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1896

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No. 3



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The Stomach, the Liver, the  
Bowels, and the Blood.

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# SUNDAY SCHOOL BANNER

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TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXX.]

MARCH, 1896.

[No 3.]

## Go Work in My Vineyard.

At Dr. Mingin's sermon on "Rescue Work," in Carlton Street Methodist Church, the following hymn, so appropriate to the subject, was sung. Stanza 4 seems to harmonize specially with the design on the cover of the BANNER and with its special purpose:

Go labour on; spend and be spent,  
Thy joy to do the Father's will;  
It is the way the Master went,  
Should not the servant tread it still?

Go labour on; 'Tis not for nought,  
Thy earthly loss is heavenly gain;  
Men heed thee, love thee, praise thee not;  
The Master praises; what are men?

Go labour on, while it is day,  
The world's dark night is hastening on;  
Speed, speed thy work, cast sloth away;  
It is not thus that souls are won.

Men die in darkness at thy side  
Without a hope to cheer the tomb;  
Take up the torch, and wave it wide,  
The torch that lights time's thickest gloom.

Toil on, faint not, keep watch, and pray;  
Be wise, the erring soul to win;  
Go forth into the world's highway,  
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;  
For toil comes rest, for exile home;  
Soon shalt thou hear the Bridegroom's voice,  
The midnight peal, "Behold I come!"

## Paid Superintendents.

The paid superintendent is not a new creation, but we note with pleasure a report given by a delegate at an American convention, in which it is stated that the services of a trained worker from Mr. Moody's Northfield Institute

had been secured as superintendent of a school. It is not likely that we will hear of anything like this in the colonies for some time to come, but it is a mark of progress that is worth emphasizing. In a large church it is too much to expect the pastor to be able to take entire control, especially when sermon preparation and outside calls make great demand upon his time. One can easily conceive the splendid opening for service among the children which the position will give, and a thorough-going Sunday-school man would not find his office by any means a sinecure. An intimate acquaintance and personal friendship with the scholars would be an introduction to homes unreachèd by the Church, while sick visitation, the conducting of young people's meetings, and especially the training of his teaching staff, would provide profitable outlets for energy. We are not able to attain to this yet, but we are glad to notice a step indicating a forward movement.—*Australian Sunday-school Teacher.*

## Sunday-school Buildings.

We are glad to see that the buildings originally intended for other purposes are no longer considered suitable for Sunday-schools, and that efforts are continually being made to erect buildings more in accordance with modern ideas and requirements. While the first thought of a congregation is the church in which they worship, when that requirement has been met, the claims of the Sunday-school should not be forgotten. Wise parents set apart one of the best rooms in the house for the nursery, knowing well the importance of suitable accommodation for their children. In like manner wise congregations will take care that the children of the church have all the advantages, which an only be obtained from the use of properly constructed School-rooms. Happily, every week brings announcements of new schools being erected on the most modern plans, and everything seems to indicate brighter times for the Sunday-school teachers and scholars.—*Sunday-school Chronicle.*

## OUR PUBLICATIONS.

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## Sunday School Banner.

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

TORONTO, MARCH, 1896.

## How the Home Can Help the School.

THIS subject is often discussed at Sunday-school conventions. It is one of great importance. Too often parents seek to roll off upon the Sunday-school teachers their own God-given responsibility to their children. This they can never do. No teacher or superintendent, however godly; no school, however successful, can stand in the place of the parent. Long before the child enters the infant class it should learn in its mother's arms, and at its mother's knee, to love the Saviour. It should be told the sweet story of Bethlehem and Nazareth, and the tender meaning of Gethsemane and Calvary.

After the children go to Sunday-school, parents can do much to help the teacher. They should learn to duly appreciate, and be grateful for, the devotion and assiduity of the great army of Sunday-school teachers in our land who give

hours of study, with the best helps available, to the lesson of the day, and in winter's storm and summer's heat are found faithfully in their places, with unwearied love and zeal, seeking to win the scholars to the Saviour and instruct them in the way of eternal life. From our schools come the greater part of the converts for our churches. Those who early enlist in the service of the Master become His most faithful and valiant and successful soldiers in the grandest of all crusades—that against sin and wrong.

But this appreciation of the teachers and sympathy with their work should be practically shown. The young people should be liberally supplied with the lesson helps, the BANNER, Onward, Pleasant Hours and primary helps, according to their needs—all of which contain important and essential aids to the study of the Word of God. "He that provideth not for his own house," says St. Paul, "hath denied the faith, and is worse than an infidel." If this is true with respect to providing daily bread, it is still more true concerning providing the Bread of Life. That father would be pronounced unfatherly who grudged his child the books and requisites for his day-school work. Shall he be less careful in providing the necessary helps for the still more important Sunday-school lessons, which are furnished at such trivial cost?

Not only should parents furnish these, but they should help the scholars to read them. They can do this by adopting the daily Home Readings announced in connection with the lessons. By thus taking an interest in these Sunday lessons, and reading them with the boys and girls, it is wonderful how interesting these lessons will be found, and what a pleasant topic of conversation they will furnish. Especially at the Sunday meals, when the father and mother, often busy throughout the week, have more time for conversation, a talk on the lessons will be found wonderfully inspiring and religiously helpful. We have known families where this plan has been found to establish a community of interest between parents and children, and to unite young and old in a sort of home class for the most profitable kind of study. It will make the Bible readings not a tame, perfunctory performance, but one of vital interest and earnestness. The scope of our schools can thus be enlarged to take in the whole family. Thus, the twenty million persons throughout Christendom who are now studying the same portions of the Word of God every Sunday might be enlarged to three or five times that number. Such ennobling and elevating studies and reading will crowd out and give a distaste for the trashy books or papers, often frivolous or pernicious, which abound on every bookstall, and, like the plague of frogs in Egypt, find their way into every household.

Another way in which parents may help the school is by paying it an occasional visit. We think these visits are best made on the review days, the last Sunday in each quarter. We think that visits on other Sundays are apt to interfere with the school management, unless, indeed, visitors enter the Bible classes and become students; in this case it is hoped they will soon become regular members.

Parents should also patronize liberally, with their presence and support, the Sunday-school entertainments, festivals, anniversaries and picnics. These are almost always delightful rejuvenating occasions for the oldsters as well as joyous seasons for the youngsters.

Then, the teachers should sometimes be invited to the homes of the parents and evidences of parental esteem and regard given them. At Christmas and Easter time a present of a book or card, or some little token of affection, from their scholars or their parents would make the teachers' hearts swell with joy, would give them increased interest in their scholars and impart new power to their teaching.

In another article we shall discuss the question of "How the School Helps the Home."

### Poisoning the Babes.

We have received from the American Secular Union announcements of "eye-opening" leaflets for Sunday-schools at 25 cents a hundred. The character of these may be inferred from the following extracts:

"We are using our talents very effectively for the welfare of our fellow-men, so as to save them from the dark and mental slavery of enforcing Sunday laws at the command of Christian bigots, who are trying to down liberty in Chicago like they have done in priest-ridden Toronto."

"Up to the present time the American Secular Union has not affiliated with the saloons; but if the tax-dodging beggars do not desist in their endeavours to enforce unconstitutional laws against our daily liberties, we have assurance that a large number of them [the saloons] will join in and help circulate this *eye-opening* literature for personal and mental liberty."

This precious American institution is determined to withstand to the utmost "the spread of their slavish superstition, by means of which they intend to attempt to wipe out our daily personal liberties. Will we allow them to do it? No, never!!!"

We know that all good Americans abhor these infidel tracts and tactics. Nowhere out of perdition, except in the Anarchist slums of Chicago, could such villainous attempts to poison the souls of little children be published. Some of the slanders upon the Bible are too

detestable to quote or even read. When the enemies of all righteousness are thus busy in poisoning the babes, Christian parents must use the Sunday-school and every other means to save them.

### Prevention Better Than Cure.

THE cities of Toronto and Montreal have enjoyed a visit from the Rev. Dr. Mingin, of New York, a gentleman who has spent over thirty of the ripest years of his life in rescue work in that great city. It was he who discovered Jerry Macaulay and set him to work in his grand rescue mission. As a result hundreds of lost men and women have been reclaimed from degradation, and many of them have become burning and shining lights—perfect apostles of the grace of God.

In all our cities there is need for just such work. Thrilling were the stories told by Dr. Mingin of the triumphs of grace in the saving of men and women in such depths of degradation. But oh! the pity of it, it is such hard work, and often such hopeless work.

We could not help thinking, in listening to his powerful appeals, how far wiser and better and easier and more hopeful it is to save children when their hearts are soft and tender, rather than let them grow up the heirs of Satan and sin, to be saved, if saved at all, as brands plucked out of the fire. Many of these children of the slums are condemned by their very surroundings to a life of degradation and sin.

What an encouragement is there for our churches to plant schools everywhere where a handful of children can be gathered and a loving heart found to point them to the Saviour, and to gather them in in their early years, ere the dew of their youth and fragrance of its beauty passes away; to train them up as olive branches in Christ's garden, as trees of his own planting, that they may grow up a blessing to the world and not a curse—the heirs of grace and glory, and not the heirs of wrath and perdition.

### Britain's Sea Power.

ONWARD for February 22nd is a stirring patriotic number, setting forth in picture, song and story Britain's naval supremacy in the past and the present. Every Canadian should read it. It will be sent in quantities of five or over at a cent apiece. This is less than the lowest price for the year, but this special offer is made to make this paper universally known to Methodist schools and homes.

## Book Notices.

*Webster's International Dictionary of the English Language.* Being the authentic edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879 and 1884. Now thoroughly revised and enlarged under the supervision of NOAH PORTER, D.D., LL.D., of Yale University, with a voluminous appendix. Springfield, Mass.: G. & C. Merriam Co. Toronto, Montreal and Halifax: Methodist Book Rooms. Quarto pp. 2,126. Price, with patent index, \$13.50.

We cannot too strongly impress upon readers, writers and teachers the importance of cultivating the accuracy of expression which will largely conduce to accuracy of thought. The English language is the most admirable vehicle of thought in the world. Copious and flexible as the Greek, strong and vigorous as the Latin, capable of word-building like the German, though fortunately not for building such long words.

Many persons are loose thinkers because they do not cultivate accuracy of expression; they very often do not say what they mean, and sometimes say what they do not mean. From its composite origin no language is so rich in synonyms as our own. "Age cannot wither nor custom stale its infinite variety."

The chief difference in thinking between an illiterate and an educated man is that one has so much larger and accurate vocabulary than the other. One man goes through life using perhaps not more than four hundred words. His thoughts must have a narrow range. Not that it is necessary to know all the words in the dictionary to have a copious vocabulary—many of them are purely technical and would be ridiculously pedantic except as used in technical or scientific treatise. But when one comes across them one needs a good dictionary to know what they mean. It is a good plan never to pass a word in one's reading whose meaning one does not clearly understand, and in writing it is of greatest importance to study the best authorities as cited in a dictionary for force, variety and propriety of language.

In a busy literary life of thirty years we have kept Webster's Unabridged beside us and have consulted it more frequently than any other authority. Its successful revisions have kept it thoroughly abreast of the times, and now the latest "International," bearing date 1895, combines every ideal of excellence we can conceive of in such a work. The black-faced letters and distinct alphabetical arrangement catch the eye and make the words easy to find. Its great clearness and accuracy of definition are important. The little word "that," for instance, has over a column of definition and illustration. The word "throw" has nearly as much. The pronunciation markings are very simple and easy understood. The etymologies

bear the mark of accurate scholarship. Over 3,000 wood-cuts distributed through the text and classified and collected at the close of the volume make plain what pages of description could not. This is especially true of the definitions in architecture, in botany, in mechanics, in zoology and the like.

This dictionary is truly international in that both the English and American mode of spelling such words as "theatre" are given. The illustrative quotations are almost entirely from great British writers—those "wells of English undefiled." It is used, we believe, as the standard in the English Postal Telegraph Department, and more largely used in Canada and the British colonies than any other. We observe that Premier Bowell, as late as December, 1895, gives it strong commendation.

Webster's Dictionary is something more than a word-finder. It has a number of appendixes, including an explanatory dictionary of the names of noted persons or places in fiction or current phrase; a pronouncing gazetteer of the world, containing over 25,000 names; a biographical dictionary of fifty-five pages; a pronouncing vocabulary of Scripture and of Greek and Latin proper names of twenty-seven pages; a dictionary of quotations from the Greek, Latin and modern languages, and other appendixes.

In such a bulky volume it is of great importance that the binding should be of the very best quality, flexible yet firm and enduring. The strong sheep binding of this book fulfils these conditions. We strongly advise purchasers to procure a copy with the ready reference index. The notches in the margin leaves with catch letters enable one to turn at once to the part of the book which they wish to consult and which saves much time of the students and wear and tear of the book. Taking it all in all Webster's International is the best critical apparatus for the English language that we know.

*The Shorter Bible, Chronologically Arranged.* Being the Holy Bible Abridged and with its Writings Synchronized for Popular Reading. LUCY RIDER MEYER, A.M., M.D., Editor. With Introduction by Bishop John H. Vincent. New York: Hunt & Eaton. Toronto: William Briggs. Octavo pp. xxxiv., 963. Price, \$2.50.

It was a happy thought of Mrs. Meyer to prepare this condensed synchronized arrangement of the Old and New Testaments. It is, in its way, a contribution to the new criticism, which studies the historical parts of the Bible like any other book of history and endeavours to find out their chronological and other relations. The books of Kings and Chronicles involve many repetitions in their two-fold narrative. Here they are combined and condensed.

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It is a happy arrangement to give the histories of Judah and of Israel side by side, thus showing their parallelism in time. The text followed is that of the revised version. The words of historian, psalmist and prophet are brought together as near as possible in the order in which they were written. The amount of abridgment has been nearly two-thirds. The Shorter Bible is an attempt to break through the crust of familiarity which has grown over the Bible by presenting it after the manner of ordinary books of history and information. The chronology of the New Testament is much better decided than that of the Old Testament and the arrangement here given is still greater value. This goodly volume of a thousand pages cannot fail to make the Word of God a living voice to those who will study its meaning.

*Hand-Books for Bible Classes.* The Epistle to the Ephesians. By PROF. CANDLISH, D.D. Edinburgh: T. & T. Clark.

This series of hand-books contains many very useful little works on Biblical subjects, and some of the highest excellence, such as the commentaries of Dods on Genesis and Davidson on Hebrews.

This brief commentary on Ephesians is not a work of great power or startling novelty, but it is a careful piece of work, written from a soundly evangelical, albeit Calvinistic, point of view. For elaborate critical discussions of difficult points, we shall turn to Meyer and Ellicott, Findlay and MacPherson. But Dr. Candlish's hand-book we can slip into our pocket and read at odd moments, and find in it a generally satisfactory treatment of this great epistle.

The introduction is adequate and interesting, showing admirably the state of the world when Paul from his prison in Rome writes this epistle to the churches of proconsular Asia, so full of the dominant and inspiring thought of the unity of the Church in its exalted and glorious Head, and so vigorous in its exposition of Christian ethics over against incipient Gnosticism. In his detailed exegesis Dr. Candlish displays sound judgment and up-to-date scholarship.

*Methodist Year Book for 1896.* Edited by A. B. SANFORD, D.D. New York: Hunt & Eaton. Toronto: William Briggs. Price, 10 cent each; \$1.00 per dozen.

Not elsewhere can one procure so full and reliable information concerning not merely the Methodist Episcopal Church, but the Methodism of the world, as in this pamphlet. It is a marvellous record. The little one has indeed become a thousand. The reports of the various benefit societies, of the great publishing interests, church extension, educational institutions, temperance organizations and the like form an invaluable body of information.

*The Victorious Life.* The post-Conference addresses delivered at East Northfield, Mass., August 17-25, 1895. By Rev. H. W. WEBB-PEPLOE, Prebendary of St. Paul's Cathedral, London. Edited by DELAVAN L. PIERSON. New York: The Baker & Taylor Co. Toronto: William Briggs.

In his introduction to this book the Rev. Arthur T. Pierson writes: "Prebendary Webb-Peploe is well-known in Great Britain as the head of the Evangelical or Low Church party in the Anglican Church, and one of the chief promoters of the Keswick movement, which has been so closely associated with the advance of spiritual life as to come to represent almost a new era of practical religious thought and experience." We consider this book of such practical spiritual benefit that we have handed it to one of our best writers to make it the subject of a special article.

### Keeping Others in the Sunday-school.

It is said to be a problem how to keep scholars of a certain age in the Sunday-school. A growing tendency to be manly requires a little more time for mannish laziness. Young women the same with feminine qualifying words. Teachers are often perplexed, and even wise and capable teachers are greatly bothered as to how to reach those whose good sense is under grave suspicion. Parents ought to see that these do not forsake their expected and provided places. Young companions can do much, however, to aid in this matter. It is possible to present attractions through your companionship to serve as an ally to parent, preacher and teacher. Instead of associating altogether with those thoroughly congenial, try your hand on some who are not. Believe me it needs but a very slight bond of attachment to bind at the critical juncture of "Sunday-school graduation." Your efforts will also weigh far more because made from a standpoint more easily recognized as sympathetic and disinterested. The others who work for them are recognized as in the business. You are an outsider like them, and you can do many things more effectively. Many are the practical ways of working: Make appointments to call for them, hunt them up when they are absent, make it your business to form week-day associations with them. Watch and pray, labor and wait; some day these will be loyal and constant attendants. Your work may not be recognized, but it will be there.—*Young People's Leader.*

WHAT dost thou here—here in this short life, here in this earnest world, here where you have one chance, and but one, forever?—*Robertson.*

## INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL ACCORDING TO LUKE.

A. D. 29.]

## LESSON IX. JESUS THE MESSIAH.

[March 1.

GOLDEN TEXT. This is my beloved Son: hear him. Luke 9. 35.

## Authorized Version.

Luke 9. 18-27.

[Commit to memory verses  
23-26.]

[Read Luke 9. 1-50.]

18 And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some say, E-l-i-as; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

**TIME.**—Late spring or early summer of A. D. 29. Jesus was on his way to the Mount of Transfiguration. **PLACE.**—In the vicinity of Caesarea Philippi, which was near to one of the sources of the Jordan, and near also to the southern ridge of Mount Hermon.

## HOME READINGS.

M. Jesus the Messiah. Luke 9. 18-27.

Th. Testimony from heaven. Luke 9. 28-36.

W. Foretold in prophecy. Isa. 53.

Th. John's record. John 1. 19-28.

F. The Spirit's witness. John 1. 29-34.

S. Christ's own claim. John 4. 19-25.

S. Not ashamed. 2 Tim. 1. 1-12.

## LESSON HYMNS.

No. 27, New Canadian Hymnal.

The Church's one foundation.

## Revised Version.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that

19 I am? And they answering said, John the Baptist; but others say, E-li'jah; and others,

20 that one of the old prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.

21 But he charged them, and commanded them to tell this to no man; saying, The Son of man

must suffer many things, and be rejected of the elders and chief priests and scribes, and be

22 killed, and the third day be raised up. And he said unto all, If any man would come after me,

let him deny himself, and take up his cross

23 daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall

lose his life for my sake, the same shall save it.

24 For what is a man profited, if he gain the whole world, and lose or forfeit his own self? For

whosoever shall be ashamed of me and of my words, of him shall the Son of man be

25 ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy

26 angels. But I tell you of a truth, There be some of them that stand here, which shall in no

wise taste of death, till they see the kingdom of God.

## No. 32, New Canadian Hymnal.

Oh, word of words, the sweetest.

## No. 35, New Canadian Hymnal.

I need thee, precious Jesus!

## QUESTIONS FOR SENIOR STUDENTS.

1. Faith, v. 18-22.

Whom did Jesus send forth, and on what mission? (Verses 1-6.)

What perplexity arose about Jesus? (Verses 7-9.)

What miracle did Jesus perform for a multitude? (Verses 10-17.)

How was he afterward engaged?

What question did he ask, and of whom?

What was the reply of the disciples?

What question did Jesus then ask?

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What was the reply, and by whom made?  
 What command did Jesus give?  
 What four things did he say must take place?  
 What says the GOLDEN TEXT about the Son of man?

## 2. Faithfulness, v. 23-27.

What three conditions of discipleship did Jesus name?

How is one sure to lose his life?  
 How can one lose his life and yet save it?  
 What question of profit and loss is asked?  
 Of whom will Jesus be ashamed, and when?  
 What would some of the disciples see before death?

What great event occurred a week later?  
 (Verses 28-36.)

What miracle immediately followed? (Verses 37-42.)

What question arose, and how was it answered?  
 (Verses 46-48.)

### Practical Teachings.

Where in this lesson are we shown the duty—

1. Of faith?
2. Of self-denial?
3. Of courage?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Verses 18-22.

18. What was Jesus in the habit of doing before any great work? Mention instances. Why did he ask the disciples what people thought of him?

19. How was it that none said he was the Messiah?

20. Why did he ask the disciples what they thought? Who answered for the rest? Why did Peter answer?

21. Why did Jesus charge them to tell no one that he was Christ?

22. Why must he suffer? What three orders made up the great council? Did he say anything to cheer them?

#### 2. Verses 23-27.

23. What did Christ mean by our taking up the cross? What must we do after we make this choice?

24. What do we lose if we live for the world?
25. Can the loss be made up?
26. What is it to be ashamed of Jesus? How does Christ's example encourage us?
27. What did Jesus mean by seeing the kingdom of God?

### Teachings of the Lesson.

What the world thinks of Christ is often wrong. It is not enough to know what others think of Jesus. Suffering and glory are linked together. To remain a Christian is as important as to become one. We ought not to be ashamed of Jesus, nor yet be a shame to him. If one soul is lost there is nothing valuable enough in the universe to redeem it. Jesus will reward those who do and suffer much for him. Compared with Christ's sufferings how light are ours! Compared with the glory he promises how little we do to merit it!

### QUESTIONS FOR YOUNGER SCHOLARS.

Where is Mount Hermon?  
 What can you tell about the country at its foot?  
 What city was at the foot of the mountain in Christ's time? **Cæsarea Philippi.**  
 Where did Jesus and the disciples go one day?  
 What for?

Do you know what Jesus had to make him sad?  
 What question did he ask the disciples?  
 What did they tell him?

Why would this make Jesus feel sorry? **Because he was not understood.**

What did he ask then?  
 Who answered?  
 What did he say?  
 Why would this comfort Jesus?  
 What did Jesus teach the disciples then?  
 What is better than anything else in the world?  
**To know God and follow him.**

### Something to Remember.

The child who knows Jesus may be a witness for him.

It makes Jesus sad when his children do not try to get acquainted with him.

If we know Jesus we shall want to tell somebody who he is.

## EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

### General Statement.

We must not suppose that the historic divisions which modern students of our Lord's life have marked so clearly were at all noted by those who lived with him. Each new day their ears and eyes were startled, sometimes were stunned, by teachings such as men had never heard and by deeds such as men had never seen. When great men smiled on the Galilean Rabbi his disciples multiplied beyond easy counting; when the hostility of the authorities was felt many turned away from him whom they had for a while adored as Messiah; but the steady current of his life flowed on, in full view of friends and foes, hardly marked by such partitions as have become familiar to us under the titles "Year of Popularity" and "Year of Obscurity." Now approaches the close of "The Galilean Ministry," which, you will re-

member, lasted a little more than a year and a half. Since the raising of Jairus's daughter our Lord had (in day-school language) "promoted" his disciples. From rapt learners clustering about his feet they had been changed into aggressive workers—heralds or "missionaries" we might call them, who were sent out in couples to proclaim the coming of the "kingdom of God." Our Lord endowed them with healing powers, of which they had known nothing before, and their errand, thus made easy, was faithfully performed—though we know nothing in detail of their adventures. The winter and spring of the year 29, so far as we can now disentangle the chronology of the gospels, was thus spent. When they returned to Jesus, with them came the sad news of the beheading of John the Baptist. Soon after this the five thousand were miraculously fed. Then came a number of miracles (told by other evangelists than Luke)—such as Jesus's walk on the waves, the cure of a deaf and dumb man, and the cure of the blind man of Bethsaida. To about this time also must probably be referred Matthew's story of the feeding of the four thousand. The popularity of Jesus grew so high that all Galilee uprose, and if it could have had its way would have made him king by force. All these events, and the teaching which was concurrent with them, bring the record down to the summer of 29, and bring our Lord, on his slow advance northward, into the neighborhood of Caesarea Philippi. His journey had been interrupted by two or three brief detours, but he had at last reached the foothills of the great mountain on one of whose peaks he was shortly to be transfigured in the presence of the chosen three. While pausing here for a day or two he took occasion to declare to his disciples, without reserve, his claim to the Messiahship. But he did this not by any statement of his own, but Socratically—drew the declaration right out of their own logic and convictions. He showed them also the necessity of covering up this holy secret for a while, for from that very hour the Son of man must be on the defensive. The mouths of popular triumph were now past, though not one of the disciples had suspected this. If any man would "come after him" now, he must expect fetters, a crown of thorns, and a cross. But, then, the way of the cross leads to glory. How emphatic sounds our Golden Text when read in close connection with this lesson!

**Verse 18. He was alone praying.** Instead of "alone" read "apart." Study our Lord's constant habit of private prayer. As we look back upon his life we can see no time when he needed the help of prayer more urgently than just at this juncture. These weeks were pivotal. **His disciples were with him.** This may mean that at the close of his prayer they gathered about him; but no oriental could ever understand how any one could be disturbed in prayer by the presence of others. **Whom say the people that I am?** The men of whom he asked this were fresh from their tour among the people, and had had rare opportunities for noticing popular attitude and feeling. But the question was asked to set his disciples to think profoundly. That there were many conflicting views of Jesus is evident. Notice what Herod said (Mark 6. 16); what the Nazarenes said (Mark 6. 3); what the scribes said (Mark 3. 22).

**19. John the Baptist.** The people dare not assume the Messiahship of this unwelcome carpenter Rabbi, but apply the common doctrine of transmigration, and find in him some old national hero arisen from the grave. Their first conjecture may have been a mere echo of what was talked of at Herod's court; but there were, in truth, certain superficial points of resemblance between Jesus and John—the great crowds, the simple preaching, the bold rebuke of wicked rulers. **Elias.** The Jews fully expected the great Elijah to return to earth. See Mal. 4. 5, 6. **One of the old prophets.** Some great preacher and miracle worker of uncertain identity. He was anybody, in short, but Messiah; but he had too bitterly disappointed the

expectation of the masses by not assuming royalty and casting off the Roman yoke to be generally received as "the Christ."

**20. But whom say ye that I am?**

(1) *What do you say, student?* **Peter.** He was perhaps the oldest, as he was one of the first, of the disciples. He had the many excellencies, as well as the faults, of a passionate nature. **The Christ of God.** Or, better, "God's Anointed One." Matthew adds, "the Son of the living God." (2) *God will surely lead his sincere followers to the fullness of truth.* (3) *The nearer we live to Christ the stronger will our faith become.* Matthew tells us of the beautiful blessing which Jesus poured forth upon Peter in acknowledgment of this confession.

**21. He straitly charged them.** Better, "strictly;" he spoke solemnly, almost sternly, for this charge was very important. A Messiah would be to the hated Roman government what Moses was to Egypt, what David was to the Philistines. And if this man could feed thousands with a few loaves and fishes, and quell a storm by a frown, how long would it take him to send the Roman legions lying and erect Syria into an Israelite state? This was popular logic, and had already been so asserted as to trouble the Master. Evidently the multitudes were not yet prepared for Peter's great discovery. (4) *Those who preach the Gospel must exercise wisdom in presenting its truths.* Neither were the apostles themselves quite ready for the full proclamation. Transfiguration, Crucifixion, Resurrection, and Pentecost were all needed before even Peter really understood what now from his heart he professed.

**22. Must suffer.** Not, however, by the mere compulsion of circumstances, but by his own will. He had previously given obscure intimations of his passion and death (Matt. 10, 28; John 3, 4), but plain speaking was now needed. **Many things.** Too many to enumerate, too painful to speak of in detail. **Elders and chief priests and scribes.** The Sanhedrin—the great council of the Hebrew nation. So the greatest and best of men (in the opinion of the disciples) would reject their Master. **Be slain, and be raised.** "Yes, I am the Anointed One; but I can only enter my kingdom through the gates of death; but—death to me is eternal life." No wonder these fishermen did not at once understand him!

**23. He said to them all.** Calling the crowds to hear (Mark 8, 34). **Will.** Wishes; determines. **Come after me.** To share my kingdom. **Deny himself, Abdicate,** so that the divine will may reign alone. Self is Christ's chief rival. Devotion to self is the essence of all sin. "Let my follower do as I do, and he will find that the *Via Dolorosa* reaches not merely from the Judgment Hall to Calvary, but to the skies." **Took up his cross.** Probably every one who listened had in other days seen some poor white-faced wretch stagger by, guarded by Romans, and with a great timber cross strapped on his back, and had thought with a shiver how soon that cross would bear that man to death; but probably nobody yet understood these words as a prophetic allusion to the manner of Jesus's death. **Follow me.** "Take me as Example and Leader; view life as I do" (John 4, 34; Matt. 20, 28).

**24. For.** This word introduces the first reason for taking up one's cross. **Whoever will save his life shall lose it.** "Life" here means worldly life as contrasted with spiritual life. "It" stands for life in the ampler sense (John 10, 10); spiritual life. **Whoever will lose his life for my sake, the same shall save it.** His loss is an almost unconscious sacrifice, incurred as part of a work that absorbs all his thoughts. For Christ's sake "to die is gain" (2 Tim. 4, 8).

Though love repine and reason chafe,

There comes a voice without reply,

'Tis man's perdition to be safe

When for the truth he ought to die."

**25. For.** This introduces the second reason for taking up one's cross. **What is a man advantaged? What profit has he? If he gain the whole world.** Probably the keenest of all

the temptations that ever came even to our Lord himself was just this—to win the world and escape the cross. It is a temptation that comes to every moral being. In the argument here our Lord is descending to the sinner's selfish view. In one sense it is hardly conceivable for a man to gain the whole world, but we will suppose that by denying to his spiritual life its rights one may provide one's self with every variety of worldly gratification (1 John 2, 16); how terrible and loathsome does such gratification become to him who finds that by it he loses himself! **Cast away.** Utterly lost.

**26. For.** Here is the third reason for taking up one's cross. **Ashamed of me.** "Of what I am, what I say, and what I stand for." The thought of a Messiah executed by law cut the disciples to the heart with unspeakable shame. And to-day the same ideals affect men's minds in the same way. Christ's teachings are attractive to the natural heart up to the point where he demands self-sacrifice, but there the natural heart recoils. Let us not blame the old disciples for tendencies that we may find in our own hearts if we carefully examine them. **Of him shall the Son of man be ashamed.** The Judge of all men must inevitably disown the selfish, ease-loving soul who chooses his portion in this life. **When he shall come in his own glory.** See Matt. 24, 3; 1 Cor. 15, 23. When the full revelation comes the character of Jesus will be seen as it really is—"altogether lovely." **In his Father's, and of the holy angels.** This sentence is rendered with less awkwardness in the Revised Version. Surely God and the angels form a "public opinion" of far greater importance than any that prevailed on earth in Jesus's time, or any that prevails now.

**27. There be some standing here which shall not taste of death.** By an oriental figure death is often depicted as a bitter cup pressed to the lips. The latest surviving apostles saw the kingdom of God in the establishment of Christianity upon the earth. This verse must ever be a knotty puzzle to those who do not recognize that in our Lord's teaching the end of the first age is a constant type of the end of the second. The kingdom of God came, in deed and in truth, when the holy city was destroyed and the new spiritual Jerusalem arose from the flames of the old. The kingdom of God exists wherever devout souls look upward; whenever, by the dissemination of Gospel truth, any localizing of the worship of our Father in heaven becomes impossible.

### CRITICAL NOTES.

BY PROFESSOR R. J. COOKE, D.D.

The scene of the narrative described in this lesson was near Caesarea Philippi (Matt. 16, 13; Mark 8, 27). The village was situated at the foot of

Libanus, near the sources of the Jordan. Philip the tetrarch named it Caesarea; originally it was called Banias (Greek, Paneas), in honor of Tiberias

Cesar. Afterward it was known as Neronias, in honor of Nero. It is now a paltry confusion of insignificant dwellings.

**Verse 18. He asked them.** A method Jesus had of teaching. He draws out and then fills in. Truth is not to be mixed with error. **Whom say the people?** In Matthew and Mark, "men." Our Lord knew that the thousands had formed some opinion of him, as the millions at the present day have, and he would throw what influence popular belief or opinion had upon the disciples.

**19.** The works and teachings of Jesus had evidently awakened intense interest in Old Testament prophecies concerning the Messiah. But since the manner of Christ's appearance did not correspond to their materialistic interpretation of the Messianic passages, they concluded that he was **John the Baptist** risen from the dead, the Messenger, or, what was the same idea, Elias, who should prepare the way of the Royal Deliverer, the military Messiah of Israel.

**20. But whom say ye that I am?** This was of more importance than what the multitude thought or said. These disciples had been admitted to the closest intimacy with the Lord; they had seen his miracles, heard his words, and had been given an insight, not granted the people, of the real character of their Master. They were to be his witnesses; to them would he commit the spread of the kingdom of God, and it was necessary that they should know the Christ, for without a conviction of his Messianic character their mission would be a failure, they would have no mission. **Peter . . . said.** Peter had the gift of leadership. Unconscious of any sense of presumption in taking the initiative, for his perception of what ought to be done was impelling and keen, he answers, voicing the belief of all the others. **The Christ of God.** In Matthew it is of the living God. From the generally held belief that Jesus was an extraordinary man, the disciples gradually grew, under the influence of the Spirit, into the belief that he was the Anointed One, the foretold Messiah. But belief did not stop there. The conviction developed within them that he was not only the Messiah according to Jewish notions, but that he was the revelation of the living God, however they might be able to define or explain their belief, if they ever tried to. He was the Christ, of, from, out of, God, and was therefore a divine being.

**21. Tell no man.** Among themselves they might hold and discourse on their belief of him, for they knew him; but the time had not yet come for them to announce the fact of his Messiahship or of their belief in him to the public. Many things are yet to be accomplished before the proofs are all in, his sufferings, death, and glorious resurrection. When these events shall have come to pass, and when the apostles themselves are endued with power that will give the declaration heavenly force, then,

but not till then, will it be in harmony with the will of God that the Messianity and divinity of the Redeemer should be publicly and officially made known. God has his own time for doing his own work.

**22.** Jesus foretells the events to come. It is not at all likely that we have in this verse anything more than a short summary of what he told the disciples concerning his death and resurrection. But he was to be **rejected** by the leaders of Israel, and that one word is full of meaning. Of the closest kin to it is the word which signifies an examination of magistrates concerning their legal qualifications for office. This word means the rejection of a candidate as disqualified. The character and purpose of Jesus would not answer the earthly conceptions of the Messiah fostered by the elders of Israel. But over against their rejection of him he puts his resurrection. **Raised the third day.** Thus will he be demonstrated to be the Messiah, the Son of God, by the very power of God in raising him from the dead the third day.

**23. Will come after me.** That is, follow me, and be with me in the same plane of life and in his conquest over the world. **Deny himself.** Cut loose from all earthly ambitions which have for their end the gratification of the flesh and the sensual enjoyment of worldly pomp and glory and love of ease. **Take up his cross.** Those about to be crucified carried the transverse beam of the cross to the place of execution. Each man must take up his particular cross, whatever it may be, and **follow me.** Where? To each one's own Golgotha, and, thank God! to each one's own Easter morning.

**24. Will save his life.** Whosoever will make his life—its pleasure, its comfort, its glory—the sole end and aim of his efforts will eat the apples of Sodom. Selfishness is of the earth, and will **always** betray its origin, and men will hate it and scorn the self-seeker, the automatic self-advertiser, the little petty tyrant, the unkind, unmerciful provider of his own stomach and trumpeter of his own good deeds; and thus will he who sets his life before him as the one thing in all this universe to be taken care of lose it, and that forever. **Lose his life . . . save it.** He who abandons himself to the good of others, gives up his life for the life of others, will gain his own life and all life. Every door of love in the whole wide universe, in this world and in all worlds, will be open to him. Millions would die for Jesus Christ, but not one sane man would lay down his life for Julius Caesar or Napoleon.

**25.** The value of anything depends on what it can do. All that the world has cannot equal man himself nor satisfy him when he is himself. Happiness is not in the world outside, but in the world inside. He who is happy will find the world smiling; he who is unhappy will never see the

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roses for the thorns. Happiness lies, not in selfishness, but in living for others; and he who truly lives for others lives for God.

### Analytical and Biblical Outline.

#### The Revelation of Christ.

##### I. A MAN OF PRAYER.

*He was alone praying.* v. 18.

Solitary place...prayed. Mark 1. 35.

Offered up prayers. Heb. 5. 7.

##### II. A MESSENGER FROM GOD

*The Christ of God.* v. 20.

Jesus is the Son of God. 1 John 5. 5.

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

##### III. A SON OF MAN.

*The Son of man.* v. 22.

The word was made flesh. John 1. 14.

Of the seed of David. Rom. 1. 3.

##### IV. A SUFFERING REDEEMER.

*Must suffer many things.* v. 22.

Christ died for our sins. 1 Cor. 15. 3.

Messiah be cut off. Dan. 9. 26.

##### V. A MASTER OF MEN.

*Come after me...deny himself.* v. 23.

Serve me...follow me. John 12. 26.

Every knee should bow. Phil. 2. 10.

##### VI. A COMING KING.

*Shall come in his own glory.* v. 26.

Same Jesus...shall so come. Acts 1. 11.

Come, Lord Jesus. Rev. 22. 20.

### Thoughts for Young People.

#### Christ's Kingdom not of this World.

1. *Jesus is Christ, the only begotten Son of the Father.* Men's thoughts of him do not decide his nature or character. He was not John, nor Elijah, nor Jeremiah, because some Jews chose to think he was. And he is not the mere "Flower of Humanity," as certain modern philosophers rank him. In him dwells the fullness of the Godhead bodily.

2. *A man's convictions may be all wrong, though he is himself sincere.* The fanatics who were hunting for Jesus's life were many of them sincere. An earnest man whose convictions are wrong is very dangerous—both to himself and to those whom he would teach.

3. *Christ invites disciples under two conditions: (1) taking up the cross, and (2) following him.* The first is worthless without the second. Take up your cross to save somebody, like Christ, or else it will be aimless; and aimless cross-bearing is bad. Self-denial is the very first step to God. All sin and sorrow may be traced to selfishness.

4. *Neither the world nor Christianity has radically changed since Jesus sauntered along the road to Casarea Philippi.* Confession of Christ will always be necessary; shame of Christ will always be possible.

5. *It is nearly as difficult to understand the spirituality of Christ's kingdom in A. D. 1896 as it was in A. D. 28.* When, in Church life, we depend on the coming of the new minister, or on some "amendment to the constitution," or on some money, or on social prestige, or on better singing, or anything other than Christ's spiritual power, we are drifting toward the idea of a temporal kingdom.

6. *What are you giving in exchange for your soul? Or are you saving your life by losing it?*

### Lesson Word-Pictures.

BY REV. E. A. RAND.

Retired, restless spot! Jesus praying!

What security! What can disturb the serenity of this seclusion? It may be the twilight hour, the sun gone down, the wind hushed, and little stars just lifting the soft azure veils hiding them, and shyly peeping out.

The Saviour's prayer is over and he talks with his disciples. He asks them a question: "Who say the people that I am?" His eyes searched their hearts.

What will they say?

"John the Baptist," some one cries.

One sees in thought the herald coming from the wilderness, lifting up his trumpet voice and proclaiming the coming of the Wonderful One.

Another voice speaks, "Elias!" One sees the old-time prophet now kneeling on Carmel, then running before Ahab's chariot, or hiding away off by the brook of Cherith.

Still again there are voices saying, "One of the old prophets is risen again!" As we look we see Isaiah watching afar the coming of the Wonderful One, Ezekiel dazzled by his fiery visions, Daniel bending over the mystical numbers in his prophecies.

Christ asks again, "But who say ye that I am?"

Hark!

Who will answer that question?

Peter is ready. You see him glancing up reverently, speaking emphatically, "The Christ of God!"

Yes, the anointed of God!

Let them tell, though, no man. Precious secret, even like a rare stone, let them carry it in the secret box of their memories.

The Christ of God, the anointed with power from on high!

I see heaven opening.

I hear angels singing jubilantly.

I seem to catch the gentle stir of the Spirit's descent as he abides upon the Man of Galilee.

But what is Christ saying?

The Son of man must suffer many things! The Son of man must be slain!

How great a change now in all things! This se-

cluded spot of prayer seemed suddenly invaded by evil forces. No more quiet shining of the stars, but the storm-clouds hang a pall over them. The wind goes wailing by. Already the tempest seems to be beating down. Everything changes.

I see Jesus toiling under a cross going Calvaryward. I see him fainting and falling under his painful load. I follow him to Calvary, where he hangs upon his bloody tree. O cross of Jesus, how imperative thy summons!

But hark again!

Jesus is saying his followers must bear their cross. What a great multitude swarms before our eyes, even the followers of Jesus, and on the shoulders of every one rests a cross! An army all cross-burdened. Who saves his life will lose it, Jesus says, and who loses it shall save it.

On one side there is a gathering in, a hugging, a saving, but, O, somehow it is all gone when death comes. On the other hand, there is a surrendering, a giving, a losing all the time, and yet when death comes, how great are the granary doors hiding the treasured harvests.

And O, if the savings all accumulate into a mass great as this world, what poverty sets in at death! "Mine, mine, mine," some one is saying, as he gathers and grabs and piles up; and O, at death he looks into an empty barn!

And now what a solemn, bewildering, awing scene comes before our thoughts as Christ speaks of the last things!

Christ coming in the midst of glorious angels, a convoy from heaven, to north, to south, to east, to west, a great royal retinue witnessed by each one ashamed of Jesus on the earth! And O, what shame and confusion of face when the Son of man, in the midst of all the holy angels, turns away from the soul ashamed of him and passes on to know and reward the faithful disciple not ashamed of Jesus!

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 18-20 and 26. Confession of Christ.* The confession of John the Baptist was followed by the glorifying of Christ in the witness of God at his baptism. This confession of Peter was followed by the glorifying of Christ on the Mount of Transfiguration. The connection between human confession and the glorifying of God is very apparent. By what men say of him he finds his way to other hearts. He is the vine. The vine bears no fruit. We, his branches, bear the fruit. All that is done on earth to-day by Christ must be done by those who confess him. His transfigurations still follow Peter's confession.—*J. E. Tuttle.*

*Verse 20. "The Christ of God."* If Jesus Christ were not the Son of God, we are guilty of the worst sin, because the first commandment is, "Thou shalt have no other gods before me." Look

at the millions of people who would be guilty of idolatry if Christ were not God in the flesh. What are we to do with these texts?

"I and my Father are one" (John 10. 30).

"Before Abraham was, I am" (John 8. 58).

"I am the Son of God" (John 10. 36-38).

"He that hath seen me hath seen the Father" (John 14. 9).

"All things are delivered unto me of my Father" (Matt. 11. 27).—*Moody.*

*Verses 22, 23.* I stood before Rubens's famous picture, "Christ's Descent from the Cross," and I noticed that the lovely woman at the foot of the cross was trying to hold the feet of her dead Master, and the blood had flowed from the wounds over her beautiful dress. And the pierced, stained feet rested on the soft fabric which covered her shoulder. And then I thought of that verse, "That I may know the power of his resurrection and the fellowship of his sufferings." The two things go together. We must share the cross if we would share the exaltation. Rubens's beautiful woman did not shrink from the cross and blood stain, and in her face was the light of resurrection.—*Margaret Bottoms.*

*Verse 24.* Continually in the affairs of the world men are sacrificing the present for the future, the lesser good for the greater. It is not strange that Christ lays this down as a law of his kingdom. The man who would be more than an animal must deny his animal life, must sacrifice it in order that his business life or intellectual life may be saved. So Christ asks us to give up the lesser world-life that we may find the heavenly life. The world is being saved by this sort of people.

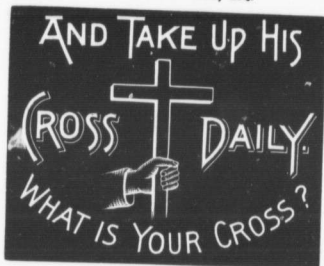
John Patteson went out into the Pacific islands with a heart full of love. One day he saw upon the dim horizon an island. He said, "No one has ever yet visited that island." He went to the island, and when his boat had barely touched the shore there was hurled at him a volley of spears, and he fell dead. They took him back and found upon his body just five wounds. Through his death that whole island was converted. And they say now that up to this day, if you want to move the heart of that people where he was murdered, just mention the missionary with the five wounds. Was there not one who came, the first missionary to this world, who was sent back to heaven with His five bleeding wounds upon his person?—*A. J. Gordon.*

*Verse 25.* What shall we say of a man who is going to another continent to spend his life, and who yet builds houses for himself in this country, and spends all his time heaping up treasure which cannot be transported, and must soon make him a bankrupt in a strange land? Such are those who make every preparation for this life, and none for the next life. Accumulated property is worth to a dying soul as much as the weight of gold was worth

to that man aboard the sinking ship. He clasped his precious treasure in his arms and sank with it to the ocean's depths.

**Blackboard.**

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

**WHAT THINK YE**

OF  
**CHRIST?**

PEOPLE'S | PETER'S  
THOUGHT:

JOHN, ELIAS, PROPHET.	"The CHRIST OF GOD."
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MY THOUGHT?

"Think on these things."

**A MOMENTOUS REVELATION.**

A LIFE FOR THE SAVIOUR'S  
LOST FOR THE SAKE

SAVED.

A LIFE FOR SELF'S  
LIVED FOR SAKE

LOST.

"What is a man advantaged if he gain the whole world, and . . . be cast away."

**References.**

FREEMAN'S HANDBOOK, Ver. 22: The "third day," 868.

**Orientalisms of the Lesson.**

BY J. T. GRACEY, D.D.

When some said Christ was John the Baptist and some Elias it was essentially the same idea, not of metempsychosis, but among Jews of the forerunner of the Messiah. That Christ was a great personage was thus conceded. This is so thoroughly inbred into oriental ideas of grandeur and great personages that, anticipating the coming of the Messiah, they supposed Jesus might be still another forerunner of the Messiah. No grand manifestation would be complete without this. Jesus intimates that he himself is to come again with this pomp and circumstance (verse 26). When the Shah of Persia, Nazar-i-Din, traveled it was with a great retinue. When *en route* to Europe through his own domains he was accompanied with 4,000 soldiers and 1,800 horses and mules. The way was made straight, bridges were repaired, streets cleaned and paved, many walls rebuilt and whitened, shops were ornamented, thousands of street lamps were put before residences, triumphal arches were erected, covered with flags. The crown prince, the governor general, and other officials of Tabriz went four days' march to meet him; groups met him and presented addresses and sang songs of welcome, in accord with a beautiful custom observed since the days of Melchizedek, to go out some distance to meet a coming guest.

Jesus is to come with such a retinue as earth has not seen. The rabbis had the thought that it was only some of the angels that were permitted to be in the presence of God, and these with veiled faces; the others not admitted were of varied rank and degree, and were commissioned to various duties in the providential administration of the divine government. Those who were in the presence of God and before his throne had, however, important commissions to the most holy men and teachers and to leaders like Abraham and Moses. The ministering angels of children were baby angels, according to their notion.

The Jews had a tradition that at Messiah's coming the prophets would rise from the dead. The Moslems said that Jesus was to reappear, and that the place was one of the minarets of the great mosque at Damascus, which they call the "Minaret of Jesus." But this famous mosque was burned down October 14, 1893. This mosque was once a Christian church (St. John's).

**The Teachers' Meeting.**

Bring together the facts which form the connecting links between the last lesson and this. . . . Note the geographical surroundings of this lesson. Draw a map showing the northward journey of Jesus, making little crosses at Decapolis (feeding the four thousand), Dalmanutha ("sign from heaven"),

Bethsaida (blind man, "as trees walking"), Caesarea Philippi (Peter's confession). Describe Caesarea Philippi, "the loveliest spot in the Holy Land;" a splendid pagan city embowered in groves, built to order for a whimsical despot thirty-five years before this; every house new, its marble temples to idols and heroes rivaling in magnificence God's temple at Jerusalem.... Jesus was now an outlaw, flying to heathendom for protection from fanatical worshippers of the true God. Ascertain precisely why and from whom he fled.... Show what a wonderful confusion of ideas the disciples must have had at first. Instead of gallant risk of life on a battlefield they were promised crucifixion; instead of their Leader's coronation in Jerusalem, the "kingdom coming with power" in "the glory of the Father, with the holy angels;" and what possible meaning could they attach to the "rejection of the elders" and the "rising again?" But now they had their first clear insight into the spirituality of Christ's kingdom.... An Outline: I. False estimates of Jesus. II. His Messiahship directly declared. III. An unexpected revelation concerning Messiahship. IV. The servant must be as the Master. V. The permanent importance of the kingdom of God. VI. The dawn of the new kingdom. VII. The Transfiguration, to which the revelation of this lesson was a direct introduc-

tion.... Another Outline: Draw out the aspect of the Saviour as here presented: (1) His kingliness; (2) His foreknowledge; (3) His self-sacrifice; (4) His fidelity.... A Third Outline: I. *The Requirements of Discipleship*. (1) Faith in Christ; (2) Confession of Christ; (3) Obedience to Christ; (4) Bearing the cross for Christ; (5) Renunciation of the world. II. *The Rewards of Discipleship*. (1) Fellowship with Jesus; (2) Salvation; (3) Honor; (4) Eternal life.

## OPTIONAL HYMNS.

## NO. 1.

Take my life.  
I will sing for Jesus.  
Just a word for Jesus.  
I love to sing the story.  
Stand up for Jesus.

## NO. 2.

Lord! in the morning.  
Sweet is the work, O Lord!  
There is a name I love to hear.  
Of him who did salvation bring.  
Lift up the Gospel banner.

## A. D. 29.] LESSON X. TRUE LOVE TO ONE'S NEIGHBOR. [March 8.

**GOLDEN TEXT.** Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10. 27.

## Authorized Version.

Luke 10. 25-37. [*Commit to memory verses*

25-27.]

[Read Luke 9. 51-62, and 10. 1-42.]

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

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

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

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

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

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

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

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

33 But a certain Sa-mar'i-tan, as he journeyed,

## Revised Version.

25 And behold, a certain lawyer stood up and

tempted him, saying, Master, what shall I do

to inherit eternal life? And he said unto him,

What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the

Lord thy God with all thy heart, and with all

thy soul, and with all thy strength, and with

all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered

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

desiring to justify himself, said unto Je'sus,

30 And who is my neighbor? Je'sus made an-

swer and said, A certain man was going

down from Je-ru'-sa-lem to Jer'i-cho; and

he fell among robbers, which both stripped

him and beat him, and departed, leaving him

31 half dead. And by chance a certain priest was

going down that way; and when he saw him,

32 he passed by on the other side. And in like

manner a Le'vite also, when he came to the

place, and saw him, passed by on the other

33 side. But a certain Sa-mar'i-tan, as he jour-

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came where he was; and when he saw him, he had compassion on him,

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

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

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

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

34 him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

**TIME.**—Probably November, A. D. 29.  
**PLACE.**—Probably some village in Perea, on the east of the river Jordan.

### HOME READINGS.

M. True Love to One's Neighbor. Luke 10. 25-37.

Tu. Samaritans despised. John 4. 1-9.

W. The law to Israel. Lev. 19. 9-18.

Th. The royal law. James 2. 1-9.

F. Divine compassion. Matt. 5. 38-48.

S. Overcome with good. Rom. 12. 9-21.

S. Love, the chief. 1 Cor. 13.

### LESSON HYMNS.

No. 168, New Canadian Hymnal.

There is work to do for Jesus.

No. 184, New Canadian Hymnal.

There are lonely hearts to cherish.

No. 163, New Canadian Hymnal.

Rescue the perishing.

### QUESTIONS FOR SENIOR STUDENTS.

1. **The Law of Love**, v. 25-28.

What messengers did Jesus send out, and where? (Verses 1-16.)

What report did these bring back? (Verses 17-20.)

What thanksgiving did Jesus utter? (Verse 21.)

What blessing did he pronounce? (Verses 23, 24.)

Who sought to test Jesus's wisdom?

What question did the lawyer ask?

What two questions did Jesus ask?

What was the lawyer's reply? (GOLDEN TEXT.)

From what books did he quote?

What was Jesus's commandment?

What says Paul about love and law? (Rom. 13. 10.)

### 2. **The Life of Love**, v. 29-37.

What further question did the lawyer ask?

Why did he ask this question?

Of what journey did Jesus tell?

What misfortune befell the traveler?

Who was the first passer-by, and what did he do?

Who next came, and what did he do?

What says John of such conduct? (1 John 3. 17.)

Who then saw the wounded man?

What was the relation of Jews to Samaritans? (John 4. 9.)

What did this Samaritan do for the sufferer?

What happened the next day?

What did Jesus ask the lawyer?

What reply was made?

What command was then given?

What is Paul's rule about helping others? (Gal. 6. 10.)

### Practical Teachings.

How does this lesson show—

1. That Christ was not impatient when questions were asked?

2. That need is neighborhood; he is my nearest neighbor who most needs my help?

3. That the love of Christ effaces all lines of separation and unites men in sympathy? Differences of race, party, wealth, social class, or color never keep real Christians away from those who need them.

Where in this lesson are we taught—

1. Who is our neighbor?

2. What we owe to our neighbor?

3. What we owe to God?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Verses 25-28.**

25. What was the lawyer's business? How did he "tempt" Jesus?

27. What passage did the lawyer quote? What does it teach us?

28. How may we live a perfect life?

**2. Verses 29-37.**

29. To a Jew what was meant by the word neighbor?

30. Why was this road then haunted by thieves?

31. What may have led the priest to pass by the wounded man?

32. What were the duties of a Levite? How did he show his selfishness?

33. Was it strange that a Samaritan should help the man?

34. How did the Samaritan show his pity?

36. What was Christ's answer to the question, "Who is my neighbor?"

37. What did Jesus tell the lawyer to do?

**Teachings of the Lesson.**

The Scripture will direct us on the greatest questions. God claims and deserves our best love. If we love God we will love his creatures. We are neighbors to all men. Our sympathy should be practical. The final test will not be what we have believed or professed, but what we have done.

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where was Jesus teaching now?

Who came to him with questions?

Did he really want to be taught?

Why was he called a lawyer? **Because he taught the law of Moses.**

What did he ask Jesus first?

How did Jesus answer him?

What did he ask next?

What did he hope Jesus would do?

What did Jesus do instead?

Where did a man go one day?

What happened on the way?

Who came along that way?

What did he do?

Did he owe a duty to the wounded man?

Who came by next?

What is a Levite?

Had he a duty to perform?

What did he do?

Who came by after this?

What is a Samaritan?

How did he treat the poor man?

Which one acted like a neighbor?

Which one behaved as Christ would have done?

**Something to Remember—**

That my neighbor is the one whom I can help.

That to give pleases Jesus, if we do it for his sake.

That the way to heaven is by the old, safe way of love.

**EXPLANATORY AND PRACTICAL NOTES.****General Statement.**

This chapter and the eight immediately following it contain a record of teachings and events the chronology of which cannot be satisfactorily fixed. We have only a vague outline of Christ's teachings from the eventful hour when he refused the crown offered him by the enthusiastic Galileans, and retired for a season from public life to instruct his disciples in the deep things of God. On the approach of the Feast of the Tabernacles he went to Jerusalem, where he probably remained till after the Feast of the Dedication, when he was mobbed and fled from the capital to Perea—that region "beyond Jordan" where he spent the greater part of the last year of his life. Nearly all that wonderful series of parables which give broadest views of God's love for us and our duty to love our fellow-men were spoken there. In one of the Perea villages, probably, this parable was spoken, perhaps in November, A. D. 29, near the close of the third year of our Lord's public ministry, and about five months before the crucifixion. A man learned in the written and traditional laws, and possessing a deeper penetration than most of his order, offered to dispute with Jesus, and asked the old question, how immortality might be won. Christ asked the lawyer for his own theory. He responded with the theory, love to God and his neighbor, which Jesus himself had declared embodied all the commandments. "Do this," said Christ, "and thou shalt live." Still intent upon discussion, the lawyer asked, "But who is my neighbor, that I may love him?" The great Teacher gave no direct answer, but told the story of a traveler waylaid by robbers, neglected by the people of his own religion, and succored by an alien; and then bade the questioner follow that alien's example, and count as his neighbor every needy man he met. This parable is the most effectual rebuke ever administered to the system of caste. Its teaching is far in advance of the general practice of our own times.

**Verse 25. Lawyer.** Not a barrister, but a professional teacher of the Mosaic law and the rabbinical comments, which had grown to be more extensive than the law itself. "Differing little from the scribe."—*Farvar*. **Tempted him.** "Put him to the proof." Invited him to "a keen encounter of wits and professional knowledge."—*Wheldon*.

**Master.** Teacher; this old use of the word survives in our modern "schoolmaster." **What shall I do.** He was not a needy soul struggling for salvation, but a theological controversialist eager to air his learning. **To inherit eternal life.** He assumes at the outset that more than mere descent from Abraham is needed.

(1) *The deeper hunger of the human soul is for immortality.*

**26. What is written.** Instead of giving detailed precepts, Jesus sends him back to the law of which he was a "professor." (2) *God's word contains an answer to every question of the soul. Howarest thou?* The lawyer expected Jesus to cite texts, but is now constrained himself to give them. (3) *How we read is of more importance than what we read.* Ten persons may read the same book, and no two of them may bring out of it the same results.

**27. He answering said.** Christ had given the same summary on another occasion. It is found in Deut. 6. 5; 10. 12; and Lev. 19. 18, and a copy of it was commonly carried about in the phylacteries. It adds to the dramatic strength of this passage to recall that this lawyer probably wore at this very moment one of these phylacteries on his brow, with his answer written inside it, and Jesus probably wore one at prayers. **Thou shalt love the Lord.** Only the Hebrews and the Egyptians, of all antiquity, taught that God desired the love of his worshipers. Love involves communion, fellowship; it embraces every other benign affection. He who loves God loves all the characteristics of God—power, wisdom, mercy, holiness. Love of all the divine attributes, in their proper relations, produces in a man symmetrical "godly" character. And thus love is the fulfilling of the law. **With all thy heart.** So the old psalmist had prayed, "Unite my heart to fear thy name." Let God be the first and unchanging choice of our affections. **With all thy soul.** With all of your will power and individuality of character. **With all thy strength.** With the utmost intensity. **With all thy mind.** Intelligently; let your love be the tribute of reason as well as a holy passion. But in action no man can well distinguish between heart, mind, and will. **Thy neighbor as thyself.** When men love their neighbors as themselves the Golden Rule will stand instead of jails, police, juries, judges, and law, and the millennium will have dawned.

**28. Thou hast answered right.** Jesus recognizes and commends whatever he finds worthy, even in an enemy. **This do.** A personal application. (4) *Our Lord's words are always addressed to the individual, and are definite in their directions.* (5) *Few men act up to their theories.* And so the debate seemed to end, the disputants agreeing. One may imagine the disappointment of the eager listeners; but the lawyer resumes his questioning. **29. Willing.** Desiring, determining. **To justify himself.** To "maintain his ground;" to redeem his reputation by getting the better of his antagonist. He did not like our Lord's shifting of the question from intellect to practice. Abstract questions were more to his taste than direct applications of truth. **Who is my neighbor?**

"We agree on the obligation of neighborliness, but to whom is it due—to kinsmen, or townsmen, or tribesmen, or to all Hebrews?" Such a question could only be asked by a man who wanted to know who was not his neighbor.

**30. Jesus answering.** Literally, "Jesus, taking him up," tells a story. **A certain man.** A Jew, of course. **Went down.** The journey is a continuous descent (three thousand three hundred feet in eighteen miles) through the wildest of ravines, in all ages haunted by robbers. It was called the Bloody Way. **Jericho.** A very ancient city. Just before Christ's day it had been adorned by King Herod, and it was at this time a chief place of residence of the Jewish priests. **Thieves.** Highwaymen. Modern civilization has largely got rid of such robbers as these; but (6) *There are men who plunder in business and under forms of law, who are as guilty in God's sight as were these.* The discharge of hundreds of laborers who had been employed in rebuilding the temple greatly increased the number of highwaymen in our Lord's time. **Stripped him.** Took his horse (or donkey), money, and raiment, and tried to take his life. **Half dead.** Unable to help himself. Yet with a chance for life, if assisted.

**31. By chance.** The Greek word means "coincidence." There is no such thing as chance. (7) *What appears to be chance is really providence half-revealed.* (8) *Human character is best revealed by "chances."* **A certain priest.** Going back from his fortnight of service in the temple; kindness might surely be expected of him. Twelve thousand priests and Levites are said to have resided in Jericho. **Saw him.** (9) *Every man is responsible for every wrong he sees and can remedy.* **Passed by.** No doubt he had a thousand excuses for doing so. **On the other side.** His delicate nerves could not bear to look on such suffering. There are many nowadays who, like him, turn away from the cases of need they do not intend to relieve. They keep away from the sick and poor, and even stay from church on collection days.

**32. Levite.** A servitor of the law, in a position not quite so honorable as that of the priest. **Came and looked.** He doubtless dropped a sentimental tear, but no pennies. (10) *True sympathy spends itself not in feeling, but in action.* He may have said, "That truly good man, the priest, did not feel bound to help him, and of course it is not my duty." But if a better man than you neglect a duty, there is all the more reason for you to do it. (11) *False humility is a stumbling-block to many.*

**33. A certain Samaritan.** An alien by race and a heretic by religion, under the curse of every righteous Jew. He was sprung from the heathen who inhabited middle Palestine after the captivity of the Ten Tribes. They had established

a temple on Mount Gerizim, in which they worshipped God with semiheathen rites. (12) *There may be true saints in a false Church, and true faith based on a defective creed. Saw him.* It was not any pleasanter task for the Samaritan to wash away the blood and bind up the wounds than it would have been for the priest. **Had compassion.** His creed was imperfect, but his heart was tender. We must not suppose that all priests and Levites were cold-hearted, or that all Samaritans were generous. Jesus had recently experienced most unkind treatment in Samaria. The extreme case is employed to make the lesson more impressive.

**34. Oil and wine.** The ancient remedy for flesh wounds. "Oil" came to be used as a generic term, much as we use the word "medicine" today (see James 5. 14). **His own beast.** Our Lord's hearers would picture all three travelers, almost as a matter of course, as mounted on donkeys. **Brought him to an inn.** As he did so his heart must have thumped, for at any minute those robbers might return. This was probably not an oriental khan, a mere inclosure by the wayside, where the traveler must provide and prepare his own food. **Roman "manners and customs"** had been measurably introduced into Palestine, and with

them, probably, "inns" (taverns) and "hosts" (landlords). **Took care of him.** Better than all money was this kind personal attention.

**35. When he departed.** Business duties and benevolent purposes were charmingly intertwined in this man. **Two pence.** The average pay of a laborer for two days—enough for a meal for a dozen men (see Mark 6. 37). **When I come again.** He speaks as if he was a customer. **I will repay thee.** If the good Samaritan had not been in the habit of promptly paying his debts, this "certain man" might now have had a hard time. (13) *Every virtue makes the practice of every other virtue easier.*

**36. Which . . . thinkest thou.** Jesus leads the lawyer directly to a consciousness of his own duties. (14) *The Gospel was given not as a series of specific precepts for cases of conscience, but to establish fundamental principles by which conscientious men are to direct themselves.* **Was neighbor.** Was neighborly. Never mind who is your neighbor; find out whose neighbor you are.

**37. He that showed mercy.** The lawyer is too haughty to name the despised Samaritan. **Go, and do.** Stop debating about the limits of your duty, the best methods, and so on. Whoever needs your help is your neighbor; help him.

#### CRITICAL NOTES.

**Verse 25. A certain lawyer.** An interpreter and teacher of the Mosaic law; otherwise a teacher of the law, or a scribe. **What shall I do.** This same question was afterward put to the Lord by a ruler (Luke 18. 18) who had great riches. The divine Teacher varies his answers to the needs of his questioners, and the answer in this lesson is appropriate to a lawyer.

**26. In the law.** Thus the lawyer is referred to the law, which he is supposed to understand. **How readest thou?** The reference probably was to the *schema*, read morning and evening, in which the passage quoted by the lawyer was included.

**28.** The Master puts his approval on the interpretation given by the scribes, and, quoting from Lev. 18. 5, putting emphasis on the word "this," he intimates that his interlocutor had not kept the law.

**29. Willing to justify himself.** Desirous of "vindicting" himself from the implied charge that he failed to keep the law he taught, he wanted to argue the matter, to enter into a minute analysis of the ethics involved. The whole question, then, in the mind of the lawyer turned on the definition of "neighbor;" hence the question, **Who is my neighbor?** The Jews limited the meaning of the word to one of their own nation. But Jesus widens, in his unexpected answer, the significance of that word till it reaches beyond the cir-

cumference of Judaism and embraces strangers, foreigners of every land, our fellow-creatures without regard to relation, religion, or political institutions. "I am a man," said the heathen Terence, "and nothing human is foreign to me."

**30. Jesus answering.** Taking him up; in a sense, interrupting him in his attempted self-justification, and showing him by an illustration that he had not kept the law; for the law was a statement of the divine law of love, without regard to the object of that love. **From Jerusalem.** The character that our Lord brings forward was a Jew, living in Jerusalem. **To Jericho.** About nineteen miles from Jerusalem. The road was noted as dangerous, being infested with robbers.

**31. And by chance.** By coincidence these were going in the same direction. **A . . . priest.** Jericho was the city of priests, and, true to life, the great Teacher introduces a priest going down from the holy city to Jericho. Such a character would be likely to help a man in distress, and especially a Jew. **But he passed by on the other side.** Went over against him on the other side of the road. This act was contrary to the law, for, according to Deut. 22. 4, not even a beast was to be left in such a condition.

**32. Came and looked.** The priest gave the wounded man a glance and avoided him. The Levite did a little better—he came and looked at him. The first instinctively withdrew. His self-

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ishness would not permit him to suffer any shock to his delicate refinement through sympathy with wretched misery. The second counted the cost, and his selfishness tightened the strings of his purse and soul at the same moment, and self-denial was no part of his creed. These two have their counterpart among us all to-day. We have more sympathy in our nerves than in our hearts when over-refinement, through excessive æsthetic culture, makes us callous to scenes of wretchedness and woe. And we are just as meanly selfish when our own ease and comfort shut the doors of help on the helpless around us.

**33. Samaritan.** The wounded man was a Jew. Jews passed him by, but one whom they despised showed more nobility of character than they did. **Had compassion.** Literally, was moved with pity. The man had a tender heart; and it is something to know that Jesus, who, it has been beautifully said, raised an altar to pity in every believer's heart, glorified in this glowing parable the sentiment of pity which, like Christ himself, has scarcely had a place in this world to lay its head.

**34. Bound up his wounds.** In the original "bound up" is a surgical term, and signifies to apply bandages so as to close an open wound. The impression would be that the Samaritan tore his garments to make the bandages, for it is not to be supposed that he had such things with him. In addition, and in opposition to the calculating selfishness of the Levite, he pours into the wounds two costly remedies: **oil**, to allay pain; **wine**, to stanch the blood. **On his own beast.** The good Samaritan's. Note how minute is the description in every particular. The care of the Samaritan for the wounded Jew does not cease when he gets him to the inn.

**35. Two pence.** From his girdle he took out what would be the wages of a laborer for two days (Matt. 20. 2), and thus provided in advance for the man's needs.

**36. Which now of these three.** The Lord appeals to the inborn sense of rightness in the lawyer's heart.

**37. He that showed mercy on him.** That was going a long way around to spell the word "Samaritan." The lawyer's prejudice and pride and lack of the true spirit of human kindness would not allow him to name the Samaritan, and he thereby proved that he had not kept and was not then keeping the law of love. **Go, and do.** The command was not for this scribe only, but for all men in all lands, through all time; for what was right in principle in this parable is eternally right and is binding on all. The world now needs no more information—it has knowledge enough. If it will practice what it knows until what it knows is exhausted there will be fewer wounded and helpless ones on life's highways.

## Analytical and Biblical Outline.

### The Law of Love.

#### I. A LOVE FOR GOD'S LAW.

*How readest thou?* v. 26.

Delight in the law. Psalm 1. 2.

Within my heart. Psalm 40. 8.

#### II. A LOVE FOR GOD.

*Love the Lord thy God.* v. 27.

Because he hath heard. Psalm 116. 1.

Set his love upon me. Psalm 91. 14.

#### III. A LOVE FOR MAN.

*Thy neighbor as thyself.* v. 27.

Love one another. Rom. 13. 8.

Whosoever ye would. Matt. 7. 12.

#### IV. A SYMPATHIZING LOVE.

*Had compassion on him.* v. 33.

Unto one of the least. Matt. 25. 34-40.

Who loved me. Gal. 2. 20.

#### V. A HELPFUL LOVE.

*Bound up his wounds.* v. 34.

To visit the fatherless. James 1. 27.

Bread to the hungry. Isa. 53. 7.

#### VI. A SELF-DENYING LOVE.

*Took out two pence.* v. 35.

The grace of our Lord. 2 Cor. 8. 9.

More blessed to give. Acts 20. 35.

#### VII. A UNIVERSAL LOVE.

*A certain Samaritan.* v. 33.

Neither Jew nor Greek. Gal. 3. 28.

Other sheep I have. John 10. 16.

## Thoughts for Young People.

### Who is my Neighbor?

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

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

**2. Our daily associates.** Familiarity is often a barrier in the way of Christian helpfulness. It might be easier to preach a sermon to the king of Dahomey than to talk about Jesus to her who lives just the other side of a lath-and-plaster partition. And especially where our heart's best love is lavished, or where sudden accident or disgrace has complicated social relations, it is difficult to show spiritual solicitude. But neither geography nor love nor social downfall limits "neighborhood."

**3. Our "betters."** It is easy to "patronize," easy to help our inferiors, but we owe the holiest duties of neighborhood to those socially higher,

more learned, richer, older, perhaps morally better than ourselves. Some pray for the "unconverted" and for the "henthens" who never pray for their employers and teachers.

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

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

#### Lesson Word-Pictures.

There is a great stir in the home of a Samaritan one morning. He is to take a long journey soon into Judea. The donkey must be fed and watered and brought around to the door. To get the donkey's master ready is a longer operation. There is a flutter all over the house. The good wife thinks of everything, and has just been packing some oil and wine for the journey. Who can tell? Among the varied uses for these might possibly be one in some accident to a brother Samaritan in that land of the Jews, not any too famous for looking after Samaritans. Her husband, too, is flying about. He has just put some extra money into the pouch in his girdle. There is no telling, he may need it, or some needy neighbor might be picked up among the Jews, and a little money-help would do this Samaritan neighbor good. Everything is ready, and the donkey, too, at the door is ready, a stout, kindly beast, with a hide thick enough to stand any pelting from Jewish stones on the journey.

Tough places on the road to be taken!

But good-bye, wife! Good-bye, children!

It is not a pleasant business, this journeying from home, but the sooner the journey is begun, the sooner it will be over and the good man will be back among friends and neighbors.

For a while it is not an eventful journey. The roads are none of the best, generally poor. The people in Judea have not improved their manners, but the Samaritan is used to getting the cold shoulder, and ere long he will be back among

his old neighbors. He certainly will not find the latter on the famous old Jericho road. An ugly way! The wind moans and wails here. How rocky it is, and hiding places for robbers are thick enough! What if one should come around that rocky bend in the road ahead? And, ah, here comes one now!

No, it is a priest from Jerusalem. Why that twist to his face? He looks ugly. He has seen something he plainly does not like and crosses to the other side of the road. But here is a bandit surely, for there is a still uglier twist to his features. No, only a Levite, but he, too, has seen something he does not like and he goes over to the other side. After a while the Samaritan appears, rising rather nervously along, remembering that this is the Jericho road, and what is that confused heap he notices over at the roadside? Not a human body? Yes, naked and bloody too! Why, there is somebody who has been robbed! Robbers close at hand! Ride on and tell the next Roman garrison! No, no! "But what if it were a Jew," is the whisper in the Samaritan's ear! "Poor fellow!" is the Samaritan's answer. It is somebody who is down, sadly down, and he must be taken up.

Whoa, donkey!

The Samaritan alights.

He stoops down to the man.

Poor fellow! He looks like a Jew, but no matter.

The Samaritan lifts the bruised, bleeding head and makes a pillow for it in his lap. He wipes away the blood. He soothes and quiets the unfortunate Jew. And where are the Samaritan oil and the Samaritan wine?

In the old-fashioned way, yet ever friendly and tender, the Samaritan cleanses the wounds, he dresses them, he binds them up carefully.

Now, donkey, this way!

You never got so near a Jew before, but come close up—there! On the broad back of the stout donkey from Samaria rides the half-murdered Jew. Gently, gently, donkey! Give this Jew special care! There is an inn somewhere, and the donkey halts not till it is reached. There the Samaritan cares tenderly for his brother man, and as the latter is in no condition to be moved the next day, the Samaritan pulls out of his girdle some of those pennies packed there for an emergency.

He says to the man looking after the inn, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee!"

Then the Samaritan rides off.

Gone—and forever from our sight?

No! He stills lingers, looks cheerfully out of the artist's canvas, brightens the cathedral's grand windows, and to humanity gives the beautiful type of a neighbor.

By Way of Illustration.

Verses 25-29. Love is a sweet word to pronounce, but a hard word to live. The parable illustrates finely the practical bent of Jesus's mind. No dreamer was he. In all his teaching he stood with both feet on the earth. He persuaded men to rise by going down. When he saw his disciples scrambling for first places he reminded them that if any one of them wished to be chief, he must become the servant of all. In the supper chamber, in the rare and poetic atmosphere of that last sad night, he was so prosaic as to take a common basin and a common towel and wash the common feet of twelve common men, and when he had finished he told them that if he had done work like this, they ought to do it too.

When men came to him for light, he amazed them by pointing out neglected duties lying on the earth. The lawyer is eager to quibble over the meaning of a word, and Jesus paints him the picture of a man bending over a man who is down. Quibbling over words is important business to some, but to Jesus the supreme business of life is putting one's arms under the men that are down.—C. E. Jefferson.

Verses 37. When a man's house is on fire we do not bid him repeat the Apostles' Creed before we begin to help him extinguish the flames; and it seems the paltriest of all proceedings to restrict our benevolence to any class of religionists. The great thing we have to do in a case of suffering is to relieve it; and it is not without the deepest suggestiveness that the relief here was given by a man belonging to a sect which Christ himself on another occasion declared to be clearly in the wrong. So that we infer that heterodoxy showing love is a better thing than orthodoxy manifesting indifference.—Dr. W. M. Taylor.

No more beautiful tribute was ever paid to a human being than that to Sir Bartle Frere by his wife. Once upon going to the railroad station to meet her husband, she took with her a servant who had never seen him. "You must go and look for Sir Bartle," she ordered.

"But," answered the nonplused servant, "how shall I know him?"

"O," said Lady Frere, "look for a tall gentleman helping somebody."

The description was sufficient. He went and found Sir Bartle Frere helping an old lady out of the railway carriage, and knew him at once.—The Message.

References.

FREEMAN. Ver. 29: Neighbors, 769. Vers. 31, 32: Beasts to be helped, 128. Ver. 34: Use of oil and wine, 770; the inn, 751.

Blackboard.



THOU SHALT LOVE  
THE LORD. [ THY NEIGHBOR.

TRUE LOVE SHOWN BY DEEDS.

ETERNAL LIFE

GOD'S  
GIFT

TO ALL WHO KEEP THIS LAW.

"Love is the fulfilling of the law."

PREACHING vs. PRACTICING.

THE	
PRIEST LEVITE	SAMARITAN
<u>PREACHED</u>	<u>PRACTICED</u>

RELIGION.

ACTIONS SPEAK LOUDER THAN WORDS.

"If ye love me keep my commandments."

Orientalisms of the Lesson.

"A certain lawyer," mentioned as caviling with Jesus, is not an attorney, pleader, or barrister, conducting the cause of a client through the courts, but one of a class who studied the Hebrew sacred law and commentaries thereon; a student of sacred usages, a professor of theology, or even a student of theology, somewhat similar to the class *softas* of the Mohammedan world, who just now are stirring up the same sort of commotion in Constantinople as these lawyers did in Jerusalem. Ten thousand *softas*, students of theology, are clamoring at

the palace gates of the Sublime Porte, parading the streets of Constantinople, making a demonstration against any scheme of reform that applied only to the Armenians or other Christians. The military were necessary to suppress them. The Jewish lawyer had to know the six hundred and thirteen commands of Moses collected by the craft. About the time of Christ the title *rabbi* was used to signify the most learned in the law. Perhaps it was first applied to Gamaliel. Originally, *rabbi* was applied to any Jew who could officiate in public worship, though he was not even a preacher. He taught in the school, not in the synagogue; his function was with the law (*halacha*) rather than with the homily (*hagada*). Since the Middle Ages the *maggid*, or local *rabbi*, has not even been required to know rabbinical law. The term *rabbi* became common after the destruction of the temple, and implied no superior holiness, though he could expound rabbinical traditions and was qualified to act as judge on questions of rabbinical and Mosaic reading. The modern Jewish seminaries grant a diploma as *rabbi* on years of study and on examination.

"Who is my neighbor?" The law made a definite limitation of this term to Hebrews—no Gentiles were "neighbors." An Israelite was not to be put to death for killing a Gentile. He was forbidden to "lit up himself" against his "neighbor," according to Maimonides, but he adds, "a Gentile is not a 'neighbor.'" He was not allowed, however, to contrive the death of a Gentile, but he was under no obligation to help him if he was in distress. If he fell into the sea, it was not his duty to help him out nor to seek to deliver him from death in any other form. The Moslem is not told to kill "infidels," by which is meant any who are not Mohammedans, but is ordered to do so, under certain conditions, when they will not embrace Islam. In all the East, and among all faiths, a "neighbor" is understood to mean one of the same religion. It is the peculiarity of this parable that it teaches that a Samaritan could be a "neighbor" to one of another religion, and that all men are our "neighbors," to be relieved at all times of trouble and sickness or peril of death. Religious distinctions are the only boundaries recognized in the Bible lands even to-day, when Turks are massacring Armenians by the thousands—men, women, and children—because they are Christians. The divisions of the community are not so much ethnic, not so much on blood lines, as on religious lines. Christ says you must have a humanity that goes beyond men of your own creed. Here was a Samaritan doing good—a man who belonged to a race, as the Jews said, of dove worshippers, whom they charged with misleading the Jews with false fire signals and with defiling the temple by carrying a dead man's bones into it, and whom the Jew would not allow to be a witness in any of his courts.

*Thieves.* Thieves in Palestine were always, and still are, plentiful enough. There has never been police regulation enough to insure safety to a traveler, unless by some convention he secure a guard. The custom has long been that Europeans employ guides or guards, who are entered at Jerusalem before the consuls, and the whole tribe is held responsible for the safe conduct of the journey. Occasionally a European does now venture on some trips without these, but it is not free from risk; while others than Europeans are never secure without some such responsible guard. Dr. Farrar says that as late as 1880 an English baronet, Sir Frederick Henniker, was on this very road between Jerusalem and Jericho stripped and murdered by Arab robbers. Rev. William Ewing says there are ruined square buildings along this road which were used of old to shelter bands of soldiers, whose duty it was to protect the men of the road against the depredations of the men of the hills, and that the road was similarly guarded in ancient times; but, nevertheless, bloodshed was common.

*The Inn.* The ancient caravansary or inn had no attendant; but when the Greeks came the custom was as it is to-day in India—for some one to be placed in charge to supply necessities of food when called for and paid for by the traveler. In India the host will furnish chickens, a few vegetables, milk, and a few other things, and wood for cooking. The word for "host" is only used here in all the New Testament, and this shows that the Greek usage had come into Palestine before Christ's day. There is now a khan, or inn, which has been restored out of an ancient abandoned one for the convenience of Western travelers. There is a deep well, with spring water in abundance, near by.

#### OPTIONAL HYMN.

##### No. 1.

Never alone.  
Seeds of promise.  
Rescue the perishing.  
Gather them in.  
Blest be the tie.

##### No. 2.

How to win.  
He was not willing.  
The Great Physician.  
"Inasmuch,"  
Bringing in the sheaves.

#### The Teachers' Meeting.

Background of the lesson: Time, place, probable circumstances when this parable was narrated; draw map to show relation of Jerusalem, Jericho, Samaria. . . Persons: The lawyer, his question and his purpose; priests, Levites, Samaritans, their race, home, religion, character, brigands. . . "Ori-

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entailments; medicinal uses of oil and wine, khans, caravansaries, and Roman "inns," "pence," the "city of priests," the "bloody way." . . . Outlines of thought: I. (1) The lawyer's summary—show how the Mosaic law could be condensed into this injunction; (2) The Lord's application—Christ's doctrine was at once the outcome and the abrogation of the Mosaic law. II. (1) The value of honest questions (a) to the teacher—note how many of Jesus's parables and teachings were called forth in this way; (b) to the pupil; (2) "Need is

neighborhood"—an ardent lover of his fellow-men would never have asked the lawyer's second question; (3) No secular distinctions can keep true Christians away from those who need them. III. The spirit of the good Samaritan: (1) Interested in others, ver. 33; (2) Sympathetic, vers. 33, 34; (3) Prompt; (4) Helpful, ver. 34; (5) Self-denying, ver. 34; (6) Generous, ver. 35. . . . Who is our neighbor? What may we do for him? . . . Wherein Christ in his treatment of us resembles the good Samaritan.

A. D. 29.]

## LESSON XI. TEACHING ABOUT PRAYER.

[March 15.]

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

## Authorized Version.

**Luke 11. 1-13.** [Commit to memory verses 9, 10.]  
[Read Luke 11. 1-54.]

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

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

3 Give us day by day our daily bread.

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

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

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

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

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

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

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

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

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

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

## Revised Version.

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

2 even as John also taught his disciples. And

3 he said unto them, When ye pray, say, Father,

4 Hallowed be thy name. Thy kingdom come.

Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

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

and say to him, Friend, lend me three

6 loaves; for a friend of mine is come to me from a journey, and I have nothing to set before

7 him; and he from within shall answer and say,

Trouble me not: the door is now shut, and my

8 children are with me in bed; I cannot rise and

9 give thee? I say unto you, Though he will

not rise and give him, because he is his friend,

yet because of his importunity he will arise and

10 give him as many as he needeth. And I say

unto you, Ask, and it shall be given you; seek,

and ye shall find; knock, and it shall be opened

11 unto you. For every one that asketh receiveth;

and he that seeketh findeth; and to him that

12 knocketh it shall be opened. And of which

of you that is a father shall his son ask a loaf,

and he give him a stone? or a fish, and he for a

13 fish give him a serpent? Or if he shall ask an

egg, will he give him a scorpion? If ye then,

being evil, know how to give good gifts unto

your children, how much more shall your

heavenly Father give the Holy Spirit to them

that ask him?

**TIME.**—Probably A. D. 29. **PLACE.**—Probably Bethany.

**HOME READINGS.**

*M.* Teaching About Prayer. Luke 11. 1-13.

*Tu.* Sincerity in prayer. Matt. 6. 1-15.

*W.* In his name. John 16. 23-33.

*Th.* Ask in faith. 1 John 5. 9-15.

*F.* Importunity in prayer. Luke 18. 1-8.

*S.* Prayer answered. 2 Kings 20. 1-11.

*S.* Testimony of experience. Psalm 84. 1-10.

## LESSON HYMNS.

No. 202, New Canadian Hymnal.

Sweet hour of prayer! sweet hour of prayer!

No. 389, New Canadian Hymnal.

A little talk with Jesus.

No. 205, New Canadian Hymnal.

Our Father, who art in heaven, hallowed be thy Name.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. The Model Prayer, v. 1-4.

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

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

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

Wherein do the two forms differ?

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

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

How should a man act who offers the second petition?

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

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

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

What is promised to all who truly fear God? (Psalm 84. 11.)

## 2. A Story about Prayer, v. 5-8.

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

Does our God at all resemble this "friend" or the man described in Luke 18. 2?

In what particulars should we resemble the man who sought to borrow loaves for his friend?

What word in the eighth verse should characterize all our prayer?

Tell another story of importunate prayer. (See Mark 7. 24-30.)

What is the real lesson Christ would have us learn from these stories?

## 3. The Law of Prayer, v. 9-13.

What three things are we told to do in prayer? (GOLDEN TEXT.)

What three encouragements are named?

What divine "rule of three" is given in verse 13?

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

What charge was made against Jesus, and how did he answer? (Verses 15-26.)

Who are the truly blessed? (Verse 28.)

Who will condemn that generation? (Verses 31, 32.)

Upon whom did Jesus pronounce woes? (Verses 42-52.)

## Practical Teachings.

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

2. The coming kingdom of God cannot be legislated here. It depends on the change of human hearts. The universal millennium will come when every individual rejoices with "millennial" faith and love.

3. Observe the order of this model prayer: First the glory of God's name, the dominance of God's kingdom, and the accomplishment of God's will; then individual nourishment and forgiveness and deliverance. Many men's religious experiences are upside down.

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

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

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

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

Where in this lesson are we taught—

1. That we ought to pray?

2. How we ought to pray?

3. For what we ought to pray?

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. Verses 1-4.

1. Who asked Jesus to be taught to pray? Were forms of prayer then common?

2. Should we pray "The Lord's Prayer"? If we are God's children how may we show it? How do we hallow God's name? What do we mean when we pray for his kingdom? How is God's will done in heaven?

3. What does our daily bread include?

4. Do we pray that we may have no temptations? What then?

## 2. Verses 5-8.

5. Why did Jesus describe the guest coming at midnight?

6. What is the custom in the East regarding hospitality?

7. How did the needy man's friend excuse himself?

8. What made him change his mind?

**3. Verses 9-13.**

9. How do we know that prayer will be answered? How must we seek?

10. What kind of blessing will never be denied us?

11. What do the loaf, the fish, and the egg resemble?

12. Name some things implied in the gift of the Holy Spirit.

**Teachings of the Lesson.**

Jesus set us an example of prayerfulness. The wish to learn how to pray is pleasing to Christ. Happy for those who have a Father so great and good! We should cultivate reverence for sacred things. It is right to ask for temporal blessings. We must forgive if we would be forgiven. The better we know our own weakness the less confidence we will have in ourselves. Difficulties should only increase our earnestness in prayer.

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who has taught us to pray?

Where did Jesus often go to pray?

What did the disciples ask him one day?  
How did the Pharisees pray?  
Did they pray so much because they were so good?

What did Jesus call the Pharisees? **Hypocrites.**

What is a hypocrite? **One who is not true.**

What prayer did Jesus teach the disciples?

Had he ever given it to them before?

What did he teach by giving this short, simple prayer? **To be earnest and true when we talk to God.**

Can you say "Our Father" from the heart?

What do we need to help us live as this prayer teaches? **The Holy Spirit.**

How willing is God to give us the Spirit?

Do you understand the parable Jesus taught?

**Something to Remember.**

When we pray Jesus is listening if we are in earnest.

We need not say many words when we pray, but we must mean every one.

To say a prayer without thinking is to be like the Pharisees.

**EXPLANATORY AND PRACTICAL NOTES.**

**General Statement.**

This lesson seems to be part of a familiar conversation between Jesus and his disciples. It is to be dated after the third Passover, and probably between the Feast of Tabernacles and that of the Dedication (late in the year 29, or early in 30); but the time and place are uncertain. Indeed, most of what we study this week was very probably said more than once. The version of the Lord's Prayer given by Matthew differs slightly from what we have here; the occasion and the words and events which follow it are still more different, and it is probable that that version was given about a year before this. A parallel to verses 9-13 is to be found in Matt. 7. 7-11. Again our attention is called to our Lord's habits in prayer. There are in the gospels twenty-one instances given of our Lord's praying, of which at least six refer to secret prayer, and the writer of the Epistle to the Hebrews tells us, as a personal characteristic of Jesus, that in the days of his flesh he offered up prayers and supplications with strong cries and tears. The instance with which our lesson begins was an instance of what we might call private prayer in public, something unknown in Europe and America, but thoroughly characteristic of oriental life.

**verse 1. As he was praying.** Evidently in full view, and probably in full hearing, of his disciples. Our Lord was careful to observe all the "forms of godliness," and it would have been an affront to the general religious sense if he had not each day at the regular hours of worship vocally offered formal prayer, with his face directed toward Jerusalem. His rebuke of hypocritical prayer at street corners and his teaching concerning closet prayer (Matt. 6. 5, 6) are to be understood as a rebuke of hypocrisy and a statement of personal duty rather than as a prohibition of the pious habits of the day. **In a certain place.** Possibly in Bethany, but probably in some village of Peraea. **Lord, teach us to pray.** The Hebrew mind was intensely ritualistic. It seemed presumption to approach God except by recognized form.

Rabbis were accustomed to furnish to their disciples pattern prayers. (1) *We all need to learn how to pray.* Our private devotions would be much more helpful if we thought out beforehand what we need and desire—just as we inevitably would if our petition were to be presented to a human president and not to a God. Still more do we need to study how to pray in public; not, of course, to memorize any form, certainly not to mimic any method, but to acquire more of the spirit of prayer and to learn how best to lead other devout souls. (2) *The want of ideas, the want of words, and the want of faith are as common as they are grievous.*—Bruce. **John also taught his disciples.** To our eyes John is simply our Lord's forerunner, but when these words were spoken it was still an open question

which of the two was the greater prophet, and it was not easy to think of either without comparison or contrast with the other.

**2. When ye pray, say.** This command has been more literally obeyed than most of those given by Jesus, but very often in a mistaken spirit. The Lord's Prayer is not a magical formula to do any sort of good by repetition; it is not, primarily, ritual; it is simply a type, a specimen, a pattern. The more carefully one studies it the better he can pray. Its impress should be upon every prayer offered. **Our Father.** A phrase which shows God's loving relation to us, and hints at the reverence, obedience, and godlikeness which should mark us as his children. The word "our" does not belong to the text here, but was probably added from Matthew; but it belongs to the whole spirit of our Lord's teachings, as given in the first three gospels. **Which art in heaven.** And, because in heaven, therefore on earth as well. For every Jew well understood that heaven had an intimate interest in this world's affairs. "The high and holy One that inhabiteth eternity" dwells also "with him that is of a lowly and contrite heart." **Hallowed be thy name.** "Reverenced be thou." In the Hebrew use of words the name stood for character in a sense that it does not with us. Our love for our heavenly Father is to be a reverential love. Note that the first petition of this pattern prayer is not for ourselves, but for the glory of God. (3) *Surely none who offer this prayer can ever use God's name lightly.* Note, also, what we shall presently say in explanation of "as in heaven." **Thy kingdom come.** From God we proceed in thought to God's kingdom, and pray that it may extend over our hearts and the hearts of all men. The men to whom this prayer was given had just preached throughout Galilee that the "kingdom of God" was at hand (Luke 9. 2); but they had not yet sufficiently grown in spiritual life to understand fully either their sermon or the Lord's Prayer. Wonderful social and political changes must take place before God's kingdom is perfectly come; but it is coming. **Thy will be done.** This, also, is added from Matthew, as are the next phrases, "As in heaven, so in earth." The early Christians were disposed to make the two versions uniform, because in the midst of prevailing ignorance they felt the need of "ritual," something to learn word by word as a standard. And although these words are not in the earliest manuscripts of Luke, it is on the whole wise to adopt them here, for they are in the closest harmony with all our Lord's teachings. This is not a prayer that our will may be lost, but that it may be fully conformed to the divine will; it is a prayer that God's will may be done to us in his dealings, done by us in our acts, and done in us in our character. **As in heaven, so in earth.** A

fresh meaning comes to the first three petitions of this matchless prayer if we unite them all with this phrase, which is in thought as closely connected with the first two as with the last:

Hallowed be thy name }  
Thy kingdom come } as in heaven, so in earth.  
Thy will be done }

**3. Give us day by day our daily bread.** Daily trust; daily prayer. We are to bring to God all our needs, of the body, of the mind, of the soul. For (4) *Men's minds and souls are as liable to starvation as are their bodies.*

**4. Forgive us our sins.** "Man shall not live by bread alone." We cannot free ourselves from sin. God's forgiveness (1) biots our sins out of his book of remembrance; (2) it frees our souls from stain; (3) it makes us strong to do right.

**For.** What an awful word, in this connection! It means both "because" and "if." We can hardly utter it without tremor. Suppose that we have not forgiven every one that has wronged us—what then? **We also forgive.** Revised Version: "We ourselves also forgive." "That mercy I to others show, That mercy show to me." **Indebted.** Obligated in any way. **Temptation.** Whatever tries our moral character, especially the influences of Satan, from which we may pray to be preserved; yet if God in love and wisdom permit us to meet these, we may expect grace to overcome.

**Deliver us from evil.** Neither are these words in the oldest manuscripts; like the others already mentioned, they were probably inserted by devout men who thought that this prayer ought to agree word for word with that of Matt. 6.

**5.** Now that the disciples have a proper form of prayer they must learn that the spirit of earnestness is all-important. **A friend.** It is hard to tell, in this story, whether the "friend" or the friend of the friend is the more unreasonable. **Lend me three loaves.** The Orient has in all ages lived from hand to mouth, and this story is singularly characteristic of Eastern manners; nevertheless "midnight" was a preposterous time to ask such a favor. The "three loaves" together would not be larger than half a loaf of ours.

**6, 7. A friend . . . is come to me.** Hospitality in the East is a cardinal virtue. At whatever hour, day or night, a visitor enters, he must be entertained. **Nothing to set before him.** In one particular at least this man represents the true spirit of prayer. He asks not for himself, but for another. (5) *Are we as anxious to supply the souls of our friends with spiritual food as we are to feed their bodies?* **My children are with me in bed.** It seemed better for one stranger to go hungry to bed than for a houseful of sleeping children to be disturbed. In this story Jesus intentionally selects an uncivil man and subjects him to the request of an unreasonable neighbor; if such a man does what such a man

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asks, what will our Father who is in heaven do for us? **I cannot rise.** The pounding and shouting continued, however, and he presently changed his mind, and rose.

**8. Because he is his friend.** (6) *Friendship is a staff beautiful to look upon, but weak to rest upon.* **Importunity** opens all gates of blessings; persistent purpose wins. (7) *Nine men out of ten who have failed would have succeeded if they had only kept on.* The "common sense" which wins in secular affairs should be applied to our religious life.

**9. Ask, and it shall be given you.** Our Lord's hearers had thought of God as indifferent and heartless. Well, says our Lord in substance, suppose he is; then keep on asking and seeking and knocking with importunity, and surely he will be as kind as was this unceiling friend. But he is not indifferent and heartless. He is our tender-hearted Father. **Ask, . . . seek, . . . knock.** Three words that represent a desire of increasing intensity. They imply (1) A consciousness of spiritual need; (2) A longing to have the need supplied; (3) A recognition of divine abundance and divine willingness; (4) Earnest seeking after God's blessings. **It shall be given.** God answers prayer, though the answer may not always come in the manner sought and expected. Yet, (8)

*If God deny us the specific thing for which we ask, he will give us something better.*

**10. Every one that asketh receiveth.** In every department of life success is conditioned upon endeavor. In spiritual things success is sure to reward the seeking, while in the worldly life men may strive and fail.

**11. Ask bread, . . . give him a stone.** That is, give him a deceptive answer. The loaf of the East is somewhat like a smooth flat stone in appearance. (9) *Sometimes men seek for stones, supposing them to be bread, as when they strive for riches, as if gold could feed the soul.* When in our blindness we ask for a stone, God mercifully denies our prayers, and gives us bread; when, under misapprehension, we ask for what is really a snake, he bestows upon us food.

**13. If ye then, being evil.** A comparison of faulty human character with the purity of God. (10) *The taint of sin lurks in the best of men and the holiest of relationships.* **How much more shall your heavenly Father.** From the earthly relation we can reason up to the heavenly, from our imperfect love up to the complete love of God. (11) *So much more may we expect God to give, as God's power outruns man's, as God's wisdom surpasses human knowledge, and as God's love is greater than that of earthly fathers.*

### CRITICAL NOTES.

**Verse 1. One of his disciples.** The earnest manner in prayer of our blessed Lord aroused in one of the new or later disciples a desire to express the yearnings of his heart also. **As John taught.** When he did so is unknown, but it was the custom for the rabbis to give their disciples a formula of prayer.

**2. Our Father.** The prayer begins with God, touches our natural needs, then our relations with our fellow-creatures, and concludes with deliverance from sin. God is our Father, but the Fatherhood of God is real in its truest sense only in the brotherhood of Jesus Christ. The brotherhood of man is a mere utilitarian phrase outside the real Fatherhood of God. Yet God is a Father. **In heaven.** Above all earthly things, over all things. The mind is lifted from the earth to the dwelling place of infinite goodness and infinite power. **Hallowed be thy name.** The name of God is God himself as revealed to us. We know him only as he is revealed, and this prays that the thought of him should be held in holy reverence by the whole earth. Where there is no reverence for God, there is no respect for man, for law, for society, or for anything that is human. When God is lost all is lost. **Thy kingdom come.** The present condition of the world is not the final end of creation. God has a divine purpose in humanity. The forces now dominating in

human society are to give way to the new kingdom of righteousness and brotherly love and peace—the kingdom of God in trade, in politics, in social law, and in the heart of man, where it must first be before it will ever be manifest in the world. Hence this particular prayer calls for personal holiness if offered in sincerity. **Thy will be done.** God can force his will so that it will be done, but this petition asks that, under the heavenly influences shed down on men, the will of God will be done with the free and glad will of man. **As in heaven.** Among all the intelligences of the spirit world of glory, as among all the starry hosts that obey with precision the law of their movements, whereby there is harmony and music that call forth praise to the Almighty Creator of all. **So in earth.** Among men made in the image of God, and capable of knowing God and loving him and loving each other, may his will be their law of life.

**3. Give us.** Our heavenly Father is to be looked to as the Provider. From him and not from ourselves are we to think our support comes. **Our daily bread.** While God provides, yet it can only be our bread when we work for it. God feeds the birds, but they must do the picking. We must obey the law of life, for that is the law of God; and if we obey that law, bread, not luxury, our **daily bread**, the necessary food, will be

forthcoming. God in his providence will take care of crop failures and storms and locusts, for the supply of necessary food, but he is under no promise to surfeit us with luxuries.

**4. Forgive us our sins.** This is an inclusive petition; not "my sins," as it is not "my Father," but "our sins." Humanity is a unit. We are to pray that the sins of all men may be forgiven. This brings each one praying this prayer into spiritual sympathy with every being in the whole wide world. **For we also forgive.** Not claiming a reward, but expressing a condition, as in Matthew. **Lead us not into temptation.** That is, abandon us not to temptation, as one who is led into difficulty and left alone. **But deliver us.** Strictly, "draw us to thyself out of the evil."

**5. G. At midnight.** In the East travelers often journey in the night because of the heat by day. **Lead me.** The Greek word signifies radically, "supply the needful." **In his journey.** "Out of his way." My friend has come out of his way to visit me, or has come off of his journey.

**8. Because he is his friend.** Neither love nor friendship will move him. **Yet because of his importunity.** His shamelessness. The lesson is, as Bloomfield shows, "If the importunate teaser obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Father in heaven?"

**9. Ask, . . . seek, . . . knock.** Note the rising scale of earnestness in the three forms of the command.

**10.** Our Lord had taught how to pray, and in this he gives assurance that fervent prayer will be answered. Here is his promise.

**11, 12.** Here is a telling argument based on an appeal to the foundations of human nature. The appeal rises to a grand climax. No man that is a father will give his hungry child a stone, something of no good; nor a serpent, nor a scorpion, things harmful.

**13. If ye then.** That being taken for granted. **Being evil.** Having an evil nature, out of which evil acts may come, and being subjected to all the consequences of an evil nature. Nevertheless **know.** Have in you such an element, such an instinct of love and care for your offspring. **How to give good gifts** to your children by discriminating intelligence illumined by parental love. **Your heavenly Father.** Your Father out of heaven. When we pray it is to our Father in heaven. We go up to him. When he hears, he comes down to us. **Give.** God always gives, never sells anything. The law of selfishness is take; the law of love is give. **The Holy Spirit.** The best gift God can bestow. The Father in heaven will not be less father than earthly fathers. Hence as the earthly father is to his gift, so the heavenly Father is to his gift. **To them that ask him.**

To every one needing help, guidance, comfort, and conscious sense of adoption in the holy family of God.

## Analytical and Biblical Outline.

### The Traits of True Prayer.

#### I. FILIAL PRAYER.

*Say, Our Father, v. 2.*

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

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

#### II. SPIRITUAL PRAYER.

*Thy kingdom come, v. 2.*

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

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

#### III. SUBMISSIVE PRAYER.

*Thy will be done, v. 3.*

I delight to do thy will. Psalm 40. 8.

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

#### IV. PRACTICAL PRAYER.

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

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

Seek the Lord shall not wait. Psalm 34. 10.

#### V. PENTENT PRAYER.

*Forgive us our sins, v. 4.*

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

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

#### VI. IMPORTUNATE PRAYER.

*Because of his importunity, v. 8.*

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

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

#### VII. CONFIDENT PRAYER.

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

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

Ask in faith, not being wavering. James 1. 6.

## Thoughts for Young People.

### Results of Praying as Jesus would have us Pray.

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

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

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

**3. We shall be humble;** praying constantly, "Forgive us our sins," even though at our hour of

prayer we fail to recall any serious misdeeds. The God we serve charges even his angels with folly.

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

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

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

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

8. *We shall love our fellow-men.*

### Lesson Word-Pictures.

The Saviour praying!

What a sacred place!

How hushed and holy the atmosphere!

How close the spot to the angels, to heaven, to God! What mighty ministries seem to inclose the place and make it a fortress to the hard-pressed, despised, often persecuted disciples!

All the space up into the sky seems to be open, the gates thrown wide back, and how blessed is this hour!

O, if the disciples could have this open way, if for them the door could be thrown back!

"Lord, teach us to pray, as John also taught his disciples," they cry to the Saviour when he has ceased to pray.

How impressive is the scene that comes before our thoughts!

The Saviour comes very close to his disciples, gathers them about him, nearer, nearer yet, makes one with them, and then looking up out of his fellowship with them, out of this oneness of need and oneness of hope, cries, "Our Father!"

O, how near is the Infinite then; not God away off, a lonely, separate existence, an isolated power that bewilders and intimidates, but what closeness and compassion and love in the music breaking the stillness of the disciples' expectation.

"Our Father!"

Christ seems to wait, and their voices echo softly back the cry, "Our Father!"

"Which art in heaven!"—this very place—and the echo again is, "Which art in heaven!"

And so through the prayer it is a child bowing

with other children, an elder brother's loving leadership echoed by all the younger brothers.

What wonder if these feel that God is coming low, low down and moving all about them, their Father.

The beautiful door to the heavens has been thrown back.

And now the Saviour teaches something else.

Does any disciple doubt prayer's efficacy? The Master shows to him the power of persistent petition.

The scene changes.

The air darkens.

The night wind goes wailing by.

There is a voice pleading without a door. It is in need. It is in earnest. It begs, "Lend me three loaves! A friend has come!"

The voice within cries, "Trouble me not! The door is now shut!"

Still the voice without pleads and pleads more earnestly.

The man within thinks he cannot stir out of his rest. When he went to his bed it was for the night. He took his children with him. They are all snugly at rest till morning.

Still the voice without entreats. Down in the shadows it begs. It must have bread. Three loaves, three loaves, three loaves!

The suppliant goes away loaded.

Again the scene changes.

It is a father now, compassionate, abounding in resources.

Before him is a son. You can see the father's face pitying and smiling. You can see the son stretching out his hands. Those hands plead for bread. Does the father turn, stoop, pick up a stone, and give that?

It is a fish those hands are reached out for; is a serpent flung into them? They beg for an egg; into them is a scorpion dropped?

And now we seem to see the disciples all looking up, all holding out their hands, all beseeching God for a blessing? They are hands that just now were pouring gifts into the laps of their children. Do they think the great Father will refuse to see and fill those very hands held up to him, the Infinite One of Love?

O, hark! O, see!

What a gracious rain is falling. The Spirit's influences descend, fister, fister, in still greater plenitude, filling every open heart!

### Orientalisms of the Lesson.

When the disciples asked Jesus to teach them to pray, the chances are that they meant, "GIVE us a form of prayer." To see the force of this it is well to recall what was the usual ritual of the synagogue.

The heart of the synagogue was the "shema,"

answering to what we might name the "creed." It consisted of the repetition of Deut. 6, 4-9; 11, 13-21; and Num. 15, 37-41. It was obligatory on all males to repeat this twice a day; children and slaves were not to repeat it. It was preceded and followed by benedictions or prayers, some eighteen in all. They are still said in modern synagogues. The first has such sentences as these:

"Blessed be thou, O Lord, King of the world, who formest light and createst darkness; who makest peace and createst everything; who in mercy givest light to the earth, and to those who dwell upon it, and in thy goodness day by day and every day renewest the work of creation," etc.

There is no doubt but that Jesus repeated these prayers in the synagogue worship.

After these came the "creed," or *shema*, and this was followed by other set prayers.

It was the practice originally to insert prayers of private composition between the first three and the last three forms of prayers. If anyone introduced into the prayers what were suspected of being heretical views he was stopped at once and put under ban for a week. Thus it is more than possible that the disciples wished Jesus to give them a prayer of his composition for use at this place in the ritual of the synagogue.

But it cannot be proven that even if this use was made of the Lord's Prayer it was the only use made of it. It was a beautiful saying of Rabbi Jochanan, that he who prays in his house surrounds and fortifies it, so to speak, with a wall of iron. He spoils this later on by making it apply only when one is alone. If there are others, they must repair to the synagogue; but even there there must be ten persons or there was no synagogue service allowed.

The Babylonian Talmud made all prayer futile that was not offered in the synagogue; and if a man missed the synagogue prayers a single time he must give account to God; if a man did not attend to all, he was subject to exile, himself and his children. The rabbis say that at the time of the destruction of Jerusalem there were no less than four hundred and eighty synagogues, or prayer houses, in that city.

The Mussulmans of Persia have great faith in written prayers, which they use as prayers to be offered or as charms. They place these written prayers in leather cases, and tie them to the arm of a child or the neck of a horse to keep it from stumbling. The Moslem teachers derive a considerable revenue from writing these prayers.

The impotency in prayer taught by the parable is only of a piece with all oriental persistence of petition. The power to wear one out relied on for ultimate success by beggars finds an illustration in various departments of life. The debtor is annoyed by a collector sent to sit at his door till he

settles his account, or, if that fail, then to refuse food till he pays the bill, starving himself to death, if needs be, that the sin of his suicide may be accounted as murder on the part of the debtor. The advertisement of the bad debtor as such is one motive played on, but persistence is the greatest reliance. The annoyance gets to be unbearable, and in very self-defense the debt is adjusted. The beggars will sit from morning till night occasionally crying, in a piteous wail, that for God's sake they may be given something to eat. There is no way to oblige them to leave, and hence one hastens to give them something, that they may be gone. This parable represents the impotency which invades the quiet of the man's family after retirement, a violation of all courtesy in the East. Hence the Greek word here translated "impotency" really means shamelessness, and has its fitness in this violation of wonted Eastern courtesy, in invading the sacredness of the family privacy after retirement for the night.

The Saviour teaches the contrast with all this of the willingness of God to give what we ask, unlike the Greeks and Romans who sought mercy, half in despair prostrating themselves on the earth, clasping the cold marble knees of the image of God, supposing that mercy dwelt there. The gods themselves were bound by iron fates, and hence Cato said, "I see no reason to trust the gods, since our enemies triumph," and Plutarch says, "The best thing the gods can give is eternal sleep." But Jesus says, "Every one that asketh receiveth."

### By Way of Illustration.

*Verses 2.* "Our Father." This was a new thought of God to the disciples. The name of Father, as an address to God in prayer, does not occur in the Old Testament. The Jews had thought of God as a king, a judge, a warrior, but not as a loving Father. We need this truth now. What do modern philosophers tell us? Spinoza says that God is the universal substance. Eckhart says: "God is nothing, and God is something; that which is something is also nothing. What God is he is altogether." I should like to see anybody go to work to disprove that statement. Hegel says that "pure being is pure nothing," which comes near to being pure nonsense. Renan a long time ago wrote: "Our Father, the Abyss!" Our Father, the Abyss! Orphaned indeed must he be who can find neither in the universe nor above it any Father but an abyss, bottomless, boundless, sightless, thoughtless.—*Washington Gladden.*

*Verses 2, 3.* Dr. Lyman Abbott, in a sermon at Cornell University, gave a Liberal's version of the Lord's Prayer. "Our brethren which art on the earth, hallowed be our name; our kingdom come;

FREEMAN  
Ver. 7: The  
resembling



our will be done on earth, for there is no heaven. We will get us this day our daily bread. We will forgive no trespasses, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil, and ours is the kingdom, and ours is the power, and there is no glory, and no forever. Amen."

Dr. Abbott then invited the audience to unite with him in the Lord's Prayer, thus impressing the contrast on the hearers.

*Verses 5-9.* The church in bed represents neither God nor the devil. He is brought in to furnish a forbidding obstruction over which impunity is to triumph. If that man, niggardly and lazy, can be induced to respond to entreaty, how much more certainly will the heavenly Father reply to the entreaties of his children! A man in need of bread is not easily discouraged. If in order to obtain physical comforts men are so persistent, they ought to be in seeking for treasures eternal. If a farmer must plow and keep on plowing, and a miner must dig and keep on digging, and a musician must play and keep on playing, and a scholar must study and keep on studying, why should not a man of prayer keep on praying, even though he does not immediately secure the full blessings which he seeks?—*C. E. Jefferson.*

*Verses 10.* Two little girls were overheard talking about prayer. One asked: "Mary, does God always answer our prayers?" "Of course he does," answered Mary, "sometimes he answers 'yes,' and sometimes he answers, 'no.'"—*Christian Advocate.*

The answer to Paul's prayer that his thorn might be removed was the bestowal of grace which enabled him to endure the thorn.

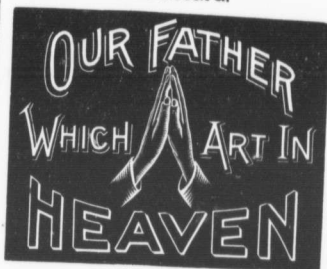
*Verses 11-13.* A good many men pray with their voices and stop there, and some never rise above a whisper. Isaiah says: "With my soul have I desired thee." Read what our Saviour said about the kingdom of heaven suffering violence. Turn to Isa. 62. 7, and read the exhortation to "give God no rest" till his promises are visibly kept. Philosophize about prayer no longer. Do not try to find why God's richest blessings are conditioned on human supplication. Simply pray and receive the blessing.—*J. L. Huribut.*

Whatsoever God gives to you in a promise be sure to send back to him in a prayer.—*Matthew Henry.*

References.

FREEMAN. Vers. 5, 6: Night traveling, 771. Ver. 7: The family bedroom, 772. Ver. 11: Bread resembling stones, 647.

Blackboard.



TRUE PRAYER.

SPIRIT OF SONSHIP.

"Our Father."

SPIRIT OF PEACE.

"As we forgive."

SPIRIT OF DEPENDENCE.

"Give us . . . our daily bread."

"Deliver us from evil."

"Whatsoever ye ask, believing, ye shall receive."

GOD'S GREAT SPIRITUAL STOREHOUSE

OPENED TO ALL.

ASK  
SEEK  
KNOCK

AND

RECEIVE.  
FIND.  
ENTER.

"Come now, for all things are ready."

The Teachers' Meeting.

Time, place, and other circumstances. . . . (1) A model prayer; (2) The spirit of prayer; (3) The results of prayer. . . . How the Lord's Prayer supplies three common wants: (1) Of ideas; (2) of words; (3) of faith. . . . Observe the order of the petitions: (1) For God's glory; (2) Dominance of God's kingdom; (3) Accomplishment of God's will; (4) Human nourishment, forgiveness, and deliverance. . . . Conditions of heart this prayer presupposes: (1) Forgiving temper; (2) Devotion to God's interests; (3) Faith in spite of probabilities. . . . The true doc-

trine of "the fatherhood of God and the brotherhood of man."... Christ's purpose in illustrating the need of importunity in prayer in a way so disadvantageous to himself.... Oriental characteristics illustrative of the parable (verses 5-8), and the similes (verses 11, 12)—borrowing, loaflike stones, shut doors, night travel, sleeping customs, etc.... Attributes of God set forth by our Lord in this passage.... Jesus taught his disciples how to pray: (1) By an exemplary prayer; (2) By detailed instructions. Divide the prayer into petitions, and the discourse which follows it into precepts, and see the bearing of each precept upon each petition.

## OPTIONAL HYMNS.

## No. 1.

Lord, we come before thee.  
 'Tis the blessed hour of prayer.  
 Come, my soul, thy suit prepare.  
 Sweet hour of prayer.  
 Lord, at thy mercy seat.

## No. 2.

How sweet the place of prayer.  
 Heavenly Father, grant thy blessing.  
 The praying spirit breathe.  
 Pray, without ceasing, pray,  
 Hear thou my prayer.

## A. D. 29.] LESSON XII. FAITHFUL AND UNFAITHFUL SERVANTS. [March 22.]

**GOLDEN TEXT.** Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5. 18.

## Authorized Version.

**Luke 12. 37-48.** [Commit to memory verses 37, 38.]

[Read the chapter, Luke 12.]

37 Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

## Revised Version.

37 Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and it in the third, and find them so, 38 blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready; for in an hour that ye think not the Son of man cometh. 41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord 44 when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all 45 that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be 46 drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to 48 his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more.

**TIME.**—A. D. 29. **PLACE.**—Perea, beyond Jordan. The exact place in the journey to Jerusalem where the sermon recorded in this chapter was delivered cannot be determined.

**HOME READINGS.**

- M. Faithful and Unfaithful Servants. Luke 12. 37-48.
- Tu. Need of watchfulness. Matt. 24. 42-51.
- W. Ready and unready. Matt. 25. 1-13.
- Th. Be watchful. Rev. 3. 1-6.
- F. Walking wisely. Eph. 5. 6-21.
- S. True service. Eph. 6. 1-9.
- S. Reward of integrity. Isa. 33. 13-17.

**LESSON HYMNS.**

No. 40, New Canadian Hymnal.

He leadeth me! oh, blessed thought.

No. 335, New Canadian Hymnal.

Homes there are of want and sorrow.

No. 338, New Canadian Hymnal.

See, the Church of Christ arises.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. Faithful Servants, v. 37-44.**

Against what two sins did Jesus warn the disciples? (Verses 1, 10.)

By what parable did he warn them against covetousness? (Verses 13-21.)

What lesson of trust did he enjoin? (Verses 22-30.)

What did he bid them to seek first? (Verse 31.)

What servants are always blessed?

How will their master honor them?

How is their faithfulness shown?

How can one secure his house against a thief?

What is everyone's duty, and why?

What question did Peter ask?

With what question did the Lord reply?

What blessing did he pronounce?

What reward would come to that servant?

What reward is sure to God's faithful servant?

(Matt. 25. 21.)

**2. Wicked Servants, v. 45-48.**

What evil deeds would a wicked servant do?

Why would he thus act?

What counsel is given in the GOLDEN TEXT?

How would he be suddenly surprised?

What fate would befall him?

Upon whom will many stripes fall?

Who will escape with few stripes?

Why will the servants be thus treated?

What is the test of faithfulness and unfaithfulness? (Luke 16. 10.)

What did Jesus come to give to the earth? (Verses 49, 51.)

What did he say about signs? (Verses 54-57.)

**Practical Teachings.**

Where in this lesson are we taught—

1. The duty of faithfulness?
2. The reward of faithfulness?
3. The peril of unfaithfulness?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. Verses 37-44.**

37. Against what are we to watch? To what did Jesus compare the favor he would show to faithful servants?

38. How did Jews and Romans divide the night?

39. What two points did Jesus convey by comparing his coming to that of a thief? Why might the sides of a house be broken through?

40. How can we be always ready?

42. What question did Jesus ask about a wise servant? Over what was he made ruler? To whom does this parable refer? Why does God make one greater than another?

43. How did the servant show his wisdom?

44. What would be his reward?

**2. Verses 45-48.**

45. What will an evil servant say to himself? When does doubt begin? What effect would this doubt have on his conduct? What sins are most common in rulers?

46. Will doubt hinder Christ's coming? What punishment will come on evil servants?

47. What will determine the amount of punishment?

48. When is ignorance a sin?

**Teachings of the Lesson.**

Jesus is certainly coming again. If we really expect him any minute we shall try to get ourselves and others ready for his coming. He will come when not expected. We are to work while we watch. We should be kind in our treatment of others. We should live each day as if we knew it would be our last. Eternity may hang on an instant. The greater one's light the greater the punishment if it be neglected. God will weigh well all that can lessen or increase guilt.

**QUESTIONS FOR YOUNGER SCHOLARS.**

What was one of the ways in which Jesus taught?

Where did he teach the people one day?

What was one of his stories about?

Why do you think he told this story?

Did Jesus love the rich more than the poor?  
 How do good servants watch for their master?  
 Is the master pleased to find a servant faithful?  
 Who is our Master?  
 Does he know if we are watching against sin?  
 For whose coming does Jesus bid us watch?  
 What servant is "blessed"?  
 What servant will be punished?  
 Who will be punished the most severely?  
 What has our Master given us to take care of

for him? **These bodies and minds and spirits.**

#### Something to Remember—

If Jesus is coming again I must watch and be ready to meet him.

A good servant does his duty whether the master sees or not.

God sees us all the time, and he is pleased when we remember it.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

It is best to date this lesson from the latter part of the year 29, shortly after the last lesson. The words of both were spoken in Perea, while our Lord was on his last journey to Jerusalem. Pharisees had been sent down from the capital to entrap him. At a dinner given by a Perea Pharisee their malicious intent became apparent. The exposure, indictment, and denunciation addressed by our Lord to this Pharisaic order constitute the most remarkable after-dinner speech on record. Meantime the crowd, aware of the contest, and expecting a great discourse, had multiplied until it seemed to reach myriads, that is, tens of thousands. The discourse which followed is one of the three most important chronicled by the evangelists. Part of it was addressed to the inner circle of the disciples. Such warnings as are here given were uttered by our Lord many times. The very words were some of them repeated on the afternoon of the "Tue-day before the passover, after Jesus turned from the temple for the last time. The keynote of the warning on both occasions is the word "Watch." He bids his disciples remember that his kingdom was to be like a household whose master is absent, and whose servants are left with their several duties to be done hour by hour until at some moment, unknown and unexpected, their lord returns. So stands Christ's Church in expectant attitude, busy with present duties, but with face uplifted toward the heavens, and ever responding, "Even so; come, Lord Jesus." Faithful servants, says our Lord, shall be so honored by their delighted master that he will do menial service for them as for revered and beloved guests. Every steward should watch for the time when his accounts shall be called for; every householder should watch for the hour when the thief may come; every Christian should watch for the coming of the Son of man. Mystical language was all this, and Peter wondered whether it contained a general truth or some peculiar revelation to the little knot of disciples. As an answer to his question Christ tells another story, the kernel of which is contained in that startling text, "What I say unto you I say unto all, Watch." In proportion to our endowment and opportunities are our responsibilities.

**Verse 37. Blessed.** "Happy." **The lord.** The absent master, referred to in verse 36. **Shall find watching.** With all duties done or doing. There is, however, an idle, merely inquisitive watching which is not blessed, but cursed. No "master" is pleased by lack of work. Alertness, diligence, and readiness are the qualities here praised. **Shall gird himself.** One of the most extraordinary of our Lord's promises is this; and none the less forcible because given in a parable and by implication. The returning Master will treat his servants as distinguished guests, for in the East, when a host would do his visitors special honor, he "girds himself" and performs duties ordinarily done by the servants.

**38. If he shall come in the second watch, or come in the third watch.** In the heart of the night. Roman guardsmen were on duty from about six in the evening till nine, from nine till midnight, from midnight till three, and from three till about six in the morning. These were the four "watches." The banquet would

hardly be over before the end of the first watch. All watching implies uncertainty as to what the next hour may bring—a truth emphasized in the next verse. Often the Eastern peasant has to go to his plow with the sword hanging on his thigh and a gun slung on his back—"watching" because of enemies who scour the land. But he is not in more imminent danger than are most Christians from their spiritual enemy. And though, in this passage, the coming of the Son of man is given as the prime cause for watching, the warning looks to the other reason also. We are to watch over ourselves, to keep our spiritual nature alert; against temptation, that our adversary may not obtain advantage over us; in the duty which our Master has intrusted to us; and for the coming of the Lord. Our duty is not constantly to talk of Christ's second coming, certainly not to refrain from ordinary business, but every moment to do his will.

**39. This know.** "You cannot know the hour; but you may know this." **The goodman.** The householder. **The thief would come.**

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Christ repeatedly compares the unexpectedness of his second coming to the approach of a thief, and the apostles use the same comparison (1 Thess. 5. 2; 2 Peter 3. 10). **His house to be broken through.** Literally, "to be digged through," for in the Orient houses are often built of mud cement, through which a burglar could dig his way more easily than he could force the door.

**40. The Son of man cometh.** There are three senses in which this expression is used: (1) Christ came in the end of the Jewish state, when the new dispensation finally took the place of the old; (2) He will come in the final success of the Gospel, when all the earth shall be evangelized; (3) He will come finally, to be seen by all mankind. If we are ever tempted to regard certain utterances of some who emphasize this precious doctrine as extravagancies and follies, how much more extravagant and foolish are we if we ignore it! Just how Christ will come, in body or in spirit, we do not presume to say, but that he will come is certain. **When ye think not.** Is it not hazardous then, for any man to compute either the day, the year, or even the century when Christ will come? But it is more foolish, in the light of Scripture, to declare that he will not come.

**41. Then Peter said.** The questions of the twelve were often voiced by Peter. Our Lord frequently specially addressed his disciples in the presence of the multitude.

**42. Faithful and wise steward.** Every Christian is a steward of God. The most unfaithful and foolish thing any steward can do is recklessly to disregard the authority of his master. A faithful and wise servant of God will be much more concerned about the will of God than about popular opinion, business expediency, or social recognition. **His lord shall make ruler over his household.** The "lord" does this when he makes him steward. "Whoever by reason of genius, position, or wealth has influence or control over others is in so far placed over them, and is accountable to his Lord for the administration of his trust."—*Abbott*. **Their portion of meat.** It is the duty of each of us to give of what we have to all about us—of our wealth, of our wisdom, of our love, of our experience.

**43. Blessed is that servant.** He shall be blessed in his own exquisite happiness in having done his Master's will. **When he cometh.** "A workman who is doing well a fine work is pleased to hear the footsteps of his employer. His appearing may be quite unexpected, but the competent workman is not frightened or embarrassed. He has nothing to conceal. He rather enjoys the close scrutiny of his work by his master. The co-worker with God must do thorough work. He cannot dally in secret with what he condemns in public. His Employer sees all."—*Gobin*.

**44. He will make him ruler.** Revised

Version, "will set him over all that he hath." Thus in the parable of the talents the faithful servant has his reward. But how can each of the faithful ones be ruler over all? Simply in the fact that in the kingdom of God each recipient enjoys the benefit of all the others' blessings.

**45. Say in his heart.** Evil thinking is simply evil speaking in the heart. **My lord delayeth his coming.** Thinking that his absent master cannot or will not call him to account, he begins to transgress his commands, to neglect duty, to use his position for his own advantage, and to wrong his fellow-servants. Such is the professed disciple of Christ who lives unworthily, or uses office in the Church for his own advantage.

**Shall begin to beat the menservants and maidens.** Primarily, the application may be to church officials, or some popes and bishops, who "lord it over Christ's heritage" and wrong those under them. But there is a wider reference to all men, for all men are equally responsible to God, and our fellow-men are our fellow-servants. **To be drunken.** Not only doing wrong to God's cause, but also wasting the opportunities given by God in pleasure, and leading an animal existence. Thus three sins are laid at the door of this evil servant: unbelief, pride, and pleasure seeking. There have been periods in the history of the Church on earth when this was but a faint picture of its condition.

**46. The lord of that servant.** The wicked servant has a lord, even though he does not know it. **Will come.** Men may disbelieve in Christ's coming, but their disbelief will not prevent it. **Will cut him in sunder.** The customs of the ancient world, by which men were sometimes sawn asunder, are used to represent the spiritual penalties which cannot be understood on our bodily state.

**His portion with the unbelievers.** Men who pretended to a godliness which they did not possess.

**47. Knew his lord's will.** Either actually, from received information, or virtually, because the information was within his reach. **Prepared not himself.** For his lord's return to judgment. **Beaten with many stripes.** On the principle that responsibility is according to the knowledge of the criminal. There are, therefore, degrees of punishment as well as grades of glory.

**48. But he that knew not.** That is, knew but partially, for some knowledge is implied in the phrase "servant" [of Christ], and his being liable to punishment at all. The case supposed is that of one who did what he knew, without special revelation, by the light of common sense and duty, to be contrary to his duty as a servant. **Shall be beaten.** He is beaten because he sinned against light; he is less beaten because he had less light.

**Much . . . given . . . much required.** The universal law lying at the foundation of the principles just laid down.

## CRITICAL NOTES.

**Verse 37.** In the background is the wedding or feast to which a master has gone. He is coming back. On this Jesus builds a representation of his coming again and the reward he will then give his watchful servants. **Shall guard himself.** In that day the Lord will reverse the ordinary relations between him and his disciples. With tenderness and love he will take the place of a servant, and will minister to them in the heavenly feast. **And will come forth.** Drawing near, the Lord paints the picture in minute detail. He will "come forward" among them, to mingle with them and attend to the needs of each one seated at the heavenly banquet. Compare the washing of the disciples' feet (John 13. 1).

**38. If he shall come.** If! It is not certain that he will; he may come between watches. All arithmetical calculations on heavenly things have their origin in curiosity and are of doubtful piety. The true looking for the Lord is not in gazing at the heavens or watching the war bulletins from Europe, but in being prepared if he should come. Preparation is looking. **In the second watch.** The night was divided into four watches (Matt. 14. 25; Mark 13. 35). The first watch is not named, probably because the wedding is in that watch; nor is the fourth, because that would be a long delayed hour. But our Lord mentions the second and third because these are the hours when watchfulness is most needed. The third watch was from twelve till three, the midnight hours, when people are in deep sleep. Crises in life occur somehow at the unlooked-for hour.

**39. A change of figure. If the goodman . . . had known.** This form of the hypothesis implies that he did not know, and means "if he had any warning or intimation." The coming will be sudden. **The thief.** Under the same image the unexpected coming of the Lord is described in 1 Thess. 5. 2; 2 Peter 3. 10; Rev. 16. 15. **Broken through.** Dig through, as could be easily done in mud or clay walls, to which the reference is (Ezek. 8. 8, 12). In this representation the disciples are the householder and the Lord is the midnight marauder, who is watchful of the watchfulness of those within the house.

**40. Be ye therefore ready also.** What he said to them he says to all. The day of his coming no one knows. Knowledge of it would interfere with moral character. The true child of God prepares for the coming of his Lord if he should never come just as carefully as if he knew the minute when the rap would be heard on the door. This much we know, that when our Lord does come he will not be expected.

**42. Faithful and wise steward.** The verse shows that our Lord is laying down some

principles for his ministers. These are they whom he has set over his household to give to his servants their portion. Fidelity must be a characteristic of the true minister. **Faithful** to the trust reposed in him in caring for the Lord's house, and **wise** in the administration of his stewardship.

**43. So doing.** Thus employed, doing his work regularly, impartially, zealously. Duty lovingly performed, and not fitful exploits of an extraordinary character, is what the Lord and Master asks at our hands.

**44.** The intimation is that in the future world there will be a similar sphere of activity. **He will make him ruler over all that he hath.** Over all his property. Faithful in this work, he will develop capacity for higher work, and will be rewarded according to the fitness of things by being placed in high honor as an example of duty well done.

**45.** This seems prophetic of spiritual tyranny. Assuming that the steward is the owner, and that the master is far off and will not come, the steward plays the tyrant over the servants. **To beat.** To act as judge, inflicting punishments or engaging in persecutions. The idea looks, seemingly, at assumptions of civil power. **Eat . . . drink . . . be drunken.** Giving himself up to luxury and immorality. A tyrant in the household, forcing his laws by inhuman punishments, but a slave to lust and all debauchery, and without fear that any power is near to make him answer for his iniquity and perversion of office.

**46.** But God is not far off. Suddenly the lord will come, and will cut him in sunder. Compare with Rev. 19. 20; 21. 8; 2 Thess. 2. 8.

**47. Knew his lord's will.** By any means, whether by direct teaching or by instruction of any kind; if he knew that it was the Lord's command that he should keep well the house, be watchful, diligent, faithful. **And prepared not—neglected to do the things he knew he ought to have done—he shall be beaten with many stripes.** Divine justice will give equity. Punishment is graded to ability to know and to do.

**48. Knew not.** He who had no access to the divine revelation; did not know what was expected of him; was in no situation where he might learn the precise requirements of his Master; yet, nevertheless, **did commit things worthy of stripes,** for that he shall be punished. He is **beaten** for what he did know was wrong by the sense of right and wrong in his heart, and for that, rather than for what he did not know, he shall receive his commensurate number of stripes. God is just.

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Analytical and Biblical Outline.

**Temptations from Christ's Absence.**

I. TO NEGLECT.

*Blessed...* find watching. v. 37, 38.  
Watch therefore. Matt. 25. 13.  
Watch and pray. Mark 13. 33.

II. TO IGNORANCE.

*When ye think not.* v. 39, 40.  
Be not ignorant. 2 Peter 3. 8.  
Ye...not in darkness. 1 Thess. 5. 4.

III. TO UNBELIEF.

*My lord delayeth.* v. 45.  
Believe a lie. 2 Thess. 2. 9-11.  
Some shall depart. 1 Tim. 4. 1.

IV. TO SELFISHNESS.

*To beat the menservants.* v. 45.  
Must not strive. 2 Tim. 2. 24.  
Exalteth himself above all. 2 Thess. 2. 4.

V. TO APPETITE.

*Eat and drink...* drunken. v. 45.  
Be sober: be vigilant. 1 Peter 5. 8.  
Walk honestly. Rom. 13. 13.

Thoughts for Young People.

"Watch."

1. We should watch for the Lord's coming; not trying to find when he will come, but living always in readiness for his coming.
2. We should watch as servants and stewards of Christ over his cause, which he has left in our keeping. Every one of us is, in some sense, a "ruler over the household" of our absent Lord.
3. We should watch for opportunities of doing good to our fellow-men, especially to those who are our fellow-servants toward Christ.
4. We should watch against unbelief, which is in danger of rising in our hearts because Christ did not come and his cause does not seem to be under his care. To the eye of most men the Lord does not seem to watch over his Church.
5. We should watch against selfishness and pride and the spirit of self-seeking, and against regarding the world as made for us, and men as existing for our commands.
6. We should watch against living for pleasure merely. God has placed life in our keeping not for selfish enjoyment, but for the doing of good.

Lesson Word-Pictures.

His name is Faithful.

He has charge of the door.

His lord has not come from the wedding. When his lord may come, when his knock will be heard at the door, Faithful cannot say, but he will be watching.

Hark!

Was that a knock?

No, only a harsh brush of the wind past the lattice at the window.

Not time yet for the sound of the master's coming.

Faithful watches patiently.

As a porter, he has a very high ideal as to his duty.

He never spares himself. He is never ready to confess that he is tired. He is honest and thorough and vigilant.

But while he asks much of Faithful, he has a beautiful robe of charity that he keeps in readiness for use any time, and he likes to take it out and throw it over the deficiencies of his fellow-servants.

Faithful is very strict with Faithful. He expects much; he makes no concessions in dealing with himself.

A fellow-servant may bring Faithful a glass of wine. The words of invitation are very plausible: "You must be chilled. You must be faint. Please take this."

No, he cannot take it.

There is a beckon to its crimson flash, but it charms him not.

He thinks, "What if my lord should come and I be drowsy with wine?"

He must have a clear head.

He must have a keen ear and listen for the first echo of that expected knock.

Hark!

No sound as yet. What if the first watch be over, and no knock to be heard? Faithful still waits.

The second goes by. Still waiting.

The third has come.

Hark!

There is the sound of steps. There is the echo of voices. The watched-for knock rings through the house.

His lord has come, and Faithful opens the door!

There is the wedding procession!

His lord steps before Faithful, who ushers him within.

And now Faithful is ushered into the banquet room. He is made to recline upon the couches. His very master girds himself as if a servant, and crowns the obedience of Faithful with his loving ministry.

The wakefulness of Faithful is so different from the slumber of the master of a house near by. The master was sleeping while a thief was creeping up to the wall of the house. It was reached, and can you not hear the sound of a cautious breaking through the wall?

Still the master slept!

The robber tried to denude his blows. He worked more carefully. Ah, he made a hole big enough to let his wriggling body through as if a snake.

Still the master slept!

When within, the burglar softly wriggled round from room to room, noiselessly wound his long, sinuous arms about his plunder, and without a sound wriggled his way out of the hole in the wall.

The master finally awoke to find that his gold and silver and precious stones had been borne away!

If he had thought this would happen that night, how he would have watched!

In another home, what lack of vigilance! It is a house that is a mansion. The service is ample enough to need the oversight of a steward.

Be vigilant, O steward, in the master's absence! The master may return any moment.

But what a slighting of responsibility!

There is no sound of the master's step along the walk, no echo of a knock at the door.

Upon the banquet table set the sparkling wine! Let care be exiled! Drown duty in drink!

O what a scene of shameless rioting! The wine mounts to the brain. There is the uproar of a household quarrel. The servants are beaten. There is a staggering steward in the banquet hall. Gay revellers are his companions. The night is hideous with the bacchanalian shouts.

Suddenly, what sound of a knock echoes at the neglected door? It is the summons of the lord of the mansion. It penetrates to the banquet room. There is confusion of face. There are shame, disgrace, punishment, a "portion with the unbelievers."

### Orientalisms of the Lesson.

The context shows, with the text, two oriental features of society on which is based the force of being always ready for the unknown hour of Christ's coming. The first is that of the bridal party, whose movements can never be timed with accuracy. The other has reference to watching against thieves and robbers. There are several distinctive features here. The "breaking through" of the house would not have reference to forcing locks, doors, or windows. Oriental houses are often of unbaked, only sundried clay walls, and these have no foundations or so much as a trench, the wall being set on the surface of the ground. It is not unusual for burglars to dig, from the outside of the wall, a trench large enough to admit the body of a man, which they extend under the wall and end in the court or square around which the several apartments are erected. Hence, as long back as the days of Moses (Exod. 22. 2), a thief is spoken of as "breaking up," not breaking in.

Another reason for not approaching by the door is that the watchman is usually posted at that part of the premises, where he sleeps on a raised bed, ready to stir at the first sound.

The rewarding of the servants and the serving

of them by the master are peculiar metaphors. In the Roman Saturnalia good and bad servants were served alike by the master, but the Hebrew custom was that the servants were to have a share in all sacred feasts. Some have supposed that Julius I substituted Christmas to displace the Roman festival of the Saturnalia, at which feast, held at the end of the year, all public business, schools, and courts were suspended; no criminals were punished; slaves, both good and bad, wore the cap of freedom, had unlimited freedom of speech, donned the garments of their masters, sat at table, and were served by their masters.

The house steward here named was midway between the family and the servants, or slaves. He might be a slave himself, for intelligent and even cultured people came into slavery, and when they had the ability and proved worthy were placed in charge of large commercial and other ventures, being made ruler over many things, and over many other employees.

The master had the power of life and death over his slaves, subject to no restraint or appeal whatever. Among the many modes of Eastern punishment was that in which the person was sawn in two. The master might order his servant "cut asunder," or he might beat him with many stripes. The law restricted public punishment of this kind to forty stripes with a three-tongued whip; but if the executioner made a miscout and exceeded the number he himself was punished; hence the custom was to come one short of the full number and give thirty-nine, or, as Paul states it, "forty stripes save one."

### By Way of Illustration.

Verses 37-39. David Hume, the skeptic, said of John Brown of Haddington, "I like him; he speaks as though Jesus Christ stood at his elbow." Harriet Beecher Stowe has a little story of a village to which the news has been brought that Jesus Christ is coming that night to claim his own. And a woman goes home to tell her husband, and at once he is distressed. He has lived an entirely worldly, selfish life, and at once he is alarmed. He says: "This is very unfortunate. Why should he come? I do not wish to see him. What will become of my property? I have never thought of this contingency. He must not come." The wife, glad and thankful, goes to meet her Lord. It is to her the best of news, because she has been a faithful steward.

A poor widow in the village, whose life has been one of trust and struggle, hears the message, and she hastens home to tell her children that the hard days are forever over. Soon they will look into the face of the Christ whom they have trusted, and will hear his loving voice. Great joy is theirs. They are ready for their Lord's coming.



*Verse 40.* A minister determined to preach from the text, "Now is the day of salvation." While in his study, thinking, he fell asleep and dreamed that he was carried into hell, and set down in the midst of a concubine of lost spirits. They are devising means to get the souls of men. One arose and said, "I will go to the earth and tell men that the Bible is all a fable." No, that would not do. Another said, "Let me go; I will tell men that there is no God, no Saviour, no heaven, no hell." "No, we cannot make men believe that." At last one said, "I will tell them that there is a God, a heaven, yes, and a hell too; but I will tell them that there is no hurry. Tomorrow will be even as to-day." And they sent him.—*Biblical Treasury.*

*Verses 41-48.* Daniel Webster was once asked, "What is the most important thought you ever entertained." He replied, after a moment's reflection, "The most important thought I ever had was my individual responsibility to God."

*Verse 48.* A servant was to be left in charge of a share of her master's property while he should be abroad. "Which shall I leave with you?" asked the master, "the big, fine house in the city, or the little country house?"

"The little country house," she answered. "To be sure there is honor in being intrusted with the elegant house, and it would be fine to live in, but, you see, there is so much to be rendered back to you in good order by and by. A big responsibility goes with the big house, and I don't want it."

A millionaire's wealth is fine in this world, but shall we want to meet the responsibility of the stewardship by and by?

**The Teachers' Meeting.**

Describe the departure of Jesus from the temple, and give an account of his discourse on the Mount of Olives.... Show in what senses he used the expression, "Coming of the Lord.".... Find in this lesson and the verses of the context what we are to watch for, and what we are to watch against.... What should be our spirit in looking for the coming of Christ?.... How should we act in view of it?.... What sins are we warned against in this lesson?.... Traits of the true servant: (1) He is watchful; (2) He is faithful; (3) He is wise; (4) He is considerate; (5) He is temperate; (6) He is rewarded.

**OPTIONAL HYMNS.**

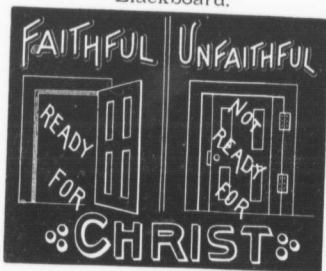
No. 1.

Holy Spirit, faithful guide,  
Precious promise,  
Guide me, O thou great Jehovah,  
Yield not to temptation,  
Will Jesus find us watching?

No. 2.

Forth in thy name.  
The rock that is higher than I.  
Whenever trials press my soul.  
Draw me to thee.  
Be with me every moment.

Blackboard.



**FAITHFUL SERVICE.**

WISE | WICKED  
SERVANTS

WAITING. | DRUNKEN.  
WATCHING.

THE LORD COMES  
BRINGING

BLESSING. | SEPARATION.  
WHICH SHALL I RECEIVE?

**SELF-CONTROL**

IN SPITE OF

TEMPTATIONS. | DOUBTS.  
TRIALS. | DISCOURAGEMENTS.

WAIT.  
WATCH.  
WORK.

THE LORD WILL COME.

"Be filled with the Spirit."

**References.**

FREEMAN. Ver. 38: Night watches. 743. Ver. 42: The steward, 761. Ver. 46: Sawing asunder, 883.

## FIRST QUARTERLY REVIEW.

[March 29.]

**GOLDEN TEXT.** Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. Luke 12. 8.

WHERE FOUND.	TITLE.	GOLDEN TEXT.
1. Luke 1. 5-17.	The F. of C.	Thou shalt go before—
2. Luke 3. 40-52.	The B. J.	Jesus increased in—
3. Luke 3. 15-22.	The M. of J. the B.	Behold the Lamb of—
4. Luke 4. 14-22.	The E. M. of J.	His word was—
5. Luke 5. 17-26.	The P. of J.	The Son of man—
6. Luke 6. 41-49.	The S. on the M.	Why call ye me—
7. Luke 7. 2-16.	The G. H.	They glorified God—
8. Luke 8. 41, 43, 49-55.	F. E.	Fear not: believe—
9. Luke 9. 18-27.	J. the M.	This is my beloved—
10. Luke 10. 25-37.	T. L. to O. N.	Thou shalt love the—
11. Luke 11. 1-13.	T. about P.	Ask, and it shall—
12. Luke 12. 35-48.	F. and U. S.	Be not drunk with—

**TIME.**—From the announcement to Zacharias, B. C. 6, till near the close of the third year of Christ's ministry, A. D. 29. **PLACES.**—Two in Jerusalem; one in the valley of the Jordan; two in Nazareth; three in Capernaum; one on Horns of Hattin; one in Nain; one near Caesarea Philippi; two in Perea; and one (probably) in Bethany.

## LESSON HYMNS.

No. 158, New Canadian Hymnal.

Jesus, and shall it ever be.

No. 133, New Canadian Hymnal.

Now just a word for Jesus.

No. 139, New Canadian Hymnal.

Jesus, thy Blood and Righteousness.

## QUESTIONS.

1. Give the names of the parents of John the Baptist. What is said of their piety? What was Zacharias doing when the angel appeared unto him? From what must John abstain? How should he prepare the way of the Lord? **GOLDEN TEXT.**

2. How did Joseph and Mary keep the passover? How long did they search for Jesus? Where did they find him? What doing? What did he say he must be about? **GOLDEN TEXT.**

3. What great Personage was expected? What did John consider himself unworthy to do? Difference between John's baptism and Christ's? What was Christ to do with wheat and chaff? Why was John made prisoner? Two things happened at the baptism of Jesus—what were they? **GOLDEN TEXT.**

4. Where did Jesus spend one notable Sabbath? From what roll did he read? Six things that the Christ was foretold to do? What did Jesus's hearers marvel at? **GOLDEN TEXT.**

5. What sort of an invalid was brought to the Saviour? How did his friends show faith? Why did they take him to the housetop? Why were

the Pharisees angry with Jesus? What two things were done for the sick man? **GOLDEN TEXT.**

6. What lesson should we learn from the mote and the beam? What should we do before we find fault with others? How is a tree known? How is a Christian known? What is the man like who hears Christ's sayings and obeys them? What is he like who hears and neglects to obey? **GOLDEN TEXT.**

7. Why did the elders of the Jews favor a certain centurion? What person, dear to the centurion's heart, was "ready to die"? What did the centurion think about the Lord's power to cure disease? What did Jesus say about his faith? What did Jesus meet at Nain? What did he say to the widowed mother? What did he say to the young man who had died?

8. Who was Jairus? Why did he ask Jesus to go to his home? What message came from Jairus's home before the Master reached it? What did Jesus say to Jairus? What did he say to the mourners? What did he say to the dead maiden?

9. What three opinions were held about Jesus? What did Peter say about him? What three things must he do who would come after Jesus? What happens to him who loses his life? What about him who is ashamed? **GOLDEN TEXT.**

10. What did a certain lawyer ask? How did the lawyer answer his own question? What did Jesus say? What happened to a man who was journeying to Jericho? Who passed him by? Who helped him, and how? Which of these three was a neighbor? What did Jesus say?

11. What did the man say whose friend wanted to borrow loaves at midnight? What made that man change his mind? What about asking, seeking, and knocking? What three things might a hungry boy ask for? What will our heavenly Father give to us if we ask it?

12. What was the duty of the servants whose lord was absent? What is our duty? What will the Lord do to the servant whom he finds watching? What will be required of him to whom much is given? **GOLDEN TEXT.**

13. What is the **GOLDEN TEXT** for the quarter?

**Teachings of the Lessons.**

Children should give parents joy. We must spend youth right if we would be useful men and women. God will give special favors to the good. We should attend the services of God's house. When healed by Christ people will know it. Doing what Christ says will pay in the future. Go to Jesus in trouble. Have faith in the good Physician. We bear the cross for Christ. Our kindness is due to all who need. Earnest prayer prevails. Live every day as if it were the last.

**Blackboard.**



**Tobacco.**

The greatest count against tobacco is that it is the chief creator of habits of drinking intoxicants. This costs our country over two billions a year—a sum which, if spent for useful products of labor and capital, would practically prove that “under consumption,” far more than “overproduction,” or than silver and tariff mistakes all combined, is the cause of “hard times.” The retail tobacco bill in itself is several hundred millions a year in addition to these billions.

After using tobacco over two decades, the facts which came to the writer in his work as a political economist compelled him, as a matter of conscience, to abandon it.

A large share of nervous diseases of women are inheritances from tobacco-using sires. The London *Lancet* said: “No smoker can be a well man.” In a recent issue of the *Union Signal* I published a card showing, by testimonies of eminent physicians and navigators, that tobacco did not prevent contagious diseases, as many suppose, but its non-use is actually a condition of safety. Tobacco is the taproot of much of the diphtheria, sudden death by heart disease, cancers, and nervous troubles of our day, including insanity and epilepsy. No wonder that France, by advice of its highest scientists, is taking vigorous steps against it as a politico-economic measure.

Among the remedies are education along the above and kindred lines and antitobacco pledges from children; enforcement of existing laws against giving or selling tobacco to boys or girls, and securing still more stringent laws in the same direction; laws also punishing minors for using it; enforcing notices in railway waiting rooms and other public places against tobacco, and, if needed, procuring enactment of law facilitating such enforcement; securing conviction and punishment of those who insult people, or commit misdemeanor, by smoking in their faces in the street. As no crop raised from the earth is so poisonous to the soil and so exhaustive to it, almost beyond reclamation, as tobacco, State and national legislation prohibiting its cultivation should be sought. Keep it before young men and women that the average tobacco bill of a tobacco user would carry an endowment life insurance policy, or a savings bank account, that in fifteen or twenty years would give him money to buy a home or start in business. These things being true, the example of using tobacco is so fearful that any citizen may well shrink from its responsibility.—George M. Powell.

**JESUS THE SON OF MAN  
ANNOUNCED**

TO JEWS. | TO ALL.

**GROWING**

WISDOM. STATURE. FAVOR.

**WORKING**

WORDS OF | WORKS OF

**POWER.**

**HELPING**

HEALTH TO SICK. | LIFE TO DEAD.

**TEACHING**

BE DOERS. | BE PRAYERFUL.

BE WATCHFUL.

CONFESS HIM AND BE RECEIVED.

## RESPONSIVE REVIEW SERVICE FOR FIRST QUARTER.

*Supt.* Give Title and Golden Text of First Lesson.  
*Right-hand half of school.* The Forerunner of Christ.  
*Left-hand half.* "Thou shalt go before the face of the Lord to prepare his ways."  
*Supt.* Second Lesson.  
*Right-hand half.* The Boy Jesus.  
*Left-hand half.* "Jesus increased in wisdom and stature, and in favor with God and man."  
*Supt.* Third Lesson.  
*Right-hand half.* The Ministry of John the Baptist.  
*Left-hand half.* "Behold the Lamb of God, which taketh away the sin of the world."  
*Supt.* Fourth Lesson.  
*Right-hand half.* The Early Ministry of Jesus.  
*Left-hand half.* "His word was with power."  
*Supt.* Fifth Lesson.  
*Right-hand half.* The Power of Jesus.  
*Left-hand half.* "The Son of man hath power upon earth to forgive sins."  
*Supt.* Sixth Lesson.  
*Right-hand half.* The Sermon on the Mount.  
*Left-hand half.* "Why call ye me, Lord, Lord, and do not the things which I say?"  
*Supt.* Seventh Lesson.  
*Right-hand half.* The Great Helper.  
*Left-hand half.* "They glorified God, saying, That a great prophet is risen up among us."  
*Supt.* Eighth Lesson.  
*Right-hand half.* Faith Encouraged.  
*Left-hand half.* "Fear not: believe only."  
*Supt.* Ninth Lesson.  
*Right-hand half.* Jesus the Messiah.  
*Left-hand half.* "This is my beloved Son: hear him."  
*Supt.* Tenth Lesson.  
*Right-hand half.* True Love to One's Neighbor.  
*Left-hand half.* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."  
*Supt.* Eleventh Lesson.  
*Right-hand half.* Teaching about Prayer.  
*Left-hand half.* "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."  
*Supt.* Twelfth Lesson.  
*Right-hand half.* Faithful and Unfaithful Servants.  
*Left-hand half.* "Do not drunk with wine, wherein is excess; but be filled with the Spirit."  
*Supt.* In each lesson we find a Statement, a Duty, and a Command. Review Lesson I.

*First Single Voice. Statement.*—A certain priest named Zacharias, and his wife Elizabeth, were childless. While he was offering incense in the temple an angel appeared and told him that he should have a son named John, who should make ready a people prepared for the Lord.

*Duty.*—The duty of worshipping in the Lord's temple is plainly taught. The blessed revelation came to Zacharias while engaged in worship.

*Commandment.*—"Fear not: for thy prayer is heard."

*Supt. Lesson II.*

*Second Single Voice. Statement.*—When Jesus was twelve years old his parents took him to Jerusalem to the passover. Returning they missed him, and going back, found him in the temple, in the midst of the doctors, both asking and answering questions. And when they expressed surprise he said: "Wist ye not that I must be about my Father's business?"

*Duty.*—The duty of increasing in wisdom and stature and of using every opportunity to increase our knowledge.

*Commandment.*—A command is implied that children be subject to their parents as was Jesus.

*Supt. Lesson III.*

*Third Single Voice. Statement.*—John the Baptist preached repentance and the coming of One mightier than himself. When he was baptizing Jesus, the Holy Spirit descended upon Jesus in the form of a dove, and a voice said: "Thou art my beloved Son: in thee I am well pleased." John reproved Herod for his wickedness, and Herod shut him up in prison.

*Duty.*—The teaching is that we should be fearless in reproving sin.

*Commandment.*—The implied command is to repent before it is too late, for he "will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

*Supt. Lesson IV.*

*Fourth Single Voice. Statement.*—Jesus began his ministry by going into the synagogue at Nazareth, reading the prophecy in Isaiah concerning the mission of the Messiah, and declaring that the Scripture was that day fulfilled. And they all wondered at the gracious words which proceeded out of his mouth and said: "Is not this Joseph's son?"

*Duty.*—Jesus set us the example of churchgoing. "As his custom was, he went into the synagogue on the Sabbath day."

*Commandment.*—The mission of Christ is now the mission of his Church: "To preach the Gospel to the

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poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

*Supt. Lesson V.*

*Fifth Single Voice. Statement.*—Jesus was healing the sick, and a palsied man was brought. There was a multitude about the door, and so they took him upon the house-top and let him through the tiling, on his couch before Jesus. Jesus forgave his sins and healed him. And the scribes and Pharisees began to reason, "Who can forgive sins, but God alone?"

*Duty.*—We should be willing to make an effort to get to Jesus and to take our friends to Jesus.

*Commandment.*—Take Jesus at his word as this man did, who at Jesus's command arose, took up his bed and departed, glorifying God.

*Supt. Lesson VI.*

*Sixth Single Voice. Statement.*—A part of Luke's version of the Sermon on the Mount, relating to the mote in a brother's eye and the beam in one's own, the good tree, like the good heart, being known by its fruits, and closing with the parable of the house built on the rock and the house built on the sand.

*Duty.*—We should be careful, before we condemn another's fault, to know whether we have not overlooked a greater fault in ourselves. If we would live pure lives we must have pure hearts.

*Commandment.*—We must not only read Christ's words, but do them. Obedience is the test as to whether we belong to Christ or not, and shall stand in the judgment.

*Supt. Lesson VII.*

*Seventh Single Voice. Statement.*—A Roman centurion, whose servant was sick, sent word to Jesus that if he would speak the word only, his servant would be healed. Jesus marveled at his faith. And those that were sent, returning, found the servant whole. The next day he restored to life the son of the widow of Nain.

*Duty.*—We should take our sorrows to Jesus, and he will help us.

*Commandment.*—The implied command is to believe that Christ has power to do all things.

*Supt. Lesson VIII.*

*Eighth Single Voice. Statement.*—Jairus, a ruler of the synagogue, came to Jesus and besought him to come and heal his only daughter, who lay dying. On his way there he heard she was dead. Going into the house with Peter, James, and John, Jesus took the girl by the hand, saying, "Maid, arise." And her spirit came again, and she arose.

*Duty.*—If we beseech Jesus to come to our help he will surely come.

*Commandment.*—"Weep not." We must not sorrow as those who have no hope. *Death is only a sleep.*

*Supt. Lesson IX.*

*Ninth Single Voice. Statement.*—Christ asked his disciples whom men said he was. They answered, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again." Christ asked, "Whom say ye that I am?" Peter answered, "The Christ of God." Jesus foretold his sufferings and death, and set forth the self-denial and self-sacrifice necessary to be his disciple.

*Duty.*—To confess Christ is a plain duty.

*Commandment.*—We must deny ourselves, take up our cross daily, and follow Christ, knowing that if we are ashamed of him he will be ashamed of us when he shall come in his glory.

*Supt. Lesson X.*

*Tenth Single Voice. Statement.*—A certain lawyer asked Jesus what he should do to inherit eternal life. Jesus asked him what he had read in the law. He answered, "Love the Lord with all thy heart, soul, strength, and mind, and thy neighbor as thyself." When he asked, "Who is my neighbor?" Jesus answered by telling the parable of the good Samaritan.

*Duty.*—The teaching to us is of loving service to those who are in trouble.

*Commandment.*—Love to God and love to man.

*Supt.—Lesson XI.*

*Eleventh Single Voice. Statement.*—Christ's disciples asked him to teach them to pray. He taught them the Lord's Prayer. He urged them to ask persistently, using for illustration a man who granted his friend's request because of his importunity. Christ said that our heavenly Father wants to give the Holy Spirit to those who ask, more than parents want to give good gifts to their children.

*Duty.*—The teaching is of persistent prayer and of asking for the Holy Spirit.

*Commandment.*—We must ask and seek and knock. The man who seeks is more earnest than the one who asks. The man who knocks is most earnest of all.

*Supt. Lesson XII.*

*Twelfth Single Voice. Statement.*—Christ set forth the blessedness of those whom his lord should find ready for his coming. He said that the Son of man would come at an unexpected time, and that servant who thought his lord delayed his coming, and who was drunken and cruel, would be beaten and appointed a portion with the unbelievers.

*Duty.*—We should be watchful by being faithful to the work which the Master has given us.

*Commandment.*—"Ye ye therefore ready also: for the Son of man cometh at an hour when ye think not."

## PRIMARY TEACHERS' DEPARTMENT.

### A Question—What is the Matter?

A CHURCH of seven hundred members, and only twenty-three children in the primary class on a pleasant Sabbath! Why no more?

The room, large enough to accommodate many times that number, is in the rear of the main room, separated from it by sliding doors which are closed after the opening exercises. (These exercises, by the way, are entirely out of reach of the little flock in the rear.)

The room is frugally furnished with perhaps thirty little chairs arranged in a semicircle, a teacher's table and chair, and a library case. There is no organ or piano, no blackboard, no pictures, no brightness, save in the faces of the little ones.

Can it be that the room answers the question?

The teacher, a sweet-faced, sweet-voiced young woman, is endowed with that nameless charm of interested manner that always wins a child's heart. She knows and loves her little ones. She knows to whom she may turn for speedy answers to her questions, and the consequence is that three or four of the class are all animation, only too eager to tell what they know about it, while the rest look on, some admiringly, others indifferently. And the thirty minutes are soon over, and the class ready to participate (?) in the closing exercises of the main school. There have been no songs, no stories, no objects or pictures to help teach the lesson, no cards, no pretty papers. Can it be, then, that the teacher answers the question?

That the question is a legitimate one is apparent. By whom it is to be answered is not so apparent.

But first, it must be asked. The pastor should ask it; the superintendent should ask it; the teacher, O, how earnestly! and the mothers and child-lovers of the church, all should ask it, and lovingly, unitedly, seek an answer. For, think of it! thirty little ones representing a church membership of seven hundred! And they are fast growing away from the years of greatest receptivity. Is it not time that the question be asked and answered?

### Easter Hints.

BY MRS. J. WOODBRIDGE BARNES.

EASTER is now quite generally recognized as one of the "extra" days in the Sunday school calendar, and, coming as it does always on the Sabbath day, there is nothing to interfere with its being kept purely as a religious service.

Easter brings with it its own theme, commemorating, as it does, Christ's victory over the grave both for himself and for us, and this thought should be emphasized in song and story. Little can be suggested for such a program, for it admits of but little variation; but the same principle must govern it as controls the making of a program for other special religious occasions.

At this season Nature lends a helping hand in making clear to the little ones the resurrection, or waking to new life, and so the resurrection plant, the bulbs and the lily, the coconos and the butterflies, come with a freshness and power to the children that is difficult for us to realize—the illustrations being so old to each of us.

In addition to the teaching of the usual resurrection thought, Easter affords us an excellent opportunity to remove as far as possible from the minds of the children a fear of death. Much will depend upon the class or children themselves just how this will be approached, for many of our little ones are so sheltered in their homes as to know nothing whatever of death itself. With this thought in mind, last year the writer, several weeks before Easter, took a bulb to the class and planted it before the children, calling attention to its old, homely body and being careful while planting to speak of "dear, warm Mother Earth," that so carefully covered and held the little bulbs and flower roots. Then, because the bulb needed care, it was taken home, but first we took its picture, putting upon the blackboard the little brown chalk bulb and carefully chalking it over for the earth. It was carefully explained that the water and the sunshine would do their part, and that when God called it to come up it would come. Each week thereafter its condition was carefully reported to the children by (before school) adding to the board the first tiny green shoot, and then, week by week, increasing the stalk and add-

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ing the straight green leaves. Interest reached its highest point when the white buds appeared, this being shown by pinning up a bunch of white buds cut from a flower catalogue. Easter Sunday brought the plant itself to the class, when the buds on the board were changed to full-blown lilies, procured in the same way as the others. The bulb's "angel bodies" was what one little boy called them. The text in Rev. 1, part of the seventeenth and eighteenth verses, was taught as God's message to us, that we might all know he was living now, thus finishing the lesson of the day by making a completed thought.

The following true incident came to the writer's notice last spring, and shows the caution necessary in teaching even the simplest of words, and is mentioned here lest we in our classes make the same mistake and unconsciously give a false impression concerning the sorrowful words in Luke, "And they found not the body of the Lord Jesus."

A bright seven-year-old girl, who had never seen anyone after death, was playing with her dolls when her mother returned from the funeral of a friend. The child's grandmother asked, in the child's hearing, "Where did they lay the body?" the mother, in reply, giving the name of the cemetery. To the consternation of the mother, the child exclaimed: "I've been thinking about it a long while, mamma, and I can't understand why, when people die, they have their heads taken off. And what do they do with their heads, mamma?"

The family were horrified, but the mother finally gasped: "Why, dear, whatever made you think of such a thing? Why, certainly such a thing never happens."

"But, mamma, I am sure you told me so," the child declared.

After more conversation, without the mother receiving the light expected, the child said: "But, mamma, you and grandma always talk about what they did with the 'body.'"

The key to the difficulty was at once discovered. Of course, neither of them had ever made the statement attributed to them by the child; but in the use of the word "body" they had not thought of the child's conception of the word, and unconsciously had given a thought which had increased to an alarming degree her fear of death. The explanation is very plain. To a child a body is a doll minus a head, and is dead only when its head is severed from its body, but is alive again as soon as a new head was obtained.

Upon investigation, how great was my surprise to find that other children had the same idea of death, and I wondered if possibly some might even have the same thought in connection with our Saviour as taught with the Easter lesson.

There is a custom which is growing—that of giving to each child on Easter Sunday a little package of flower seeds, with the expectation that the children will later bring the flowers for the sick in the class. Those who have tried the plan are more than satisfied with results and heartily commend it to others.

There is another practice, however, in connection with Easter that is not to be commended—that of giving on Sunday colored eggs, rabbits, fancy gifts, candy, etc., to the pupils. When it is desired to celebrate it in that way, a special week-day exercise should be arranged for the Saturday previous and the gifts attended to then, as is done at Christmas time.

If you are desirous of coming in close personal touch with your class, arrange for Saturday an "Easter tea" or an "Easter party," as you choose to call it, for at no other time will you have such an abundance of material from which to draw both for entertainment and instruction. An Easter party as given in the March *Bulletin* of last year, with its "Caterpillar" finger play and famous "Butterfly" game, is most excellent. Or, instead, "A Lesson on Faith," from Mrs. Gatty's *Parables of Nature*, might be told to the children, and illustrated at the same time upon the blackboard. This story is considered by kindergartners as a model nature story and readily lends itself to the occasion. A large nest can be constructed of hay, holding an immense egg, which, when opened at the appropriate time, will be found to contain eggs for each member of the class. Long, low tables arranged for the little primary chairs, the table decorated with paper butterflies, etc., and a simple tea given make an occasion long to be remembered; while the beautiful nature stories and Easter games make the occasion instructive as well as entertaining.

In some such way a great deal of instruction can be given that does not properly come in with the teaching of the Easter lesson on the Sabbath, the nature stories being completed, when, in connection with the lesson on Sunday, they can be little more than hinted at. But, either with the week-day exercise or without it, the Sabbath-day service should be strictly religious in its character.

## Developing.

BY MRS. W. F. CRAFTS.

ONE of the commonest mistakes of teachers is to conduct the lesson with the brightest children in the class, leaving the small, dull, and timid ones undeveloped and unprofitable. It is perhaps easier to teach so, and pleasanter than working the lesson out of the backward ones while the forward ones are held back. But the harder way is the true one, and the only way in which the teacher will not be deceived about the effectiveness of the lesson. Level the class by bringing up the backward ones as near as possible to the forward ones. Set about it in this way: When questions are asked, put them to the whole class, and do not allow answers to be given in chorus, but first call upon an individual here and there, and then when a good answer is made frequently have it repeated by the whole class. Some teachers never ask for individual replies, and out of the jargon of chorus answering pick out some expression that pleases them and give it commendation. Chorus answering which is not directed by the teacher works disorder in the class and confusion of ideas in the minds of the children.

To develop backward children may seem an impossibility in a large class of two or three hundred children taught by one teacher. This will suggest the wiser way of subdividing the primary class into small groups, so as to make every child accessible to the teacher's touch, mentally and physically. This can be done by the assistant teachers in reviewing the lesson after it has been taught by the primary superintendent.

*Clifton Springs,*

## INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER.

## LESSON IX. (March 1.)

## JESUS THE MESSIAH. Luke 9. 18-27.

GOLDEN TEXT. "This is my beloved Son; hear him" (Luke 9. 35).

## Primary Notes.

BY MRS. J. H. POLHEMUS.



In a picture gallery I once saw a picture about which no two people thought alike; some thought the artist meant to represent one thing and some another. How could I find out what he had really intended to paint? All the pictures had num-

bers, which were put in a book called a catalogue; by each number were the names of the picture and artist; so by the catalogue I could settle the question, because there it told what the one who made it meant to represent.

Our lesson to-day made me think of the way people received that picture. Who are all our lessons about now? [Print "Jesus."] If you had lived when Jesus did you would have been surprised to hear the different ways in which people spoke of him. He had grown up from a baby to a man right among the Jews in Palestine; he dressed and looked like other men, and yet he was different. How was he different? Tell me some of the wonderful things he did? [Review.]

For whom were the Jews watching and hoping God would send? The Messiah [print]. Who was Jesus? Did the Jews think he was the Messiah? No, very few agreed upon whom Jesus was. Luke tells us of some of the different names he was called; he tells us a question Herod asked and why he asked it (Luke 9. 7-9). One day when Jesus had been praying, Luke tells us of a conversation or talk Jesus had with his disciples (Luke 9. 18-20).

How glad Jesus must have been to see that there were some who knew who he really was. He told them then what would soon happen to him and how those who followed him must deny themselves and suffer too, but what they would gain from being his followers would be worth it all (Luke 9. 22-26).

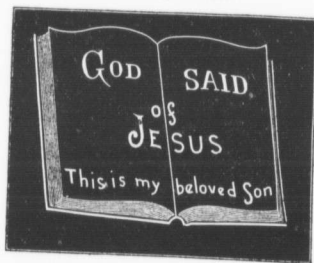
[Now tell how, a week later, three of the disciples heard God speak, and tell who Jesus was (verses 28-35). What did the voice say? [Repeat the Golden Text and print it on the board.] Whose voice was it? Peter and the others would feel sure now that Jesus was God's Son, the Christ, because God had said so. [Print "God said" above the Golden Text.]

Ever since that day there have been different opinions about Jesus. What is the only way of knowing the truth? Where does God tell us? [Make a book around the Golden Text.] If we would surely know who Jesus is, we must read what the Bible says of him. There is living now a Jewish lady who grew up without believing that Jesus is God's Son, the Messiah; she married a Christian, but would not believe as he did. At last he died, and in her sorrow she longed to know Jesus as her husband had. Where do you think she went to learn about him? To the Bible. She read the New Testament and God's Spirit taught her to understand it. One day the truth of who Jesus really was suddenly came to her. "Christ is God," she cried, "and he died for me; I have found him, and he is my Saviour." Her life now is spent in trying to persuade others to know Jesus as their Saviour. Jesus asks this same question to-day, "Whom say ye that I am?" Can you

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say as did this lady, "Thou art my Saviour!" If you can, you will hear him speaking to you in the Bible. [Show a King's Daughter's cross, and tell the children how those who wear it show that they believe Christ was God's Son and their Saviour.] Try when at home to make one out of paper, printing on it "My Saviour."



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** Jesus the Messiah. Luke 9. 20, 23-25.

**GOLDEN TEXT.** "Follow me" (Luke 9. 23).

**AIDS TO THE KINDERGARTNER.** Holy Bible, John 4. 29; 11. 27; *The Life of Christ* (Geikie), pages 239-243; *The Place of Christ in Modern Theology* (Fairbairn), pages 358-363; *Education of Man* (Froebel), "Need of Soul Training," pages 231-235; "Now We Believe," *Oratorio, Woman of Samaria* (Bennett).

### ATTENTION STORY.

It is beautiful to remember that Jesus cared for the bodies of the people living in that country where he lived. Sometimes he helped just one man, as he did the man whose friends brought him and let him down through the roof. Sometimes it was one woman or one child, but once he gave food to more than five thousand people at one time, and after that he went away with some of his disciples to pray. All the people wondered who he was, because they had never, never seen anyone so loving and kind or strong to do helpful deeds.

The friends who loved Jesus told him at one time that some people thought him to be John the Baptist, and some thought he was another person. Then Jesus asked his friends, "Whom do you say I am?" Peter told just what they thought. Here are his words: "The Christ of God." Let us read what Jesus said, too, for it is right here. [Read Luke 9. 20, 23-25.]

Explain unusual words: "Deny," "whosoever," "advantage," "gain."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Peter answered for all the disciples, and told that they thought he was a strong, good man, who loved his friends. Peter was a fisherman, who lived near to the sea, and perhaps he had little boys and girls who played in the sand on the shore. He went fishing at night sometimes. Talk of fishermen. They have kind hearts and generous spirits.

*Tuesday.* Jesus tells us in verse 23 that we are to deny ourselves sometimes. What do you think that means? [Wait for answers.] We are not to have all we want and just what we ask for, because we do not always know what we want. Some one, a loving, heavenly Father, sees all our needs, and supplies them. Even the little birds have all they need, because his loving care looks after them.

*Wednesday.* Every day we are to be willing to do some things that seem hard to do, if it is right for us to do them, even if it be a hard task. If a little boy wants to do something that is not right, or if he wants to go to a place where he ought not to go, it seems to him as if two voices crossed each other as two sticks are laid across each other. Sometimes we do not know what is just right. Jesus says, "Follow me," and that is always the safe way. Where shall we follow him? All the way through this beautiful world; and we will find that he will lead us to a more beautiful one. How may we follow him? By obeying the commandment which says to love God, and the Golden Rule, which says to do kind and loving deeds to others, just as we would like them to do for us. Why should we follow him? He is our best and dearest Friend, and he is the Way, the Truth, and the Life.

*Thursday.* If we will take good care of our inner life and in obedience to his words, we will be safe, and useful to others.

*Friday.* It is better to have a good and useful life than to own money, many things—even this whole world, if we could. The things in this world are for our use, but we are of more value than any thing or any number of things could be, for our life lives on forever, and we must not lose the hold on our best life. With God's help our life may be beautiful and clean in good deeds and in pure thoughts, pleasing unto him.

**NATURE WORK.** The children may connect thoughts of Peter and his occupation as a fisherman. Watch the March sea as it is just now. The larger children may find out facts concerning the March tides and the influence of the moon upon them. The ice is in the streams and lakes, although a spring month has come. The rise and fall of the sea is influenced, not alone by the sea, but by day succeeding night—and for other reasons, like rainfalls—and this is somewhat different from tides.

**ART WORK.** Get some fine picture of fish and show to the children; sea fish and brook trout may be contrasted.

**HAND WORK.** THE TRANSITION CLASS may sew the picture of the boat upon the card, and the kindergarten children may fold single and double boats, with sails and without sails, of their paper squares. They may find whole, half, and quarter moons among the Gift of rings.

**SCIENCE AT HOME WITH MOTHER.** Talk of some of the blessings and pleasures of life. Some things not really pleasures are blessings. The highest and best blessings are what we cannot see. The greatest and most lasting things are those which are out of sight. What we see and hear, smell and touch and handle, are never as valuable as great thoughts and love and life. Life is God's great secret. We do not know what it is, but our inner life—the real I—lasts always.

### LESSON X. (March 8.)

#### TRUE LOVE TO ONE'S NEIGHBOR. Luke 10. 25-37.

**GOLDEN TEXT.** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10. 27).

#### Primary Notes.



[Make a sun on the board and by questions draw from the children how the sun gives warmth and light, scatters clouds, melts, makes plants grow, and does all this for everyone.]

What a blessing it is that God made the sun and put it where he did. It reminds me of something we are to study about to-day, and which some one has called "The Greatest Thing in the World." What do you think is the greatest thing in the world? Can you guess what that person thought? What is it that makes a home happy? A school pleasant? What makes God and your mother do so much for you? One word answers all these questions. Love. [Print in center of sun.] What a sad place this world would be without love. [Picture life without love.] There are many different ways of loving. Some seem to love only when everything goes well and their love costs them nothing; others love only for a while, and others till trouble comes. Are any of these true love? Who showed us by example what true love is? Jesus's love was true, and he teaches us how our love can be true, too. [Print "true" over "love."] To make this plain he told a story to a young man who lived in Capernaum. One day he asked Jesus a

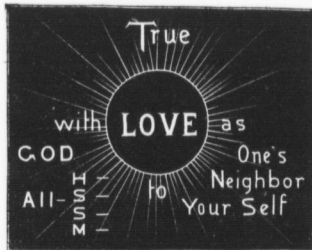
hard question. He came to him saying—(Luke 10. 25).

[Tell the conversation as given in the Bible lesson and the story of the Good Samaritan.] Which of the three men in this story had the true kind of love in his heart? How did he prove it? I think the last part of our Golden Text will tell you. [Repeat.]

The Samaritan treated the poor man as he would like to have been treated himself. Who did Jesus mean to teach us was our neighbor? Everybody who needs our love and our help. Is it easy for us to love everybody? No, not easy; indeed, I don't think we can do it unless we love some one else first. Who should that be? [Print "God."] How should we love God?

[Repeat the first part of the Golden Text and print it on the left of the sun.] Then, if our hearts, minds, and souls are full of love to God, we shall in some ways be like the sun; just as the sun can't help shining, so we will love. The love will shine out of itself, and be ready to help and cheer even those who are not very lovable. As the sun makes things grow, so those who feel our love will grow more gentle, kind, and patient. Love, like the sun, makes the world bright.

There is in New York a society made up of children, called "The Sunny Hour Club;" its members agree to do something every day to make some one happy. I think they might take for their motto, "Little children, love one another." Their badge is like a King's Daughter's cross, only it has three letters in the middle to stand for their name, and it is tied with a yellow ribbon to remind them of the sunshine they are to bring into others' lives. I wish we could each belong. Suppose, if you would like to be such a sunbeam, you make a cross out of paper or cardboard. Make the letters "S. H. C." in the center, and print the word "love" at the top. Perhaps mamma will give you a bit of yellow ribbon or worsted to put on it, then hang it up next the King's Daughter's cross, to remind you that because your heart is so full of love to your Saviour you want to love and help every one you meet.



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## Kindergarten Hints.

KINDERGARTEN DEPARTMENT. True Love to One's Neighbor. Luke 10. 33-37.

GOLDEN TEXT. "Thou shalt love thy neighbor as thyself" (Lev. 19. 18).

AIDS TO THE KINDERGARTNER. Holy Bible, Lev. 19; *Life of Christ* (Geikie), pages 477-522; *Social Influence of Christianity* (Hill), pages 40-61; *The Church in Modern Society* (Ward), pages 181-209; *Teaching and Counsels* (Mark Hopkins), pages 77-95.

## ATTENTION STORY.

Jesus showed people by his beautiful life and his kind acts that this is the best and happiest way of living. Many people wished to be good and to do good just because they had seen his loving deeds and had heard his words. One day a man came and said that he would like Jesus to tell him just how he might be happy always, and Jesus asked him what was written in the law, or the Bible. The man repeated this verse [read Luke 10. 27], and then said, "And who is my neighbor?" Then Jesus told him this story: Once upon a time a man started to go to a pretty city called Jericho, which means "City of the Moon." He went from another city which was large and beautiful. A great temple was in it. I wonder if you can tell me the name of this city? It is the one which spread palm branches in the way and the children sang "Hosanna!" Yes, Jerusalem. The meaning of this word is "foundation, or home of peace." Well, the man had not gone far on his way when naughty men, who took other people's things without asking, came and took away some of his clothing and hurt him. They left him at the roadside. Soon a minister of the temple came along and saw him, but he passed by on the other side of the street; and then another man came along and looked at the sick man, and passed by on the other side.

What would you have done if you had been walking there and had seen him? O, I hope you would have tried to help him!

Pretty soon a good, kind man came. He had come from another city, even farther away, a place called Samaria (meaning watch-height), and he felt sorry for the sick man, and he did something to show he was sorry. This book does not tell of anything he said, but of what he did. Let us see what it was. [Read Luke 10. 33-37.]

Explain unusual words: "Samaritan," "journeyed," "compassion," "inn," "departed," "host," "spendst," "repay," "thinkest."

## OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. As soon as this man from the mountain city of Samaria saw the other traveler he wanted to help him. He did not turn away. That was just right, was it not? Perhaps he did not even say he was sorry, but he really was; and

I suppose he looked kindly at the sick man and said some gentle words.

Tuesday. "He went to him," this book says, and soothed the sore places and made the bruises feel better, and then he put the sick man on his horse and took him to an inn, and stayed with him all night and took care of him.

Wednesday. This good man had to go on his journey the next day, so he asked others to care for the sick man, and he said that if they had to buy any medicine or use any money in caring for him he would pay it back to them.

Thursday. Whom do you think was a kind neighbor—the man from the temple or the man from the mountain city? We all, I am sure, think that the good, kind man must have felt happy in his heart to think that he had really helped some one. Did you ever do some kind thing for your neighbor? Were you glad to help? Who is your little neighbor?

Friday. The Golden Text says, "Thou shalt love thy neighbor as thyself," and this story gives us a picture of a man who obeyed these words. He did just as he would like some one to do for him if he needed their aid. We think he was noble, and here are some words of Jesus which tell us to do the same: "Go, and do thou likewise." That means, be glad to help others as this man was so ready to do.

NATURE WORK. Talk of the country in which the good man lived. Its fruits were grapes, olives, walnuts, almonds, and plums. It had large fields of corn, also, and blackbirds and larks were seen flying there every day.

ART WORK. Show a picture of a gateway of Jerusalem or of its temple.

HAND WORK. The kindergarten children may make mountains of sand, and with blocks they may make the walls of a city, with sticks an olive yard, or a grape vineyard of Samaria may be drawn in the sand table.

THE TRANSITION CLASS may write some of this story upon the ruled lesson card.

SCIENCE AT HOME WITH MOTHER. Talk of the uses of corn, and how it grows. One little girl thought that it is dug from the ground as potatoes are. Where does olive oil come from? What is the shape of an olive? A kind of beetle in Sweden has oil in its little body which is said to cure rheumatism.

## LESSON XI. (March 15.)

TEACHING ABOUT PRAYER. Luke 11. 1-13.

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



[Outline dimly on the board an open door, that it may be easily drawn during the lesson.]

Did you ever notice how a baby learns to walk and talk? He watches some one walk, and then tries to do just the same; he listens to some one speak, and tries to imitate the sounds till he learns. How do you learn to read and write? By following a copy and listening to your teacher read. The best way to learn anything is to have a copy to follow. Jesus knew this, so he came here, not only to die for us, but to show us by his example how to live. To-day we are to learn how Jesus taught his disciples a lesson about prayer. [Print "prayer" on the center of the door.] What is it to pray? To ask for anything we want? [Print "ask" at left of the door.] Do you need to ask often? [Make the children think how many times they ask for what they want.] Is there anyone we pray to especially? Why do we need to pray to God? Because he has power to give everything we can need; there is nothing he cannot supply. Then, if we need to pray often, we ought to know the right way to pray.

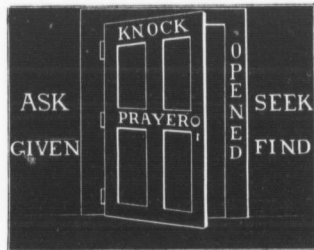
Do you suppose Jesus ever prayed? [Examples, Luke 5:16; 6:12; 9:18-28.] The disciples knew how much he prayed, and they wanted to be taught to pray, so one day they said—[Luke 11:1]. I can think how glad Jesus was to teach them, and, knowing they could learn better if they had a copy or example to follow, he said—[Luke 11:2]. [Let the children repeat with you the Lord's Prayer, then, if there is time, go over it, petition by petition, showing how the prayer covers all our needs.]

After Jesus had finished the prayer he told a little story to show how we should never grow tired of praying [verses 5-8]. To encourage us to pray, Jesus said some of the most precious words in the Bible. [Repeat verses 9, 10, and print "given" below "ask," at left of the door, and "seek" and "find" at right of the door.] Why can we be sure God hears and answers our prayers? Jesus told why. [Tell simply, what is found in verses 11-13.] Because God is our loving Father we can tell him all our wants and know that he will hear. He may not always give us the very thing we have asked for, because he knows better than we what is best for us, and knows how best to answer our prayer. There is one thing he will never refuse us—that is, his Holy Spirit to live in our hearts and teach us for what to pray.

If mamma was in a room with the door closed and you wanted to speak to her, what would you do first? Open the door. [Make the door on the board plain by marking over the outline with white.] Prayer seems like opening the way for

us to speak to God. Jesus must have had such a thought, for he said—[Luke 11:9]. Print "knock" on top of the door, and "opened" on the side.]

If the door between you and mamma was locked and you wanted to speak to her, what would you do? Unlock the door. What with? A key. Then a key would be the means for opening the way for you to speak. Prayer is like a key that God has given us, that we may always have an open door between us and him. Take one of your door keys at home, lay it on paper, and mark around it; then cut it out and print on it "prayer" and hang it in your room, to make you think of what we have learned to-day.



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Teaching about Prayer. Luke 11. 5-13.

GOLDEN TEXT. "Lord, teach us to pray" (Luke 11-1).

AIDS TO THE KINDERGARTNER. Holy Bible, Prov. 30; *The Still Hour* (Professor Austin Phelps); *The Religious Feeling* (Smyth), "The Feeling of Dependence;" *Sermons* by Bishop Phillips Brooks, pages 28-52, "Shall He Find Faith on the Earth?" page 156; "More things are wrought by prayer than this world dreams of" (Tennyson); Duet (piano), *Prayer from Lohengrin* (Wagner).

### ATTENTION STORY.

One day, a little while after Jesus had told the story of the good man from Samaria, a man who loved him said, "Lord, teach us to pray." These men who followed him were glad to hear his words as he told them the beautiful stories which helped them to think about goodness and kindness to others. They wanted to know also how they might come to their heavenly Father and speak to him.

Jesus knew that they needed to have reverence for God's name and to obey his will, to have food to eat each day, and to leave the naughty and selfish thoughts and acts forgiven, so he taught them how to pray.

The prayer which he gave to them is one which is taught to little children now, and I think we can say it, for we too have learned it. It is the beautiful "Our Father" prayer. [Let all repeat it, with heads bowed and hands folded.]

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Jesus told the disciples then that if a man's friend should come to him in the night, after all the family had gone to bed, and ask for bread, the man would get up and give him bread.

He said also that if a son should ask for bread his father would not give a stone to him. Now, if our fathers and mothers know what to give to us, God knows much better what we need, and he sees that we must have his Spirit in our hearts to teach us to pray and how to live. Let us read about it. I am glad that so many of you bring Bibles now.

The large children in the primary class may read words with the teacher. In the kindergarten class the children may listen to these words. [Read Luke 11, 5-13.]

Explain unusual words: "Midnight," "journey," "importunity," "needeth," "receiveth," "findeth," "knocketh," "scorpion."

#### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Talk of God being our Father, the loving Father of everybody. Here is the opportunity of the teacher to teach a missionary lesson and speak of the little boys and girls who are looking for their Father. A voice within them tells them that they have a Father, and they pray to the sun and to the water because no one has told them of "Our Father."

*Tuesday.* His name is precious, and never to be spoken just as any other name is, but in a loving tone. Remind the children of one part of God's law which said so [Third Commandment]. This is his will, that we remember his words and obey them.

*Wednesday.* No one but God can give bread to us. If your mother makes the bread, that is all she can do. God gave the wheat, for he only could cause it to grow.

*Thursday.* God can forgive naughty acts and naughty thoughts when we are sorry for them. He sees the little tiny wish to be good, and he helps this to grow into a grand and helpful action.

*Friday.* Let us repeat the Golden Text together. The Holy Spirit is our Teacher, and when Jesus left his disciples to go to heaven he promised that if we ask for his Spirit in our hearts he will help us to remember how to be good and to remember his words [John 14, 26].

**NATURE WORK.** Have sequence lessons on wheat. The games and songs of the farmer, the mill, and others may be played and sung. Connect thoughts of God's unfailing goodness and remembrance of our needs with some stories of the great interest Jesus felt as to whether the people had bread to eat [Matt. 14, 16; Mark 5, 43].

**ART WORK.** Find some picture of a shepherd with sheep, and teach that "The Lord is my Shepherd; I shall not want" for bread, or for care, or for any good thing [Psalm 23, 1].

**HAND WORK.** "Children may model in clay, making loaves of bread, round or oblong, and may invent forms with sticks and other material." The kindergarten children may name forms suggested by the lesson (door, bed, fish, egg, and other forms). Plant some grains of wheat in the earth, that the children may see them sprout. Take a tumbler of water and tie cotton batting thinly over the top of it, and upon this drop a few grains, and as they sprout the children may see the blade grow upward and the root downward.

The TRANSITION CLASS may draw a shepherd's crook under the model on the card, and any child who can print or write may put the first clause of Psalm 23, 1 beside the crook.

**SCIENCE AT HOME WITH MOTHER.** Talk of salt, yeast, bread, and of home. Each industrious person is helping some other persons all over the world, for all labor of the head, hands, and feet is connected. If a little bit of yeast is so useful, all little things are of use in some way; more useful or less useful. Teach economy, and that Jesus taught his disciples to save all the pieces and use them [John 6, 12].

#### LESSON XII. (March 22.)

#### FAITHFUL AND UNFAITHFUL SERVANTS. Luke 12, 37-48.

**GOLDEN TEXT.** "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5, 18).

#### Primary Notes.



A great king once built a wonderful house; the foundations were very strong, and so were the side walls; of course there were doors and windows, and though the rooms in it were not like those in the house in which you live, yet they were just right for this kind of a house. There were strange cupboards and closets, there were what you might call a dining room and a library, but there was one special room which the king wanted for himself and which needed particular care. When the house was finished what do you think he would do that it might be rightly cared for? The king put a servant [print "servant"] in charge of it. What would be this servant's duty? What kind of a servant ought he to be? [Print "faithful."] If the king should come to the house unexpectedly what ought he to find? Suppose he should find everything in disorder and the servant not ready to let him in, what would he know the servant had been? [Complete the title.] Would he be pleased or displeased?

Let me show you the picture of this house of which we have been talking. [Show a picture of some fine-looking boy and another of a girl, and pin on the board.] What is the name of this house? Who is the king who made the house? God made this body, which in some ways is like a house. Who is the servant?

God has given your body into your care; he has trusted it to you, and expects you to be what kind of a servant? Let us see how our bodies are like houses. [Go quickly through the parts of the body, telling how the foundations are the legs, the side walls the ribs, etc., then sing, "A wonderful house I have."]

Jesus said some very beautiful words about faithful servants in a talk he had once with his disciples [Luke 12. 42-44]; of unfaithful servants his words were very sad [verse 47]. God trusted us with something very precious when he gave us our bodies; precious because he made them, precious because he wants to dwell in them; he says—[2 Cor. 6. 16, 17].

If we would be faithful servants how should we keep our bodies? Clean within and without; we will let no bad words or thoughts soil them; we will keep them pure. [Show a drunken man's picture, if possible, and pin on the board; if none is available, describe one.] What kind of a servant is such a man? How has he been unfaithful? What has drink done to his body. [Describe how liquor affects the body.] Such a body is not fit for God's dwelling place. [Repeat the Golden Text, and tell how overeating, etc., hurt the body and make us unfaithful servants.]

To whom does your body belong? Why? To whom do you belong? Are you always to live in this world? Some day God will call you away, and if you have been a faithful servant you will be glad; if not, what a sad day that will be!



To all faithful ones there is coming a happy day. You remember how Jesus died and rose again; not many days after, where did he go? What promise did the angel give to the disciples? We are still watching for his coming; he has left us here not only to watch, but to watch and work. Jesus

showed what kind of watchers we should be in our Bible lesson [verses 35-39].

Some day—when, we know not—Jesus will come; to be ready to meet him we must be faithful servants. Who will serve in this way and be ready for Jesus with a pure heart and body?

Work at home a heart in which shall be printed "Pure body."

### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Faithful and Unfaithful Servants. Luke 12. 37, 38, 42, 43.

GOLDEN TEXT. "Watch and pray" (Mark 13. 33).

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 24. 42-51; *The Bible in the World's Education* (Bishop Warren), "Daily Life Related to Spiritual Things," pages 34-39; *Mental Philosophy* (Haven), "Attention," pages 46-60.

### ATTENTION STORY.

Once when Jesus was talking to those men who loved him and who listened to his words, he said that they were to be good and true whether he was with them or not. He wanted them to be strong enough to do right always, whether he was with them or far away from them. He told them then who are the happy servants. Do you know what "servant" means? It means one who serves—one who does something for another person. I hope we are all servants in this way. Jesus said once that one who would be greatest might be so by being a servant of all. That means that by trying to be helpful to everybody he was doing great service for all. The happiest people in the world are those who are trying to make others happy. Jesus said that the faithful servant who was doing his best was happy; and when his master or his lord came to him, he was so glad to see him good and true that he made the good servant to sit down, and he served him to food. He said, too, that a true and faithful steward, that is, the one who had charge of the things to eat, should take care of everybody in the house. He would be happy, and his master would be happy, too, whenever he came home and found the faithful servant doing his best. We may read his words here. [Read Luke 12. 37, 38, 42, 43.]

Explain unusual words: "Gird," "meat," "steward," "portion," "ruler," "faithful."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* To be "watching" is to be doing our work well. Whatever it is we must do it carefully each day. We are told that we must build well, and on a good foundation, to have happy lives.

*Tuesday.* The servant, if it be even a small boy or a tiny girl, may be trusted if the father or mother or teacher knows that care is taken of "the things," and that everything is done well. How happy is the mamma who can trust her children always! How happy the boys and girls who are

told to take good care of the baby, and who know that they can do so, and that they want to do so.

**Wednesday.** Happy is the child whose works can be looked at any time. He is a "wise steward." [Explain this simply and talk of responsibility.]

**Thursday.** "Things" are not all that are important to be looked after, but thoughts and deeds, kind acts and loving thoughts, bring forth gentle words and helpful service. God is pleased with any life that is gentle and loving and helpful.

**Friday.** We are to watch and pray. Let us say the Golden Text. This means that we are to try and to ask God's help. Our last lesson was about prayer, you remember, and any little prayer for help is always heard by "Our Father."

**NATURE WORK.** Last week we planted the grains of wheat, which will sprout and grow, and we will watch them. After a time the little blades will fade and pass away, but the faithful service of loving voices and words are seeds that will sprout and grow, and make life beautiful to us and to others. [Teachers, combine ethics and nature in this lesson; it is a great opportunity.]

"Little deeds of kindness,  
Little words of love,  
Make our earth an Eden,  
Like the heaven above."

**ART WORK.** Art refers to tones as well as to pictures, and children may be taught to designate sounds in the mind, and, in an artistic way, imitate these.

**HAND WORK.** The kindergarten children may make pictures of the house in which the wise steward lived. On Sunday the larger children may write the words of the Golden Text upon the board.

The TRANSITION CLASS may outline the Golden Text in color upon the lesson card.

**SCIENCE AT HOME WITH MOTHER.** Speak of the family life of those animals now waking from the long sleep of the winter months. The beaver families are looking about in the rivers, and the bears, lizards, hedgehogs, and frogs have come out into the sunshine. The little squirrels have eaten the nuts they gathered for their little storehouse before Thanksgiving Day, and they, too, have come into the warm spring air. The birds and the flowers will soon cheer our eyes and our ears. The tiny grasses and buds will come by and by, for God's voice says to the sunshine, "Wake the grasses and buds, and animals, too;" and the sunshine obeys the voice of "Our Father," who made this beautiful, wonderful world.

"Wake!" says the sunshine, "'tis time to get up!  
Wake! pretty daisy and sweet buttercup:  
Why, you've been sleeping the whole winter long!  
Say, don't you hear the bluebird's first song?"

### LESSON XIII. Review. (March 29.)

**GOLDEN TEXT.** "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12. 8).

#### Primary Notes.



[Make twelve steps on the board—one for each title—and a suggestive word of the Golden Text. Begin by asking how many lessons there have been this quarter, and counting the steps.]

Who have these lessons been about? [Print "Jesus," placing one letter at the left side of each of the five upper steps.] In one of our lessons we noticed how differently the people in Palestine talked about Jesus. Some said he was a great prophet; what did others say? But who did Peter say he was? "The Christ," to the Jews, meant whom? The Messiah. What was the title of one of our lessons? [Print "Jesus the Messiah" on the ninth step, review the lesson, and repeat the Golden Text.]

When Peter answered Jesus and said he believed him to be the Christ, he did something that pleased Jesus; we call it by a word we are going to talk a good deal about to-day. To say that Jesus was the Christ was to confess. [Print "confess," a letter at left of each remaining step.] When Peter said this he confessed or owned Jesus as his Master, and that he was his disciple. Peter did not whisper it; no, he spoke out before others, he confessed before men. [Print "before men" at the left of the steps.]

It wasn't very hard that day for Peter to confess Jesus, because I think only those were there who loved and believed in Jesus; but it was not always easy—can you think why?

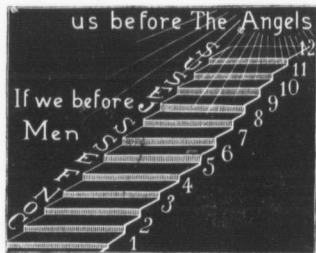
Jesus had many enemies who would make it hard for those who confessed their belief in him. Let us see how many we can find in this quarter's lessons who did confess or own Jesus as their Messiah or Saviour.

[Review the eleven lessons, always bringing out plainly the people who confessed before men their belief in Christ. Use the symbol that was given for each lesson as a reminder.]

I wonder, if you had lived in Palestine when Jesus was alive, if you would have been among those who confessed Jesus, or among the many who did not! Perhaps you can tell what you would have done then by what you are doing now. Do we need to confess Jesus to-day? How can you confess him? [Suggest how we can do so by word, silence, actions, life.] Is it always easy? [Tell why it is sometimes hard.] What do you think of those who are ashamed to confess Jesus before men? There was once a girl whose mother was

sweet and lovely in her character, but very homely in her face and appearance. This girl went away to school, and one day her mother came to visit her, and went to a party given by the teacher to the school. One of the girls, who did not know this mother, asked the daughter who that queer-looking lady was, and, only think, the daughter was ashamed to confess she was her mother, and said, "I don't know." She was very sorry afterward, and told her mother how mean she had been. Why was it so dreadful for her to do so? What had her mother done for her?

[Show how much worse it is to be ashamed to confess Jesus. Tell of the reward promised in the Golden Text, and print "If we" over "before men," and "us before the angels" at top of the steps, making rays of light shining down over the steps. Tell how flags or banners are used in armies and on buildings to show to whom they belong. David in one of his psalms says—(Psalm 60. 4). Ask the children to make a flag at home, printing "Jesus" on it, and closing with an earnest appeal never to be ashamed to confess Christ.]



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review.

GOLDEN TEXT. "Come, ye blessed" (Matt. 25. 34).

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 25, Rev. 22. 1-7; *Life of Christ* (Geikie), pages 529-532; *Oratorio of the Messiah* (Handel), "He shall feed his flock like a shepherd;" *Oratorio of the Redemption* (Gounod), Angel Chorus, "The earth is my possession; I leave my Father's throne to atone for transgression."

### ATTENTION STORY.

Once upon a time a little boy named John was greatly loved by his father and mother. They were very glad that God sent this little boy to their home. He grew to be a large boy, and then he had to leave his home and his parents to go away and get ready for his own work in the world. He was to be the messenger of Jesus and tell the people that he whom all had expected so long had really come to this earth.

The beautiful life of Jesus was lived beside the sea, among the mountains, in the temple, and in the homes of those who loved him and wanted him with them. Once he preached a sermon, called "The Sermon on the Mount," and in it he taught the people how they should treat other people. Once he taught the story of the kind man from Samaria who found a sick man by the roadside and did for him just what he would like some one to do for him if he were sick and alone. Whenever we talk about that good Samaritan how glad everybody is that he did not pass by on the other side. We all feel as if we want to see him and thank him for his loving service to the sick man. One of those verses in the sermon Jesus preached says, "Blessed are the merciful: for they shall obtain mercy." I am sure that when this man needed kindness there was some one ready to help him. Let us read about those who are blessed. [Read Matt. 5. 1-9.]

Explain unusual words: "Multitudes," "kingdom," "righteousness," "peacemakers."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Let the children talk of John and describe his appearance, food, clothing, and the importance of his work. Even a little child has his own work to do in the world. This lesson is connected with the lesson we had two weeks ago about faithful servants. If we are all ready to do our work we are prepared to be faithful.

*Tuesday.* Do you remember about the man who had many men to serve him, and one who was very ill at one time? The man asked Jesus to make the man well.

*Wednesday.* Let us talk about the prayer which Jesus has left for us to say. Whose father is "Our Father who art in heaven?" Are we glad to think of what he has done for us, and of his love to us?

*Thursday.* How glad we are to be trusted! If we are faithful and true in little things we shall be true and trusted in great affairs by and by.

*Friday.* Jesus said that when the work is all, all done "Our Father" will say to us the words of our Golden Text, "Come, ye blessed." That means ye who have tried to do right and to be gentle and loving, helpful and true.

NATURE WORK. Name some of the topics of nature work for the quarter, and each morning two or three children may choose which shall be reviewed. They may choose from the many animals, insects, flowers, moon, tides, fishes, wheat, fruits, and other topics of the preceding lesson.

ART WORK. Show some of the pictures which the children have seen during the quarter, and let each child name at least one thing he can distinguish in the picture.

HAND WORK. Let the children name some of the different objects which have been made to

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illustrate the lessons—such as bread being an illustration of God's loving care for our bodies.

The **TRANSITION CLASS** may write answers to these questions upon the lesson card: 1. What story goes with the lesson card of January 4? 2. Where did the boy Jesus go with his parents when he was twelve years of age? 3. How did four men bring their sick friend to Jesus? 4. Tell me something about a little girl's father asking Jesus to come to his house? 5. Did Jesus make the sick people well? 6. And did he always forgive sins, naughty deeds, and words when people asked him to do so? 7. Should we treat people as they treat us or as we would like to have them treat us? 8. Who is truly happy, a faithful or an unfaithful child? 9. Write the Golden Text, "Watch and pray."

**SCIENCE AT HOME WITH MOTHER.** Look at the pictures for the quarter and tell the stories which they illustrate. How interested all the relatives were about naming John! They wanted the baby named for his father, but the father and mother wanted him named John, which means, "The goodness of God." The lesson about the boy Jesus teaches obedience. In every home where the children obey their parents, and are gentle and helpful toward each other, there is happiness.

"When this passing world is done,  
When has sunk yon glaring sun,  
When we stand with Christ in glory,  
Looking o'er life's finished story;  
Then, Lord, shall I fully know,  
Not till then, how much I owe."

—Robert M. McChayne.

### Whisper Songs for March.

#### NINTH LESSON.

THERE'S not a child so young and weak  
But has his little cross to take,  
His little work of love and praise  
That he may do for Jesus' sake.

#### TENTH LESSON.

The little child who loves the Lord  
And tries his blessed will to do,  
Who follows on where Jesus leads,  
Will love and serve his neighbor, too.

#### ELEVENTH LESSON.

Our Father loves his children well,  
And gives to all who seek his face  
The daily bread for daily needs,  
And full supplies of love and grace.

#### TWELFTH LESSON.

A faithful servant may I be,  
And daily seek to watch and pray,  
Then how my heart shall sing for joy,  
When Jesus comes some happy day.

## Order of Service

FOR THE PRIMARY DEPARTMENT.

### First Quarter.

#### PRaise SERVICE.

*Teacher.* Praise ye the Lord.

*Class.* Praise the name of the Lord.

*Teacher.* Blessed be the name of the Lord,

*Class.* From this time forth and for evermore.

#### SING OF REPEAT:

"Praise him, praise him, all ye little people,  
He is love, he is love.

Love him, love him, all ye little people,  
He is love, he is love.

"Serve him, serve him, all ye little people,  
He is love, he is love.

Crown him, crown him, all ye little people,  
He is love, he is love."

#### PRAYER SERVICE.

*Teacher.* I cried unto the Lord with my voice,

*Class.* And he heard me out of his holy hill.

#### CONCERT PRAYER.

"Dear Jesus, I love thee, I want to be thine,  
And live so that others may see my light shine;  
I want to be honest and useful and true,  
And do unto others as I'd have them do.  
I need thee each moment, I need thee alway,  
O, come to me, Saviour, and in my heart stay."

**PRAYER BY TEACHER,** closing with the Lord's Prayer.

**SINGING.** A church hymn adapted to the lesson.

#### GIVING SERVICE.

*Teacher.* Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

#### Class.

"Give with a glad heart, loving and free,  
Give as the Saviour hath given to thee;  
Give him thy heart's love, tender and true,  
Give him thyself, 'tis all thou canst do."

**BIRTHDAY OFFERINGS,** followed by singing.

**SUPPLEMENTAL LESSON.**

**REVIEW OF LAST LESSON.**

**MOTION SONG.**

**LESSON TEACHING,** followed by **ECHO PRAYER.**

**PARTING WORDS.**

*Teacher.* The eternal God is thy refuge,

*Class.* And underneath are the everlasting arms.

*Teacher.* The Lord bless thee, and keep thee:  
the Lord make his face shine upon thee, and  
be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

### Good Books for Teachers.

FROM the Wesleyan Conference office (Charles H. Kelly, London) we have received a number of books which will be of special value to Sunday-school teachers as well as to the general public :

*Gates of Imagery; or, Anecdotal and Other Illustrations of Religious Truth.* By the REV. J. MARRAT. London: Charles H. Kelly.

The best preaching and teaching is that which abounds in illustrations. These are the barbed arrows that remain fixed in mind and heart. Here are some hundreds of well-selected anecdotes and incidents which can often be used with great advantage to enforce the teachings of the Word of God. The writer is a veteran Methodist minister, and we doubt not has gleaned these from his own wide experience, observation and reading.

*A Manual of Modern Church History.* By W. F. SLATER, M.A., Professor of Biblical Literature and Exegesis, Didsbury College. Same publishers.

It is often hard to answer the questions which are asked, or which one asks himself respecting the different Churches of Christendom. Of course there are ecclesiastical histories which record their rise and growth; but many busy people have not the time nor the opportunity to consult these. Here, in a book of only 230 pages, is given a condensed account of the principal Churches—the Greek, the Roman Catholic, Lutheran, Angloan and different Nonconformist Churches; the Swedenborgians, Plymouth Brethren, Postivists, and the like. It is indeed a *multum in parvo*.

*The Upper Room.* By JOHN WATSON (IAN MACLAREN), author of "Beside the Bonnie Briar Bush." New York: Dodd, Mead & Company. Toronto: Fleming H. Revell Company. Price, 50 cents.

The name of "Ian MacLaren" has within a year become a household word throughout the English-speaking world. His touching pictures of Domsie, of Dr. Maclure, of Drumshough and Jamie Soutar have made these pictures of his brain almost as familiar as our best friends in flesh and blood. But he is not merely a teacher in story and parable; he is an eloquent preacher and pastor. This little book treats chiefly on the last days of Jesus. It will be especially appropriate for reading in connection with the Lenten season and with the concurrent Sunday-school studies of the Passion of our Lord.

"*Probable Sons.*" By the Author of "Eric's Good News." London: The Religious Tract Society. Toronto: William Briggs. Price 35 cents.

This is a beautiful story of child-life of more than ordinary interest. The little creature using this long word intended to say "prodigal," but got things a little mixed. The story describes the influence on rich and titled people of a little child, and illustrates the Scripture, "Out of the mouths of babes and sucklings thou hast perfected praise," and "A little child shall lead them."

*The Circuit Rider.* A Tale of the Heroic Age of American Methodism. By EDWARD EGGLESTON. Same publishers.

This is the best dramatic portrayal that we know of early Methodism on this continent. It describes the coming of the circuit rider to the Hoosier State, the conflict of Methodism with ungodliness and semi-barbarism, and the trials and triumphs of that heroic age. It has a good deal akin of the growth of Methodism in Canada, although the conditions of society, in even the most primitive times of our country, were not as rude as those in Indiana in the period here portrayed. This book should be in every Methodist Sunday-school library.

*An Introduction to the Study of New Testament Greek.* By JAMES HOPE MOULTON, M.A., late Fellow of King's College, Cambridge. Same publishers.

Many a Sunday-school teacher would find it a comparatively easy task to learn enough Greek to read for himself the New Testament in the original. The late Robert Wilkes, Esq., M.P., who had slight educational advantages in his youth, and who earned his own living and that of others dependent on him from his boyhood, when he was carrying on a large business which involved much travel and almost ceaseless labour, acquired a working knowledge of both Greek and Hebrew, and sufficient acquaintance with German and, we think, of French to do business in both these languages. Elisha Burritt, working for ten hours at the forge, found time to learn about a score of languages. With the aid of the little book above mentioned and a Greek New Testament, and the *will to do it*, in a few months one could learn to read the oracles of God in the language in which they were given.

THANKS to our God we pay;  
For smile and tear,  
For grief and cheer,  
For gain, for loss,  
For crown, for cross,  
Thanks to our God this day.

—Oxford.

# Orchestral Selections

FROM THE

## Canadian Hymnal.

THE introduction of the Orchestra into the Sunday-school has decidedly improved the musical part of the service, and is worthy of all the help and encouragement the School can give it. Most orchestras are hampered by the lack of a proper arrangement of tunes, and to supply this need we propose (if the demand warrants it) to issue a series of selections from the CANADIAN HYMNAL, arranged for the orchestral parts by a competent musician.

### No. 1, NOW READY,

contains the following hymns :

All Hail the Power of Jesus' Name,  
Holy! Holy! Holy! Lord God Almighty!  
Seeking the Lost.  
Lead, Kindly Light.  
Rock of Ages, Cleft for Me.  
Jesus, Lover of my Soul.  
Sound the Battle Cry!  
Onward, Christian Soldiers.  
With Our Colors Waving Bright.  
Hark! the Herald Angels Sing.  
Ring, Ring the Bells.  
Christ the Lord is Risen To-day.

Golden Harps are Sounding.  
Jesus Shall Reign.  
Abide With Me.  
I Will Tell It to Jesus.  
God be With You Till we Meet Again.  
Onward, Upward, Homeward.  
Standing on the Promises.  
Jesus is Tenderly Calling.  
Oh! the World must be Conquered for Christ.  
Sound the Alarm.  
Have Ye Heard the Song?  
Throw Out the Life-line.

We have provided for ten instruments, viz.: First violin, second violin, first and second cornets (in A and B flat), flute, clarinet (in A and B flat), viola, trombone, cello and bass. Of these the first and second cornet are on the one score, as also the cello and the bass, making eight 4-page sheets in the full set, which is enclosed in a heavy manilla case.

PRICE PER SET - - \$1.00, postpaid.  
SEPARATE PARTS, each - 15 cents "

*Manilla Cases for each of the separate parts may be had at 2 cents each.*

No. 1 series contains several of those standard hymns which are ever popular, and others not so familiar to many of the schools. The intention has been to prepare a collection specially suitable for anniversary services—rousing hymns that go with a sweep and a swing. We believe these selections will be a revelation to many of the wealth and variety in our S. S. Hymnal. If we find that No. 1 meets with a popular reception, we will follow it with other series, until we have all that is best in the Hymnal thus arranged for orchestras.

WILLIAM BRIGGS,

29-33 Richmond St. West - - TORONTO, ONT.

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<b>Prayer-Meeting Topics.</b> On cardboard ..	Per Hundred	<b>Membership Certificate Card.</b> Printed in colours .....	Per Hundred \$1 00
<b>Junior League Prayer-Meeting Topics.</b> On cardboard .....	0 50	<b>Removal Certificate Card.</b> Printed in colours .....	1 00
<b>Associate Member's Pledge Card</b> .....	0 50	<b>Epworth League Charter.</b> Handsomely lithographed .....	0 25
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No. 1. Charm, with E. L. ribbon. Each 35c .....	Per doz. \$3 60	No. 10. Charm, with E. L. ribbon, each ..	\$0 75
No. 2. Button, Each, 35c .....	3 60	No. 11. Button .....	0 75
No. 3. Clasp Pin. Each, 35c .....	3 60	No. 12. Clasp Pin .....	0 75
<b>Senior Badges (Sterling Silver)—</b>		No. 13. Scarf Pin .....	0 75
No. 4. Charm, with E. L. ribbon. Each, 35c .....	Per doz. 3 60	<b>Gold and Enamel—</b>	
No. 5. Clasp Pin. Each, 35c .....	3 60	No. 14. Charm, with E. L. ribbon, each ..	1 25
<b>Gold Plated and Enamel—</b>		No. 15. Button .....	1 25
No. 6. Charm, with E. L. ribbon, each... 0 70		No. 16. Clasp Pin .....	1 25
No. 7. Button .....	0 70	No. 17. Scarf Pin .....	1 25
No. 8. Clasp Pin .....	0 70	<b>Gold—</b>	
No. 9. Scarf Pin .....	0 70	No. 18. Charm, with E. L. ribbon, each ..	2 50
		No. 19. Clasp Pin .....	2 50
		<b>E. L. of C. E. Badge—</b>	
		No. 20. Charm, with E. L. ribbon, sterling silver. Each, 35c .....	Per doz. 3 60

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**TORONTO, ONT.**

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