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Vol. VI. No. 4

Oct.-December, 1900

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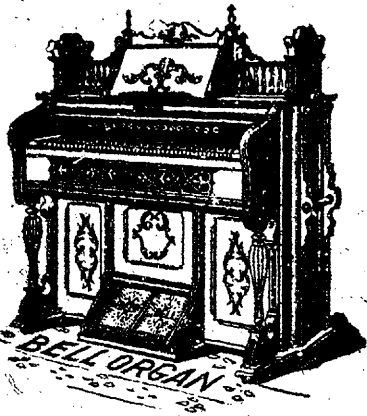
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THE HOME STUDY QUARTERLY



Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto



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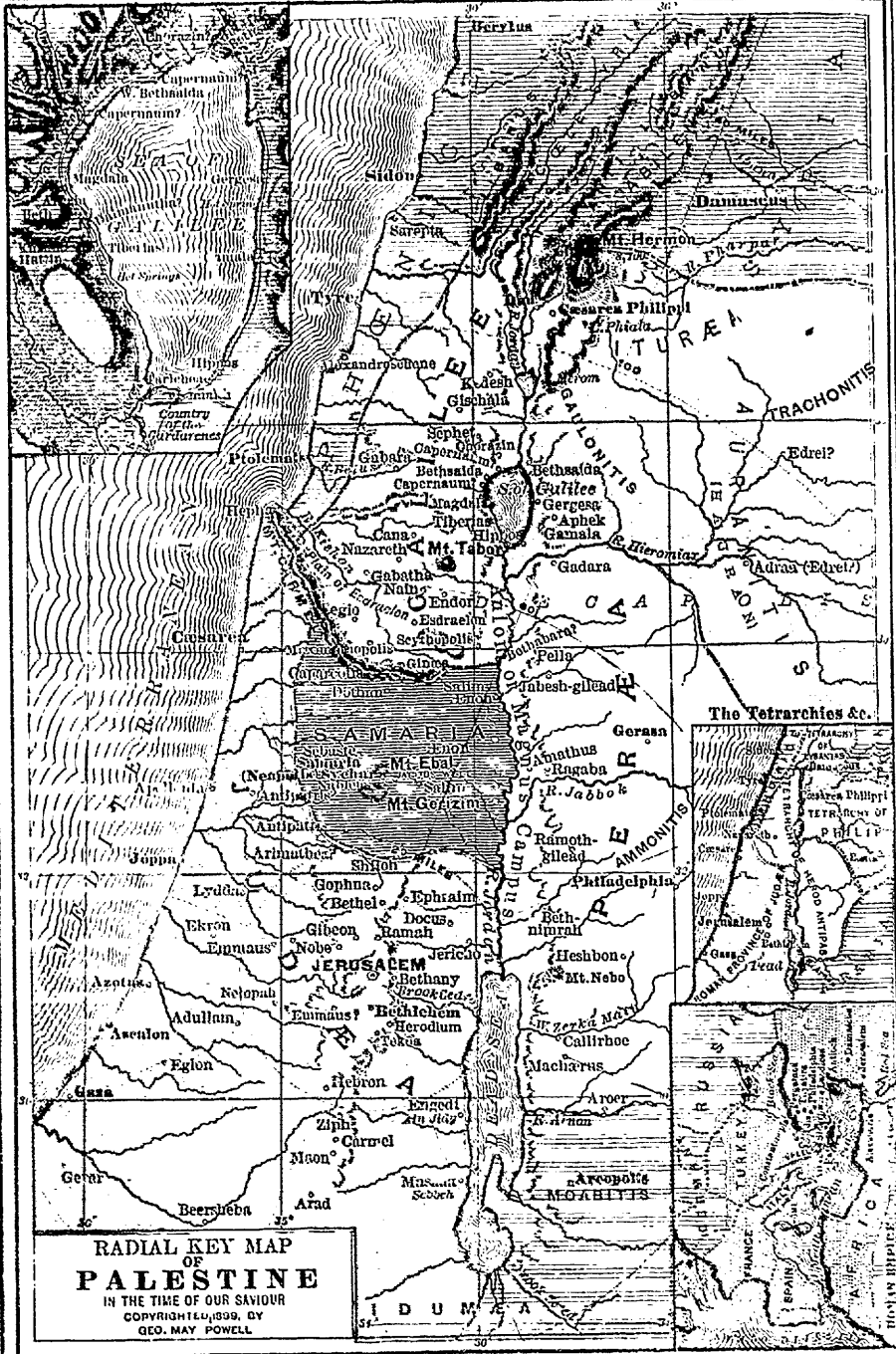
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The Home Study Quarterly

Vol. VI.

OCTOBER, NOVEMBER, DECEMBER, 1900

No. 4

Look for the specially attractive map of Jerusalem and its environs in the first number of THE HOME STUDY QUARTERLY for 1901.

The list of subscribers to THE HOME STUDY QUARTERLY and HOME STUDY LEAFLETS has grown largely through the year.

We are looking for and planning for even a larger circulation next year, and we shall add to the value without adding to the price.

A "Lesson Plan" that makes a grip of the passage as a whole easy, "Explanation" that really explains, "Questions" (and these are prepared by a teacher of exceptionally great success) that will open up the way into every corner of the lesson, "Practical Points," with pith in them, the spaces "For Written Answers"—these are some of the valuable features which will be retained.

Other features will be added. In fact the endeavor is to pack into the two pages given to each lesson everything that an intelligent scholar needs in the way of assistance.

The Shorter Catechism Diploma

It is not yet too late to win the diploma for the recitation of the Shorter Catechism this year.

There are only one hundred and seven questions, and there are three months, not much more than a question a day.

Even if never learned before, it is only enough to whet the appetite of a keen boy or girl to commit all the questions to memory in the time. But most of our boys and girls have already gone over them and know them more or less perfectly. Why not buckle to and master them so as to be able to say them all at one continuous sitting?

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The little book is worth learning for the grip it gives one of a good, strong English style. They were masters of style who compiled it. Besides, it is a marvellous storehouse of Scripture doctrine and rules of life. One who learns the Shorter Catechism and walks as it directs, will not get far astray, so close is it to Bible teaching.

And the diploma! is pretty; and it is something that one will never be ashamed of, since it testifies to honest labor well bestowed. Who will have it?

The Memorizing of Scripture

A more important resolution the General Assembly could scarcely have passed than the resolution to offer a diploma for the memorizing of Scripture, which custom has unfortunately, of late years, fallen into some disuse in our Sabbath Schools and families.

The Word of God stored in mind and heart is like the sap in a tree. It vitalizes. An insufficient supply of sap means that the tree is starved and therefor that it will wilt. An abundant flow of sap results in vigorous growth. The Word is verily a living word, and the Christian who neglects it falls short of his proper development.

To have the memory well-stored when young is like the gathering of the mountain springs into a great reservoir, from which there will be a continuous outflow. Little risk of spiritual barrenness where, from such a reservoir, there is, day by day and hour by hour, the flowing forth of the living stream of truth into heart and conscience and will.

The diploma will be offered, immediately after the New Year, to any scholar who will repeat to the satisfaction of his minister or

Sabbath School superintendent the prescribed passages of Scripture. These will comprise about two hundred verses and the list will be issued on a neat card at a nominal price. Be on the lookout for it.

Organizing a Home Department

It has a formidable look. How is it to be gone about? Will anyone, indeed, venture even to propose an additional organization, where there are now already so many?

And yet the General Assembly, after gathering together very carefully the opinion of the Church, recommends the formation of a Home Department in connection with each school.

The General Assembly believes that such a department will tend to develop family religion. It stands to reason, surely, that if the Bible comes to be more studied in the home, it will be like fresh oil to the lamp of household piety.

The Assembly believes that such study will increase interest in and attendance at Sabbath School and public worship.

Many who begin afresh to study the Bible at home will find themselves desirous soon, even if they are no longer young, to enroll themselves as regular scholars in the Sabbath School; and nothing is more certain than that increased attention to Bible study will give increased relish to church-going.

The Assembly holds that Bible reading should be something more than desultory; that it should be systematic and thorough, and it expects that the companionship of young and old in study, which the Home Department will bring about, will tend to such thoroughness.

Above all, there is to be looked for in connection with revived interest in Bible study, a quickened spiritual life and a greater eagerness for service in God's cause.

As to the practical steps towards organization, they are simplicity itself. The minister and session and the Sabbath School workers have it in their hands. Let them decide to act. Let a superintendent be appointed. Let visitors be secured. When the whole matter has been fully explained from the

pulpit, let the visitors make their way through the congregation, to discover how many are willing to give the requisite half-hour a week to the study of the lesson.

The "literature" absolutely necessary is easily obtained. For lesson material, *THE HOME STUDY QUARTERLY*; for record of attendance, etc., either the record on the last page of *THE HOME STUDY QUARTERLY*, or the Envelope prepared for the purpose, which will contain also the weekly offering. There is the Canvasser's Report, too, and the Membership Cards and the Class Record to be kept by the visitor.

A full list, with prices, will be seen on page 101, where is also mentioned the Descriptive Leaflet, which will be found valuable in preparing the way where the Home Department and its methods are not well understood.

The Two Little Fairies

There are two little fairies,
One good and one bad,
Who are following daily
Each lass and each lad.

While the good one is helping
Each do what is right,
Then the other is scheming
Their young lives to blight.

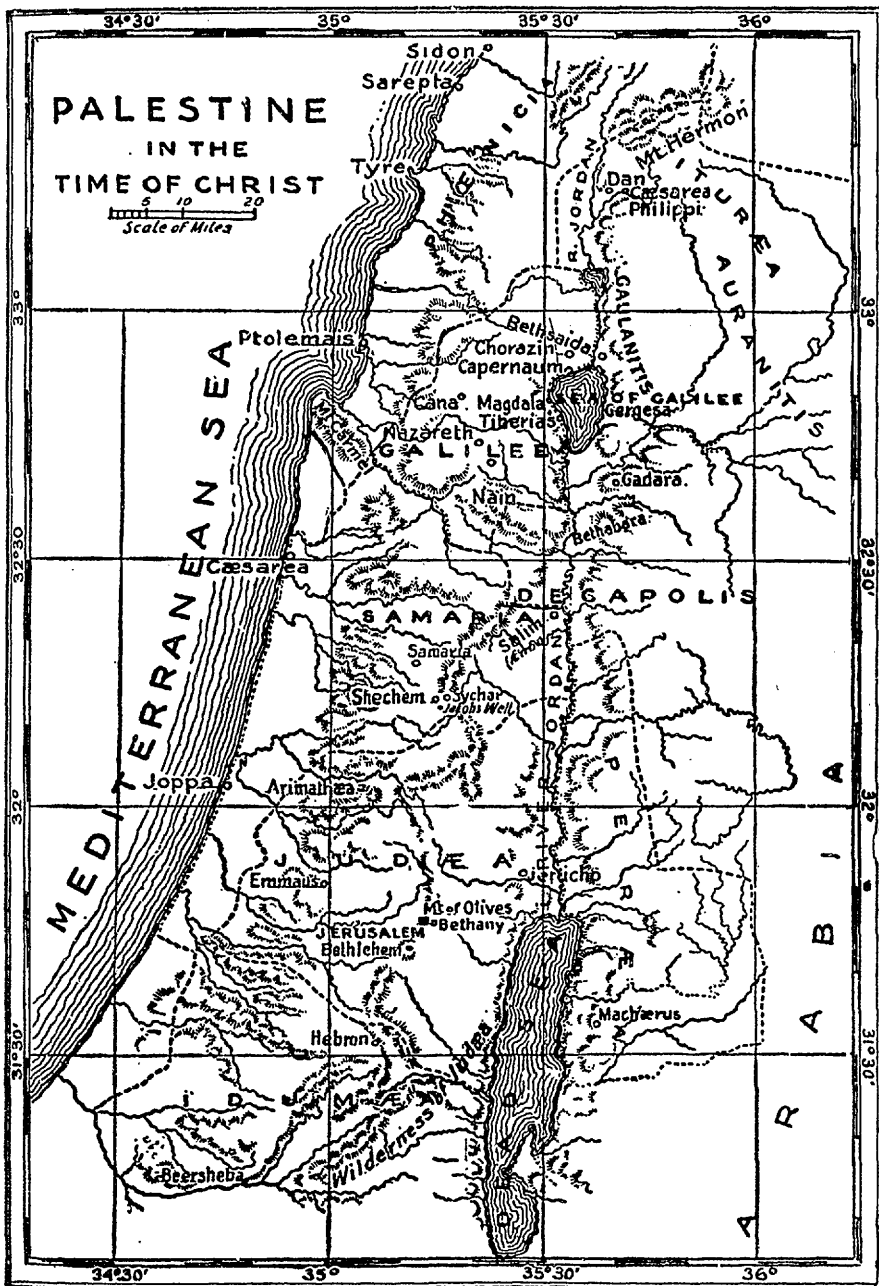
Though the two little fairies
Are never in sight,
They are present each moment
From morning till night.

If you let him, the bad one
Will lead you astray,
And at night he will taunt you
In dreams till the day.

But the good one is anxious
To make each day bright,
And when slumber o'ertakes you
Will watch through the night.

D. H. Moore

No nicer Christmas gift than pocket edition of Oxford Bible and Presbyterian Book of Praise bound, in one volume, 40c.; "Gem" edition of same, \$1.50. *Send to us.*



Bible Dictionary for Fourth Quarter
1900

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our Publications

ORDER EARLY FOR THE NEW YEAR. See note below.

Lesson Helps

THE TEACHERS MONTHLY—50c. a year; 5 or more to one address, 40c. each.

Enlarged by one-fourth; no increase in price.

THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each. Matter increased one third, by change of type.

Largely used also in the Home Department.

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

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TOPIC CARDS with "Plan of Study," \$1.00 per hundred. Half price, balance of year.

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New and Special

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Canvassers' Report.....	1 00 "
Descriptive Leaflet.....	0 50 "
Class Record.....	0 62 each.
HOME STUDY QUARTERLY (as above) 5c per quarter for single copies; 2½c when in quantities of five or more to one address.	

NOTE.—1. It is our rule to discontinue all supplies at termination of period for which ordered, *except in the case of Standing Orders*. Schools are urgently requested to bear this in mind and renew in good time.

2. Orders for less than a year at proportionate rates.

3. Payment should accompany orders in every case.

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ORDER OF SERVICE: Fourth Quarter

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. O give thanks unto the Lord, call upon His name.

SCHOOL. Make known His deeds among the people.

SUPERINTENDENT. Sing unto Him, sing psalms unto Him.

SCHOOL. Talk ye of all His wondrous works.

SUPERINTENDENT. Glory ye in His holy name.

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

III. SINGING.

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

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

VI. SINGING.

The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

Closing

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

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Thanks be unto God for His unspeakable gift.

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

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

LESSON I.

JESUS DINING WITH A PHARISEE

October 7, 1900

Luke 14: 1-14. Commit to memory vs. 12-14. Read Luke 13; John 10: 22-42.

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox falling into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

Revised Version—When: 2 The rulers of the; 3 Were watching; 4 Or not; 5 But; 6 He said unto; 7 Well; 8 Draw him up on a Sabbath day; 9 Spake; 10 Seats; 11 Marriage feast; 12 Chief seat; 13 Haply; 14 Shall; 15 Thou shalt begin; 16 Place; 17 Glory; 18 All; 19 Humbled; 20 Bid; 21 Because they have not wherewith to; 22 In.

Connection—In the closing lessons of last quarter Jesus had set His face steadfastly toward Jerusalem. (Luke 9: 51.) He was there at the Feast of Dedication. (John 10: 22.) This incident was possibly in Jerusalem or at Bethabara beyond Jordan (v. 40), where many resorted to Him (v. 41), and where many, indeed, believed. (v. 42.)

1. **Chief Pharisees** (Rev. Ver., rulers of the Pharisees); one of the local magistrates, who invited Jesus probably more from curiosity than from hospitality. To eat bread; take a meal. **On the Sabbath.** Costly and luxurious feasts were often given on that day, though the viands provided were cold, having been cooked the previous day. **They watched him;** the host and his friends spying upon the guest as to Sabbath breaking.

2. **A certain man . . . which had the dropsy.** He had come in, as any one is privileged at an Eastern feast to do; or had been brought in to see what Jesus would do.

3, 4. **Answering;** their thoughts. He will heal the man; but will stop their mouths. **Lawyers;** scribes, interpreters of the law. **Is it lawful to heal?** The law itself allowed it, but the practice of the Pharisees was against it. Canon Tristram tells of three beautiful young girls burned to death in a fire at Jerusalem, because no Jew would lift a hand to put out a fire on the Sabbath. **Held their peace.** They knew He was right, but were too wicked and mean to acknowledge it. **Healed him;** giving no heed to the hatred of the Pharisees.

5, 6. **Answered;** as in v. 3. If humanity will make them do this for an ass or an ox, surely it must be right to do much more for a man. (See Luke 6: 9.) **Could not answer.**

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

EXPLANATION

But they still hated on; a common way.

7, 8. **A parable;** to teach humility. **Bidden;** the invited guests. **The chief seats** (Rev. Ver.). The seats of honor were those nearest to the host. The Pharisees were very jealous amongst themselves as to rank and honor. **More honourable;** of higher rank. **To a wedding;** the most notable sort of feast. **In the chief seat** (Rev. Ver.). The guests took their seats before the host came in. **A more honourable man;** one having a right to a more prominent seat.

9, 10. **Give this man place;** i.e., your seat. **In the lowest room.** Be modest and do not strive for high positions. **Go up higher.** See Prov. 25: 6, 7. **Have worship;** Rev. Ver., "glory"; i.e., be honored.

11. **A favorite saying of Jesus, Matt. 23: 12; Luke 18: 14.** In God's presence we poor sinners may well be humble, for we deserve nothing but His displeasure.

12. **To him that bade him.** This is a parable for the host. **Call not;** invite not. It means, do not always and only invite your friends.

13. **Call the poor, etc.;** those who have fewest friends and most need, and who cannot pay back. (See Neh. 8: 10; Matt. 25: 35, etc.)

14. **Thou shalt be blessed;** not with money, but with the blessings that will come in another world. **Thou shalt be recompensed.** How splendidly God recompenses: five cities for the faithful use of five pounds! **Resurrection of the just;** i.e., of the righteous. (Acts 24: 15.) The same duty is enforced by the same motive in 1 Tim. 6: 17-19. Compare also Matt. 25: 34-46.

GOLDEN TEXT

Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14: 11.

DAILY READINGS

- M.—Luke 14: 1-14. Jesus dining with a Pharisee.
- T.—Matt. 12: 1-13. Sabbath healing.
- W.—Matt. 23: 1-12. Pride condemned.
- Th.—Isa. 58: 3-12. Care for the poor.
- F.—Prov. 25: 1-7. The lowly place.
- S.—Job 22: 23-30. There is lifting up.
- S.—Rom. 12: 1-13. Preferring one another.

TIME

Probably early in A. D. 30, January. Jesus' last days on earth are drawing nigh.

PLACE

Jerusalem, possibly, or near Bethabara, at the fords of the Jordan, hard by Jericho. (John 10:40.)

CATECHISM

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

LESSON PLAN

I. Closely Watched, 1.

At the Pharisee's table; by the lawyers and Pharisees; as to how he spent the Sabbath day.

II. Convincing by a Miracle, 2-6.

He heals the dropsical man; which deed of mercy none of them can reprove.

III. Giving Needed Advice, 7-11.

To be humble, humility being the highway to honor.

LESSON HYMNS

Book of Praise—210; 32: 1-4 (Ps. Sel.); 219; 513; 429; 32.

FOR FURTHER STUDY

James Moore

Juniors—1 Where was Jesus now teaching? (Into whose house did he enter? For what purpose? On what day? By whom was He watched? Why? Who were the lawyers? The Pharisees?)

2 Who was in the house? In what condition? What always called forth Christ's pity?

3 What question asked by Jesus? Of whom? Who instituted the Sabbath? (Gen. 2: 3.) Why did God bless and sanctify the day? (Gen. 2: 2, 3.) For whom was the Sabbath made? (Mark 2: 27.) How is the Sabbath to be sanctified? (Shorter Catechism, Ques. 61.) Which of the Ten Commandments refers to the Sabbath? Repeat it.

4, 6 Why could not the lawyers and Pharisees answer Jesus? What did Jesus do for the sick man? By what question does He now test the Pharisees? How do they reply?

7, 9 What lesson to be learned from this parable? What kind of conduct admired? For what reason?

10, 11 What is the greatest example of humility? (Matt. 11: 29; John 13: 14, 15; Phil. 2: 5-8.) What is the meaning of "abased"? By whom shall the proud be abased? How exalted? (Matt. 5: 3; James 4: 6.)

12-14 Whom do men generally invite? Whom should they invite? What will the reward be of those who care for the poor and helpless? When will it be given? Is there any reward for it in this life? How does Christ regard kindness shown to His disciples?

Seniors—1 On what did the Pharisees pride themselves? What is the meaning of "Pharisee"? Why were they so anxious to entrap Christ?

2-4 What other instances recorded of miracles performed on the Sabbath? (Luke 13: 10-13; Mark 1: 25-34; 6: 5.) What was the law concerning the Sabbath? (Ex. 20: 8; Lev. 19: 3.) Of what was the Sabbath a sign? (Ex. 31: 13-17.) Of what a type? (Heb. 4: 4-9.) How should the Sabbath be employed? (Ex. 20: 10; Luke 4: 16; Rom. 10: 17; Matt. 23: 30; Isa. 63: 23; Matt. 12: 12.)

6-8 What advice offered by Jesus? Why needed?

9-11 Who are greatest in God's kingdom? (Matt. 18: 4.) To what does humility lead? (Prov. 22: 4.)

How was Christ's humility shown? (Heb. 2: 16; Luke 2: 51; Matt. 20: 23; John 13: 5.)

12-14 What two sorts of invitations? Why is the one suggested and the other discouraged? What blessing is there to those who "consider the poor"? (Ps. 41: 1.)

Bible Side Lights—THE SABBATH DAY—Gen. 2: 1-3; Ex. 16: 29; Lev. 19: 30; Isa. 58: 13, 14; Mark 2: 27. A MARRIAGE FEAST—Ps 45: 15; John 2: 1, 2; Gen. 31: 27, 28; Jer. 7: 34.

EXALTETH HIMSELF—Gen. 8: 14; Prov. 16: 5; Isa. 3: 16, 17; 2 Sam. 24: 10; Ezek. 23: 17-19.

CALL THE POOR, ETC.—Ps. 10: 2; Ps. 109: 9-16; Prov. 22: 2; Ps. 41: 1-3; Matt. 14: 15, 16.

THE RESURRECTION OF THE JUST—1 Thess. 4: 16; 1 Cor. 15: 51-54; Rom. 8: 23; Phil. 3: 11.

Practical Points—1. God loves to dwell with men. He made them—made them in His own image—and is ever anxious that they should love Him.

2. If unkind eyes are on you, remember your Master had to bear them, too.

3. The best protection against spies is so to live that spying can see nothing to find fault with.

4. Jesus stops the mouths of his foes with puzzling questions. It is not because He wishes to confuse them, but to win them by revealing to them their own evil hearts.

5. Jesus kept the Sabbath very strictly, but He taught by word and example that one part of Sabbath keeping is to make the miserably happy.

6. "In lowliness of mind let each esteem other better than themselves" (Phil. 2: 3) is a good rule.

7. Jesus was the lowliest of the lowly, and the least selfish of men.

8. "Humble we must be if to heaven we go; High is the roof there, but the door is low."

9. "Who gives himself with his arms feeds three—Himself, his hungry neighbor, and Me!"

10. The poor cannot pay us back for our kindness; but God will see that we shall not go unrewarded, and the greatest rewards come to those who are the least looking for them.

FOR WRITTEN ANSWERS

1. How should the Sabbath be kept?

2. What is humility?

3. How is kindness to the helpless rewarded?

Reyfs
Miss Broughall

LESSON 11.

PARABLE OF THE GREAT SUPPER

October 14, 1909

Luke 14: 15-24. Commit to memory vs. 21-24. Read Matt. 23: 1-14.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go, and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

Revised Version—1 But he said; 2 Field; 3 Out; 4 And the; 5 Told; 6 Maimed and blind and lame; 7 Constrain

EXPLANATION

See Lesson 1
Connection—Jesus had been speaking in a Pharisee's house of a feast and of the "resurrection of the just." (See previous Lesson.) This sets the Pharisees thinking how happy they will be when they shall all rise from the dead and share in Messiah's kingdom. Wherever the common crowd may be found, they, the elect of God's nation, will be safe. The parable as uttered is to set them right.

15. **These things**; about the feast and the resurrection of the just, vs. 7-14. **Blessed**. He was perfectly certain that he, as a son of Abraham, would have this blessedness. **Eat bread in the kingdom**. Jewish way of saying, "belong to the kingdom." They connected the coming of the Messiah with banquets of the most delicious foods.

16. **Then said he**. The parable is at the same time to rebuke, and to instruct, and encourage. See the similar and yet different parable of Matt. 22: 1-10. **A certain man**; a great and wealthy man. **A great supper**. The parable represents the blessings of the gospel. (Isa. 25: 6; 55: 1-3.) **Bade many**; referring to the first invitation to the feast, given some time in advance. The "many" here were all the Jewish people. The invitation was given by the prophets.

17. **His servant at supper time**. When the evening approaches, the servants are sent with this second invitation, to refuse which is considered a great insult. (Tristram.) **All things are now ready**; all God's wonderful provision for man's redemption.

18-20. **With one consent**. They all acted in the same manner. **To make excuse**; to "beg off", a courteous word, but their politeness does not lessen their rudeness and folly. **A piece of ground . . . fine yoke of oxen . . . a wife**; all very excellent as excuses, but not sufficient to justify refusal of a king's call. Pre-occupation with property or possessions or household joys, is no valid reason for putting God off. His claim is pre-eminent, even as His call is most gracious.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

It was meant that the Pharisees should see their own worldly and selfish selves in these three rejectors. God's kingdom was at hand. Jesus and the twelve and the seventy had given the invitation. "The 'sacred hate' of v. 26 would have cured all these excuses."

21. **Shewed his lord**; a foreshadowing of Christ's sorrowful testimony over His own nation and over Jerusalem. (Matt. 23: 34-39.) **Being angry**. "No wonder," says Bruce. He had been insulted. **Quickly**; in his eagerness for guests. **Streets**; the broad thoroughfares or squares. **Lanes**; the narrow alleys. **The poor, maimed, etc.** The lost sheep of the house of Israel, including the despised publicans and sinners. (4: 18; Mark 12: 37; Matt. 21: 32; James 2: 5.)

22. **Done as thou hast commanded**. Jesus and His followers had already been preaching to the publicans and sinners. These were of His own nation. **Yet there is room**. The kingdom of God is large enough for all Jew and Gentile alike.

23. **Highways and hedges**; i.e., outside the city. The Gentiles are meant, even as by those in the "streets and lanes of the city" the Jews were meant. The law of Moses was like a wall that separated the Jew from the Gentile in the world outside. **Constrain** (Rev. Ver.). The invitation was so strange that they would not at first believe it. (Acts 17: 20.) **That my house may be filled**. The gospel invitation is without stint. (Isa. 55: 1.) The Gentile is as welcome as the Jew. (1 Tim. 2: 4.)

24. **Unto you**; His hearers. They no doubt saw the bearing of the parable. **None of those men which were bidden**. The Jews refused the gospel. God bore long with them. Finally the doom fell. Jerusalem was destroyed in A.D. 70, and then the nation perished. The Jew has been "a man without a country" ever since, and his heart is oh, so hard, against the gospel of the Christ. But the door is not shut to him, and he is yet to come. (Rom. 11: 25, 26.)

GOLDEN TEXT

Come; for all things are now ready. Luke 14: 17.

DAILY READINGS

- M.—Luke 14: 15-24. Parable of the Great Supper.
- T.—Prov. 9: 1-10. Wisdom's call.
- W.—Matt. 22: 1-10. Invitation despised.
- Th.—Zech. 7: 8-14. Refusing to hearken.
- F.—Isa. 65: 1-12. Refusers rejected.
- S.—Rev. 19: 4-9. Supper of the Lamb.
- S.—Rev. 22: 8-17. Free invitation.

TIME AND PLACE

As in last Lesson, probably in January, A.D. 30, and either in Jerusalem or in a Pharisee's house in Perea, on the way to Jerusalem.

CATECHISM

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all His commandments.

LESSON PLAN

- I. The Supper Ready, 15, 16. A great supper, and many bidden.
- II. The Guests Called, 17. When feasted was in readiness.
- III. Their Excuses, 18-20. Lands and goods and loved ones prevent them.
- IV. The New Guests, 21-24. From the streets and lanes, and highways and hedges. They come willingly.

LESSON HYMNS

Book of Praise—26; 10: 1-4 (Ps. Sel.); 135; 539; 146; 129.

FOR FURTHER STUDY

See Lesson 15

Juniors—15, 16 Where was the parable spoken? With whom had Christ been dining? About what had He been talking? How did He represent the kingdom of heaven? Who gave the feast? Whom does He represent? How many invited? Who gave the first invitations?
 17 When was the second call sent? By whom? What was the message?
 18-20 How did the guests act? What excuse made by the first? On what ground did the second refuse the invitation? What plea was made by the third? What was the real reason in each case?
 21, 22 Why was the master angry? What four classes were now invited? Where were they to be found? How urgent was the invitation?
 23 Where was the servant next sent? How was he acted? Why was he so anxious? How can we help to fill up the kingdom of Christ? How can each scholar help to fill up the Sunday School?
 24 What was the fate of those who refused? Whose fault was it? Whom does Christ invite to come? (Matt. 11: 28-30; Isa. 55: 1) How did the Jews use Christ? How were they punished? Who were called in their stead?

Seniors—15 To what has the kingdom of heaven been compared? Who shall enter this kingdom? (Luke 9: 62; 2 Thess. 1: 5; Rom. 14: 17.) Describe the position of guests as seated at an Eastern feast.
 16, 17 Who prepared the gospel feast? For whom? (Mark 16: 15; Col. 1: 23.) How long will it last? At what price purchased? How excellent is it? (1 Cor. 2: 9, 10.) What has it been called? (Isa. 25: 6; Rev. 19: 9.) What expressed by it? Isa. 61: 10; John 3: 29.) To whom was the invitation first given? When is the accepted time?
 18-20 On what grounds were the invitations refused?
 21, 22 Why were new invitations issued? To whom? What glorious declaration made?
 23, 24 Name some modern "highways" and "hedges." What comes from neglecting Christ and His invitations?

Bible Side Lights—EAT BREAD—Gen 18: 3-8; 43: 16-32; 24: 17; Judges 19: 16-21.
SENT HIS SERVANT—1 Cor. 7: 21-24; Philem. 10: 14; Eph. 6: 5-7; 1 Tim. 6: 1, 2.
WITH ONE ACCORD—1 Sam. 11: 7; Ps. 83: 5; Hos. 6: 9; Zech. 3: 9.
BEING ANGRY—Job. 32: 3, 5; Matt. 20: 24; Prov. 16: 32; James 1: 20.
THE POOR, ETC.—Ps. 9: 18; 12: 5; James 2: 5; Ps. 34: 6; Matt. 19: 21; Luke 4: 18.

- Practical Points—**1. People may talk readily about the blessings of Heaven, yet never be willing to accept the invitation to go. Mere talk does not carry a person far on the way.
 2. "A great supper." That is the Oriental's highest idea of splendor and happiness. It is therefore used of God's kingdom here and hereafter; for to belong to God's kingdom—to be a child of God—is the most glad some and glorious thing that can come to any man.
 3. Even as far back as Abraham's time, the sweep of God's plan was seen to be wide. The promise to him was that in him "all nations of the earth" should be blessed.
 4. There was a first invitation and a second one. God leaves us without excuse. We have had a thousand invitations.
 5. How silly the excuses! but has any one of us a better one for refusing God's bounty?
 6. "A finger's breadth at hand may mar A world of light in heaven afar, A mote eclipse a glorious star."
 7. Self first, God after, is a common motto. It should be reversed, for it is at our peril that we refuse when God calls. And, oh, what we miss by not coming!
 8. The wretched are readier to come to God than the prosperous, and often, the outcast or the heathen, who come at the first call, shame us in whose ears the invitation is ceaselessly sounding.
 9. It is only when God is steadily refused that His sentence of wrath goes out. But how dreadful is it when it falls!

FOR WRITTEN ANSWERS

- 1. What is meant by "the great supper"?
- 2. Who gave the first invitation to the Jews? Who the second?
- 3. Why did those first called make excuse? And those called later, not?

LESSON III.

THE LOST SHEEP AND LOST COIN

October 21, 1900

Luke 15: 1-10. Commit to memory vs. 4-7. Read Luke 14: 25-35.

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And ² the Pharisees and ³ scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice

Revised Version—¹ Now all the publicans and sinners were drawing near unto him; ² Both; ³ The; ⁴ And having lost; ⁵ Even so there shall be joy; ⁶ Righteous; ⁷ Lamp; ⁸ Even so.

with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

sinner were drawing near unto him; ² Both; ³ The; ⁴ And having lost; ⁵ Even so there shall be joy; ⁶ Righteous; ⁷ Lamp; ⁸ Even so.

EXPLANATION

See Lesson 1
Connection—The three parables in this chapter teach the same lesson, that God is eager to save the erring, the lost, the sinful. The Pharisees could not understand why Jesus could preach to the sinners and the outcasts. Jesus teaches that God is the loving Father who seeks for all men.

1, 2. **Publicans.** Men who bought from the Romans the right to tax their fellow-countrymen, the Jews. They often demanded more than was right and were hated by the people, not only on this account, but also because they were agents of the Roman conqueror. **Sinners;** the outcasts and degraded classes. **Were drawing near.** (Rev. Ver.) Wherever Jesus went these classes were attracted to Him. Matthew, one of the Twelve, was a publican. (Luke 5: 27; Matt. 10: 3.) **Murmured.** "They had graduated at Grumbler's College." (B. F. Jacobs.) They cared only for themselves. (Ezek. 34: 4.) **Eateth with them.** The laws as to proper food were very strict. A sinner would be careless of these laws, and so it was nothing less than a scandal for Jesus to associate with publicans and sinners.

3. **Unto them;** directed to all His hearers, but especially to the scornful Pharisees and scribes. Notice how completely the parables silence the murmurers.

4. **What man of you.** Even they themselves would so act in ordinary affairs. **Leave the ninety and nine;** the one lost one taking up all his thoughts. **Wilderness;** hilly, unfenced pasture. **Until he find it;** no path too rough, no way too long, no darkness too deep, no peril too great.

5. **Layeth it on his shoulders;** because it is exhausted (Rom. 5: 6) and because he is so strong and tender (Ps. 89: 13; Zech. 13: 7.) **Rejoicing.** How great is his love! In the joy of finding the sheep, he forgets the toil of the journey.

6. **His friends and neighbours;** his fellow-shepherds, who, of course, would

rejoice with him, just as these same Pharisees, who set themselves up as leaders, should have rejoiced with Jesus when the wandering publicans and sinners came.

7. **Joy shall be in heaven;** in the heart of God and in the hearts of those who there dwell with God. **One sinner that repenteth;** "He that repenteth has come back home to God." **Just persons.** By "just persons" Jesus here means the self-righteous Pharisees who are sure that they have no need of repentance. (Luke 18: 9, 11, 12.) God has more delight in the publican or sinner who repents than in all the Pharisees who are satisfied with themselves. "Angels and saints in heaven forget themselves in the joy of seeing souls saved."

8. **Either;** another parable with the same lesson, possibly added so as to bring the joy of finding lost things home to the very poorest present. (Bruce.) **Ten pieces of silver.** A "piece of silver"—*drachma*—was about 17 or 18 cents, a day's wage. They were worn by the women as an ornament fringe round the forehead. **Lamp** (Rev. Ver.). There were no windows in the houses of the poor. **Light a candle . . . sweep and seek diligently;** the same thorough and eager search as in the previous parable. Some interpret the "woman" as the Holy Spirit, the "lamp," the Word of God, the "sweeping," the upturnings by sickness, or misfortune, or loss, which bring us to ourselves.

9. **Rejoice with me;** again the same joy as at the finding of the sheep.

10. **In the presence of the angels.** They were thought of as before the face of God. (Matt. 18: 10.) The meaning, then, is, there is joy in the very heart of God Himself, whose joy is shared by all who dwell in His presence. **One sinner.** The Pharisees despised; but God says, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek. 33: 11.)

GOLDEN TEXT

There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.

DAILY READINGS

- M.—Luke 15: 1-10. The Lost Sheep and Lost Coin.
- T.—Ezekiel 34: 11-16. Seeking the lost.
- W.—Mark 2: 13-17. Sinners sought.
- Th.—1 Tim. 3: 1-3. Lost and saved.
- F.—Eph. 2: 1-10. The dead quickened.
- S.—1 Tim. 1: 12-17. Joy of the saved.
- S.—Rev. 7: 9-17. Joy in heaven.

TIME AND PLACE

Soon after the last Lesson, winter of A. D. 30, likely in Perea, beyond Jordan.

CATECHISM

- Q. 45. Which is the first commandment?
 - A. The first commandment is, Thou shalt have no other gods before me.
- Q. 46. What is required in the first commandment?
 - A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify Him accordingly.

LESSON PLAN

- I. The Pride that Scorns, 1, 2.
 - The Pharisees and scribes indignantly that Jesus received and ate with publicans and sinners.
- II. The Love that Saves, 3-10.
 - In three matchless parables, one of which is reserved for our next Lesson, Jesus shows what God thinks of these same despised ones.

LESSON HYMNS

Book of Praise—595: 14 (Ps. Sel.); 45; 141; 588; 131.

See Lesson **FOR FURTHER STUDY**

Juniors—1, 2 What was Christ's object in using parables? How many recorded in this chapter? What their subjects? What two classes of despised people here mentioned? Who were the publicans? (Luke 3: 12; Matt. 13: 17.) Did any of them believe in Christ? (Luke 5: 27; 19: 2-9.) What brought sinners to Jesus? Who were the Pharisees? Give meaning of "Pharisee". What their chief sin? Whom did Christ come to save? (Matt. 9: 13.)

3-6 Relate the parable of Lost Sheep. Why was the flock safe? How many lost? How did the shepherd act? Who is our "Good Shepherd?" Whom does He know? How does He call? What search made for the lost sheep?

7 What cause for rejoicing? What is repentance unto life? (S. Catechism, Ques. 87.) How is the repentant one treated?

8-10 Give story of ten pieces of silver. What use made of coins by Eastern women? What the value of this coin? What efforts put forth by the woman? Why so great? What reward? How did the woman express her joy? About what should all be busy?

Seniors—1-3 What brought out the three parables? Who found fault? What their grievance? How did Christ enforce the truth?

4-6 Who alone can restore wanderers? Where does Christ lead His sheep? (Psa. 23.) What promise given? (John 14: 1-3.) How great His love? Describe the search, the return, the joy.

7 What said of angels? (Heb. 1: 14.) How great is God's desire for man's salvation? (Ezek. 18: 31, 32.) How may we have redemption? (Heb. 9: 12; 1 Pet. 1: 3.) What does it procure? (Rom. 3: 24.) What are four subjects of redemption? (Rom. 3: 23; Psa. 10: 8, 4; Psa. 49: 15; Ezech. 1: 14.) Who were preachers of repentance? How will true repentance show itself? (Matt. 2: 8; Acts 26: 20.)

8-10 Why the woman's anxiety? How did she show earnestness? What her recompense? How imitate her?

Bible Side Lights—Murmured—Ex. 15: 24; Mark 14: 5; Luke 5: 30; John 6: 41; 1 Cor. 10: 10. **REJOICE WITH ME**—Rom. 12: 15; 1 Cor. 12: 26; Phil. 1: 18; 2: 17, 18. **JOY IN HEAVEN**—Job 38: 7; Ps. 16: 11; Isa. 35: 2, 10; 1 Pet. 4: 13; Jude 24. **PIECES OF SILVER**—Gen. 37: 28; 45: 22; Judges 16: 5. **ONE SINNER**—Eccl. 9: 18; Isa. 65: 20; Luke 7: 37; James 5: 20.

Practical Points—1. Jesus ate with Pharisee and with publican alike, recognizing no class distinction. There is no "respect of persons" with God.

2. Harsh murmurs of enemies drew from Him beautiful words instead of bitter ones. Why?

3. How wonderful that you or I, a nobody in particular, can cause joy in Heaven!

4. When Jesus spoke these parables, He was Himself in the wilderness seeking the lost sheep. Such is His love for them that He speaks less of the roughness of the way than of the finding of the lost and of His joy in the finding.

5. "Until He find it"—what loving patience! How much longer must He seek you?

6. He lays it on His shoulders because its wanderings have so weakened it that it cannot return by itself.

7. The lesson of God's love is so precious that Jesus gives three parables to teach it, lest any should miss its meaning.

8. "But none of the ransomed ever knew How deep were the waters crossed, Nor how dark was the night that the Lord passed through.

Ere He found His sheep that was lost, Out in the desert He heard its cry— Sick and helpless, and ready to die."

9. A sinner repenting—sad and sorrowful is his heart. Earth and heaven seem black to him. But if he could only hear, the joy bells of heaven are ringing, because a sinner has found his way back to God.

FOR WRITTEN ANSWERS

1. Who were the Pharisees? The scribes? The publicans?

2. What is repentance?

3. On what errands are angels sent to earth?

LESSON IV.

THE PRODIGAL SON

October 28, 1900

Luke 15: 11-34. Commit to memory vs. 20-24. Read Luke 15.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

Revised Version—1 Thy substance; 2 Country; 3 But; 4 Here; 5 In thy sight; 6 I; 7 While; 8 Afar off; 9

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet ¹⁰a great way off, his father saw him, and ¹¹it had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth ¹²the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:23 And bring ¹³hither the fatted calf, and kill it; and let us eat, and ¹⁴be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

10 One of the citizens; 11 Been filled with the husks; 12 Moved with; 13 Quickly; 14 Omit hither; 15 Make.

EXPLANATION

See Lesson 1
Connection—This parable of the Lost Son, which follows and completes the parables of the Lost Sheep and the Lost Coin is "the pearl and crown of all the parables." It is the gospel in a short story, a vision of the very heart of God. God the Father ever receives penitent sons joyfully, even as Jesus eagerly sought the erring publicans and sinners of His day.

11, 12. **Two Sons**; the professedly religious and the openly irreligious. The **younger**; who had a right to one-third of the estate as his portion. (Deut. 21: 17.) **Thy substance** (Rev. Ver.); perhaps chiefly cattle and flocks. **He divided**. "The Lord is good to all." (Ps. 145: 9. Compare Acts 10: 34; Matt. 5: 45.)

13, 14. **Not many days after**; so fast is he plunging. **Far country**; beyond reach of his home, so far indeed that his father thinks him dead. **Riotous living**; literally living ruinously—and is not riot ruin? **A mighty famine**. The worst famine of all. (See Amos 8: 11.)

15, 16. **Joined himself to**. He forced himself on him in his distress. **To feed swine**. The Jews so loathed swine that they would not even name them, but spoke of a pig as *daphar acheer*, "the other thing." (Camb. Bible.) **Husks**; pods of the carob tree, used as swine's food. **No man gave**. "Nothing now for it but swine's food, or semi-starvation, or home!" (Bruce.)

17. **When he came to himself**. There are two selves, the truer self and the lower self that lives only for this world and for pleasure. By serving the latter the prodigal had almost forgotten his true and better self. **How many hired servants**. They are princes now compared with himself.

18. **I will arise**. True repentance leads to right action. **Go unto my father**. His

only hope, but a sure hope. (Isa. 55: 7; Jer. 3: 12; Hosea 14: 1, 2.) **I have sinned**; no excuse, no claim. He feels that his only chance is to rest in his father's mercy. **Against heaven**. Heaven here means God. All sin is first of all against God, even when we injure a fellow-being.

19. **No more worthy**. Having spent his portion he has no further claim on his father. "Merely, show me mercy," is his cry. So his hard experience has brought the prodigal to his senses and has taught him to repent, and "repentance," says Fuller, "is the younger brother of innocence itself."

20, 21. **He arose and came to his father**; turning his back at once and finally on his folly and sin. **Ran, and fell on his neck and kissed him**; overflowing with eagerness and love. (Ps. 103: 8-10, 12; Matt. 7: 11.) "Kissed" here means kissed tenderly.

22. **But the father said**; not allowing him even to finish his confession. (Isa. 65: 24.) **Bring forth quickly** (Rev. Ver.). **Make haste**. **Best robe**. He is no servant but a son. **Ring**. A golden ring was for sons, an iron ring for slaves. **Shoes**; worn by sons. **Slaves went barefoot or wore sandals**.

23. **Fatted calf**. "Always one fattening for high-tides." (Bruce.) This was a great occasion, truly.

24. **This my son**. With what joy are the words pronounced! The son who was dead is now alive again. The lost is found. The words describe the marvellous change in our condition when in true penitence we come back to God, even as they set forth God's joy in our return. They began to be merry; the household as well as the father. (Compare vs. 6, 7, 9, 10.) The elder son (who represented the scribes and Pharisees) was the only one who did not share the joy.

GOLDEN TEXT	TIME AND PLACE	LESSON PLAN
I will find and go to my father. Luke 15: 18.	As in last Lesson, of which the present passage is the completion. Probably in January, A.D. 30, and somewhere in Perea beyond Jordan.	I. At Home, 11, 12. But not content. He wants his own portion of goods and his own way.
DAILY READINGS	CATECHISM	II. From Home, 13-16. Having received his portion, and being free to follow his own will, he spends all in rioting, and comes to want and shame.
M.—Luke 15: 11-24. The Prodigal Son. T.—Luke 15: 25-32. Lost and found. W.—Eccles. 2: 1-11. The world unsatisfying. Th.—Prov. 13: 1-15. The way of transgressors. F.—2 Chron. 33: 1-13. Learning by adversity. S.—Jer. 50: 1-7. Returning and weeping. S.—Hosea 14. Return!	Q. 47. What is forbidden in the first commandment? A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.	III. Home again, 17-24. Poor, penitent, welcome, and forgiven. LESSON HYMNS Book of Praise—93 (Ps. Sel.); 590; 579; 144: 687; 161.

See Lesson!

FOR FURTHER STUDY

Juniors—11 What two parables had Jesus just spoken? Why had He spoken them? What is the parable usually called? Who is meant by the father? How many sons? Which one represented by the scribes and Pharisees? Which by the publicans and sinners?
12 What request made? By whom? Why? What was the law of inheritance? (Deut. 21: 17.) Was the request granted?
13, 14 What did he then do? How are lives wasted now? What happened when he had spent all? How did he find himself? Do sinful pleasures satisfy the soul? Why not?
15, 16 What does he now do? To what depths reduced? How were swine regarded by the Jews? (Lev. 11: 7; Isa. 65: 4.) By whom was the young man deserted? What warning to be taken from this?
17-21 What the first step in his return? What the second? Whom did he envy? Why? What the third step? What resolve made? What treatment to be asked? What the fourth step? What did his father do? What did the son say?
22-24 What did the father say? What four gifts bestowed? What cause for rejoicing? What set forth by the feast? (vs. 7-10.)

Seniors—11, 12 Compare the two sons. What request made? For what reasons?
13-16 Where did the younger son go? Why so far away? How did he act? Did the enjoyment last? What were four consequences? What does the "far country" stand for? What two messengers sent to the prodigal? How does God call? (Matt. 11: 24-30.)
17-21 Give first step in his repentance. What comparison made? What resolve? Did he make any excuse? What did he acknowledge? How does God treat those who repent? (Isa. 1: 18; Isa. 55: 7.) What was the turning point? How was the father's love shown? What confession made? Why did he not ask for a humble position? (Rom. 3: 14; Gal. 4: 6; John 15: 15.) What the result of confession? (Prov. 28: 13; 1 John 1: 9.)
22-24 Why such rejoicing? What is God's mes-

sage to-day? (Isa. 44: 22.)

Bible Side Lights—Riotous Living—Ecc. 7: 6; Prov. 23: 20; 28: 7; Rom. 13: 13; 2 Pet. 2: 13.
A MIGHTY FAMINE—2 Kings 8: 1, 2; Jer. 14: 1-6; Lam. 4: 4, 8; Ezek. 14: 13.
SWINE—Lev. 11: 7; Prov. 11: 22; Isa. 66: 3.
I HAVE SINNED—Lev. 26: 40-42; Job 33: 7, 27, 28; Prov. 28: 13; Ps. 51: 3, 4; Isa. 6: 5.

Practical Points—1. Here we have the history of a sinful soul: its sin (12, 13); its misery (14-16); its penitence (17-20); its forgiveness (20-24).—Cambridge Bible.

2. The son wanted to get far away from home and his father's restraint because he wanted his own way, all the time knowing that his own way was wrong.

3. Riotous living eats like a canker. It wastes money, time, health, home, true friends, character, self-respect, good conscience, eternal life.

4. The far-away land is a famine-stricken land; God's land is a land of plenty. It's a poor exchange, as every wanderer finds sooner or later, when the bounties of the Father's house are abandoned for the pleasures of sin.

5. "No man gave unto him." Such is the sad story always. Companions in sin are usually the poorest friends when trouble comes. The "jolly good fellows" are no longer to be found when you have no longer any money to spend.

6. Suffering is often a blessing in disguise. It brings us to ourselves. Many a one has said with the Psalmist: "Before I was afflicted I went astray; but now I have kept thy word." (Ps. 119: 67.)

7. The first thing we must do if we would come back to God is to turn our backs on the "far country." We must forsake the places and the circumstances and the companions that have been leading us into sin.

8. The Father in heaven meets his penitent child while yet "a great way off," else he would never find his way home; and he would never be able to hold up his head, for shame of his sin, were it not for the welcome the Father gives him, and the honor the Father puts upon him.

FOR WRITTEN ANSWERS

1. Give the various steps in the prodigal's downward career.....
2. In the return of the prodigal
3. In his welcome home

LESSON V.

THE UNJUST STEWARD

November 4, 1900

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

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

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

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

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

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

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

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. 8 And he said unto him, Take thy bill; and write fourscore.

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

8 And the lord commended the unjust steward, because he had done wisely for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fall, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Lesson I

EXPLANATION

Connection—Jesus now speaks specially to the disciples. It would furnish them texts for many a sermon. Perhaps, too, the scribes and Pharisees, who needed the lessons, would be more apt to take them to heart when not directly addressed.

1, 2. **Steward**; one in charge of an estate, a trusted agent. (Gen. 15: 2; Gen. 39: 6.) **Wasted**; squandered (15: 13) what he had dishonestly taken! **Give an account**. In the East masters often intrust favorite servants with very large powers. If they become suspicious of fraud, the reckoning is swift and sharp.

3, 4. **What shall I do?** Sorry only because he had been caught, not because he had done wrong. **They**; the debtors.

5-7. **How much owest thou?** The debt was likely for rent, to be paid in olive oil or wheat, the chief products of the fields. **An hundred measures**; or *baths*, nearly 900 gallons, worth about \$450.00. **Write down fifty**; an unjust act toward the master, but it would make a friend for the steward. Hebrew numerals were letters and a very slight change would turn 100 into 50 or 80. **An hundred measures**—*homers*—of wheat; about 1,000 bushels, valued at about \$500.00.

8. **His lord** (Rev. Ver.). See v. 1. Because he had done wisely; shrewdly, prudently. He was outraged at his dishonesty, but admired his acute method of escaping from difficulty. For Jesus now proceeds to comment on the parable. **Children of this world**; mere worldly men. **Wiser**; shrewder in reaching what they aim at. **Children of light**; whose character is enlightened by divine truth. They

live for the other world, the world of light.

9. **Mammon**; an old Phœnician god, the god of money. So the word came to mean money, always, however, with the idea that there was evil connected with it. **Unrighteousness**; because so often ill-gotten, or ill-spent. **To make friends by means of** (Rev. Ver.) money signifies so to use it as to win friends by its means. **It shall fail** (Rev. Ver.); "as it must at death." (Bruce.) **They**; the friends thus made. **Everlasting habitations**. You will get a welcome in heaven from those whom on earth you have blessed by the proper use of your possessions. (See Matt. 25: 34-40.)

10. **Faithful in that which is least**. Lest any should suppose Him to be a commander of the unjust steward's wrong-doing, our Lord adds a lesson on faithfulness. "Faithful in little, faithful in much; unfaithful in little, unfaithful in much," is the principle laid down. The application follows.

11. **Not faithful in the unrighteous mammon**. If a man in this life has not used the things of this world aright, God will not entrust him with greater blessings hereafter, for he will not know how to use them. **True riches**. Wealth is only seeming riches. The gifts of character, the eternal blessings of heaven are true riches.

12. **Faithful in that which is another's** (Rev. Ver.). Wealth does not truly belong to us. It is God's and is only lent for our use. **Who shall give you?** God will not; none else can. **Your own**; the riches of heavenly character and blessings, which are truly ours now and for ever.

13. **God and mammon**. Each claims sway. One or the other must be supreme.

GOLDEN TEXT

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

DAILY READINGS

M.—Luke 16: 1-13. The Unjust Steward.
 T.—Gen. 32: 6-20. Prudence of Jacob.
 W.—Psalm 15. Firm standing.
 Th.—Dan. 6: 1-10. Faithful service.
 F.—Prov. 21: 1-12. Better than sacrifice.
 S.—Col. 3: 16-25. As to the Lord.
 S.—Matt. 25: 14-30. Reward of faithfulness.

TIMES AND PLACE

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

CATECHISM

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

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

LESSON PLAN

I. The Steward's Conduct, 1-8. Having wasted his lord's goods and been called to account for it, he makes friends for himself amongst his lord's debtors.

II. Its Lessons, 9-13.

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

LESSON HYMNS

245; 90 (Ps. Sel.); 427; 588; 533; 238.

Dev. Lesson

FOR FURTHER STUDY

Juniors—1 What three parables recorded in chap. 15? What story here told? What is a steward? Of what was this steward accused? How is honesty regarded? (2 Cor. 8: 2; 1 Thess. 4: 12.)

2-4 What account was demanded? For what reason? In what condition did the steward find himself?

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

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

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

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

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

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

5-7 How did the steward hope to gain the favor of the debtors? Why did he wish it?

8, 9 Contrast the "children of this world" with the "children of light."

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

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

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

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

CHILDREN OF THIS WORLD—1 Sam. 26: 19; 1 Kings 8: 39; Ps. 90: 3.

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

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

Practical Points—1. God would have us as careful, keen and prudent in the things of heaven as this steward was in worldly matters.

2. We are not to imitate the unjust steward in the methods by which he accomplished his purpose—he was double-dyed in dishonor and dishonesty—; but we are to be eager, as he was, to provide for the future, and to use the present so that it will be well with us in the time to come.

3. We can never make friends for ourselves either here or hereafter, by the selfish use of what God gives us.

4. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. 19: 17.

5. "We lose what on ourselves we spend; We have as treasure without end Whatever, Lord, to Thee we lend."

6. If we would be faithful in great things, we must be faithful in all things; for God's eye alone can measure small and great.

7. God trusts us with His lesser things in this life to see if He can trust us with the greater matters in the world to come, and to prepare us for that trust.

8. Things to be faithful in:—use of time, money, talents, influence on others, God's word.

9. God claims the whole heart and no one ever yet yielded to that claim and was disappointed.

10. The dying words of the great Cardinal Wolsey, who has through worldly ambitions been a zealous courtier:—"Had I but served God as diligently as I have served the King, he would not have given me over in my grey hairs. But this is my just reward."

11. A sorry task it is to try to serve two masters. It would be ludicrous if it were not so fatal, the effort that some people make of trying to be God's servants and please themselves at the same time.

FOR WRITTEN ANSWERS

1. What is to be condemned in the unjust steward? What commended?

2. What use are we to make of the "mammon of unrighteousness"?

3. Why should we choose God rather than mammon?

LESSON VI.

THE RICH MAN AND LAZARUS

November 11, 1900

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

19 There was a certain rich man, ² which was clothed in purple and fine linen, ³ and fared sumptuously every day:

20 And ⁴ there was a certain beggar named Laz'arus, ⁵ which was laid at his gate, full of sores, ⁶ And desiring to be fed with the crumbs which fell from the rich man's table: ⁷ moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and ⁸ was carried by the angels into Abraham's bosom: ⁹ the rich man also died, and was buried;

23 And in ¹⁰ hell he ¹¹ lift up his eyes, being in torments, and seeth Abraham afar off, and Laz'arus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Laz'arus, that he may dip the ¹² tip of his finger in water, and cool my tongue; for ¹³ I am ¹⁴ tormented in this flame.

25 But Abraham said, Son, remember that thou in

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

thy lifetime receivest thy good things, ¹² and likewise Laz'arus evil things: but now ¹³ he is comforted, and thou art ¹⁴ tormented.

26 And beside all this, between us and you there is a great gulf fixed: ¹⁴ so that they which would pass from hence to you ¹⁵ cannot; neither can they pass to us, that ¹⁶ would come from thence.

27 ¹⁶ Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

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

29 ¹⁷ Abraham saith ¹⁸ unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham; but if one ¹⁹ went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, ²⁰ though one rose from the dead.

EXPLANATION

See Lesson I
Connection—Here is another lesson on the proper use of money. The Pharisees thought wealth a sign of the favor of heaven. Jesus shows how it may shut one out of heaven, as He had shown (See Lesson of last Sabbath) that the right use of it may make heaven more blessed.

19, 20. A certain rich man. Sometimes called Dives, the Latin for "a rich man." Purple and fine linen; costliest royal purple without, Egyptian byssus (fine linen) within. Fared sumptuously; splendidly, his life a daily feast. Lazarus; a common name. Was laid at. It may mean that he dragged himself there, or that his friends brought him. His gate; the great entrance to his mansion, a customary place for beggars to ply their trade.

21. Yea, the dogs came (Rev. Ver.); more compassionate than the rich man.

22. It came to pass. This present life, whether merry or miserable, comes surely to an end. Carried by the angels. (See Heb. 1: 14.) Abraham's bosom; to be with Abraham, the "father" of all true Israelites, in glory. The rich man . . . was buried; no doubt, with great pomp, in contrast to the burial of Lazarus.

23. In hell, Rev. Ver., "Hades"; the realm of the dead. The Jews believed that, at death, the spirit went away into a world of shadows, in which there were a paradise and a hell. Afar off; "paradise afar off, yet dimly visible." (Bruce.) This is a picture, not a geographical statement of distance.

24. Father Abraham. The rich man also was a Jew and much would be his surprise to find himself so far away from his great ancestor. (Matt. 3: 8, 9.) Have mercy on me. He does not complain of his treatment as unjust. Send Lazarus;

whom he had treated worse than a dog. He is willing to be served by him now. Cool my tongue . . . tormented in this flame. Touching words, intended to give us notion of how dreadful are the sufferings of the lost—as dreadful as the anguish of thirst and flame.

25. Son, remember. Patiently and gently, but in words of startling plainness, the justice of his doom is revealed. Thy good things; "what you desired and thought you had a right to." Lazarus evil things; a full share of the ills of earth. But now here (Rev. Ver.); an awful reversal, the tables completely turned.

26. A great gulf fixed. The Rabbis pictured the two divisions of Hades "as separated only by a wall, a palm breadth or a finger breadth." Jesus here teaches that the barrier is vast, impassable and final.

27, 28. Send him to my father's house. Strangely touching it is, that, though condemned himself, he desires to rescue his brethren. Five brethren; a whole household. Testify. The word signifies solemn witness-bearing.

29. Moses; the first five books of the Bible, believed to have been written by Moses. The prophets; a general term for the rest of the Jewish Scriptures.

30, 31. If one went unto them from the dead they will repent. So he really thought. Neither will they be persuaded. When Lazarus was raised from the dead, instead of listening to him they sought to kill him. (John 12: 10.) No miracle will lead men to turn from sin, if what God says in His Holy Word fails to do so. The parable should lead each to ask the question—"For which world am I living, the present world, or the world to come?"

GOLDEN TEXT

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

DAILY READINGS

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

T.—Amos 6:1-8. Careless case.

W.—Matt. 25:41-46. A bitter end.

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

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

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

S.—John 14:1-7. Heavenly mansions.

See Lesson I

TIME AND PLACE

The same as in the previous lessons of this Quarter.

CATECHISM

Q. 49. Which is the second commandment?

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

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

LESSON PLAN

I. On This Side, 19-21.

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

II. On the Other Side, 22-31.

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

LESSON HYMNS

Book of Praise—1; 16; 81 (Ps. Sel.); 429; 532; 163.

FOR FURTHER STUDY

Juniors—19-21 How had the Pharisees received Christ's teaching? (v. 14.) What was Jesus' reply? (v. 15.) What two persons named in the parable? How contrasted?

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

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

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

27, 28 What other requests made? Why? **29** What answer given?

30, 31 What did the rich man say? What does Abraham answer? Did the people believe when Lazarus came back from the dead? Is there any excuse for not being prepared for Heaven? What cannot riches do? (Jas. 1:11; 1 Pet. 1:18; Rev. 6:15-17.) What better than riches? (Matt. 6:19, 20.) What about the love of riches? (1 Tim. 6:10.)

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

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

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

25, 26 What contrast between Dives and Lazarus on earth? In the life beyond? What is meant by the "great gulf"? What was the Jewish notion as to the barrier between the good and the bad?

27-29 Wherefore this anxiety for his brethren? **30, 31** What plea made? How is it met? What is meant by "Moses and the prophets"?

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

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

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

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

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

Practical Points—1. The contrasts in this life may be great, those in the next life will be startling.

2. What must God think of a man who allows a dog to excel him in kindness to a fellow man?

3. God does not condemn the rich man for his riches, but because he fails to make good use of them.

4. Lazarus' burial was of no account, but what became of him afterward was of supreme importance.

5. Riches may be a shield from some things but death's arrow can pierce the shield.

6. All the pomp of the rich man's funeral was less to him than one drop of Heaven's mercy sought too late.

7. The great gulf is fixed. The day of mercy ends at death. Now is the time to repent.

8. The gulf is fixed, then what a mockery are prayers for the dead.

9. God has left no warning unprovided; any other we might devise would be useless.

10. If men will not be moved by what the Bible reveals of God as Creator, Father, Helper, and of Jesus as Redeemer and Friend, there is no help for them.

11. "I know that the Judge of all the earth will do right—and what is right can't be wrong, nor cruel either, else it would not be like Him who loved us to the death, that's all I know; and that is enough for me."—Rev. Chas. Kingsley.

FOR WRITTEN ANSWERS

1. Wherein did the rich man and Lazarus differ in this life?

2. In the life beyond?

3. What hope for those who have the Scriptures and will not repent?

LESSON VII.

THE TEN LEPCRS CLEANSKD

November 18, 1900

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

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

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

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

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

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

15 And one of them, when he saw that he was healed, turned back and with a loud voice glorified God.

16 And he fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, 5 Were there not ten cleansed? but where are the nine?

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

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

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

EXPLANATION

See Lesson V
Connection—The two parables of Luke 16, which we have been studying, are followed by further wise and gracious words (17: 1-10), apparently spoken at the same time as the parables. Then comes this incident of the healing of the lepers. It is not easy to fix the date; but it seems to belong to the period referred to in chapter 9: 51, and to follow, as mentioned elsewhere, in "Time and Place," the miracle of the raising of Lazarus from the dead. The story brings out the fact that the best things sometimes appear in the most unlikely places. The despised Samaritan had a true knowledge of Jesus and exhibited a more admirable character than the privileged Jews.

11. **As they were on their way to Jerusalem** (Rev. Ver.). It was a leisurely journey, much teaching, many miracles, as they went. The journey was to end in the awful events of the Council Chamber and the Judgment Hall and the Garden and the Cross. **Was passing through the midst of;** "between," or on the borderland, as in the margin of the Revised Version. This explains the mixture of Jews and Samaritans in the crowd of lepers. **Samaria and Galilee.** Jerusalem was to hear the final teachings and witness the closing scenes. But wherever He went He spake and did wondrous things.

12. **Certain village.** The villages were numerous. **Ten men that were lepers.** A large number to be together, though the disease was common. **Which stood afar off.** Lepers were not allowed to come near other people, but lived apart by themselves. (Lev. 13: 46.) Any one who touched a leper was unclean and therefore shut out from the assemblies for worship.

13. **Lifted up their voices;** because they were afar off. **Jesus, Master.** They had heard of His power and His compassion and hoped for help. Their knowledge and faith were not so clear as that of the leper of ch. 5: 12.

14. **When He saw them.** Their cry would attract His attention. **Go show**

yourself unto the priests. He speaks with strange authority and the command was a strong test of their faith; for He meant that they were to show themselves to the priests as lepers already healed of their disease. This was the rule. If they were found to be healed, the priests would publicly pronounce them clean and fit to mingle with the people and attend worship. The law concerning the cleansing of the leper is found in Leviticus, chs. 14, 15. **As they went they were cleansed.** In simple faith they went without question, and lo! the leprosy departed from them and they were clean.

15. **One of them.** The other nine were also cleansed, but they went on their way, eager to get their certificate from the priest so as to go back to their ordinary life. They were selfish rather than thankful. **Turned back.** He could wait for awhile. **With a loud voice;** so that all could hear. **Glorifying God.** He judged rightly that it was through the might and mercy of God the cure had come.

16. **Fell on his face at his feet;** a most humble attitude. He was willing to do anything for Him, even as a slave. The man was overcome by a sense of Jesus' power and goodness. **A Samaritan.** These were despised by the Jews as half-heathen.

17, 18. **Answering.** His words were a reply to the action of the Samaritan. **Where are the nine?** They might well have been expected to have shown some gratitude. **Save this stranger.** How considerably Jesus refers to the Samaritan. Any ordinary Rabbi would have hurled some bitter word at him.

19. **Arise.** Jesus does not refuse to accept his thanks, but he must now go and do what Jesus had told him to do. **Go thy way;** to the priest. He must be properly certified and so have the full benefit of the cure. **Thy faith hath made thee whole.** In so saying, Jesus reveals to the man the secret of power with God. He gave him a key which would unlock many treasures. "All things are possible to him that believeth."

GOLDEN TEXT

Be ye thankful. Col. 3: 15.

DAILY READINGS

M.—Luke 17: 11-19. The Ten Lepers Cleansed.
 T.—Lev. 14: 1-9. Cleansing the leper.
 W.—2 Kings 5: 8-14. Naaman healed.
 Th.—Matt. 8: 1-4. Cured by a touch.
 F.—Psalm 86. Prayer for mercy.
 S.—Luke 18: 9-14. A far off.
 S.—Psalm 30. Thanksgiving.

TIME AND PLACE

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

CATECHISM

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

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

LESSON PLAN

1 Ten Healed, 11-14.

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

II. One Thankful, 15-19.

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

LESSON HYMNS

34 (Ps. Sel.); 559; 43; 76, vs. 1, 2 (Ps. Sel.); 644; 607.

FOR FURTHER STUDY

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

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

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

THIS STRANGER—Ex. 20: 10; 23: 21; Lev. 10: 33; Num. 15: 14; Luke 24: 18.

Practical Points—1. We may find opportunities of doing good at every turn. Jesus' main object just then was to reach Jerusalem, but He did not fail to do the good He could by the way.

2. It was a poor comfort, but it was some comfort, that these ten wretched outcasts found in being together. None are too wretched to give comfort to others, and in giving find comfort themselves.

3. The lepers' leprosy drove them apart from men. Our sins drive us away from God. (See Ps. 15: 1.)

4. The lepers could not come near Jesus; but they could cry to Him from afar. No matter how far off in sin and misery we are, Jesus will hear our cry for mercy and help.

5. Jesus used no word of sympathy, but simply asked for obedience. We must not quarrel with Him if He bids us do some hard thing and says nothing to make it easy. These lepers were wise men. They obeyed, and they found that obedience was the gateway to what they had asked for—healing.

6. Who can tell how they were cleansed. We can only say, "God did it." Who can tell how our hearts are made clean from sin. The only explanation is—"It is the Lord."

7. The Samaritan was a man whose opportunities had been small; but he had evidently cultivated a sweet, wholesome spirit. It is not the opportunities that we possess, but those we take advantage of that count.

8. If we knew how glad our thanks make teachers, parents, friends, and the good Lord Himself, we should cultivate gratitude.

9. He had stumbled on a gold mine, this Samaritan, in giving thanks.

See Lesson

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

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

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

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

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

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

19 What double blessing given to the grateful leper?

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

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

14 What implied in Christ's command? On what condition was the cure based? How was their faith tested? Whence does faith come? (Rom. 4: 13; Eph. 2: 8.) What comes through faith? (Rom. 5: 1.)

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

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

19 Where commanded to go? Why? What is Christ's greatest gift? What alone cleaves from sin? (1 John 1: 7; Eph. 1: 7.) How can gratitude to God be best shown? For what should we be specially grateful? (John 8: 16.)

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

FOR WRITTEN ANSWERS

1. How did the ten lepers receive healing?

2. In what respect did the one excel the nine?

3. What was his reward?

LESSON VIII.

SOBER LIVING

November 25, 1900

[World's Temperance Sunday]

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

1 But speak thou the things which I become sound doctrine:

2 That the aged men be ²sober, grave, ³temperate, sound in faith, in ⁴charity, in ⁵patience.

3 The aged women likewise, that they be ⁶in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of ⁷good things.

4 That they may ⁸teach the young women ⁹to be sober, to love their husbands, to love their children. ⁵To be ⁹discreet, chaste, ¹⁰keepers at home, ¹¹good, obedient to their own husbands, that the word of God be not blasphemed.

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

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

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

EXPLANATION

See Lesson I
Connection—Titus was one of Paul's converts (ch. 1: 4) and was set in charge of the congregations in Crete (v. 5). It was a difficult field, for the Cretians were notoriously wicked (v. 12). This letter is to encourage and direct Titus in his hard task.

1. **Speak thou**; in contrast to the false teachers mentioned (ch. 1) and in opposition to their teachings. Which beft sound doctrine; i.e., which are according to the mind of the Holy Spirit and will therefore tend to a sound and wholesome life. There follow exhortations for various sorts of people.

2. **Aged men.** Age has its temptations as well as youth. Sober; self-restrained, here especially in the matter of wine-drinking. (See v. 3.) Grave; not giddy or frivolous. Temperate; "sober-minded" (Rev. Ver.). Sound; vigorous and healthful. In faith; their trust in God living and fresh. Charity; "love" (Rev. Ver.). Patience; enduring perseverance, which may well be expected of the aged.

3. **Reverent in demeanor** (Rev. Ver.); in clothing and gesture, in looks and speech. (Phil. 4: 8.) **Not slanderers** (Rev. Ver.); a besetting sin of too many, both men and woman. **Not enslaved to much wine** (Rev. Ver.). Mark the word "enslaved" and compare Rom. 6: 16. Love for drink is apt to increase with years. **Teachers**; "in private, not in public." (1 Cor. 14: 34; 1 Tim. 2: 11, 12.) *Fausset.*

4, 5. **That they may teach the young women**; by precept and example in the home. **To be discreet.** The same word as "sober-minded," v. 3 (Rev. Ver.). **Chaste**; pure in thought, word and act. **Keepers at home**; Rev. Ver. "workers," active in

9 **Exhort servants to be** obedient unto their own masters, and to ¹⁸please them well in all things; not ¹⁹answering again;

10 **Not purloining**, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

1 **For the grace of God** that bringeth salvation hath appeared to all men,

12 **Teaching us that**, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in ¹³this present world;

13 **Looking for that blessed hope**, and ²²the glorious appearing of ²²the great God and our Saviour Jesus Christ;

14 **Who gave himself for us**, that he might redeem us from all iniquity, and purify unto himself a ²⁴peculiar people, zealous of good works.

15 **These things speak**, and exhort, and ²⁵rebuke with all authority. Let no man despise thee.

household duties (Prov. 7: 11; 1 Tim. 5: 13.) **Be not blasphemed**; brought into contempt by their bad behaviour.

6. **Young men** . . . to be sober-minded. Only one word of counsel, but it embraces all, for, as Chrysostom says, "Nothing is so hard at this age as to overcome pleasures and follies."

7, 8. **A pattern.** Titus, the teacher, must be an example to the others. In doctrine; in thy teaching. Of the contrary part; opponents, whether heathen or false teachers.

9, 10. **Servants.** Bond servants, or slaves. Many such were Christians. **Not purloining**; stealing. **Adorn the doctrine**; by living it. **In all things**; 1 Cor. 10: 31. **For.** Here the reason why is given. Mark it well: be holy because of what God's grace has brought us and taught us.

11. **The grace of God**; His love in action, His free, unmerited favor. **Hath appeared**; shown forth in Jesus Christ,—in His life and death, in His teachings and example. **To all men.** The gospel is for all. (John 3: 16.)

12. **Denying**; renouncing, giving up. **Soberly**; with self-control. **Righteously**; towards our fellow-men. **Godly**; with love and reverence toward God.

13, 14. **That blessed hope.** The hope of future glory helps to right-living here and now. **Glorious appearing.** See Luke 21: 27. **Our great God and Saviour** (Rev. Ver.); the Divine Saviour, Jesus Christ. **Who gave Himself for us.** Such love will surely win our obedience. **A peculiar people**; belonging especially to Himself.

15. **Let no man despise thee**; as the messenger of Christ. (Compare 1 Tim. 4: 12.)

GOLDEN TEXT

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

DAILY READINGS

M.—Titus 2. (Temp.) Sober Living.
T.—1 Cor. 9: 19-27. Temperate in all things.
W.—Rom. 13: 7-14. In the light.
Th.—1 Peter 4: 1-8. Be sober and watch.
F.—Prov. 20: 1-11. Right and wrong doing.
S.—Gal. 5: 16-26. Fruits of the Spirit.
S.—Phil. 3: 13-21. The high calling.

Lesson

TIME AND PLACE

The Epistle of Paul to Titus was written A.D. 64, or, according to some, A.D. 67. Titus was in charge of the church in the Island of Crete, now Caudia.

CATECHISM

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

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

FOR FURTHER STUDY

LESSON PLAN

I. Rules for the Old, 1-3.
For aged men and aged women.
II. Rules for the Young, 4-8.
For young women and young men.
III. Rules for Servants, 9, 10.
IV. The Reason Why, 11-15.
That the grace of God has appeared, bringing salvation to men.

LESSON HYMNS

Book of Praise—119; 11: 5-9 (Ps. Sel.); 254; 529; 212.

Juniors—1 Who wrote this epistle? To whom? Where was Titus with Paul? (Gal. 2: 1.) Where sent by Paul? (2 Cor. 8: 6; 12: 18.) Where had a church been founded? (chap. 1:5.) Where was Crete? 2-5 How many classes of people advised? What advice given to the aged men? The aged women? To young women?

6 What rule of conduct laid down for young men? 7 In what respects was Titus to show himself a pattern?

8, 9, 10 How were servants to conduct themselves? What is the meaning of "purloining"?

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

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

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

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

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

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

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

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

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

Bible Side Lights—BLASPHEMED—Lev. 24: 11-16; Isa. 52: 5; Acts 18: 6; 1 Tim. 6: 1.

NOT PURLOINING—Exod. 22: 1 4-8; Prov. 20: 24;

Zech. 5: 3, 4.

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

ZEALOUS OF GOOD WORKS—Acts 4: 13; Ps. 119: 137; 1 Cor. 14: 12; Jude 3; Rev. 3: 15-18.

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

Practical Points—1. Sound doctrine is as necessary to holy living as sound food and fresh air to health. Our conduct will correspond to our creed, perhaps not to what we profess to believe, but to what we really do believe.

2. There are particular cautions for men and for women, for old and for young, but all are to be "sober" or wise, for "the fear of the Lord is the beginning of wisdom." (Ps. 111: 10.)

3. If we do not wish to be in the power of strong drink when old, avoid it when young. It makes fools of young and old alike.

4. Holiness and virtue are beautiful in the aged; but we cannot suddenly grow into these virtues. We must plant their seeds in our hearts early, so that they will have abundant time. Besides, holiness is a great addition to the joy of childhood and youth.

5. "Like priest, like people," is an old saying and a true one. A minister's or a teacher's example is more powerful than his words. Without his example his words are worse than useless. A pure and upright life is a testimony which none can condemn. (1 Pet. 2: 12.)

6. We are more ready to think that the grace of God brings us salvation than we are to remember that it also teaches us to deny ungodliness and worldly lusts.

7. It is a bright hope, never a dreary thing, that the gospel bids us look for.

8. Christ's hatred of sin is shown in the price He paid to redeem us from it. That hatred was only equalled by His love for us.

9. Should we be afraid the world will think us "peculiar"? Christ died to make us His peculiar people. But that does not mean that we are to do unusual things just for the sake of being peculiar, but to be peculiarly free from sin.

FOR WRITTEN ANSWERS

1. Who was Titus?
2. What is Paul's advice to young men? What does it mean?
3. Give three reasons for living "soberly, righteously and godly."

LESSON IX.

THE RICH YOUNG RULER

December 2, 1900

Matt. 19: 16-26. Commit to memory vs. 23-26.

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

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Je'sus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: What lack I yet?

21 Je'sus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and

Read Matt. 19: 1-20; 16; Luke 17: 11-18: 14.

thou shalt have treasure in heaven: and come and follow me.

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

23 Then said Je'sus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Je'sus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Revised Version—1 To him and said, Master (*Margin, Teacher*); 2 Askest thou me concerning that is good? One there is who is good; but; 3 Woulddest; 4 Not kill; 5 Observed; *Omit* from my youth up; 6 *Omit* and; 7 The; 8 Was one that had; 9 And Je'sus said; 10 It is hard for a rich man to enter; 11 A needle's eye; 12 And when the; 13 Astonished exceedingly; 14 And Je'sus looking upon them said to them.

EXPLANATION

Connection—Je'sus was always eager to win disciples, both that they themselves might have salvation and that He might have messengers to carry His gospel to the world after He was gone from it. But He never lowers the bars to admit any who are not true and worthy. We have a story here of a young man who desired to find the way of life, but who, when it came to a choice, preferred his own possessions and his own way to anything that God could give.

16. Behold; "introduces a story worth telling." Master. The Revised Version omits "good" here, but retains it in Mark 10: 17 and Luke 18: 18. What good thing shall I do? He was earnestly seeking to find what was good and, as he thought, was willing to pay the price for it. Eternal life; the highest and best possession, to live forever, and forever to have all of goodness and blessedness that life can give.

17. Why askest thou me concerning that which is good? (Rev. Ver.) This is a question to lead him on and to prepare him for what is to be further said. Je'sus is about to direct him to the source of all goodness. One there is who is good (Rev. Ver.); and from Him all goodness flows into the heart of man. No one is good unless the heart is good. God alone can renew the heart. How different from the teaching of the scribes and Pharisees. (Matt. 15: 3-9.) Enter into life; have eternal life. Keep the commandments. These reveal God's standard of goodness. We must keep them if we would belong to God's kingdom.

18, 19. Which? There were the Ten Commandments and many others besides, given by God. And there were those added by the scribes. Those named by Je'sus are from the Second table of the Ten Commandments, with the addition of a summary of these from Lev. 19: 18. The duties to his

neighbor are mentioned rather than his duties to God because it was in the former rather than the latter that he was likely to come short. The test was to be searching and thorough.

20. All these have I kept. Quite honestly said. What lack I yet? Again, an honest question. He thought he had kept them all. So he had, in outward form; but not in the spirit which surrenders everything at God's demand.

21. Je'sus said. The true standard is now to be revealed. If thou wilt be perfect; i. e., "if you wish to reach the true life and the rest it brings." Go and sell all . . . and give to the poor. A hard command, indeed, for this young man, who loved his riches more than the poor or God or treasure in heaven. Come and follow me. This meant a sacrifice of riches, for Je'sus was poor; and a sacrifice of pride, for Je'sus was a despised Nazarene.

22. That saying. There is generally some one thing which keeps us from eternal life. Only when we yield at that point do we attain it. He went away. A sad ending to his quest. Sorrowful. He really wanted eternal life, but the cost was too great.

23, 24. Hard for a rich man (Rev. Ver.); because he is so apt to set his heart on his riches. A camel . . . the eye of a needle. A proverb, which explains itself.

25, 26. Exceedingly amazed. The common opinion amongst the Jews was that the rich man was more blessed by God than others. Who then can be saved? if he whom God has blessed by giving him riches cannot be. With men this is impossible; from a human point of view. With God all things are possible. All salvation is through God's working within us. Neither rich nor poor can be saved apart from this divine power and grace.

See Lesson 1

GOLDEN TEXT

Children, how hard is it for them that trust in riches to enter into the kingdom of God! **Mark 10: 24.**

DAILY READINGS

M.—Matt. 19 : 16-20. The Rich Young Ruler.
T.—Exodus 20 : 1-17. The commandments.
W.—Prov. 30 : 1-9. Neither poverty nor riches.
Th.—Mark 10 : 23-31. Leaving all.
F.—Luke 9 : 18-26. Following fully.
S.—Matt. 6 : 16-23. Treasure in heaven.
S.—1 John 5 : 1-12. Eternal life.

TIME AND PLACE

Matt. 19:1, indicates the period at which this incident occurred. It was during the final journey toward Jerusalem, the place somewhere by the way, the precise locality not indicated.

CATECHISM

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his property in us, and the zeal he hath to his own worship.

LESSON PLAN

I. A Search, 16.

By a rich young ruler for eternal life.

II. An Offer, 17-21.

Of that life, if he would part with his possessions and follow his Lord.

III. A Refusal, 22.

Because he preferred his wealth.

IV. A Warning, 23-26.

That rich men can enter into the Kingdom of Heaven only through the exceeding grace of God.

LESSON HYMNS

Book of Praise—245; 43 (Ps. Sel.); 241; 634; 238; 632.

FOR FURTHER STUDY

See Lesson
Seniors—16 To what city was Christ journeying? What was He doing by the way? Whom does He meet? What does Mark say about him? (Mark 10: 17.) How do these actions show that he was earnest? How does he address Christ? What did he want? How did he think to obtain it? How is it given? (John 5: 24; John 3: 15, 16.)

17 What did Christ say? What advice given? **18, 19** Which four commandments did Christ mention? How are the duties summed up?

20 What reply made by the young ruler?

21, 22 What command given by Jesus? What would be the reward? (Matt. 6: 19-21.) How can we follow Jesus? Who had stood this test? (Matt. 4: 22; 9: 9.) How was the young man affected? Why?

23 What hindrance to eternal life does Jesus mention? How does He explain it? (Mark 10: 24.)

24 What kind of a "needle"? Why a "camel" mentioned?

25, 26 Why were the disciples surprised? What hope does Jesus give?

Seniors—16 How did the young ruler think eternal life was to be obtained? Can it be so obtained? (Eph. 2: 8, 9.) What is eternal life? (John 17: 3.) How revealed? (John 6: 63; 2 Tim. 1: 10.) From what does it result? (John 4: 14; 6: 35, 58.) To whom made certain? (Rom. 2: 6, 7.)

17 Did Christ here rebuke? Why then His question? Who alone amongst men was perfectly good? (1 John 3: 5.) What attracted Jesus to the young man? (Mark 10: 21.)

18-20 Why these commandments quoted? How regarded by the young ruler? What did he lack? (Rom. 13: 10.)

21, 22 To what test was he put? How did he stand it? Did Jesus speak against riches in themselves? Against what did He speak? (1 Tim. 6: 10.) How should they be used? (1 John 3: 17.)

23-26 Why is it difficult for the rich to enter the kingdom of God? What spirit necessary?

Bible Side Lights—ETERNAL LIFE—Matt. 19: 20; Rom. 6: 23; Gal. 6: 7, 8; John 3: 15, 16; 5: 24; 1

John 2: 25; 5: 11-13.

TREASURE IN HEAVEN—Matt. 6: 19-21; Luke 16: 9; 1 Tim. 6: 17.

WENT AWAY SORROWFUL—John 16: 20; 2 Cor. 2: 7; 7: 9-11.

EXCEEDINGLY AMAZED—Mark 2: 12; 5: 42; 7: 37; 14: 33; Luke 4: 36; 9: 43; Acts 9: 6.

IN THE REGENERATION—Rev. 21: 5; Isa. 43: 18, 19; John 16: 22; Col. 3: 4; Heb. 9: 27, 28.

Practical Points—1. The young man brought his question to the right person, for Jesus can, not only reveal the way of life, but is Himself "the life." (John 1: 4.)

2. He came, as Mark tells us, running and kneeling. We cannot be too eager or too humble in seeking to know what God will have us do.

3. If you wish to know how far-reaching these commandments are, and how hard it is to obey them, read Matthew 5.

4. What will men not do for earthly treasure! The Klondike is not too far, nor the search for gold in its desolate Arctic cold too hard. Is it not worth while sacrificing even the things we prize most for "treasure in heaven"?

5. And we think we are willing so to do, until, like this young ruler, we come to some one thing which we feel we *cannot* give up. "Anything else," we say, but not this."

6. "The dearest idol I have known,

Whate'er that idol be,

Help me to tear it from Thy throne,

And worship only Thee."

7. We may grieve over the thing which stands between us and Christ, but if we do not give it up for His sake, all our grief is useless; it is not true repentance.

8. It is like a horror of great darkness to see this young man turn his back on heaven for the sake of the little bit of earth which he called his own. But alas! it is a common sight.

9. How dare we envy the rich when we remember Christ's words about the rich man and the kingdom of heaven!

FOR WRITTEN ANSWERS

1. For what was the rich young man seeking?

2. What directions does Jesus give him?

3. Why did he fail to obtain?

LESSON X.

BARTIMÆUS HEALED

December 9, 1900

Mark 10: 46-52. Commit to memory vs. 50-52. Read Mark 10: 32-52.

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

47 And when he heard that it was Je'sus of Nazareth, he began to cry out, and say, Je'sus, thou Son of Da'vid, have mercy on me.

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

49 And Je'sus stood still, and commanded him to

Revised Version—Come; 2 From; 3 And a great multitude, the son of Timeus, Bartimæus, a blind beggar, was sitting by the way side; 4 Rebuked; 5 Said, Call ye him; 6 Cheer; 7 Sprang up; 8 Om! unto him; 9 Rabbi; 10 May; 11 Straightway; 12 Him.

EXPLANATION

See Lesson 9
Connection—Jesus followed His severe words concerning the rich (see lesson of last Sabbath, Matt. 19: 23, 24) with splendid promises for those who should prefer Himself and His service to earthly things (vs. 27-29) and encouraged the slow and feeble who were willing servants, by the parable of the laborers and the penny (ch. 20: 1-16). He and His disciples continue on the journey to Jerusalem. He tells them solemnly of His terrible death (vs. 17-19). James and John and their mother come with their request for a high place in His Kingdom for these two disciples. In reply He gives them and all His disciples some wholesome instruction in regard to self-seeking and reveals His own mission as the Redeemer of men (vs. 20-28). His own approaching death makes Him, if possible, even more tender to the distress of others and he mercifully bestows sight upon blind Bartimæus.

46. They came to Jericho; a flourishing town "situated in an oasis in the Judean desert caused by springs from the mountains above and springs in the valley." It was two hours' horseback ride from the Jordan and on the highway to Jerusalem. Luke (18: 35) says that it was when they were coming near to Jericho that Bartimæus heard them. Matthew (20: 29) and Mark put it after Jesus had left the city. Matthew (20: 30) gives Bartimæus a companion. A great number of people. The people would be Galilean Pilgrims on the way to Jerusalem to the Feast of the Passover, which was close at hand. They came this way rather than directly through Samaria, because of the violent hatred between Jews and Samaritans. Many of them knew and had heard Jesus before, for He had preached much in Galilee. Bartimæus. His name means son of Timeus. By the highway side. There were no hospitals or poor-houses in those days, and he would sit where most people passed by.

47. When he heard. Blind men are quick to hear and to ask questions. To cry out. He made himself heard above the noise

of the crowd. Jesus, thou son of David. He was known to be descended from David. The Messiah also was to be the son of David.

Bartimæus, by using the title here, means to address Jesus as the Messiah. Have mercy on me. Perhaps afraid as yet to ask for his sight, although he had heard of Jesus' miracles. We shall see his faith grow, however.

48. They; i.e., the crowd who were unwilling that their journey should be interfered with or that Jesus should be disturbed by a blind beggar. He cried out the more. He would not listen to them. It was the ear of Jesus he wished to catch, and the opposition only made him more persistent.

49. Stood still; and so made the crowd halt. The word would be passed on and a way be made for the blind man. Be of good cheer (Rev. Ver.). They are suddenly on the blind man's side now, for crowds are fickle as the winds. Many were eager, too, to see a miracle, and a few had sympathy with the blind beggar.

50. Casting away his garment. He was so eager to come to Jesus that he threw away his cloak. Faith and hope gave swiftness to his steps.

51. What wilt thou? "Is it alms or what?" Jesus is drawing out his faith into a definite request. The blind man said.... sight. He goes right to the point, as prayer always should go.

52. And Jesus said. Matthew says that Jesus touched the eyes. Go thy way. Note how quietly and simply Jesus speaks. Thy faith hath made thee whole. Our poor faith and God's infinite power interlock. "Made thee whole," literally "saved thee"; i.e., from thy disease, and also given thee a greater salvation. Immediately. What surgeons would take years to do, or could not do at all, the divine word of Jesus does in an instant. Followed Jesus in the way! "Glorifying God," Luke says (18: 43). It is probable that he was well known among the early Christians. He would be a constant and living testimony to the divine power and grace of his Master.

GOLDEN TEXT

Lord, that I might receive my sight. Mark 10: 51.

DAILY READINGS

M.—Mark 10: 46-52. Bartimaeus Healed.
 T.—Matt. 21: 1-11. Son of David.
 W.—Luke 18: 35-43. Earnest cry.
 Th.—Mark 10: 13-16. Invited to come.
 F.—Luke 5: 12-17. The will to heal.
 S.—Matt. 9: 27-31. The healing touch.
 S.—Matt. 20: 29-34. Matthew's narrative.

TIME AND PLACE

The same year, A. D., 30, and the same last journey toward Jerusalem. (Mark 10: 32-34.) The place was Jericho, an ancient and well-known city in the valley of the Jordan, 15 miles from Jerusalem.

CATECHISM

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

LESSON PLAN

I. Faith Asking, 46, 47. Blind Bartimaeus cries for mercy.

II. Faith Persevering, 48. The gibes and rebukes of the crowd only make him cry out the more.

III. Faith Winning, 49-52. Jesus calls him to His side, asks what he wishes to have and gives it to him—even his sight.

LESSON HYMNS

Book of Praise 35: 76, 1-5 (Ps. Sel.); 108; 80; 156; 541.

FOR FURTHER STUDY

See Lesson
 Juniors—46, 47 To what feast was Jesus going? What river crossed? What city reached? Who went with him? Whom did they meet? In what condition? What did Bartimaeus hear? How did he address Jesus? For what did he ask?

48 Who rebuked him? Why? How had the people spoken of Christ? How is mercy described? (Ps. 86: 5; 145: 9; 1 Pet. 1: 3.)

49 What command given by Jesus? What do the crowd now say? What had caused the change in the multitude? Of what is Christ's call always full? To what is it a call?

50 How was the command obeyed? What promise made to those who come? (Luke 11: 9.)

51 What question asked by Jesus? What one blessing desired? What made him sure of receiving what he asked for?

52 How was he rewarded? What brought the healing? How did it come? Whence does faith come? (Eph. 2: 8.) How did the man show his gratitude?

Seniors—46, 47 On what occasions had Christ performed similar miracles? (Matt. 12: 22; Matt. 20: 30; Matt. 21: 14; John 9: 1-7.) Give any points of difference between these and the one of to-day's lesson. What are the reasons for the prevalence of blindness in Eastern countries? Where was Bartimaeus? Why there? How did he address Christ? Whom did he think Jesus to be?

48 When was a similar rebuke given? (Matt. 19: 13.) What was Bartimaeus' prayer? Why was he so earnest? How is mercy shown to sinners? (Luke 1: 78; Isa. 51: 8.) Against what did Bartimaeus persevere?

49 How does God call? (Rom. 1: 6; 2 Thess. 2: 14.) From what? (1 Peter 2: 9.) To whom is God's call addressed? (Isa. 45: 22; Matt. 23: 19.)

50 What was the garment? Why cast away? 51, 52 Give five proofs of faith shown by Bartimaeus. Of what is blindness a type? Who can remove it? (John 8: 12.) What had Isaiah prophesied about Christ as a healer? (Isa. 35: 5; 42: 7; 61: 1.)

What does Jesus say of Himself? (Luke 4: 18-21.) Bible Side Lights—A BEGGAR—1 Sam. 2: 8; John 9: 8; Isa. 29: 18; Matt. 9: 27.

CALL YE HIM—Prov. 8: 4; Isa. 55: 6; Matt. 22: 3;

Mark 10: 49.

BE OF GOOD COMFORT—Matt 9: 22; Luke 8: 4; 2 Cor. 1: 3, 4; 13: 11; Phil. 2: 19.

CASTING AWAY HIS GARMENTS—Isa. 31: 7; John 13: 4; Mark 14: 51, 52.

FOLLOWED JESUS—Mark 10: 28; Matt. 4: 20, 22, 25; 8: 23; 9: 27; 19: 28; Luke 5: 11.

Practical Points—1. The last time Jesus passed that way I suppose Bartimaeus had hesitated or waited for a better opportunity.

2. "Only a blind beggar," the crowd said, but he is worth copying. He gave attention to the good news of the great Healer when he heard it. He recognized his opportunity when it came. Having made up his mind, he was not easily discouraged. Above all, he put himself absolutely and in simple faith, in Jesus' hands.

3. It is manly to have the courage of one's convictions, as this blind man had when he acknowledged Jesus to be the Messiah. He cared not what others thought or might say. He was convinced in his own mind and therefore spoke out.

4. Don't make too much of what people say. The crowd held the blind man back until Jesus noticed him. Then no words could be too warm. Crowds are apt to be like weather-vanes, turning hither and thither as the wind blows.

5. Bartimaeus was very poor but he would cast away anything that might hinder or delay him in coming to Jesus. "Let us lay aside every weight and the sin that doth so easily beset us."

6. "What wilt thou?" That gentle, loving question of Jesus comes yet to every one in need; and it comes backed up by infinite power and willingness:

"For His grace and power are such,
 None can ever ask too much."

7. Learn from Bartimaeus how to pray. Be simple, straightforward and direct; for the prayer that reaches God is not like handfuls of flowers thrown into the air, but like an arrow straight and swift.

8. If we only had this blind beggar's faith, how much evil we might get rid of and how much of good we might receive.

9. Here is the Christian life in a nut-shell—a cry for mercy, faith to receive, following Jesus.

FOR WRITTEN ANSWERS

1. What was the beggar's cry?.....
2. What was Jesus' response?.....
3. What use does the man make of his new-found sight?.....

LESSON XI.

ZACCHÆUS THE PUBLICAN

December 16, 1900

Luke 19: 1-10. Commit to memory vs. 8-10.

1 And ¹ Je'sus entered and ² passed through Jer'icho.
2 And, behold, ³ there was a man named Zacchæ'us,
which was the chief among the publicans, and he
was rich.

3 And he sought to see Je'sus who he was; and
could not for the ⁴ press, because he was little of
stature.

4 And he ran ⁵ before, and climbed up into a sycam-
ore tree to see him: for he was to pass that way.

5 And when Je'sus came to the place, he look'd up,
⁶ and saw him, and said unto him, Zacchæ'us, make
haste, and come down; for to-day I must abide at thy
house.

6 And he made haste, and came down, and received

him joyfully.
7 And when they saw it, they all murmured, say-
ing, ⁷ That he was gone to be guest with a man that is
a sinner.
8 And Zacchæ'us stood, and said unto the Lord;
Behold, Lord, the half of my goods I give to the poor;
and if I have ⁸ taken any thing from any man by false
accusation, I restore ⁹ him fourfold.
9 And Je'sus said unto him, ⁹ This day is salvation
come to this house, ¹⁰ forso-much as he also is a son of
Ab'raham.
10 For the Son of man ¹¹ is come to seek and to save
that which was lost.

Revised Version—1 He; 2 Was passing; 3 A man called by name Zacchæus, and he was a chief publican; 4 Crowd; 5 On before; 6 Omit and saw him; 7 He is gone; 8 Wrongfully exacted ought of any man, I restore fourfold; 9 To-day; 10 Forso-much; 11 Came.

EXPLANATION

See Lesson 1
Connection—This incident is given only by Luke. It follows immediately upon the healing of blind Bartimæus. (See Lesson of last Sabbath) in Luke's narrative. Whether it happened before or after that healing is not very plain. It was some time during his "passing through" Jericho.

1, 2. Entered and was passing through (Rev. Ver.). It was some time during Jesus' stay at Jericho. The exact time is not indicated. **A man named Zacchæus**; almost certainly a Jew. **A chief publican** (Rev. Ver.), or tax-gatherer. Jericho was a city with a large trade in balsam and a heavy traffic from the eastern to the western side of Jordan. The duties gathered would be important. **He was rich**. The publicans paid the government so much for the privilege of collecting the revenue, and then in many cases made their own rates for the unfortunate tax-payers. Such is the present system under Turkish and Persian rule.

3. He sought to see Jesus; having heard of His wonderful words and works. **The press**; "the crowd" (Rev. Ver.). **He was of little stature**; not meant to cast any ridicule on the man, but only to explain what follows.

4. He ran before; so as to get ahead of the crowd. **Sycamore tree**; a beautiful shade tree with fruit like the fig and leaves like the mulberry. It had a short trunk and spreading branches.

5, 6. Jesus . . . looked up. Jesus knew his name. How, is not indicated. He knew, too, for He knows all things, what was passing in Zacchæus' mind. **Zacchæus, make haste**; a salutation of the most friendly sort. The proposal to go as his guest must have both delighted and astonished the publican. A Jewish Rabbi would have almost as soon eaten with a leper as with a publican. **Zacchæus made haste**. Who, especially if already eager to know more of Jesus, could resist such a proposal?

7. They; the people; possibly also The

Twelve. All murmured; no exception. Because the Jews hated the tax-gatherers as servants of the Romans and for their cruel oppressions. Many priests also dwelt in Jericho. **To be a guest with a sinner**; the old cry (See Matt. 9: 11)—"a sinner, of course because a publican, a great sinner because a chief publican." (Bruce.)

8. Zacchæus stood; "the solemn attitude of a man about to make a vow." **And said**. He is a changed man. The graciousness of Jesus and doubtless also the transforming power of the Holy Spirit had done the work. **The half of my goods**; and he was wealthy. **I give to the poor**. The rich men of Palestine were cruel to the poor. **I give**; means, I will give. **If I have wrongfully exacted** (Rev. Ver.); as he certainly had. **I restore fourfold**; as required by the Jewish law. (Ex. 22: 1.)

9. This day is salvation come. Because Jesus had come, and had been received as Master and Lord. For so much as he also is a son of Abraham. Although a wicked and hated publican, the true spirit of a Jew, a son of Abraham, had been awakened in him and exhibited by him. Abraham had looked for the Messiah. (John 8: 56.) Zacchæus now accepts Him.

10. Son of man; a gracious name by which Jesus often calls Himself. **To seek and save the lost**. It is not Pharisees and righteous people but those who are sinners and know it that Jesus will save. This deed of Jesus was not only a blessing to Zacchæus but a rebuke to the Pharisees and even the common people. The language of this verse is simple, the thought deep and far reaching. **To seek**. It was for this that He came to earth. **To save**. His birth as the babe of Bethlehem, His life of toil and suffering, His death on the cruel cross of Calvary, His resurrection, His heavenly glory and intercession—we get a glimpse of them all. **The lost**; as symbolized in the parables of ch. 15—the lost sheep, the lost coin, the lost son.

GOLDEN TEXT

The Son of man is come to seek and to save that which was lost. Luke 19 : 10.

DAILY READINGS

M.—Luke 19 : 1-10. Zacchæus the Publican.
T.—Matt. 9:9-13. The gracious call. W.—Heb. 5:1-9. Author of salvation. Th.—Isaiah 55 : 6-13. Use of opportunity.
F.—Matt. 21 : 23-32. The last first. S.—Matt. 18 : 7-14. Seeking the lost. S.—Rom. 10 : 1-10. Confession and salvation.

TIME AND PLACE

Spring of A.D. 30, during the final journey of Jesus to Jerusalem, close after the healing of Bartimæus. At Jericho, in the Jordan valley.

CATECHISM

Q. 54 What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

LESSON PLAN

- I. In the Sycamore tree, 1-4. Seeking to see Jesus.
- II. On the Roadside, 5, 6. Joyfully receiving Jesus.
- III. In the House, 7-10. Boldly confessing Jesus.

LESSON HYMNS

Book of Praise—44 (Ps. Sel.); 129 ; 241 ; 252 ; 217 ; 535.

SEEKLESS ON / FOR FURTHER STUDY

Juniors—1 In how many Gospels is this story found? Where was Jesus going? Where was Jericho? 2 Who is the chief person in to-day's lesson? What two things said about him? What was his religion? (v. 9.) Who were the publicans? What was their character? (Matt. 18 : 17 ; Luke 8 : 12, 13.) What about Zacchæus' riches? (v. 8.) 3 Whom did he seek? What had he heard about Jesus? What prevented him from seeing Jesus? 4 How did he overcome the obstacles? What kind of tree? What would his act call forth from the crowd?

5-7 What did Jesus do when He came to the place? What did He say? Had Jesus accepted invitations from any publicans before? (Luke 7 : 86 ; Luke 11 : 87.) What had Zacchæus hoped for? How much more did he receive? Who murmured? Why? Whom does Jesus welcome?

8 What two things proved Zacchæus a changed man?

9, 10 What was Jesus' mission to the world? When should God be sought? (Isa. 55 : 6.) Where? (Ps. 27 : 4.) Are you "receiving Christ joyfully"?

Seniors—1 What announcement made by Christ to His disciples? (Matt. 20 : 17-19.) What request made for two disciples? (Matt. 20 : 20, 21.) Tell what you can about Jericho.

2 Who was Zacchæus? Was he satisfied with his riches? What could satisfy him? (John 4 : 14.)

3 What were his motives in seeking Christ? When will the holy see Jesus? (Rev. 22 : 4.) Compare the earnestness of Zacchæus with that of the rich young ruler. (Lesson IX., Matt. 19 : 16-26.)

4 What were the obstacles in the way of the publican? How removed? When can we put ourselves in the way of Christ? What means of grace or "way-side trees" has God given us?

5-7 Compare the joy of Zacchæus with the sadness of the young ruler. What courage shown by Zacchæus?

8 What confession made? What consecration? Compare with action of the ruler, as above.

9, 10 What was Christ's mission? How fulfilled? What necessary to salvation? (Rom. 10 : 10.) How is the change of heart shown? (Heb. 8 : 9, 10.)

Bible Side Lights—THE PUBLICANS—Matt. 5 : 46 ; 9 : 10, 11 ; 11 : 19 ; 21:31, 32 ; Luke 7 : 23 ; 18 : 10-13.

A DINNER—Ecc. 9 : 18 ; Luke 7 : 37 ; John 9 : 24-25 ; Jam. 5 : 20 ; 1 Pet. 4 : 18.

I GAVE TO THE POOR—Prov. 19 : 21 ; Ecc. 11 : 1, 2 ; Matt. 19 : 21 ; Luke 6 : 38.

A SON OF ABRAHAM—Ps. 105 : 6 ; Luke 1 : 55 ; Gal. 3 : 29 ; Heb. 2 : 16.

THAT WHICH WAS LOST—MATT. 10:6 ; Luke 15:4, 6, 9. **Practical Points**—1. Wealth does not satisfy. It is like ashes in the mouth. Zacchæus was rich, but he felt his need of something which he thought Jesus could give him.

2. Obstacles are made to be overcome. "A stout heart to a stey brae" (a stiff hill) the Scotch say. The thronging crowd and his own smallness of stature only made the little publican more determined.

3. There was more than the crowd and his smallness of stature. There was the ridicule and scorn of men. There was the possibility of his having to change his ways and part with some of his ill-gotten gains. But none of these things will keep back any one who is dead in earnest to know more of God and live a better life.

4. Are you afraid of Jesus? Have you been thinking of religion as something that, like a winter frost, will freeze up the springs of joy and merriment? Behold the gladness of Zacchæus—as he leaps from the branches to the ground ; listen to the loving, hearty words of Jesus ; look on at the feast in Zacchæus' house. To be a Christian—a lover and follower of Jesus—is to have the life flooded with sunlight.

5. Zacchæus is a good illustration of true repentance. He receives Jesus into his house and life and from that day is a changed man.

6. When "salvation" comes to a house, it is better than a big fortune.

7. How close to us that name by which He delights to call Himself brings Jesus, "The Son of man." It makes Him one of ourselves. We feel as if we can see Him, as one of our family circle and speak to Him as our Elder Brother. And this is what He wishes. He wants to be as real to us and as near to us as our dearest friend on earth.

8. How splendidly Jesus saves the lost! An "everlasting salvation," it is called. It is not for a day but for an eternity. And it is a saving of soul and body. To be saved is to be made like Christ Himself and to be with Christ Himself forever.

FOR WRITTEN ANSWERS

1. Describe Zacchæus, the publican

2. Tell how he sought and found Jesus

3. And how he showed his change of heart

LESSON XII.

PARABLE OF THE POUNDS

December 23, 1900

Luke 19 : 11-27. Commit to memory vs. 26, 27. Read Matt. 25 : 14-30.

GOLDEN TEXT
Every one of us shall give account of himself to God. Rom. 14 : 12.

DAILY READINGS
M.—Luke 19 : 11-27. Parable of the Pounds.
T.—Matt. 25 : 14-30. The talents.
W.—Gen. 41 : 33-43. Joseph's promotion.
Th.—Luke 12 : 41-48. Responsibility.
F.—1 Cor. 12 : 1-11. Diversity of gifts.
S.—2 Peter 3 : 9-14. Be diligent.
S.—Luke 22 : 24-30. Reward of steadfastness.

TIME AND PLACE
On His last journey to Jerusalem, A. D. 30, not many days before His crucifixion. He was about to go into "a far country, to receive for Himself a kingdom."

CATECHISM
Q. 55 What is forbidden in the third commandment?
A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

LESSON HYMNS
Book of Praise—16 (Ps. Sel.); 252 ; 237 ; 245 ; 239 ; 591.

LESSON PLAN
I. The Nobleman, the Servants and the Citizens, 11-14.
The nobleman leaving home to obtain a kingdom, his servants accept a charge from him, his citizens send a treasonable message after him.

II. The Faithful and Their Reward, 15-19.
Each rewarded according to his diligence.

III. The Unfaithful and Their Fate, 20-27.
The unfaithful servant deprived of his trust, the rebels slain.

EXPLANATION

See Lesson I

Connection—The reason for the parable is given in v. 11. It is partly of reproof and partly of cheer.

11. Nigh to Jerusalem; fifteen to twenty miles, an easy day's journey. **The Kingdom of God.** What the Jews looked for was an earthly kingdom with a heavenly Messiah on the throne. The crowd thought Jesus was that prince and that His reign would immediately begin.

12, 13. A certain nobleman. Jesus means Himself. Far country; the house of God on high. To receive . . . a kingdom. The cross past, the crown is won. To return. Jesus will certainly return as a glorified King. (Acts 1 : 11.) **Ten pounds.** A Greek pound was about \$18.00. **Trade ye herewith** (Rev. Ver.). Their character would then be tested.

14. His citizens. Those over whom he was to rule, not the same as the "servants," who were the officers of his household. **Sent an ambassage** (Rev. Ver.); messengers. To reign over us. The very people who now wished to make Jesus king, would reject Him. (John 19 : 15.)

15-17. That he might know. The reckoning time, when Christ returns. (Acts 17 : 31.) **Gained ten pounds**; a good increase. **Thou good servant**; good because faithful. **In very little**; only \$18.00. But it proved that the man was honest and industrious. **Have thou authority.** Honest and faithful governors were what the king wanted. **Ten pounds . . . ten cities.** The reward corresponds to the service rendered.

18, 19. Five pounds . . . five cities. Equal faithfulness, but not equal capacity and so a lesser sphere of responsibility allotted.

20, 21. Another. The three are chosen as samples of the ten. **Laid up in a napkin**; in disobedience to the command, v. 13. **Austere man**; a harsh, hard man. It is easy to count our masters hard when we have no mind to work.

22, 23. Out of thine own mouth. Without acknowledging the unjust accusation of harshness he takes him on his own ground. **Wicked**; simply because slothful. (Matt. 25 : 26.) **Into the bank**; to the money changers who allowed interest for money. **Usury**; (Rev. Ver.) "interest."

24-26. Take from him . . . give it to him. It is God's rule that he who will not use shall lose, and he who will use shall receive more. This is true of bodily strength, of time, talents, influence, etc. Curious it is that it is for omissions of duty and not actual crimes that those on the left hand at the judgment are condemned. (Matt. 25 : 41-46.)

27. Those mine enemies; those mentioned in v. 14, who not only neglected duty, but who rebelled against their lord's authority—the Jews and all like them. **Unfaithful servants.** When Jesus comes after His long absence, He will triumph over His enemies, punish His unfaithful servants, and reward the faithful. (Rom. 2 : 6, 8, 9.) Jerusalem, the capital of the Jews, was destroyed with awful horrors in A. D. 70.

FOR FURTHER STUDY

Juniors—11 In whose house had Jesus been? In what city? How far from Jerusalem? To whom now speaking? Why this parable? What had Jesus told about His kingdom? (Luke 17 : 20, 21.)

12, 13 Who went on a journey? To what place? For what object? Whom did he call? What command given? What was the value of a pound?

14 Who meant by "his citizens"? (John 1 : 11.) What was the message of these?

15-17 What done by the nobleman on his return? What report given by the first servant? How was he rewarded?

18, 19 What success achieved by second servant? How rewarded?

20-23 What was the conduct of third servant? What was his excuse? How received?

24-26 How was the unfaithful servant treated? Who found fault?

27 What is the fate of those who reject Christ? To whom must all give an account? Of what? How can faithfulness be shown? How can boys and girls best "occupy" till Christ comes?

Seniors—11 What parable somewhat similar? (Matt. 25: 14-30.) Give some points of difference. On what occasion was this one delivered? What had Christ been teaching? (Luke 17: 20, 21.)

12, 13 Whom does the nobleman represent? Where the "far country"? With what were the servants entrusted? On what condition? In what ways can you "occupy" for Christ? How will your work be received?

14 Why was Christ rejected? On what occasions did the Jews use similar expressions?

15 For what were the servants held responsible? What expected from them?

16-19 To whom the result attributed? (1 Cor. 3: 9; John 15: 5.) How can God's approval be gained? Contrast "servant" with "ruler." To what does faithfulness in small things lead?

20 Why the third servant rejected? (Compare Matt. 25: 41-45.)

21-23 How were his excuses received?

24-27 What did he lose? Why? What is the principle of progress? Wherefore such severity towards his enemies?

Bible Side Lights—**WISE MEN**—Gen. 41: 2, 39; Ex. 7: 11; 2 Sam. 20: 16; 1 Kings 3: 12; Dan. 2: 21.

KING OF THE JEWS—Luke 2: 4; 19: 38; John 12: 15; 19: 14; Acts 17: 7.

HE WAS TROUBLED—Gen. 41: 8; Ps. 30: 7; 73: 3; Isa. 57: 20; Dan. 2: 1; Luke 1: 12.

PRIVILY CALLED—Judges 9: 31; Prov. 1: 11; Acts 16: 37; Gal. 2: 4.

EXCEEDING GREAT JOY—Matt. 5: 12; Luke 2: 10; 24: 52; 1 Pet. 4: 13; Jude 24.

Practical Points—1. Jesus is perfectly frank with us. He does not allow us to think that His service is all roses. There are thorns, and He wants us to know about them, for He is sure that any follower worthy of Him can take the thorns with the roses.

2. No servant was left without a pound, and to each the charge to use it was given. None of us can plead that there is nothing he can do.

3. "Trade ye herewith." The service of God is active service. Dawdling, will not do, much less, sham. There must be honest, earnest, whole-hearted, persistent endeavor: "Do with our might what our hands find to do."

4. There are three classes, the faithful servants, those claiming to be servants, yet faithless and indolent, and the rebellious citizens. To which class do you belong?

5. How silly the message of the citizens is, as if they could resist the might of their Lord. Who is any one of us that we should stand up against God? It is like defying the mountain wave or the lightning flash.

FOR WRITTEN ANSWERS

1. For what purpose were the pounds given?

2. What different uses were made of them?

3. The consequence in each case?

A CHRISTMAS LESSON

[May be used as alternative]

Matt. 2: 1-11. Commit to memory vs. 4-6.

GOLDEN TEXT—Thanks be unto God for his unspeakable gift. 2 Cor. 9: 15.

1. **Jesus.** See Matt. 1: 21 for meaning of the name, **Bethlehem of Judæa.** It was in a beautiful and fertile district about six miles south of Jerusalem. **Herod the king;** Herod the Great, a cruel tyrant, very wealthy and powerful, who ruled over Palestine. **Wise men;** in the Greek, Magi, learned men who studied the heavens and who sought to foretell events by the stars. **From the east;** in the direction of Babylon where these Magi lived in great numbers. **To Jerusalem;** the capital and so the place where the Jewish Messiah would be expected to appear.

2. **His star;** some bright, particular star, which they connected with the Messiah, of whom they had likely learned from Jewish books and teachers.

3. **Herod . . . was troubled;** because he was always afraid that some usurper

would arise and seize his throne.

4-6. **Chief priests and scribes;** who should have known from the Scriptures. **The Christ;** the Greek word for Messiah, which is Hebrew. **By the prophet;** Micah 5: 2.

7, 8. **Privily;** secretly. **That I may come and worship.** Herod was one of the most cruel kings that ever lived. Never a thought had he of worshipping. He was thinking only of slaughter. (v. 16.)

9, 10. **The star went before them;** and they followed as they were led.

11. **Into the house.** The shepherds on His birth night had found the babe in a manger. (Luke 2: 16.) **Fell down and worshipped;** as a royal prince—the king of the Jews. **Treasures;** presents, as they would give to a king. **Frankincense;** a gum with very fragrant odor. **Myrrh;** a valuable and fragrant resinous substance.

See Lesson 1

LESSON XIII.

REVIEW

December 30, 1900

GOLDEN TEXT

Thou crownest the year with thy goodness. Ps. 65 : 11.

DAILY READINGS

M.—Matt. 15 : 1-10. The lost sheep and lost coin.
 T.—Matt. 2 : 1-11. Christmas lesson.
 W.—Luke 15 : 11-24. The prodigal son.
 Th.—Luke 17 : 11-19. The ten lepers cleansed.
 F.—Matt. 19 : 16-26. The rich young ruler.
 S.—Mark 10 : 46-52. Bartimæus healed.
 S.—Luke 19 : 1-10. Zacchæus the publican.
 M.—Matt. 26 : 6-16. JESUS ANOINTED AT BETHANY.

CATECHISM

Q. 56. What is the reason annexed to the third commandment?
 A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

LESSON HYMNS

Book of Praise—477 ; 76 (Ps.Sel.) ; 80 ; 474 ; 488 ; 540.

REVIEW CHART—Fourth Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luko 14 : 1-14	Jesus Dining with a Pharisee.	Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14 : 11.	1. Closely watched. 2. Convincing by a miracle. 3. Giving needed advice.
II.—Luko 14 : 15-24	Parable of the Great Supper.	Come; for all things are now ready. Luke 14 : 17.	1. The supper ready. 2. The guests called. 3. Their excuses. 4. The new guests.
III.—Luko 15 : 1-10	The Lost Sheep and Lost Coin.	There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15 : 10.	1. The pride that scorns. 2. The love that saves.
IV.—Luko 15 : 11-25	The Prodigal Son.	I will arise and go to my father. Luke 15 : 18.	1. At home. 2. From home. 3. Home again.
V.—Luko 16 : 1-13	The Unjust Steward.	Ye cannot serve God and mammon, Luke 16 : 13.	1. The steward's conduct. 2. Its lessons.
VI.—Luko 16 : 19-31	The Rich Man and Lazarus.	Lay up for yourselves treasures in heaven. Matt. 6 : 20.	1. On this side. 2. On the other side.
VII.—Luko 17 : 11-19	The Ten Lepers Cleansed.	Be ye thankful. Col. 3 : 15.	1. Ten healed. 2. One thankful.
VIII.—Titus 2 : 1-15	Sober Living.	We should live soberly, righteously, and godly, in this present world. Titus 2 : 12	1. Rules for the old. 2. Rules for the young. 3. Rules for servants. 4. The reason why.
IX.—Matt. 19 : 16-26	The Rich Young Ruler.	Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark 10 : 24.	1. A search. 2. An officer. 3. A refusal. 4. A warning.
X.—Mark 10 : 46-52	Bartimæus Healed.	Lord, that I might receive my sight. Mark 10 : 51.	1. Faith asking. 2. Faith persevering. 3. Faith winning.
XI.—Luko 19 : 1-10	Zacchæus the Publican	The Son of man is come to seek and to save that which was lost. Luke 19 : 10.	1. In the sycamore tree. 2. On the road-side. 3. In the house.
XII.—Luko 19 : 11-27	Parable of the Pounds.	Every one of us shall give account of himself to God.	1. The nobleman, the servants, and the citizens. 2. The faithful and their reward. 3. The unfaithful and their fate.

ASK YOURSELF

- For Each Lesson—1. What is the title of the lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

- Lesson I. What is the highway to true honor?
- Lesson II. Who are meant by "them that were hidden"? Those from "the streets and lanes of the city"? Those from "the highways and hedges"?
- Lesson III. How did the Pharisees regard sinners? How did Christ regard them?
- Lesson IV. The steps in the prodigal's downward course? In his upward course?
- Lesson V. What is there to hate in the unjust steward? What to imitate?
- Lesson VI. Why could not the rich man be helped in the world beyond?
- Lesson VII. Why should we be grateful to God? How show our gratitude?
- Lesson VIII. What are the reasons here given for holy living?
- Lesson IX. In what way did the young man's riches prevent his obtaining eternal life?
- Lesson X. Wherein should we imitate blind Bartimæus?
- Lesson XI. What proofs of his conversion did Zacchæus give?
- Lesson XII. How were the faithful servants dealt with? The unfaithful? The "enemies"?

**SCHOLAR'S
SABBATH SCHOOL AND CHURCH RECORD**

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the Home Department.]

Name..... Address..... Class

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1900								
Oct. 7.....								
Oct. 14....								
Oct. 21....								
Oct. 28....								
Nov. 4.....								
Nov. 11...								
Nov. 18..								
Nov. 25...								
Dec. 2.....								
Dec. 9....								
Dec. 16 ..								
Dec. 23...								
Dec. 30...								

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*i.e. Continued in the state of the dead, and under the power of death till the third day.

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