

2. *The Failure.*

Here is a thing set before him to do. He has done, he fancied, much already. Can he do this? No, his "great possessions" are too dear to be given up. The thing is impossible. The task is too hard. No wonder "his countenance fell at the saying." For his hopes were disappointed. He had felt that he lacked "one thing," but thought it an easy thing to get. And he finds it quite beyond his power to reach. He had thought eternal life close to him, and suddenly it has receded into the far distance! he being shut out from it by an impassable barrier. He has gone the wrong way. And instead of following Christ to learn the right way, he "went away sorrowful." He was a sincere man. He was in earnest about salvation. The Lord Jesus "beholding him, loved him." And yet he "went away! Was it then an impossible thing

that he should win eternal life? Only so long as he sought it in the wrong way.

Which, then, is the right way?

It has been already indicated, ver. 15. It is not doing, but receiving. And our Lord now points out what is a serious obstacle to such receiving, ver. 23. We are apt to think wealth a thing to be desired, an advantage that cannot be denied. But Christ calls it a hindrance. Then are those who must work for their living better off than the rich? Not if they are toiling to be rich, thus showing that they, too, "trust in riches." And yet such trust is natural to the human heart. And, knowing this, the disciples ask in astonishment: "Who then can be saved?" And now again the way is made clear. What man cannot do God can do. Man cannot bring himself to forget his place, and his standing, and his gains, and his acquirements, and his deeds, and to receive eternal life as a criminal receives pardon, as a beggar a gift, as a little child the supply of its bodily needs. But God can change the heart and make it soft, penitent, humble. There was room for that young man to return if he would, and place himself at the disposal of the Lord Jesus. We are not told whether he actually did so, but it is thought by many highly probable.

But must the followers of Christ strip themselves of this world's goods? Not necessarily. But they must be ready to do so for his sake. And to such as actually have to leave all, he makes up abundantly even in this life. Space forbids our giving illustrations of this, but they may be found, not only in Church history, but in the records of missionary work in the present day, and, still better, in instances met with in common life. And verses 29 and 30 might be marked by many, as the promises were by the old woman, with the letters T. and P.—Tried and Proved.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

The young man: (1) His earnestness; (2) His respect for Christ; (3) His character; (4) His aspirations; (5) His opportunity; (6) His failure. . . . The lessons: (1) Concerning riches, v. 23-26; (2) Concerning salvation, v. 26, 27; (3) Concerning rewards of the Gospel, v. 28-31. . . . What the Gospel demands: (1) Earnestness; (2) Submissiveness; (3) Faithfulness; (4) Surrender; (5) Consecration. . . . What the Gospel promises: (1) Eternal life; (2) The kingdom of God; (3) Present tribulations; (4) Present recompense. . . . Concerning riches: (1) How riches may be used; (2) What riches may do for Christ; (3) What riches may do against Christ; (4) The danger

of riches; (5) The true riches. . . . Eternal life: (1) Longed for; (2) The way to eternal life; (3) The hindrances to eternal life; (4) The promises of eternal life. . . . Compare the three accounts of this event. . . . Christ in the lesson: (1) His high claim, v. 18; (2) His deep insight, v. 18-21; (3) His love, sympathy, v. 21; (4) His requirements, v. 21; (5) His knowledge, v. 23-26; (6) His promises, v. 28-31. . . . The lesson teaches us to take deep and broad views: (1) Of God a law, v. 18-20; (2) Of the Gospel and its requirements; (3) Of life and its opportunities; (4) Of eternity and its realities. . . . ILLUSTRATIONS. Dig an artesian well anywhere on earth, and the water that comes to surface will be hot. So in every heart the deepest longing is burning with the hope of immortality. . . . The law of the Old Testament was like a nut, which the Jews looked at on the surface only. Christ opened it at a blow, and revealed the rich meat of its inner meaning. . . . An Indian told why he could find salvation sooner than a white man, who sought Christ at the same time. "White man must give up house, gun, farm, horses, many things. Indian come, and give up to Jesus his bow and arrow, and his buffalo-robe, all he got, right away." . . . "The hundredfold recompense." Said Samuel Rutherford, a prisoner in Aberdeen jail for the Gospel, "I am as happy as a soul can be out of heaven." . . . "Last, first." Men like Paul, John Huss, Wycliffe, Luther, persecuted in one age, become heroes to all succeeding ages.

References. FOSTER'S ILLUSTRATIONS. Ver. 17, 338, *943. Ver. 19, *455. Ver. 21, *600, 4021; 5434, 6971. Ver. 23, 4961, 5087. Ver. 24, 10636. Ver. 25, 5089, 7267. Ver. 28, 11435. Ver. 30, 706. The asterisk indicates poetical illustrations.] FREEMAN: The Needle's Eye, 681.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The heart must be kept free from idols.* To be taught: What eternal life is worth, what an idol in the heart may do, and who the truly rich people are. Recall the last thing Jesus did in Perea. Would not the children of that country always remember what he said, and what he did? Now he had set out on the road leading to one of the crossing places of the Jordan, when a young man came running after him. Describe the young man, a "ruler," therefore of good education and high in position. He was rich, too, and so could have the pleasant things of this world to make him happy. Ask what his running after Jesus, and kneeling to him, showed? We are not very eager about things that we do not care for.

1. It was "Eternal Life" that the young man wanted. Print on the board, and contrast it with this life. Get children's ideas about it, and speak of some of the ways in which people try to buy it or earn it. Explain that it is a gift, reading from the Bible the last clause of Rom. 6. 23, and having children repeat it. Talk about its worth, showing how far it exceeds in value all our possessions.

2. Ask if children have seen an idol, what idols are for, if they are of any use, etc. Give Jesus' answer to the young man, and tell that, looking into his heart, just as he looks into ours, he saw what the idol there was. Read v. 21, and see if children can tell the name of this idol. Teach that idols are not all alike, and that the idols in our hearts may be quite different. John's idol may be self-will. Mary's, love of fine dress, etc. Children may help to discover heart-idols. Teach what an idol in the heart may do—giving the young ruler as an example, and using illustrations from every-day life.

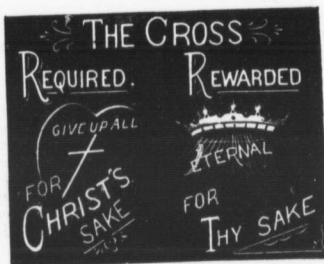
3. Show what the young man had to choose between—his money and the cross. He loved his riches too well, and so he went away sorrowful. Tell what Jesus promises to those who leave all and follow him, and see if children think these are not the truly rich ones.

CLOSING EXERCISE. How idols may be kept out of the heart may be impressed by an object lesson. Have a pretty case and the jewel which belongs to it. An ugly pebble

may be put in place of the jewel, and so crowd it out. The heart that has Jesus in it will have no room for idols.

Blackboard.

BY J. B. PHIPPS, ESQ.



THE CROSS REQUIRED. The reviewer of the lesson may explain the burdens of discipleship, and how Christ helps us to bear them. We bear the cross on our hearts for Christ's sake. **THE CROSS REWARDED.** By a crown of eternal life, prepared for you.

SUGGESTED LESSON.

Draw two lines representing the trunk of a tree, and several irregular lines at the bottom for roots. Write **EVIL** on the trunk. What is the root of evil? Not money, but the love of money. Write love of money on the roots.

A. D. 29.

LESSON III.—SUFFERING AND SERVICE.

July 16.

Mark 10. 32-45.

32 And *a* they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. *b* And he took again the twelve, and began to tell them what things should happen unto him.

a Matt. 20. 17; Luke 18. 31.—*b* Chap. 8. 31; 9. 31; Luke 9. 23; 18. 31.

33 Saying, Behold we go up to Jerusalem: and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And *c* James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

c Matt. 20. 20.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not

what ye ask: can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?

39 And they said unto him, We can. And Jesus said unto them, Ye *d* shall indeed drink of the cup that I drink of: and with the baptism that I am baptised withal shall ye be baptised:

d Acts 12. 4; Rev. 1. 9.

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given *e* to them for whom it is prepared.

e James 4. 3

41 And *f* when the ten heard it, they began to be much displeased with James and John.

f Matt. 20. 24.

42 But Jesus called them to him, and saith unto them, *g* Ye know that they which *a* are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

g Luke 22. 25.—*g* Or, think good.

43 But *h* so shall it not be among you: but whosoever will be great among you, shall be your minister:

h Matt. 20. 26-28; chap. 9. 35; Luke 9. 48.

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even if the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

(John 13. 14; Phil. 2. 7; Heb. 5. 8.—k Isa. 53. 10; Dan. 9. 24. 26; Matt. 20. 28; 1 Tim. 2. 6; Titus 2. 14.)

GENERAL STATEMENT.

The ministry in Perea is at an end, and Jesus, attended by a throng of followers, now stands in the valley of Jordan, with his face set resolutely toward Jerusalem. Wonder and fear mingle in the hearts of the twelve as they see their master's footsteps turning once more toward the city where dwell his bitterest foes, and where his death had been already decreed. (John 11. 47-53.) Yet their fear does not hold them back from following, ready to die if need be at his side. (John 11. 16.) As they walk across the plain toward Jericho, Jesus forewarns his disciples once again, and more explicitly than ever before, of the sufferings and death which await him. But so slight is the impression of his words upon their minds, that two of the twelve, and they from among the chosen three, come to him with a request for the highest offices in his kingdom, which they imagine is now to be inaugurated. The vision of the agony, the cross, the sepulchre rises before the mind of Jesus, and he asks them whether they are able to taste the cup and bear the baptism which he must meet ere he shall sit upon his throne. In utter ignorance of themselves and of the future, they declare themselves ready to endure whatever awaits them of struggle or of suffering. Then the Saviour, seeing the gold of their devotion mingling with the baser metal of their ambition, declares that they shall pass through his own fiery trials, yet that the honours of his kingdom are to be awarded, not for favour, but according to divine and eternal laws of justice. Then as the other disciples are offended at the ambitious schemes of the two brothers, the Saviour reminds them that his kingdom is not like the realms of earth, where man rules over man, and a crown means control over a people; but that the highest honours of the Gospel are for those who serve, and that he, their Master, came not to receive the service of men, but to serve men, and to surrender even his life to save the world.

EXPLANATORY AND PRACTICAL NOTES.

Verse 32. In the way. Probably in the Jordan valley, just leaving Perea, and entering the road across the river to Jerusalem. **Going up.** As the capital was one of the most elevated points in the land, from everywhere people were said to "go up" to it. **To Jerusalem.** He had visited Jerusalem at least three times during his ministry, and recently had remained three months in its vicinity; but at every visit he had been persecuted, and more than once in danger of assassination. Yet he now turns once more toward the city, fully conscious that he was walking toward his cross. **Jesus went before them.** Leading the way, and resolute in his purpose, despite the opposition of his disciples. **They**

were amazed. At what seemed rashness in venturing among such bitter enemies. **They followed.....afraid.** They knew the danger, and feared for their Master more than for themselves. 1. Fear should not keep us from following Jesus. **What things should happen.** Twice before Jesus had forewarned the disciples of his approaching sufferings and death. (See Lessons VIII. and XI., Second Quarter.) He now gives them a more definite statement of the event, in its time, manner, and perpetrators. His foreknowledge of the cross must have added to its sharpness by anticipation. 2. How mercifully does God veil from us the knowledge of our approaching trials!

33, 34. We go up. He was going to his death, because of the blessings which that death should bring to the world which he loved so well. **Shall be delivered.** By betrayal. **Deliver him to the Gentiles.** He foresaw that the condemnation should be by the Jewish and its execution by the Roman authorities. **He shall raise.** It seems strange that such plain declarations should be misunderstood, but the disciples were accustomed to figurative expressions, and understood these words in a mystical sense. 3. See in all this the divine foreknowledge and the divine love of our Lord. 4. The unbelief of the disciples at that time made their after-testimony to the fact of the resurrection all the more valuable.

35. James and John. The two "sons of thunder." (Lesson VI., First Quarter.) One "the beloved disciple," and both among the three chosen ones. **Zebedee.** We know nothing concerning the father of these two disciples. **Come unto him.** From Matt. 20. 20, we learn that their mother (whose name, from a comparison of Matt. 37. 56, and Mark 15. 40, is believed to be Salome,) accompanied them and presented their request. She was one of a number of women who accompanied the body of disciples from Galilee, through Perea, and to Jerusalem; was present at the cross, and early at the sepulchre. **Do for us.** Their worldly ambitions had not been quelled by the rebuke already given, (Second Quarter. Lesson XII.,) and they thought that as he was now about to establish his throne at Jerusalem, they must not delay in presenting their petition for preferment. 5. How much of worldliness lingers in the hearts of even good men!

36, 37. What would ye. He knew their desire, but required them to state it, that their own words might be their rebuke. **They said.** Through their mother. Matt. 20. 21. **That we may sit.** In the highest places of honour, as the chief counsellors on each side of the king's throne. **In thy glory.** As Jesus is now going up to the capital, they suppose that the crisis is at hand, and that the long-deferred kingdom will be established, over which Jesus shall reign as Messiah, and conquer all the nations. Their ambition was natural, and not less noble than that of some of the greatest men in history; nor are we to suppose that selfish expectation was the only bond that united them to Jesus Christ.

38. Ye know not. They knew not that in a fortnight a condemned thief would hang upon a cross on each side of their Master; and they knew not that his throne and his glory were heavenly, too bright even for angels to gaze upon. **Can ye drink of the cup?** The cup of suffering, sorrow, and death, was in his mind, and its forecast was already upon his lips. **Be baptized with the baptism.** Perhaps "the cup" has reference to the inner, spiritual bitterness of agony and sorrow; and "the baptism" the outward persecutions, wrongs, and crucifixion. 6. The way to the crown is the way of the cross, not only for the Master, but for the disciples. "O Saviour, let me trace thee by the track of thy blood, and by thy red steps follow thee to thine eternal rest!" —*Bishop Hall.*

39. We can. They did not doubt that a struggle requiring courage, endurance, and faith, was to precede his presumption of royalty, and they sincerely believed themselves able to meet it. "They would have promised less if they had known more."—*J. C. Gray.* **Jesus said unto them.** The Saviour saw the deep earnestness and personal loyalty mingled with their ambition. 7. What a generous Master is ours, who can recognize and honour what is best in us, while he rebukes what is worst. **Ye shall indeed drink.** James was the first of the twelve to fall by the sword of martyrdom. (Acts 12. 2.) and John lived through countless perils to be the last of the twelve on earth.

40. Is not mine to give. It was not to be given as a matter of personal favour, but in accordance with the principles of the kingdom. 8. There is no favoritism in the allotment of heavenly privileges. **For whom it is prepared.** "Hath been prepared." In accordance with the divine counsels, which fixed the principles upon which heavenly rewards are bestowed.

41, 42. The ten . . . much displeased. Their anger showed that they possessed the same ambitious spirit. **Called them to him.** Their dispute over the matter had been apart from their Master. 9. How vain the attempt to hide any sin from the eyes of Christ. **They which are accounted to rule.** Rather, "those who are recognized as chiefs," that is, in the worldly view. **Over the Gentiles.** Rather, "over the nations," as the distinction here is not between Jew and Gentile, but between earthly governments and the kingdom of God. **Exercise lordship.** "Lord it over them." [Rev. Ver.] The governments of the ancient world were much more tyrannical, exacting, and unjust than in our time, when the rights of the people are considered.

43, 44. Not be among you. The true kingdom of Christ has no analogy to the earthly governments. 10. There may be rulers among men in the visible Church, there are none in the invisible. **Great . . . your minister.** "Your deacon or servant" is the force of the original. The word is here used, not in the ecclesiastical, but in the general sense of one who

serves or waits on another. 11. True greatness in Christ's cause consists in service. **Servant of all.** The word here is stronger than in the previous verse, and literally means "slave." 12. He who forgets self most thoroughly, and gives himself up to the good of others most heartily, stands highest in Christ's honour.

45. Not to be ministered unto. Not to receive the service of men, but himself to serve men. **To give his life.** It was not a compelled, but a voluntary, intentional offering of himself? **A ransom.** We have no philosophy to explain the precise theory of the atonement, but in some divine way Jesus Christ gave his life as a purchase for ours. **For many.** In one sense, the side of his willingness, he died for all; but in another, on the side of human acceptance of his salvation, he died for many.

GOLDEN TEXT.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. v. 45.

OUTLINE.

1. The Coming Narrow. v. 32-34.
2. The Messiah Request. v. 35-40.
3. The True Ministry. v. 41-45.

LESSON HYMNS.

No. 169, *New Hymn Book.* 8s & 7s.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'er take me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Still it glows with peace and joy.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that evermore abide.

No. 168, *New Hymn Book.* 8s & 7s.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.

Truly blessed is the station,
Low before his cross to lie,
While I see divine compassion
Beaming from his gracious eye.

Here it is I find my heaven,
While upon the Lamb I gaze;
Love I much! I've much forgiven;
I'm a miracle of grace.

No. 170, *New Hymn Book.* 8s & 7s.

Hail! thou once despised Jesus!
Hail! thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail! thou agonizing Saviour,
Bearer of our sin and shame!
By thy merits we find favour;
Life is given through thy name.

Jesus, hail ! enthroned in glory,
There for ever to abide ;
All the heavenly hosts adore thee,
Seated at thy Father's side.
There for sinner's thou art pleading,
There thou dost our place prepare ;
Ever for us interceding,
Till in glory we appear.

HOME READINGS.

- M. Suffering and service. Mark 10. 32-45.
- Tu. The sufferings foretold. Isa. 53. 1-12.
- W. The sufferings of Christ. 1 Peter 2. 13-25.
- Th. The sufferings of the apostles. 2 Cor. 11. 20-33.
- F. The sufferings of God's people. Heb. 11. 32-40.
- S. The example of service. John 13. 1-17.
- S. The reward of humility. Phil. 2. 1-11.

Time.—A. D. 29, while Jesus was leaving Perea for Jerusalem, about ten days before the crucifixion.

Place.—On the road to Jerusalem.

Connecting Links.—There are no incidents named as clearly intervening between those of the last lesson and the present. Some have thought that this was before, and others after the raising of Lazarus.

Parallel Passages.—Matt. 20. 17-28 ; Luke 18. 31-34.

QUESTIONS ON THE LESSON.

1. The Coming Sorrow, v. 32-34. In what direction did Jesus lead his disciples? Why did he go before them? How did they feel, and why? What events did Jesus tell them were soon to happen? How near were these events? [ANS. About ten days.] Did they believe that these things were to take place? Luke 18. 34. Why was it necessary that Christ should die? Isa. 53. 4-6.

2. Selfish Request, v. 35-40. Who came with a request to Jesus? Who came with them, presenting the request? Matt. 20. 20, 21. What did they ask? Wherein was this selfish? How did Christ answer them? What did Christ promise them? How did they afterward "drink of Christ's cup"? Acts 12. 2; Rev. 1. 9. What did Christ refuse to promise them, and why?

3. The True Ministry, v. 41-45. How did the rest of the disciples feel about this request? What did Christ say about the kingdoms of the world? Wherein was his kingdom to be different? What is the true ministry? Who should be the chief among disciples? How does Christ set us an example? Golden Text.

PRACTICAL TEACHINGS.

Where does this lesson teach—

1. That Christ came to die for men?
2. That Christ's followers may suffer with him?
3. That the highest honor is in helping others?

The Lesson Catechism.—(For the entire school.) 1. To what place did Christ lead his disciples? To Jerusalem. 2. Of what did he forewarn them again? Of his sufferings and death. 3. For what did John and James ask? For high places in his kingdom. 4. Whom did

Christ call the greatest among his disciples? Those who serve others. 5. For what did Christ give his life? A ransom for many.

DOCTRINAL SUGGESTION.—Christ our ransom.

ANALYTICAL & BIBLICAL OUTLINE

The Master and the Disciples

I. THE MASTER.

1. **Courage.** Jesus went before them. v. 32.
"Followers of me....I....of Christ."
1 Cor. 11. 1.
2. **Foreknowledge.** What things should happen. v. 32.
"Foreordained before the foundation of the world." 1. Pet. 1. 20.
3. **Submissiveness.** Condemn....mock....kill. v. 33, 34.
"Brought as a lamb to the slaughter."
Isa. 53. 7.
4. **Self-sacrifice.** A ransom for many. v. 45.
"Gave himself a ransom for all." 1 Tim. 2. 6.

II. THE DISCIPLES.

1. **Fear.** They were afraid. v. 32.
"Let us also go....die with him." John 11. 16.
2. **Selfishness.** Whatsoever we shall desire. v. 35.
"Not henceforth live unto themselves."
2 Cor. 5. 15.
3. **Ambition.** Sit....in thy glory. v. 37.
"Lust of the eyes....pride of life."
1 John 2. 16.
4. **Ignorance.** They said....We can. v. 39.
"Build a tower....counteth the cost."
Luke 14. 28.

ADDITIONAL PRACTICAL LESSONS.

The Sacrifice of Self.

1. The sacrifice of self is necessary for the salvation of the world. v. 32-34.
2. Christ's self-sacrifice was entered into with full view of its sufferings, for the sake of its benefits to the world. v. 33, 34.
3. Where the Master shows self-sacrifice it does not become the disciples to be self-seeking. v. 35-37.
4. Those who seek for selfish aims are willing to endure every difficulty to obtain them. v. 38, 39.
5. The rewards of Christ's kingdom are for self-sacrifice and not for self-seeking. v. 42, 43.
6. Those who approach nearest to the divine ideal are those who most thoroughly forget themselves. v. 44, 45.

CATECHISM QUESTION.

46. Were the people of Israel obedient to God in their travels through the wilderness?

The people of Israel were not obedient to God in their travels through the wilderness: for they sinned grievously against him; and they were often punished by the hand of God, but he would not utterly destroy them.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

Is it right to be ambitious? The teacher who asks this question will probably get very different answers. For the word suggests a diversity of thoughts. There is an ambition which simply means the gratification of self, and which grasps at gain, at distinction, at admiration, and at power. And there is an ambition which spurs men on to noble deeds, to discoveries, to victories, for which mankind is richer and wiser, and better off. And in these distinctions again there are many varieties. The ambition of a conqueror, of a statesman, of a man of science may arise from, and be mixed up with, many different motives. And so with the ambition of a school-boy, of a man entering on business, of a girl among her companions, or a woman among her neighbours. And these differences are recognized in the Bible. There are passages, such as Rom. 12. 10; Phil. 2. 3, which condemn one kind of ambition. And again there are others, such as 1 Cor. 12. 31; 14. 12, which, encourage another kind.

But, perhaps, the clearest and most comprehensive utterance we have in Scripture concerning ambition is that contained in the passage for to-day's lesson. Here we see two ambitious men among a band of twelve, none of whom is devoid of the same impulse. They are so much in earnest about the object of their desire, that they have brought it to the Lord Jesus himself, hoping thus to make sure of attaining it. How does he receive them? How does he treat their request?

He does not altogether condemn them. For their desire is not wholly selfish. Little less is it mean or paltry. Although they little know the meaning of what they ask, they are desiring nearness to him, association with him. And this in spite of what he had been telling them, of his coming sufferings. The plain prediction of the cross they cannot receive, but they do know that in "going up to Jerusalem" he is marching straight into danger. When he went up to Bethany but a short time before, to the grave of Lazarus, the disciples had expressed their surprise at his boldness. John 11. 8. And now that he is actually going away to Jerusalem they are "amazed," and those that follow him are "afraid." James and John, then, are alive to the peril of the step their Master is taking. They know it must mean peril for themselves too, see ver. 39. But such is their faith in

him that in this moment, when many are in fear and perplexity, they look forward confidently to a place of honour in his kingdom, and ask that they may be nearest to his throne.

In such ambition, although misdirected, there was something noble. But what would our Lord say to an ambition which draws the soul entirely away from him? The desire to be great in the eyes of the world, to be richer than our neighbours, to present a smarter and more imposing appearance than those around us, to be more admired than our fellows—all this is unworthy of a follower of Christ, and fills up the heart with self which should be occupied with him. Desires of this kind meet with nothing but unqualified disapproval, and distinct warning: "Every one that exalteth himself shall be abased." Luke 14. 11.

But he does not hearken to their request. And this for two reasons: 1. There is a measure of selfishness about it. They are aspiring to a place more elevated and more honourable than the rest of the apostles. The same desire to be first is evidently cherished by all the twelve, (ver. 41,) although these two alone have openly professed it to the Master. And so there is no special rebuke addressed to the two, but a word of definite instruction to all. Ver. 42-45. 2. They are asking in ignorance, "Ye know not what ye ask." Christ's appearance at Jerusalem is about to be consummated in a very different way from that which they expect. They look for glory, but the consummation will be death. And the place on his right and on his left—would they desire that if they knew? Chap. 15. 27.

Must they, then, forego their aspirations? No. If they really desire to be closely associated with him—to be, in fact, nearer to him than others—there are two ways of becoming so, two objects on which they may set their ambition. The one is suffering, the other service.

1. *Suffering.*

In this the Lord Jesus was pre-eminent above the other sons of men. "Behold and see if there be any sorrow equal to my sorrow." Other men have suffered, but who looked forward to the whole terrible ordeal in its every detail? Paul went up to Jerusalem, conscious that trials were in store for him, yet not knowing the things that should befall him. Acts 20. 22. But Jesus knew all. Other men have suffered, but have been sustained by the felt presence of God. But he, whose soul was made "an offering for sin," had to cry in the hour of his glory, "My God, why hast thou forsaken me!" And among his nearest followers is that one—

"Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below."

To suffer for Christ's sake, and with Christ, is distinction. "He is a chosen vessel," the Lord said of Paul: "for I will show," not how great he shall be, but "how great things he must suffer for my name's sake."

But even this distinction must not be grasped at. Christ himself withdrew from danger until his "hour," the hour appointed for him by the Father was come, and only took the "cup," as the Father gave it him. To James and John it was "given to suffer for his sake." See Phil. 1. 29. They drank of his cup—James, the first of all the apostles, and John for the longest period of time.

2. Service.

Our Lord called all the twelve to him to speak of this: a distinction that all might covet, all might seek. In this, too, he was pre-eminent; who has stooped, or can ever stoop, like him? From the height of glory he descended to minister to his fallen creatures, to die for the guilty, to seek the lost, to raise the sunken. He gave his own life; he "poured out his soul unto death;" therefore, as the man Christ Jesus, "God hath also highly exalted him, and given him a name which is above every other name."

At a tea given to poor Jewesses by a Christian lady, this motto was hung up: "Our-selves your servants for Jesus' sake." 2 Cor. 4. 5. That was her ambition. And whoever would be nearest to Christ must seek thus to follow in his footsteps of loving service—a distinction to be sought and prized by all.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

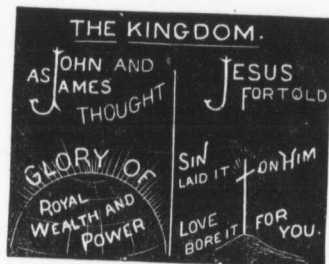
Draw a map, showing the Jordan valley, and the direction of the journey to Jerusalem. The facts of the lesson: (1) The journey; (2) The prediction; (3) The request; (4) The answer; (5) The dispute, v. 41; (6) The earthly kingdom; (7) The Gospel kingdom; (8) The example. . . . The spirit of Christ as here shown. (See Analytical and Biblical Outline). . . . The spirit of the disciples. . . . The spirit of a true disciple: (1) Following Jesus, v. 32; (2) Believing in Jesus, v. 32-34; (3) Unselfish, 35-39; (4) Living for others, v. 43, 44. . . . For thoughts on self-seeking and self-sacrifice see Additional Practical Lessons. . . . Doctrines in the lesson: (1) Christ's royalty; (2) Christ's sufferings; (3) Christ's redemption. . . . ILLUSTRATIONS. Fear, v. 32. An officer taunted another with fear on the field of battle. He answered "I am afraid,

but if you were half as afraid as I am you would fly from the field." . . . Vanity of ambition, v. 35-37. A slave was buried in a sepulchre beside his king; but, in after times, when the tomb was opened, it was found impossible to determine which was the skeleton of the king, and which of the slave." . . . Favours of kings, v. 40. Story of King Copetua, who loved a beggar-girl, and made her his queen; of Queen Elizabeth, whose love made Robert Dudley, Earl of Leicester, with vast estates, etc. The only young man of whom we read "Jesus loved him," may not have been saved, for in the kingdom of God there are no favourites. . . . Honour from service, v. 43-45. The names most highly honoured among men are those who have done the most, not for themselves, but for the world, as Paul, Luther, Howard, Washington, Lincoln, etc.

References. FOSTER'S ILLUSTRATIONS. Verse 33, 1240. Vers. 38, 39, *4114, *48, *2784, 6447. Ver. 38, 7684. [The asterisk indicates the poetical illustrations.] . . . FREEMAN: Scourging, 724; Mode of reckoning time, 868.

Blackboard.

BY J. R. PHIPPS, B.S.Q.



This is a double design, either one being complete in itself. James and John thought the kingdom would be one of royal wealth and power in this world. Christ foretold the beginning of his kingdom to be on the cross. Sin of men laid the cross on Christ. His love bore it for you.

Jesus gave his life a ransom for **MANY**.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Who are the great in God's sight.*

Picture the journey to Jerusalem, and tell that it was the time of the passover. Explain ways of travel in those days, and get the children to fancy groups starting out from all the towns and villages, and falling in together

until a large company was formed. Question about the passover, and see that all the children know something about it.

Contrast two companies—mental pictures may be drawn, asking children to close their eyes—the quiet, happy pilgrims, men, women, and children, all going up to the great feast, and the Great Council at Jerusalem anxiously talking about Jesus, and plotting to put him to death. They had heard of the raising of Lazarus, and they feared that all the people would follow Jesus.

Teach that Jesus knew what they were doing and saying, and that he was all ready to lay down his life for our sakes. Tell how he told his disciples once more that he was going to die, and how greatly troubled they felt, though they could not believe that it would be so.

Show a paper crown, and ask whom the disciples thought was to wear such a sign of

power. They really loved their Lord, but they did not know that earthly glory is worth nothing in God's sight. See if children understand why the request that James and John made could not be pleasing to Jesus. What did it show? Give illustration of children trying to be first, to get the best, to stand highest, and show that this disposition belongs to the natural, sinful heart, but that when we really come to know Jesus we shall want to give to others.

Explain what it is to serve, and speak of little ways in which children can do this. Print in the hand "Love," and show how this moves the hand. Where is love? Yes, in the heart, and the heart tells the hands what to do. Jesus was on his way to death that he might serve us. If the King of heaven can come down to earth to serve us, can we not serve others? Show that this is the only way to be great in God's sight.

A. D. 29.

LESSON IV.—BLIND BARTIMEUS.

July 23.

Mark 10. 46-52.

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

a Matt. 20:29 ; Luke 18, 35

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou son of David, have mercy on me.

b Isa. 11. 1 ; Jer. 23, 5, 6 ; Rom. 1. 3 ; Rev. 22, 16.

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

49 And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

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

52 And Jesus said unto him, Go thy way : thy faith hath *a* made thee whole. And immediately *c* he received his sight, and followed Jesus in the way.

a Or, saved thee ; Matt. 9, 22. — *c* Isa. 35, 5.

GENERAL STATEMENT.

Still with his face toward Jerusalem, Jesus has forded the Jordan at Bethabara, where three years before the voice of John the Baptist had been heard, and where the earliest disciples doubtless recall their first meeting with the Master. John 1. 35-42. He pauses at Jericho, with its groves of palm, now more than restored to its earlier splendour since rebuilt by the Herods. Here the rich publican Zaccheus watches for his coming in the sycamore tree, and at the call of Jesus receives him to his home, and becomes a disciple, showing his faith by his

works. Luke 19. 1-10. At the gate of Jericho sits a blind beggar well known to his townsmen. Hearing the tramp of multitudinous footsteps, he inquires what has called forth such a concourse, and learns that Jesus of Nazareth is passing by. He has heard of the wondrous Healer, and now he will not lose the opportunity of his approach. He lifts up his cry, "Thou Son of David, have mercy on me!" Men try to hush his loud appeal, lest it may interrupt the teachings of the Master, but he cries louder, and more piercing still. The cry reaches his Saviour's ears, and arrests his journey. He pauses, and bids them bring the beggar into his presence. Speedily does Bartimeus learn that he is welcome, and without stopping to fold his mantle about him, he leaps up, and runs, groping as he goes, toward the Lord. His sightless eyeballs proclaim his need, but he must declare it with his lips as well. A touch from the healing hand of Jesus, and the light flashes in upon him ; he sees the face of his Saviour and his King ! With glad praises he joins the company of pilgrims, and goes onward with his Master, not only healed, but saved !

EXPLANATORY AND PRACTICAL NOTES.

Verse 46. They came to Jericho. Jericho was the second city of Palestine, about fifteen miles north-east of Jerusalem, in the Jordan Valley, near the head of the Dead Sea. It was famous for its palm-trees, and just before the time of Jesus had been beautified by Herod the Great, who died there. **Went out of Jericho.** On the way to Jerusalem, only about a week before the crucifixion. **With his disciples and a great multitude.** A vast concourse of people, representing different shades of belief in Jesus were accompanying him

to Jerusalem, as there was a general expectation that he was now about to found his kingdom. See Luke 19. 11. The crowd was swelled by the pilgrims going up to the Passover from Perea and the Jordan Valley. **Blind Bartimeus.** There are two difficulties to settle in the accounts of this event in the three gospels. One difficulty is that Matthew mentions two blind men, while Mark and Luke speak of but one. Probably there were two, but Bartimeus was the better known or the more prominent in the event. The other difficulty is in the location of the miracle, which Matthew and Mark give as Jesus was leaving Jericho, and Luke, as he was entering the city. The following suggestions have been made by commentators: 1. The men may have heard of Christ as he was entering, but been healed on the next day as he was leaving. 2. Luke's expression "was near to Jericho," may mean departure as well as approach, and the event may have been related out of its chronological order. 3. There were two Jerichos, old and new cities, and the event may have taken place while Jesus was leaving one and approaching the other. **By the highway-side begging.** Both beggary and blindness are much more common in the East than with us. In Egypt one per cent. of the people are blind. 1. Poor, blind, helpless—the picture of a sinner.

47. He heard. The report of the wonderful cures of Jesus had doubtless reached this blind man before. 2. Every work of grace is a proclamation of the Saviour. **Jesus of Nazareth.** "Jesus the Nazarene," a term never used by the writers of the Bible except when reporting the words of others; since it involved a shade of contempt in the utterance. **He began to cry out.** He used well his first opportunity, though he knew not that it would also be his last, in meeting Jesus, for within a week the Miracle-worker was hanging on his cross. 3. We should lose no time in calling upon Jesus. **Jesus, thou Son of David.** They spoke of him as "the Nazarene;" he addressed him as "the Son of David," recognizing him as the Messiah of Israel. **Have mercy on me.** 4. An example of direct, earnest, humble, and believing prayer.

48. Many rebuked him. Perhaps (1) Because he was troubling the King of Israel, on the way to assume his throne, with personal and private matters. (2) Because they were indifferent to his trouble. 5. He is no true friend to Jesus who keeps needy souls from his presence. **Oried the more.** 6. Difficulties which discourage weak souls only increase the ardor of those who are determined to come to Christ.

49. Jesus stood still. On his way to complete his redemptive work for a world, the Son of God pauses to answer the cry of a blind beggar. 7. We have a Saviour who hears the faintest call of the lowliest soul. **Commanded him to be called.** Said, "Call ye him," [Revised Version,] not because he was himself too distant to speak to the blind man; but to teach his disciples their duty to help rather than hinder the needy in their approach. **They call the blind man.** Perhaps now

the same persons called who had a moment before rebuked him. **Be of good comfort, "Good cheer."** [Rev. Ver.] 8. The call of Christ is always full of cheer to the needy.

50, 51. Casting away his garment. He did not stop to wrap around him his outer mantle, but dropped it, though it may have been his all, as he leaped up from his seat on the ground. 9. Cast aside any thing and every thing that hinders the soul from coming to Jesus. **What wilt thou.** Jesus knew his need, yet would have him confess it before all, that the reality of the miracle might be more fully attested. **Lord.** Rather, as in the Revised Version, "Rabboni." A higher title than "rabbi" or "teacher." **That I might receive my sight.** 10. "He who would see must acknowledge his blindness."—*Hedinger.*

52. Thy faith hath made thee whole. This strong faith in Jesus had inspired his earnest and persevering prayer. Faith saved him as it saves every man, by making him willing to receive mercy. **Made thee whole** might be translated "saved thee." Soul and body were healed together. **Received his sight.** Matthew mentions that Jesus touched his eyes, as in other miracles of healing. **Follow Jesus.** "Unbidden, he healed one follows."—*H. Bonar.* He doubtless accompanied Jesus to Jerusalem, and spread the news of his cure among the multitudes at the feast; and from the fact that his name is mentioned by Mark, may have become afterward widely known as a disciple.

GOLDEN TEXT.

The eyes of the blind shall be opened. Isa. 35. 5.

OUTLINE.

- 1. The Cry. v. 46-48.
- 2. The Call. v. 49-50.
- 3. The Cure. v. 51-52.

LESSON HYMNS. L. M.

When the blind suppliant in the way,
By friendly hands to Jesus led,
Prayed to behold the light of day,
"Receive thy sight," the Saviour said.
Look down in pity, Lord, we pray,
On eyes oppressed by moral night,
And touch the darkened lids, and say
The gracious words, "Receive thy sight."
Then, in clear daylight, shall we see
Where walked the sinless Son of God;
And, aided by new strength from thee,
Press onward in the path he trod.

No. 521, New Hymn Book. 7, 6, 7, 6, 7, 8, 7, 6.

Wretched, helpless, and distrest,
Ah! whither shall I fly?
Ever seeking after rest,
I cannot find it nigh;
Naked, sick, and poor, and blind,
Fast bound in sin and misery,
Friend of sinners, let me find
My help, my all, in thee!
Jesus, full of truth and grace,
In thee is all I want;
Be the wanderer's resting-place,
A cordial to the faint;

Make me rich, for I am poor;
In thee may I my Eden find;
To the dying health restore,
And eye-sight to the blind.

No. 228, *New Hymn Book*. 10, 10, 11, 11.

The blind are restored through Jesus's Name;
They see their dear Lord, and follow the Lamb;
The halt they are walking, and running their
race;

The dumb they are talking of Jesus's grace.
The deaf hear his voice, and comforting word,
It bids them rejoice in Jesus their Lord;
"Thy sins are forgiven, accepted thou art;"
They listen, and heaven springs up in their heart.
O Jesus, ride on, till all are subdued;
Thy mercy make known, and sprinkle thy blood;
Display thy salvation, and teach the new song
To every nation, and people, and tongue.

HOME READINGS.

- M.* Blind Bartimeus. Mark 10 46-52.
Tu. Jesus at Jericho. Luke 19. 1-10.
W. The blind man at Siloam. John 9. 1-12.
Th. The blind man and the Pharisees. John 9.
13-23.
F. The blind man and Christ. John 9. 24-41.
S. Healing through Christ's name. Acts 3. 1-19.
S. The ministry of Jesus. Isa. 35. 1-10.

Time.—A. D. 29, about a week before the crucifixion.

Place.—Jericho, in the Jordan valley.

Connecting Links.—It is uncertain whether the visit to the house of Zaccheus took place immediately before, or immediately after, the events of the lesson.

Parallel Passages.—Matt. 20. 29-34; Luke 18. 35-43; 19. 1.

QUESTIONS ON THE LESSON.

- The Cry**, v. 46-48. To what place did Jesus come on his way to Jerusalem? Who were with Jesus? Whom did they meet? What was the man's condition? How did he know that Christ was near? Luke 18. 36, 37. What did he then begin to do? How did he show that he was in earnest? What hindrances did he meet, and how did he overcome them?
- The Call**, v. 49, 50. How did Jesus treat the blind man? What spirit did Jesus show? How did they encourage the blind man? How did he respond to the call? What showed his haste in coming to Jesus? Why was he in such haste?
- The Cure**, v. 50, 52. What did Jesus ask the blind man? Why did Jesus ask this? How did the blind man answer him? How did he illustrate Matt. 7. 7? How was the cure wrought? How did his faith cure him? How did Bartimeus show gratitude for his cure?

PRACTICAL TEACHINGS.

How does this lesson teach us—

- To call upon Christ?
- To come to Christ?
- To have faith in Christ?

The Lesson Catechism.—(For the entire

school.) 1. Whom did Christ meet at Jericho? Blind Bartimeus. 2. What was his cry when Jesus drew near? "Have mercy on me." 3. How did Christ receive his prayer? He commanded him to be called. 4. What did Jesus say to him? "Thy faith hath made thee whole." 5. What did he do after receiving his sight? He followed Jesus.

DOCTRINAL SUGGESTION—The mercy of Christ.

ANALYTICAL AND BIBLICAL OUTLINE.

A Picture of Salvation.

I. NEEDING SALVATION.

- Blindness.** Blind Bartimeus. v. 46.
"Light to them.... in darkness." Luke 1. 78.
- Want.** Sat.... begging. v. 46.
"Thou art poor and miserable... naked." Rev. 3. 17.

II. SEEKING SALVATION.

- Hearing.** He heard.... Jesus. 47.
"Faith cometh by hearing." Rom. 10. 17.
- Calling.** Have mercy on me. v. 48.
"Seek ye the Lord while.... found." Isa. 55. 6.
- Persevering.** Cried the more. v. 48.
"Always to pray and not to faint." Luke 18. 1.
- Coming.** Casting away.... rose.... came. v. 50.
"Come after me, deny himself." Luke 9. 23.
- Believing.** Thou Son of David." v. 48.
"I believe.... Jesus Christ.... Son of God."

III. FINDING SALVATION.

- Welcomed.** Commanded.... to be called. v. 49.
"Him that cometh.... no wise cast out." John 6. 37.
- Healed.** Received his sight. v. 52.
"Out of darkness.... marvellous light." 1 Pet. 2. 9.
- Grateful.** Followed Jesus. v. 52.
"We love him.... he first loved us." 1 John 4. 19.

ADDITIONAL PRACTICAL LESSONS.

Thoughts upon Opportunities.

- The coming of Jesus is the opportunity for salvation to those who need. v. 46, 47.
- Those who need must recognize and embrace their opportunity. v. 47.
- We should employ every opportunity, as though it were one only. v. 47.
- Those who find opportunity of salvation, must expect to find with it opposition. v. 48.
- The opposition of others should only increase our earnestness in the use of our opportunities. v. 48.
- The opportunity well-improved will bring the needy soul to the feet of Jesus. v. 49, 50.

7. The right use of opportunities in our salvation may cost us some self-denial and sacrifice. v. 51.

8. Those who use their opportunities aright will be rewarded with salvation. v. 51, 52.

CATECHISM QUESTION.

47. *Who brought them into the land of Canaan after their forty years' wandering in the wilderness.*

After the children of Israel had wandered forty years in the wilderness, Moses being dead, Joshua (whose name is the same with Jesus) brought them into the promised land, which is the land of Canaan.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

MANY years ago I was taken to a fine library (free) in a German town, and introduced to the venerable old librarian as one who was in search of good literature to read. His reply struck me: "And I am in search of good customers." He was in no way advantaged by lending out the books, but it gratified him to see the stores over which he watched rightly used and appreciated. There was, therefore, mutual satisfaction between the two seekers. The one sought to get the books, the other to send them out. And the first got the benefit, while the second had the pleasure of imparting it.

In the passage for to-day we have a wonderful picture of two seekers, one seeking to gain, the other to impart, a benefit. The Other was seeking to save.

SEEKING A SAVIOUR.

There is a poor blind man seated by the roadside, asking the charity of passers-by—unable to earn his own living, without hope of cure, dragging on his existence from day to day in gloom and darkness. Suddenly an opportunity comes within his reach, a hope rises up before him, the tramping of many feet excites his curiosity, and in answer to his question he is told that "Jesus of Nazareth passeth by." He has heard that name before, and knows something of what it means. Now, how does he act?

1. *He embraced the opportunity at once.* The cry rose on the air: "Jesus, thou Son of David, have mercy on me!" He had no need to wait to consider, for he knew two things—that he was in need, and that one was at hand who could help. Here is a man in real earnest. No wonder, you will say, for the restoration of his eyesight is at stake. But is there not a yet more important matter than that?

2. *He refused to be silenced.* Opposition only made him cry the more for succour. The

bystanders might think the cry a tiresome and unseemly interruption, but he knew how much it involved to him! He could not be silenced at such a moment.

3. *He let nothing hinder his hastening forward when called.* His loose outer garment was in the way. He could not see to disentangle himself. Let it go right off, for he must lose no time! The opportunity was too precious.

4. *He had a definite petition to present.* He did not wish to pass for what he was not. He stood there a blind man, asking for sight—not asking for a skilful physician—not for a competency to secure him ease and comfort, but, for the one chief thing, bodily good, that was lacking to him. Nor did he seek for eloquent words in which to clothe his request. The need was too real, too pressing, to be hidden in fine language. He stated it simply, humbly, boldly.

5. *He believed Christ's word.* He required no long process of cure. "Go thy way." That was enough. He came, expecting. He heard, believing. And so the Lord declared: "Thy faith hath saved thee."

6. *He followed Christ.* Gladly and gratefully he took his place among the multitude who went with Jesus. For he had not only received his bodily eyesight, but the eyes of his soul had opened too. And he chose the better part, to be with Jesus. Having found him, he would henceforth seek from him the supply of all his need; he would seek to know him, to be led by him, to glorify him.

Here is a picture of a seeking soul—a soul in earnest.

Not losing the present opportunity. "Now is the accepted time; now is the day of salvation."

Not stopped by others. "Promise me not to stay to the after-meeting," said a lady to a young friend who was about to attend some mission services. But the girl was in earnest. And being asked by a Christian worker if she would like some conversation, assented eagerly. She would not sacrifice her opportunity to the whim of another.

Not allowing circumstances to hinder. How often a little thing—perhaps actually a garment for the body, threatens to keep back a soul! The only way is to let all go.

Asking definitely. "God be merciful to me a sinner." "Wash me and I shall be whiter than snow." "Lord, remember me." Such are the prayers that rise from earnest hearts, and find their way to the mercy-seat.

Believing simply. It is the half-hearted, generally, that find difficulty in believing. The seeking soul that means all it says will understand that God means what he says.

Following gladly. To find Christ is the beginning of seeking to know him more.

When a man has discovered a gold mine, he then desires to search out its riches.

But now look at the other side—

SEEKING TO SAVE.

The Lord Jesus was going up, with his disciples to Jerusalem. On his way he stops at Jericho. Why? There were eyes to be opened and souls to be saved. See Matt. 20, 30; Luke 19, 9. And so, while the sightless beggar sits by the wayside, we find—

1. *Jesus passing by.* The "passing-by" of Jesus was always a passing-by of mercy. He went about to do good. Bartimeus probably never thought of seeking a Saviour till he heard the answer of the multitude. "Jesus came seeking to save."

2. *Jesus standing still.* The cry of the needy had power to stop him. And no wonder, since he came seeking to save, and here was one to be saved.

3. *Jesus commanding the man to be called.* Why not call him himself? To show distinctly that it was not a mere passing act of kindness he was about to perform, but his actual destined work, which his people were to share.

4. *Jesus answering the man.* (Ver. 51.) answering his cry and his faith, with his "What wilt thou?" placing himself, as it were, at the blind man's disposal.

5. *Jesus healing.* There was not only pity, but power, with him—no case too hard—no need to desparate with him. His word was enough.

6. *Jesus leading.* For he accepted the man as his follower. He did not send him away when he had granted his request. When Jesus receives any one he does it always and for ever.

Here is a picture of the seeking Saviour—"Jesus Christ the same yesterday, to-day, and forever."

Do you know anything of the earnestness of a seeking soul? Do you know the joy of a soul that has found a Saviour, and seeks to follow him always? Have you given joy to the seeking Saviour.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

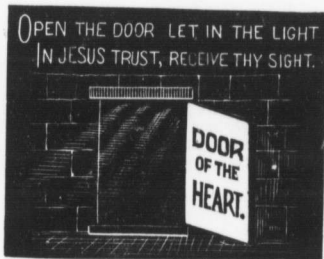
Draw a map, showing the position of Jericho in Palestine.... The events of Bible history associated with Jericho, (very briefly). Contrast Joshua and Jesus coming to Jericho.... Elisha in Jericho, and Jesus in Jericho.... The events of Jesus' sojourn in Jericho.... The condition of Bartimeus as a type of the sinner: (1) Blind; (2) Poor; (3) Helpless.... Bartimeus as a seeker: (1) Hearing; (2) Calling; (3) Determined; (4) Coming; (5) Believing.... Show here the way of salvation.... Bartimeus as a saved man: (1)

Fully healed enlightened; (2) Grateful; (3) Following Jesus..... Concerning the right use of opportunities. (See Additional Practical Lessons.)... ILLUSTRATIONS. Use of opportunities. Woman of Samaria, John 4. Ethiopian treasurer, Acts 8. Lydia, Acts 16..... "Jesus stood still." A czar of Russia saw a poor man drowning, leaped from his horse, swam in, and rescued him. So Christ stops to save his own..... Perseverance against opposition. Longfellow's "Excelsior" as an illustration... See a beautiful poem by Longfellow describing the healing of Bartimeus.

References. FOSTER'S ILLUSTRATIONS. Ver. 46, 6704. Ver. 46-52, *267, *3157. Ver. 49, 9195. Ver. 51, *3154, 6056. [The asterisk indicates the poetical illustrations.]... FREEMAN: The outer garment, 205.

Blackboard.

BY J. B. PHIPPS, ESQ.



This lesson on the board is designed to teach that as blind Bartimeus desired to receive the light of day, so should each one of us desire to receive the light which comes with pardon of sins. The heart must be opened to Christ. Call on him in faith.

**Jesus of Nazareth passeth by.
Now is the accepted time.**

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: Faith brings light. To be taught: Faith makes us ask help. Faith does not notice discouragements. Faith leads to healing. Recall the company going to the passover, and tell that Jesus and his disciples stopped at Jericho. Locate on the map, and ask if we should expect Jesus to stop there to rest, or to have a pleasant time, or that he might help somebody?

1. No doubt the blind man had heard of Jesus, and the wonderful cures he did. But he could not find his way to this good physician, for he was poor and blind. That is just like us: we are poor and blinded by our sin,

and we could never be cured if Jesus did not find us. Ask why the blind man cried for help. He knew that he was blind, and that he could not cure himself. So he asked Jesus to help him, and this is just what we must do.

2. Teach that Jesus did not answer the first call. He wanted to see how much in earnest Bartimeus was. We must not ask something of God and then forget it. If we have faith we shall keep on asking until we get it, even though people may tell us to stop. Jesus is the same now that he was when on earth. He wants us to be in earnest and to show it. Show the likeness between physical blindness and soul-blindness. If we have

found out that we cannot see Jesus, and this is what makes all our trouble, we shall find some to hinder us if we try to call to him. But faith will not stop. Remember that.

3. Tell how Jesus cured him, and what he said in the last verse of the lesson. Who, then, can be cured, if sick, or blind, or in any trouble? Whoever has faith. Call some child forward to take a small gift, and show that the child's act is faith in the teacher. If teacher stood behind a screen, and neither teacher nor gift could be seen, it would be a little harder to have faith. Teach that though we cannot see God, yet since he cannot lie because he is God, we ought to trust him, and must if we are ever cured of sin.

A. D. 29.

LESSON V.—THE TRIUMPHAL ENTRY.

July 30.

Mark 11. 1-11.

1 And *a* when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of *b* Olives, he sendeth forth two of his disciples.

a Matt. 21. 1; Luke 19. 29; John 12. 14.—*b* Acts 1-12.

2 And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat: loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye, that *c* the Lord hath need of him; and straightway he will send him hither.

c Acts 10. 36; Heb. 1. 2.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and *d* he sat upon him.

d 1 Kings 1. 33; Zech. 9. 9.

8 And *e* many spread their garments in the way; and others cut down branches off the trees and strawed them in the way.

e Matt. 21. 8.

9 And they that went before, and they that followed, cried, *f* saying, Hosanna! Blessed is he that cometh in the name of the Lord!

f Psa. 118. 26; Isa. 62. 11.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord! *g* Hosanna in the highest!

g Psa. 148. 1.

11 And *h* Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

h Matt. 21. 12.

GENERAL STATEMENT.

From the house of the publican at Jericho, Jesus, attended by his disciples and an ever-increasing multitude, sets forth on his journey through the robber-haunted defiles of the Judean hills. After a day of ascent, he rests on the eve of the Jewish Sabbath at Bethany, where Martha and Mary, with their brother, called back from his grave a few weeks before, rejoice to welcome

their Saviour. A day of holy quiet follows, and with the sunset of the Sabbath comes a feast in honour of Jesus, where Mary, with sad prescience of approaching sorrow, washes his feet, and breaks above his head the alabaster box of costly perfume. On the next day, the first day of his last week on earth, he prepares for his solemn entrance as King into the nation's capital. He sits upon the ass's foal, while palms wave around, and garments are spread under his feet, and the loud "Hosanna" rises from ten thousand lips. Over the terraces of the hill, bowered in its dark green olive-trees, the procession moves, growing as it advances, and met by another throng from within the walls of the city, hailing the Nazarene as the Son of David and the King of Israel. The Master rides in silence, for he alone knows how soon the hosannas shall darken into curses, and the cross stands in his near horizon. Suddenly, the holy city breaks upon his view, with its lofty walls, its bannered towers, and its temple, whose gilded roof flashes back the rays of the afternoon sun. Tears fall from the Saviour's eyes in his hour of triumph as he foresees the hosts that shall soon encamp around those walls, and the days of terror and destruction scarcely a generation distant. But the host rolls onward, down the slopes of Olivet, across the valley of Jehoshaphat, into the Golden Gate of the temple. The King looks around upon his Father's house, and then returns to the friendly shelter of the roof at Bethany.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. When they came nigh. After a day at Bethany, as the Saviour and his disciples, now suddenly increased to a multitude in number, took up their journey to Jerusalem. **To Jerusalem.** Three times at least during the Saviour's ministry he had visited Jerusalem, but this was his only public and royal entrance to the capital. **Bethphage.** "House of figs;" a small village on the Mount of Olives, now unknown. **Bethany.** A village on the Mount of Olives, two miles east of Jerusalem. Here

lived Lazarus, Mary, and Martha, and from its vicinity Jesus ascended from earth to heaven. The place is now called "El-Azarish," from Lazarus. **Mount of Olives.** A well-known mountain east of Jerusalem, having three elevated points, and looking down upon the city. Only a few of its ancient olive-trees are now remaining. **Two of his disciples.** Showing that his entrance to the city was to be public and in state, as befitting the Messiah of Israel.

2. Into the village. Probably a cluster of houses near Bethany. **A colt tied.** From Matt. 21. 2, "An ass tied, and the colt with her." In eastern lands, the ass is of much finer quality and held in higher esteem than with us. Kings rode upon asses in ancient time, while horses were used only for war. **Whereon never man sat.** Thus Jesus showed his omniscience, in directing to the very place and stating what would there be found; his kingly authority, in appropriating to his needs the possessions of his subjects; his power, in making an unbroken colt submissive to his will. There was a significance, too, in his riding upon a colt, "whereon never man had sat," as sacred to his divine uses, for only oxen which had never worn the yoke were sacrificed at the altar. So he was born of a virgin mother, and buried in a new and hitherto unused tomb. **Loose him.** A lowly service, but the lowliest service for Christ is an honour.

3, 4. The Lord hath need. Probably the owner of the ass was a disciple of Jesus, and would recognize it a privilege to place his property at the service of Jesus. 1. Notice that Jesus here calls himself "Lord." John 13. 13. 2. The disciple should rejoice in the opportunity to serve his Master with his possessions. **Where two ways meet.** Literally, "in the round-about way," that is, perhaps on a lane out of the principal street. The Revised Version translates, "in the open street." "A topographical note which could only be given by an eye-witness."—*Morison.*

5, 6. What do ye. As we would say, "What do you mean, by unfastening the colt?" that is, by what right, and for what purpose. **They said . . . as Jesus had commanded.** 3. He who obeys the command of Christ with precision will find perplexities resolve themselves before his path. **They let them go.** Thus unconsciously aiding to fulfil a prophecy made six centuries before. Zech. 6. 6.

7. Cast their garments upon him. The disciples thus show their homage to their Master. **He sat upon him.** Upon the colt, while the she-ass accompanied. By thus riding in a somewhat stately manner, as the central figure of a procession into the city, Jesus presented himself to its people as their King.

8. Spread their garments. Throwing their outer mantles upon the path, as if to form a carpet for the King, as is still seen in Oriental countries. **Others cut down.** Revised Version, "Others branches, which they had cut from the fields." Still others, according to John 12. 13, coming out from the city to meet the advancing procession, waved palm branches, in honour

of the Saviour, whom all supposed now about to assume his long delayed throne.

9. Went before . . . followed after. The Saviour was in the midst of a multitude, with the twelve by his side, while throngs more or less strongly believing in his Messiahship were in front and following. This concourse was mostly of people from Galilee and Perea (where Jesus had many disciples) coming up to the feast of the passover. **Hosanna.** A Hebrew expression, meaning "save now," used as a form of praise and adoration. **Blessed is he that cometh.** These words are a modification of Psa. 118. 25, 26, which the Jews applied to their expected Messiah. **In the name of the Lord.** The people looked for a king who was to be like David of old, a divinely appointed ruler, a representative of Jehovah. In their song speaks "the spirit of memory, the spirit of loyalty, the spirit of national pride, the spirit of prophecy, the spirit of hope."—*J. H. V.*

10. The kingdom of our father David. The kingdom of Israel was at its height of power during the age of David, and they hoped that Jesus was now about to lift it from subjection to the hated Romans, and renew its ancient glories.

Hosanna in the highest. Within five days the voice of "Hosanna" was to be succeeded by the cry, "Crucify him!" in some instances, though not generally, from the same lips. 4. How soon the praises of men may be turned to curses! 5. Let us seek the honour from God which is lasting and unchangeable.

11. Entered into Jerusalem. On the way, while passing over the Mount of Olives, while others rejoiced, Jesus wept as the city burst upon his view, (Luke 19. 41,) for he thought of the woes impending over it. **Into the temple.** The path over the Mount of Olives led through the temple. His entrance took place on the very afternoon when the paschal lamb was set apart for the sacrifice of the passover. **Looked round about.** Not in idle curiosity, but as taking possession of his Father's house, and as its Lord observing its condition. 6. Now, as then, Christ is present with observant eyes in his house of worship. **Eventide.** An indefinite period, from about three hours before sunset to as many after. **Went out unto Bethany.** As it was unsafe to sleep among his enemies, who had already bartered with Judas for his betrayal, he spends these last nights in the home of his friends at Bethany.

GOLDEN TEXT.

Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold thy King cometh unto thee. Zech. 9. 9.

OUTLINE.

1. The King's Command. v. 1-6.
2. The King's Approach. v. 7-8.
3. The King's Welcome. v. 9-11.

LESSON HYMNS.

No. 323, New Hymn Book.

7s & 6s.

When, his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his name.

And since the Lord retaineth
His love to children still,
Though now as King he reigneth,
On Zion's heavenly hill:
We'll flock around his banner,
We'll bow before his throne,
And cry aloud, "Hosanna
To David's royal Son."

No. 820, *New Hymn Book*.

C. M.

Hosanna! be the children's song,
To Christ, the children's King;
His praise, to whom our souls belong,
Let all the children sing.
Hosanna! sound from hill to hill,
And spread from plain to plain,
While louder, sweeter, clearer still,
Woods echo to the strain.
Hosanna! on the wings of light,
O'er earth and ocean fly,
Till morn to eve, and noon to night,
And heaven to earth, reply
Hosanna! then, our song shall be;
Hosanna to our King!
This is the children's jubilee;
Let all the children sing.

No. 830, *New Hymn Book*.

7s & 6s.

We bring no glittering treasures,
No gems from earth's deep mine;
We come, with simple measures,
To chant thy love divine.
Children, thy favours sharing,
Their voice of thanks would raise;
Father, accept our offering,
Our song of grateful praise.
Redeemer, grant thy blessing!
O teach us how to pray,
That each thy fear possessing,
May tread life's onward way!
Then, where the pure are dwelling
We hope to meet again,
And sweeter numbers swelling,
Forever praise thy name.

HOME READINGS.

- M. The triumphal entry Mark 11. 1-11.
- Tu. On the way to Jerusalem. Luke 19. 11-28.
- W. Weeping over Jerusalem. Luke 19. 37-48.
- Th. Joseph's triumph. Gen. 41. 38-46.
- F. David's triumph. 1 Sam. 18. 1-9.
- S. Solomon's triumph. 1 Kings 1. 32-40.
- S. The welcome to the King. Psa. 24. 1-10.

Time.—A. D. 29. on the Monday before the crucifixion.

Places.—Bethany, the Mount of Olives, Jerusalem.

Connecting Links.—1. The parable of the pounds, Luke 19. 11-28. 2. The anointing at Bethany. John 12. 1-8.

Parallel Passages.—Matt. 21. 1-9; Luke 19. 29-44; John 12. 12-18.

QUESTIONS ON THE LESSON.

1. **The King's Command**, v. 1-6. Over what mountain did Christ approach Jerusalem? What place on this mountain was a home of Jesus? Matt. 21. 17. What friends of Jesus lived in this village? John 11. 1. What did Jesus tell his disciples to do? What did they

find? What did they tell those that stood by? Has Christ a right to use the possessions of people?

2. **The King's Approach**, v. 7, 8. In what manner did Jesus approach the city? Upon what cushion did he sit? What is said of Christ's coming in the Golden Text? What did the people do who were with Jesus?

3. **The King's Welcome**, v. 9-12. Who welcomed Jesus to the city? John 12. 12, 13; Luke 19. 37. In what words was he welcomed? What did the crowd in the city afterward cry out? Mark 15. 13. Into what place did Jesus go, and for what purpose? What was predicted of Christ in Mal. 3. 1? Where did Jesus go at evening?

PRACTICAL TEACHINGS.

Where does this lesson teach—

1. That we should give whatever Christ asks?
2. That we should honor Christ as our King?
3. That we should join in the praises of Christ?

The Lesson Catechism.—(For the entire school.) 1. When did Jesus enter the city of Jerusalem? Four days before his death. 3. In what manner did he enter the city? In triumph as a King. 3. What did the people cast down upon the path before Jesus as tokens of honor? Branches from the trees. 4. What did they cry out? "Hosanna in the highest."

DOCTRINAL SUGGESTION.—The kingship of Christ.

ANALYTICAL AND BIBLICAL OUTLINE.

The King of Zion.

- I. HIS KINGLY AUTHORITY.
Sendeth forth . . . his disciples. v. 1.
"My friends . . . do . . . I command."
John 15. 14.
- II. HIS KINGLY KNOWLEDGE.
Ye shall find a colt tied. v. 2.
"The eyes of the Lord are in every place." Prov. 15. 3.
- III. HIS KINGLY CLAIM.
"The Lord hath need of him." v. 3.
"He is Lord of all." Acts 10. 36.
- IV. HIS KINGLY HONOR.
Hosanna: Blessed is he that cometh. v. 9.
"Praise ye the Lord . . . in the heights."
Psa. 148. 1.
- V. HIS KINGLY VISIT.
Entered into . . . the temple. v. 11.
"The Lord . . . come to his temple."
Mal. 3. 1.

ADDITIONAL PRACTICAL LESSONS.

How to Honour Christ.

1. We can honour Christ by esteeming it a privilege to fulfill his lowest errands and services. v. 1. 2.
2. We can honour Christ by gladly placing our possessions at his service. v. 3-6.
3. We can honour Christ by showing our faith in him in obeying his commands. v. 3-6.
4. We can honour Christ by denying ourselves for the comfort and the help of his cause. v. 7.
5. We can honour Christ by our public profession of faith in him. v. 8. 9.

6. We can honour Christ by our praises, which he delights to hear. v. 9. 10.
 7. We can honour Christ by keeping his house ever in readiness to meet his eyes. v. 11.
 8. We can honour Christ by gladly receiving him as a guest in our own homes. v. 11.

CATECHISM QUESTION.

48. *Did the Israelites behave themselves better when they were come to Canaan?*

The Israelites, after they were come to Canaan behaved themselves no better than they had done during their forty years' wandering in the wilderness; for they frequently fell into idolatry, and worshipped the false gods of the nations round about them.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN the "wise men from the East" came seeking the "King of the Jews," it was to Jerusalem first that they directed their steps. They naturally thought that the king would be found in his capital city. But the reference of the priests and scribes, on the demand of Herod, to the Scriptures, showed that they were mistaken. These declare that he who was to "rule Israel" should be born in Bethlehem. And in that town, "a little among the thousands of Judah" the new-born King was found. Forced to leave Bethlehem for a while, and take refuge in Egypt, living afterward a quiet and obscure life in lowly Nazareth, he entered the royal city from time to time only, among the multitude, unknown and unrecognized. At length, after the lapse of thirty years, he came up to Jerusalem at one of the feasts, and, going straight to the temple—to his Father's house—emptied its courts of the buyers and sellers and goods that profaned them, with the authority of One whose right it was to do so. But the heads of the nation refused to acknowledge him, and at each subsequent visit their enmity only increased, until at length it became actually dangerous for him to remain openly in the neighbourhood. John 10. 39, 40; 11. 53, 54.

And yet, after this, the King did once enter in triumph his capital city, saluted and welcomed as the Son of David, the King of Israel that "cometh in the name of the Lord." John 12. 13. No wonder that all the four evangelists have narrated this entry. The narrative of Luke is, perhaps, the most graphic and touching. John alone mentions the multitudes coming out of the city to meet him, Matthew the "children crying in the temple," (which perhaps occurred only the next day,) while Mark gives the fullest account of the procuring of

the colt on which he rode. Going through the narrative of the latter, our passage for to-day, we notice four points about the coming of the King.

1. *He came as one full of resource.*

Multitudes had joined him before he drew near to Jerusalem. At Jericho he had been the centre of a joyful crowd. Yet he journeyed, as usual, on foot, like the lowliest of his followers. But now he was about, for once, to enter the city as the promised King, to fulfill what had been predicted of him ages before, though none, even of his disciples, remembered the prediction at that time. John 12. 16. But where was the ass-colt—the symbol of old time in Israel of the ruler's dignity, (see Judges 5. 10; 10. 4; 12. 14.) to be found? No one had thought of offering him anything of the kind; and they were now on the road—no time for delay. But the Lord knew where was the animal he needed, and where the owner that would gladly send it on such an errand. And so he bids his disciples go and bring—not ask for—the colt, with a message to satisfy any one who should challenge their right to do so. And with unquestioning faith they go and bring it.

2. *He came as one full of power.*

The colt is yet unbroken: no man has ever used it before. But in his hands whom winds and waves, disease and death obey, the spirited and stubborn animal, all unaccustomed to the yoke, is gentle and tractable. And neither the strangeness of the situation, nor the thronging crowds, nor the shouts of gladness, turn it aside from the path of submission and service to him who had "need of it." Not only its owner, but the creature itself, is "willing in the day of his power."

3. *He came as one desired.*

There was no royal pomp about him to dazzle the beholder's eye. His hands were empty of earthly riches and earthly honors. But the crowd that accompanied him could bear witness to his miracles of mercy, and to his words of grace and truth. They could feel that he was indeed the One needed by suffering humanity, the One needed by thirsty souls, the One needed to make Jerusalem what the prophet had foretold—"a pride in the earth." Isa. 62. 7. And so they heralded his approach to the city with waving of palms and with joyful hosannas.

4. *He came as one with authority.*

Entering the city, he went straight to the temple, not as a humble worshipper, but as one who had by right the oversight and jurisdiction in his Father's house. There he looked round about upon all things, saw the buyers and sellers departing for the night, and beheld the signs of the traffic that had

been going on during the day. And on the morrow he returned, and as once he had done before, cleared the holy courts, and rebuked the profaners—not now with the remonstrance: "Make not my Father's house an house of merchandise," (John 2. 16.) but with the condemnation: "Ye have made it a den of thieves." Ver. 17.

No wonder that he was saluted by those whose hearts were touched with a desire after good as "the Son of David," the "King of Israel that cometh in the name of the Lord," and that many looked forward, joyfully, to the speedy establishment of "the kingdom of our Father David." And yet they were mistaken.

He had come to lay the foundation-stone of his kingdom, and he had come to lay it in Calvary, not in festivity and gladness, but in suffering and death. That same prophecy of old that spoke of the "King" coming to Zion, spoke also of the "blood of the covenant." Zech 9. 9-11. Many earthly conquerors owe to the life-blood of their followers the kingdoms they have won. Christ must shed his own blood that he might set up his kingdom of blessing. And now the foundation has been laid, and the structure is rising, but the kingdom has not yet reached its consummation. We still sing:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-stained banner streams afar;
Who follows in his train?"

And none can follow till they have entered the kingdom through the blood. Accept the death of Christ for your sin, trust in his death as your ransom, and then devote your life loyally to him who poured out his for you. And remember you are not called to serve one who is needy, distressed, defeated; but one who has all resources, one who has all power, one who has divine authority, and one who is in truth the desire of all nations, (Hag. 2. 7;) for whom, consciously and unconsciously, all creation groans, and who alone can fill and satisfy the human heart which he created.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a map, showing position of Jerusalem, Mount of Olives, Bethany, the temple, and the road followed by Jesus. . . . Events of Gospel-history associated with Bethany: 1.) Mary and Martha, the friends of Jesus; 2.) (Raising of Lazarus); 3.) The ascension of Christ. . . . Events connecting this lesson with the last. (See General Statement.)

. . . . Combine the four accounts of this event, not the differences, and arrange the order. . . . Why did Jesus make this triumphal entrance into Jerusalem? Previous visits of Jesus to Jerusalem. . . . The persons in the lesson, and what they show: 1.) Jesus, or royalty; 2.) Disciples, or obedience, service; 3.) Multitude, or praise. . . . Aspects of Christ: 1.) Authority; 2.) Omniscience; 3.) Power; 4.) Kingliness; 5.) Carefulness, v. 11. . . . How we may honour Jesus. (See Additional Practical Lessons.) ILLUSTRATIONS. "In Persia, seven miles of road were covered with superb silks, over which the king rode with a prince whom he wished to honour."—*Biblical Museum*. . . . Robert Browning's poem, "The Patriot," describing one who a year before entered Brescia in triumph, with bells ringing in his honour, and roses strewed in the way; afterward riding out in the rain, stoned by the people on his way to the scaffold to die.

References. FOSTER'S ILLUSTRATIONS. Ver. 1-21, *3589. Ver. 11. *3582, 2543. Ver. 9-11, *3262. [The asterisk indicates poetical illustrations]. . . . FREEMAN: Garments and branches strown, 687

Primary and Intermediate

BY M. V. M.

LESSON THOUGHT. *The coming of the King.* This is a picture lesson, and the more vivid we make the picture the more forcible will be the lessons. Recall the journey Jesus was taking. To what city was he going? What feast was to be held there? What was awaiting Jesus there? What made him willing to meet suffering and death? Talk about processions. Let children tell what great processions they have seen, and show that they are always in honour of somebody or something. Did Jesus seek honour? What honour really belonged to Jesus? Recall the request of James and John, and teach that they were right in believing in the kingship of Jesus, but that their mistake was in thinking him an earthly king. Lessons to be taught: About the King's power. About the King's glory.

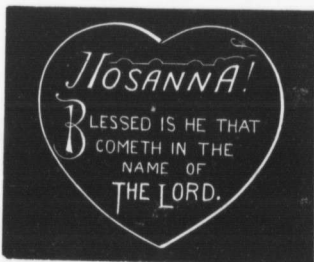
1. Read what Zechariah said six hundred years before about the way Jesus was to enter Jerusalem. Then tell the story, explaining that kings and princes in those days rode upon asses, and that animals which had never been worked were used for sacred purposes. If a real palm-branch can be procured, use it in preference to blackboard. Tell that it is a symbol of *victory*, and ask what Jesus came to get the victory over. Teach that he will get the victory over our evil spirits if we will believe in him, for he has all power. Give illustrations of his power, and ask children to recall what they

have learned of his power over sin, disease, and death.

2. Tell of the excitement in the city when Jesus entered in his royal way. The city was full at this time, and many saw him for the first time. Tell how the people shouted in his praise, and even the children in the temple sang, "Hosanna to the Son of David," and so displeased the Pharisees. Teach that though Jesus was glad to give his life for us, because of his great love, yet the sin of the people, who turned away from him, made him sad. *Our sin hurts Jesus now.* Impress upon the children that the glory of Jesus is his love.

Blackboard.

BY J. B. PHIPPS, ESQ.



These words of praise are placed in a heart to teach that from there true praise must come. Lip service is mockery.

C
H
R
MY KING
S
T

LORD OF AND KING OF
LORDS AND KINGS.

Temperance Notes on the Lessons for July

BY MRS. S. M. I. HENRY.

JULY 2.

Mark 10. 8—"They twain shall be one flesh." The use of strong drink often prevents this union of husband and wife, and renders the marriage vow null and void. Rum is the uncompromising enemy of this sacred relation established by God from the beginning of the race.

Ver. 9—"What God hath joined together" strong drink oftentimes puts asunder. Drunkenness destroys love, breaks up homes, and deprives children of the united parental head and heart without which there can be no true care, discipline, or domestic culture.

Vers. 11, 12—Intemperance is a fruitful cause of the adulteries and uncleannesses which curse the homes and society.

Vers. 13, 14—"Suffer little children come unto me." Drunkenness, as much as anything else, keeps little children from Christ. Drunken parents never bring their little ones to him, but sell them to vice instead. Christ blessed the children: vice, rum, curses them.

JULY 9.

Mark 10. 19—"Do not." *Thou shalt not.* The law of God is prohibitory. It unqualifiedly prohibits all trespass upon all right. The liquor traffic and use defiles the entire decalogue, and establishes license instead of law.

Ver. 22—I know a young man who is kept from following Christ by the wine which he loves and will not surrender.

Vers. 23-25—I know a man who is kept away from Christ by the inordinate love of money, which made him a brewer and distiller. "It is easier for a camel to go through the eye of a needle," than a man to enter the kingdom of God with a brewery, distillery, saloon, or wine-cask in his possession.

Ver. 28—"We have left all." We must leave all vicious habits, all evil associations, with everything which tends to them, if we follow Christ.

Ver. 30—Christ provides homes, friends, and eternal life for those who follow him. Rum robs of house and lands and friends in this world, and sends those who follow him into eternal death in the world to come.

JULY 16.

Mark 10. 32-45—In this lesson is something for teachers and Christian parents, as well as scholars. We want God to grant our request and banish the rum curse, but are we willing to do the work necessary? We want to have a share in the glory by and by, but the cup and the baptism are between then and now. Glory comes not at our seeking, but results from self-denying labour in this temperance cause as well as any other. It is ours to follow Christ in ministering to the needs of degraded men and women and the pitiful children of sin; to scatter abroad the truth everywhere, to the end that the people may recognize rum as the great enemy of man and Christ.

JULY 30.

Mark 11. 10—"Blessed be the kingdom... that cometh in the name of the Lord." In that kingdom there shall be no license of an unholy traffic: no open or secret saloon to tempt the weak or allure the innocent; no distillery sending up the smoke of its torment. Let us pray and work that this kingdom may come to our own land.

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