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May, 1900

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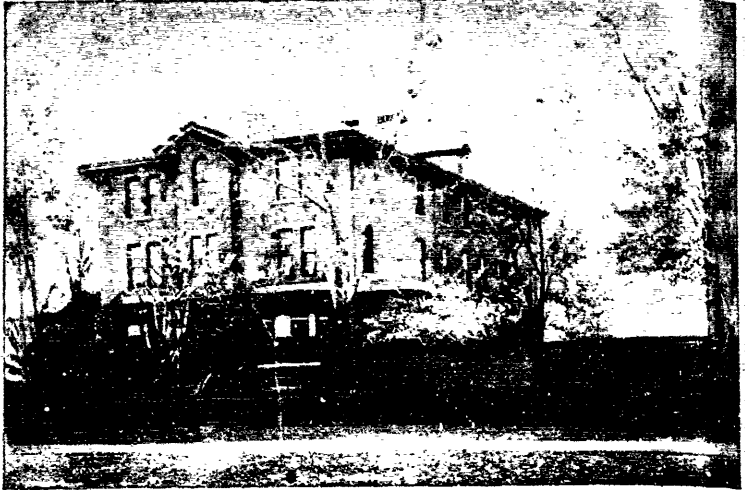
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The Teachers Monthly

Vol. VI.

MAY, 1900

No. 5

Very special attention is invited to the article on Memorizing by Mr. Robert Munro, of Crescent St. Church Sabbath School, Montreal. The effort is in a line with a number of experiments that are being made here and there in this most important part of Sabbath School work.

The readers of THE TEACHERS MONTHLY are promised articles next month by Rev. John Neil, Toronto, Convener of the General Assembly's Sabbath School Committee, and Rev. Alfred Gandier, Halifax, Convener of Committee on Young People's Societies. The articles will treat of topics of present importance arising out of the reports now being prepared for the General Assembly.

The Lessons of the 20th and 27th are exceedingly timely. "Seeding" is so lately past that all its details will be fresh in the minds of the scholars. Let it be the fervent, persistent prayer of teachers and parents that the good seed of the Word may grow up and bring forth fruit in the heart of every child. Let us be sedulous, too, in seeking to keep the soil of the children's hearts mellow and free from weeds.

"Between 9 o'clock and the hour of retiring every Saturday evening" the members of the Presbyterian Volunteer Union for Foreign Missions are expected to take time to wait upon God with these great themes in mind:

The Church of Christ and the World's evangelization.

Our own Church and her Missionary undertakings.

The Laborers in the field.

The Union, its members and work.

A little manual of devotion specially arranged with a Mission prayer topic for each day in the month, may be had at 5c. a copy from Rev. J. McP. Scott, Sturgeon Ave., Toronto. Many are following these excellent topics with much spiritual profit and may we not hope, also, with advantage to missions. For they are true words: "Deeper than the need of men; deeper, far, than the need of money; aye, deep down at the bottom of our spiritless life is the need of the forgotten secret of prevailing world-wide prayer. Missions have progressed slowly abroad, because piety and prayer have been shallow at home."

A Boy's Religion

One of the marvellous things in the revival of nature—it is new every springtime—is the infinite variety in which life manifests itself. It takes a large volume to describe the grasses and flowers and trees of even a small neighborhood. A square mile of wild woods and marshland will yield, to an eye that is keen for it, hundreds of different species. And no two plants of the same species are ever exactly alike, nay, no two leaves upon the same tree. God manifests himself in many ways.

Strange, is it not, in the face of God's ways in nature, that we look for uniformity in religious experience—God's working in the hearts of men? And stranger still, we are apt to measure a child's piety by our

own more mature experiences. Because the child is gay and jolly we suspect that he has not the grace of God within him. As if the very same grace of God which makes me "go softly" as I remember my shortcomings and realize the tremendous responsibilities of living, will not make the child's light heart lighter still, as he gets a glimpse of the smiling face of the Father in heaven.

I remember, as a young pastor, a small boy of twelve coming to ask admission to the Lord's table. I was touched by his coming, but half afraid that he did not understand. But to all the questions I asked him—and I catechized him pretty thoroughly in Scripture and as to his own experience of forgiveness and love—he gave quite satisfactory answers. We knelt together in prayer. The little lad was evidently deeply affected. They were solemn vows which he was making. His eye revealed his heart, as we parted. I stood watching him from the door as he went. The boy was uppermost again. He had not gone many yards until he began whistling merrily. Every doubt in my mind vanished. Here was the genuine boy, and his love of God gave him a merry heart.

The Memorizing of Scripture

By Robert Munro, Esq.

Supt. Crescent Street Sabbath School

I have pleasure in placing on record, as you desire, our experience in Crescent Street Sabbath School in regard to the memorizing of Scripture.

Following upon the Institute held in this city by the Rev. Dr. Worden, of Philadelphia, about two years ago, we decided to give more attention to the subject, and to devote several Sabbaths in each year to this work alone, leaving the lesson of the day to be briefly referred to on the succeeding Sabbath or added to the lesson for that day.

We have now had several "Recital days," as we call them, and our teachers agree that the work is well worthy of the prominence we give it.

We aim at having four recital days in each year, but have not so far attained to this.

We have, unfortunately, a two months' vacation (July and August). September finds one-half of our scholars still out of town, so that our session is late in attaining efficiency. Then, toward the end of the session, school examinations come on, and we cannot ask our scholars to undertake memorizing work at such a time. Consequently this work is necessarily confined within seven months; but even within this period we hope in the present session to have four recital days. The difficulty of interjecting so many will not apply to schools which are open and have a fair attendance all the year.

Taking advantage of the Christmas holidays, our last recital was on the first Sabbath of the new year. The teachers decided that it should be composed of "Selections from St. Matthew." Four Sabbaths in advance a small card was handed to every teacher and scholar. It was in the form of a bookmark, and contained on one side a suitable text of Scripture, and on the other, "Crescent Street Sabbath School, Montreal; Scripture Recital, January 7th, 1900. Selections from St. Matthew. Mr. ——'s class will recite Matthew 5, verses 1-16."

Notices reminding were given from the desk on the two Sabbaths previous, and the teachers asked to have a rehearsal in advance, if possible.

On the day appointed, the opening exercises were conducted as usual. The Primary school and Bible classes closed their doors, and the Intermediate school, composed of eighteen classes, after roll books had been marked and collection taken up, proceeded with the work of recital, class by class.

The passages selected ranged from ten to sixteen verses, according to the ability of the class or the nature of the passage. The recitals were called for in the order of the Scripture, care having previously been taken to have the boys and girls' classes alternate, and to have the younger scholars rehearse first.

The passage being announced, all present (parents included, for on this occasion they, too, are invited,) turn to the passage, and the

class being called, stand in their places, turn towards the desk, and recite it in concert. The Superintendent easily detects any scholar who does not know the verses, and when finished, reports accordingly for the information of the teacher. Each class is similarly called in rotation, and it requires every economy of time to keep within the lesson hour by the time fifteen classes have repeated their Scriptures.

The Superintendent notes the result as each class sits down. My notes, 7th January, show six classes marked W (well), ten marked E (excellent), and one, where the recitation in time and harmony was simply charming, is marked P (perfect). The time having expired, the remaining class was arranged with to recite to the teacher and report later, which was done.

The Superintendent follows the recital with the passage open before him, but it is important that he should be able to help or correct without referring to the book, both for the sake of the example, and that he may better observe the measure of efficiency of each scholar.

In this work, thoroughness is absolutely essential. The passage must be so familiar to the mind of the scholar that it will never be forgotten. Many of us who are older, find some chapters read more smoothly than others, and we account for it when we recall them as the chapters which formed a vacation lesson, or an effort in memorizing imposed for a prize.

We offer no rewards or prize cards, but leave each scholar the reward which the effort brings, merely adding a word of encouragement when deserved. We hope, as a result of this work, that our scholars will attain a familiarity with the leading passages of Scripture which may, by God's blessing, be a consolation to them in some hour of trial, and a guide to them in their life journey.

I may add that we make use of these "Recital days" as occasions for any special collection we may arrange. For the present year we are trying to collect as much on our recital days as will support a missionary in

the North-West for six months, a specific missionary, too, who will send us a letter from his mission field once in a while.

Montreal

Boys' Evenings and Boys' Mothers

[If the words below seem unduly strong, it will be remembered that they are not those of the editor or of any other *man*, but of a woman who has observed closely and written much on child training. This also must be remembered, that, if now and then mothers are to blame, in instances without number it is the father, who through negligence or thoughtlessness, spoils the boy.—EDITOR.]

Within the limits of a somewhat restricted territory in the West, it has happened that three young men have recently gone astray. They are strangers to each other, and have pursued their ways independently; but they have come to the same end by similar means. They began by spending their evenings in the street when they were not over fifteen years old. Then they became frequenters of billiard-halls and drinking-saloons, and their doom was fixed.

Two of these young men were brought up as "brown-stone boys," in the greatest elegance. They were beautiful children, and were always arrayed in exquisite taste. They were fondled and petted more than the average boy. Apparently all three had in their home surroundings everything which is necessary to incite high aspirations; their parents were church-going, educated, more than respectable members of society; and yet these dearly beloved sons of theirs have gone almost hopelessly to the bad.

A good man who has chanced to talk confidentially with all three of these poor fellows, remarked not long ago, "It is singular that all of them ascribe their bad habits to the same cause."

"What is it?"

"They say that *their mothers* are to blame."

"That's a nice, chivalric kind of accusation."

"Nevertheless, they all three make it, and without knowing one another either. No one of them knows what sort of a story the others tell, yet they all say in so many words that *their mothers* are to blame for their ruin. In all my life I never heard a man blame his mother before, and I told them, one and all, that they were cubs and curs for doing it; but they insisted that, though they had broken their mothers' hearts, their mothers themselves were to blame for it."

One of them said: "My mother was always busy with her charitable work. You know she was president of the Missionary Society and a dozen others. She used to make up her reports and add up her accounts in the evenings. When I came home from school in the afternoon, she was always off attending some meeting or reception. She did not seem to care what I was doing, so long as I did not bother her. I suppose she did not think it possible that her son could enjoy vulgar company; but I came to like the fellows whom I met in the street, and to like what they liked."

The second one said: "My father was very nervous. My mother sat with her sewing beside the lamp in the evenings. We fellows would study until we got tired, and then we would get scuffling and having a little rough play together; and my father would say to my mother, 'Can't you keep those boys quiet?' And my mother, instead of proposing a game with us, or taking us into another room and reading a jolly book with us, would say, 'You had better go outdoors, boys, and see if you can't amuse yourselves out there.' So we went out—and we amused ourselves."

A third young man said: "My father was very stern with me; and when he would scold me, my mother would come around to my room and tell me that my father was cruel and should not talk so to me. When I wanted money and my father would not give it to me, she would hand it to me on the sly. It was understood between us, that we should combine to deceive my father. When I grew older, and my father said that

I must go to bed, I would tease my mother to let me go out; and she would leave some door or window open, through which I could get in. I was an only son, and her idea of showing her love for me was to let me have anything I wanted. Well, I have had it; and it has made a nice kind of fellow of me, hasn't it?"

This is no fancy sketch. It is the solemn truth. These boys are at this moment alive and dissipating away their manhood, and these words have been taken from their own lips.—Kate Upson Clark. "Bringin' up Boys." *Published by T. G. Brown*

The Kingdom Coming

The Kingdom of God in a sense is already here. Heaven's proclamation of suzerainty over earth has already been issued. The heralds of redemption have long since appeared in the wilderness of this world crying out that the Kingdom of God is at hand. We have even had the Son of God with us upon earth, wearing the robes of our humanity, and, though living as a peasant, claiming the honors of a King divine.

And yet the wilderness is here, the Herods still seek to throttle the better life of the world, the Pharisees broaden their phylacteries, the Sadducees cavil at the resurrection, the Levite passes the wounded man on the Jericho road, and Pilate washes his hands of the whole affair of Christianity. What is the explanation? Has the Kingdom perished with the crucifixion of Him of whom His contemporaries asserted that he "said" that He was King of the Jews, and so presumably of the whole earth? The world, with whom the wish is father to the thought, would fain reply in the affirmative. It believes when it can and so far as it can, that the Galilean has not conquered, though the dying Julian confessed that he had. What is the truth of the whole matter?

The truth is that the Kingdom of God has come and is yet coming. It is here, but not in full force. A beginning has been made, but the end is not yet. The hosts of the

Lord are making headway against evil, but the war cannot be concluded by a single skirmish, or even by a reconnaissance in force. The King Himself is here on the ground in spiritual presence, but we do not see yet all the things put under Him. The Kingdom has come, and still it is—the Kingdom coming.

For these yet larger things of spiritual blessing, the Christian believer is to be confidently hopeful. He is taught to pray, "Thy kingdom come." And if he prays for it, he must believe in it. Certainly we cannot suppose that the Almighty would demand prayer for something which was a mere myth or a delusive dream of excited religionists. Christianity is ideal but not Utopian; there is a basis for its beliefs, a reason for its hopes. Behind its claims, supportive of its pleas, is a kingdom, invisible indeed, but founded unshakably in objective fact.

For this Kingdom every believer is called upon to work as well as pray, although indeed prayer is one way of working. The Kingdom comes through individual lives, and in proportion to the increased zeal and fidelity of each striving soul it comes the quicker. A limp, lifeless type of Christianity will not assist it, for it requires for its solid extension that holy "violence," that sacred strenuousness, which our Lord commended as a necessary condition of spiritual success.

The intelligent believer too will take pains to keep thoroughly informed as to the latest developments in the growth of the Kingdom, and will rejoice at each new advance secured over evil. To this end such a gathering as the Ecumenical Conference on Foreign Missions now closing its sessions will be most nobly helpful. It has shown how very largely the Kingdom has already come around the globe, and just as clearly how very greatly it still needs to come in the hearts of men and in human societies the world over.

There is a Kingdom of God, and it is coming in final fulness. God can never be defeated. His cause will eventually go on

to complete and glorious victory. There is no doubt of its success. The only real question for each and every soul is, am I so identified with the cause of God, that when the truth finally triumphs, I will triumph with it?—Observer.

No small pains will be taken with the young fruit trees to be planted in the orchards this merry month of May. "There's everything in the setting," the farmer will tell you, and where most care is taken, there the quicker and sturdier growth will follow, and by and by, the more abundant fruitage.

The Presbytery of Truro is evidently of this mind. It is sedulously seeking "keep in touch with the spiritual life and work of its young people" and "to foster and encourage the same," by holding local conferences with the Sabbath School officers and with the members of Young Peoples' Societies during the regular meetings of Presbytery. As the Presbytery goes from place to place, the various sections of the field are reached in turn.

Some sample programmes of these conferences are on our table. They are of the most practical and stimulating sort. The young people and those who are working with and for them will be helped and the "fathers and brethren" will find no mean share of the benefit returning to their own bosoms.

The rests in the music are as valuable as any note. So are the rests in your lives. Put them all in at once, and you have silence. Leave them out altogether, and you have uproar. Use them in their proper places and proportions, and you have the most entrancing music.—Prof. Amos R. Wells.

We repeat map of Palestine on next page especially for the benefit of teachers in the summer schools.

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SUPERINTENDENT. All kings shall fall down before Him; all nations shall serve Him.

SCHOOL. For He shall deliver the needy when He crieth; the poor also, and him that hath no helper.

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

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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. His name shall endure forever.

SCHOOL. His name shall be continued as long as the sun.

SUPERINTENDENT. And men shall be blessed in Him.

SCHOOL. All nations shall call Him blessed.

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LESSON CALENDAR: SECOND QUARTER

- | | |
|------------------|--|
| 1. April 1..... | The Beatitudes. Matt. 4: 25 to 5: 12. |
| 2. April 8..... | Precepts and Promises. Matt. 7: 1-14. |
| 3. April 15..... | The Daughter of Jairus Raised. Mark 5: 22-24; 35-43. |
| 4. April 22..... | The Centurion's Servant Healed. Luke 7: 1-10. |
| 5. April 29..... | Jesus and John the Baptist. Luke 7: 18-28. |
| 6. May 6..... | Jesus Warning and Inviting. Matt. 11: 20-30. |
| 7. May 13..... | Jesus at the Pharisee's House. Luke 7: 36-50. |
| 8. May 20..... | Parable of the Sower. Matt. 13: 1-8 and 18-23. |
| 9. May 27..... | Parables of the Kingdom. Matt. 13: 24-33. |
| 10. June 3..... | The Twelve Sent Forth. Matt. 9: 35 to 10: 8. |
| 11. June 10..... | Death of John the Baptist. Mark 6: 14-29. |
| 12. June 17..... | The Feeding of Five Thousand. John 6: 5-14. |
| 13. June 24..... | REVIEW. |

LESSON VI.

JESUS WARNING AND INVITING

May 6, 1900

Matt. 11: 20-30. Commit to memory vs. 28-30. Read Isaiah 23.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, ¹ which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 ² But I say unto you, It shall be more tolerable for Tyre and Sidon ³ at the day of judgment, than for you.

23 And thou, Capernaum, ⁴ which art exalted unto heaven, ⁵ shalt be brought down to hell: for if the mighty works, ⁶ which have been done in thee, had been done in Sodom, it would have remained until this day.

24 ² But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment,

Revised Version—¹ Which were done in you omitted here and brought in after Sidon: ² Howbeit; ³ In: ⁴ Shalt thou be exalted? ⁵ Thou shalt go down unto Hades; ⁶ Had been done in Sodom which were done in thee; ⁷ Season: ⁸ That thou didst hide: ⁹ Understanding; ¹⁰ Didst reveal; ¹¹ Yea; ¹² Was well-pleasing; ¹³ Have been; ¹⁴ One; ¹⁵ Save; ¹⁶ Doth any man know; ¹⁷ Willeth to.

GOLDEN TEXT

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11: 28.

DAILY READINGS

- M.—Matt. 11: 20-30. Jesus warning and inviting.
 T.—Isaiah 1: 1-9. Rebellious children.
 W.—Isaiah 1: 10-20. Pretence and sincerity.
 Th.—Matt. 25: 14-30. Responsibility for privileges.
 F.—1 Cor. 1: 18-31. Worldly wisdom rejected.
 S.—John 15: 18-25. Hated without cause.
 S.—Eph. 2: 11-22. Made nigh.

TIME

Immediately following Lesson V., A. D. 28. Some, however, place it in the next year of Christ's ministry during the mission of the seventy. (See Luke 10: 13-15.)

PLACE

Galilee, near by the cities on the Lake shore.

CATECHISM

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

EXPOSITION

Connecting Links—In Matthew's Gospel (11: 20-30). Luke gives it in connection with the mission of the seventy. (Luke 10.) After the testimony of Jesus to John the Baptist (ch. the departure of the messengers (see Lesson

than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and ¹⁰ hast revealed them unto babes.

26 ¹¹ Even so, Father: for so it ¹² seemed good in thy sight.

27 All things ¹³ are delivered unto me of my Father: and no ¹⁴ man knoweth the Son, ¹⁵ but the Father: neither ¹⁶ knoweth any man the Father, save the Son, and he to whomsoever the Son ¹⁷ will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

LESSON PLAN

I. An Announcement of Doom, 20-24.

Upon the cities wherein most of His mighty works were done because they repented not.

II. A Message of Grace, 25-30.

The things of God hidden from the wise are revealed to the simple: Jesus himself is the revealer of the Heavenly Father; He invites the toilers and the heavy laden to find rest in Him and in His service.

LESSON HYMNS

37 (Ps. Sel.): 95: 142 or 139: 553; 152.

Revised Version *newest*

of last Sabbath), Jesus paid a splendid tribute to the nobility of John's character. But He knew the fickleness of the people, satisfied neither with John nor with Himself (vs. 18, 19), and He warns them of their danger, but at the same time presents tender and urgent invitations to all who will hear.

I. An Announcement of Doom, 20-24.

V. 20. *To upbraid.* The word is rendered "reproach" in Luke 6: 22, and "revile" in Matt. 5: 11, where it is associated with the idea of malice. But there is no malice in Christ's thought where the word is used of Him. It is the expression of pity and of grief, as well as of righteous indignation. *The cities.* From Capernaum as a centre He had made circuits through Galilee, visiting the numerous cities and towns (Luke 8: 1). *Mighty works;* literally "powers," referring to His wonderful miracles. *Repented not.* His miracles were intended to show them His power and grace and, in contrast, their spiritual need, and thus bring them to repentance, but, as Professor Bruce says, "Christ's appearing among them was a nine days' wonder, then forgotten by the majority pre-occupied with material interests."

V. 21. *Woe unto thee.* Expressing grief as well as indignation. (For Chorazin and Bethsaida and other proper names, see *Dictionary for Quarter*, p. 168.) *If the mighty works,* etc. There is no record of these miracles in the Gospels. There were many more miracles than were recorded. (John 21: 25.) *Tyre and Sidon;* two wealthy, wicked, Gentile cities of Phœnicia, on the sea coast in the northern part of Palestine. *They would have repented;* showing by contrast how great was the guilt of the Jewish cities which had had advantages so much greater, but which did not repent. The faith of the Syro-Phœnician woman from this very region is in harmony with this statement of Christ. (Matt. 15: 21-28.) *Sackcloth and ashes.* An Oriental sign of deepest mourning. The mourner put ashes on his head, and wore a dark coarse garment, resembling a sack, and made of goat's hair. (Jonah 3: 6.)

V. 22. *More tolerable;* because they were less privileged (Luke 12: 48). *In the day of judgment.* The final day of judgment, when Christ shall be the judge. (2 Cor. 5: 10.) There will be different degrees of future punishment according to the measure of privilege and guilt. *Than for you;* the inhabitants of the cities just named.

V. 23. *And thou Capernaum;* Christ's "own city" (Matt. 9: 1). He made His temporary home there after His rejection at Nazareth. (Matt. 4: 13.) *Shalt thou be exalted unto heaven?* (Rev. Ver.); a question implying a negative answer. *Brought down to hell.* "Hades" (Rev. Ver.), the abode of the dead, implying the deepest degradation. So dangerous a thing is it to abuse privileges. Capernaum has been utterly destroyed. The very site is uncertain. *Mighty works.* See on v. 2. *In Sodom.* See Gen. chs. 18, 19. *It would have remained;* repented and been spared.

V. 24. *More tolerable.* See on v. 22. *The day of judgment;* plainly a reference not to temporal, but to the final judgment of God, as Sodom had already been destroyed. (Gen. 19: 24, 25.)

II. A Message of Grace, 25-30.

V. 25. *At that time.* Rev. Ver. reads "season"; on that occasion. *Jesus answered;* probably some unspoken objection on the part of those who heard Him. (Mark 2: 6-8.) "It is usual to call this golden utterance a prayer, but it is at once prayer, praise, and self-communing in a devout spirit." *I thank thee.* The Greek implies assent and agreement, as well as thanksgiving. *Lord of heaven and earth;* an ascription of universal sovereignty. *These things;* the deep spiritual truths of His teaching. *The wise and understanding* (Rev. Ver.); that is, in their own estimation. It takes more than intellect to discern the deep truths of God. (1 Cor. 2: 14.) *Babes;* in spirit. Docile, humble and teachable as little children. (18: 1-3.)

V. 26. *Even so, Father;* expressing entire agreement between Himself and His Father, even as He had perfect insight into the Father's purposes.

V. 27. *All things*; everything pertaining to the revelation of God to man. *Have been delivered*; "were delivered," the reference being likely to the eternal purpose of God. *No man knoweth the Son*. No man fully understands the mystery of Christ's person and of His work. He is alone in the world save for His Father in heaven. *Neither knoweth any man the Father, save the Son*. He was in the bosom of the Father from all eternity. *Willeth to reveal him* (Rev. Ver.); a rebuke to the self-satisfied Pharisees. How conscious Jesus is of His Godhead!

V. 28. *Come unto me*. "I am the revealer of God; therefore, come to me." *That labour and are heavy laden*; "the fatigued and the burdened"; and "there is no burden so heavy as the truth sought and not found"; although there is a reference, too, to the

ordinary cares and sorrows of life. *I will give you rest*. "I," and none other so well; "rest," and there is no such rest elsewhere.

V. 29. *Take my yoke*. "Yoke" was a common way of expressing the relation of a disciple to his master. *Learn of me*. "Take me as your Master," Jesus says. *Meek and lowly in heart*. Meekness and humility are elements of rest. (Matt. 5:3-5.) *Ye shall find rest*; not rest in inactivity, ignoble ease (John 4:15), but rest of soul, rest amid toil and disquietude, the deep eternal rest of faith in God.

V. 30. *For my yoke is easy*. His service is pleasant and agreeable. *My burden is light*; for with the burden of sin lifted, we can cheerfully accept all burdens that Christ assigns. Love's task is always light, for love supplies energy illimitable.

Redwood **APPLICATION** *Woodville Ont.*

That began he to upbraid, v. 20. Jesus had the right to expect much from these cities. Their inhabitants had heard the gospel preached fully in their streets and synagogues. The sick among them had been brought to Him, and He had healed them. Freely and ungrudgingly had He given them His time and strength. When He saw that the people of a city so highly favored as Capernaum gave no heed to His words and brought forth no fruits meet for repentance, Jesus—for He was a man—experienced the discouragement that comes to the noblest souls, when their best efforts for the good of others produce no adequate result. It was His discouragement that drew from Him words of upbraiding. It was all that was left for Him to do. Kindness and gentleness had failed, and now gave place to stern rebuke. We know how unwilling He must have been to assume this tone. The One who wept as He pronounced the sentence on Jerusalem (Luke 19:41), must have had tears in His eyes and infinite pity in His heart as He denounced woe upon Capernaum. But those who turn a deaf ear to His gracious invitation will hear at last His crushing judgments.

Woe unto thee, v. 21. The gospel of Christ is

one of infinite tenderness, but we must be careful not to rob it of its sternness. It rings out the cry, "Flee from the wrath to come," as well as charms with the summons, "Come and find rest." These upbraidings of our Lord are like the blasting away of the rocks to clear the highway.

They would have repented long ago in sackcloth and ashes, v. 21. These words should make us slow to assume that we are by nature better than others. It is right for us to be grateful because we are not criminals, and because we are free from many of the vices of the heathen. But we should also remember that our privileges are far greater than the privileges of these, and that, therefore, more is rightly expected of us. If we sin in spite of these privileges, then is our guilt greater and our condemnation heavier than that of those who have had less light and less opportunities.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, v. 25. Let us remember that this was for Jesus a season of discouragement. In this very chapter we have brought together the impatience of John the Baptist, the thoughtlessness of the multitudes and the impenitence of the highly-favored cities of Galilee.

It was out of the depths that Jesus raised a song of thanksgiving. We may learn from Him the secret of being able to "give thanks" in "everything." (1 Thess. 5:18.) It was because He looked upward that He could be thankful in such circumstances. Said the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." (Ps. 121:1, 2.) It has been suggested, with good reason, that in the thanksgiving of Jesus, we have an echo of these words from the old psalm.

Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, v. 27. This was one of the thoughts that excited the gratitude of Jesus. He gives thanks because the gospel was not intended for "the wise and prudent," as such, but for "babes." And we, too, may well find here a cause for gratitude. If wisdom and prudence were conditions of receiving the blessings of the gospel, how many could never enjoy them! For it is not to all that the stores of learning are opened up. To many the treasures of knowledge are behind strong doors, securely barred. But since the gospel is for "babes," no one is shut out from its blessing. For the "wise and prudent" also may become "babes." The very wisest and greatest in intellect may be, and ought to be, meek and lowly in heart.

All things are delivered unto me of my Father, v. 27. This was the second thought that came into the mind of Jesus and called forth his thankfulness. He knew that He

had received from the Father blessings that would meet and satisfy the needs of all. The people for whom He had done most had turned from Him and refused to listen to His words. They had deeply disappointed Him by their treatment of His message. But He was cheered by the knowledge that, if any came to Him for help, they need not go away empty. There was no limit to His power to bless them. He knew the boundless treasure there was for men in God and He held in His hand the key to that treasure. He exulted because He knew what light and joy would flood the hearts of men, if they only could find God, and He was conscious that He could reveal God to man. We can go to Jesus with the assurance that He will never fail us. "His love, His grace, His care, is wider than our utmost need, and higher than our prayer."

Come unto me . . . and I will give you rest, v. 28. *Take my yoke upon you . . . and ye shall find rest unto your souls,* v. 29. The rest that Jesus offers is twofold. There is the rest of trust. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3.) It is the rest we find when we cast ourselves into the arms of Jesus and leave ourselves with all our concerns in His keeping. And there is the rest of obedience. True rest is not opposed to activity, but to hurry, distraction, uneasiness. The soul finds rest, not in mere inactivity, but in the satisfying exercise of its powers. True satisfaction of soul is found in taking upon ourselves the yoke of Jesus, and this is rest.

Jesus need not be stern only when loving words had failed. v. 20.

But He had rather be stern than see souls lost. v. 20.

The greater our privileges are, the heavier will be our punishment if we despise them. v. 21.

Tyre and Sidon—"heathen cities," they said and despised them. What will the day of judgment say? v. 22.

If we have not sinned as deeply as others, the reason may be that we have not been as strongly tempted. v. 22.

The example of Jesus teaches us to look for causes of thankfulness, even in time of discouragement and disappointment. v. 25.

Many of the wise and prudent do know God, but they did not come to know Him by their wisdom and prudence. v. 25.

Those who think themselves "wise and

Red Jones
 POTTER AND PINEAPPLES
Woodville, Ark.

prudent" will never come to know God until they lay aside their conceit. v. 25.

If we would know God, a humble heart is more needful than a powerful intellect. v. 25.

How to know God! The problem is solved when we know God's Son, Jesus Christ. v. 27.

What a wealth of possibilities is wrapped up in the power and willingness of Christ to reveal the Heavenly Father to men! v. 27.

An invitation which every sin-burdened soul should rejoice to hear. v. 28.

A blessed paradox; try and understand it, an easy yoke and a light burden. v. 30.

So patient was the love of Jesus that not even the unbelief of these cities, grievous as it was, could wear it out.

The great philosopher, Newton, once compared himself to a little child picking up a few pebbles here and there on the shore of the ocean of truth, while the great ocean itself lay unexplored before him. Tennyson, who used to quote with approval this saying of Newton, himself wrote:

"But what am I?

An infant crying in the night:

An infant crying for the light:

And with no language but a cry."

The greatest and wisest of men have often been babes in their humility and faith.

Thanksgiving is a proper answer to dark and disquieting thoughts, and may be an effectual means to silence them. Songs of praise are sovereign cordials to drooping souls, and will help to cure melancholy. When we have no answer ready to the suggestions of grief and fear, we may have recourse to this: "I thank thee, O Father." Let us bless God that it is not worse with us than it is.—Matthew Henry.

An old artist once said: "The life of souls below is a sad and curious spectacle. Take a bird, tie its wings so that it cannot fly, gag its throat so that it cannot sing, bandage its eyes so that it cannot see; then shut it up in a narrow cage, with an immense num-

ber of other poor birds treated in the same fashion, and watch the misery of that crowd of prisoners, without voice, or sight, or power to fly, and you have a fair representation of the life of souls in human society."

The passage (28-30) has been thus translated:

"Come to me all ye laboring and loaded ones, And I will rest you:

Take my yoke on you and be my disciples, Because gentle am I, and humble in heart; And you will find rest to your souls, For my yoke is kindly and my load light."

Lines 1 and 6, 2 and 5, 3 and 4 correspond with each other, the second of each pair being a fuller statement of the fact or spirit of the former. Then in four of the lines there is a twofold expression of a single thought, laboring and burdens, a yoke and a load, gentle and humble, kindly and light.

"The cry of the Christian religion is the gentle word 'come.' As a mother puts out her finger to her little child, woos it to walk by crying, 'come,' even so does Jesus."—Spurgeon.

The "yoke" of Christ's command is an "easy" yoke; it is not only easy, but gracious, so the word signifies; it is sweet and pleasant; there is nothing in it to gall the yielding neck, nothing to hurt us, but, on the contrary, much to refresh us.—Matthew Henry.

"I had finished my sermon and ended here, when a good man came to me and said, 'I wish I had known what you were going to preach about; I could have told you something.' 'Well, my friend,' I said, 'It is very good of you. May I not have it still?' 'Do you know why His load is light, sir? If not, I think I can tell you.' 'Well, because the good Lord helps us to carry it, I suppose.' 'No, sir,' he explained, shaking his head, 'I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said.' He went on triumphantly, 'Father's yokes were always made heavier

one side than the other. Then, you see, we could put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part on his shoulder.' Then his face lit up as he said: 'That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoulder.'"—Mark Guy Pearse.

Unless there can be peace *within* there can never be peace *without*. Theorists and socialists will in vain attempt by external organi-

zations to give peace. Men's hearts need to be regenerated in order that a perfect organization of society may exist or be maintained. Human institutions are what human hearts make them. The organization of society usually fairly exhibits the mental and moral condition of the mass of the people. When men's hearts have become right, the true freedom is attainable, and only then. Any other freedom is but the poet's fancy, an iridescent dream, whose bright colors fade out of the horizon when the rude awakening comes.—Monday Club Sermons.

TEACHING HINTS AND HELPS

A lesson of changing moods. We have:

I. WRATH, 20-24. "Then began he to upbraid." Jesus was mostly calm, like the deep river, which is still as it flows. He was often tender, melting into compassion. He was seldom angry, although there was so much to arouse His wrath. And yet His wrath could burn and did burn, as in Matt. 23. (Compare Ex. 34: 6, 7.)

His upbraiding was reasonable. It was "the cities wherein most of his mighty works were done" that He denounced. He had given ample proof; they had had ample opportunity; and yet "they repented not." The principle is that of the "few" and the "many" stripes. (Luke 12: 47, 48.)

Work out the details. *Three favored cities*—all within the sphere of His active Galilean ministry, of which we have been studying, "exalted to heaven" in opportunity (make this very plain to the class). *The cities doomed*. Theirs is the woe of the impenitent. (Rom. 2: 5, 6, 8, 9.) Look carefully into this solemn passage, and also Christ's own description of the judgment day in Matt. 23. A worse fate than that of Tyre, Sidon and Sodom has been theirs. We know, at least, where the three latter once were; the very sites of the three former are uncertain; and for their woes at the last day, there is the awful threat of these verses.

The lesson for us, whose opportunities are so pre-eminent, is clear. Make it memorable. God's wrath should prevent from sin.

II. WORSHIP, 25-27. His wrath uttered, Jesus now looks upward. Mark the grounds of His thanksgiving:—(1) That the things of His Kingdom are revealed to the simple-hearted (What a premium on trust, faith!); (2) That this comes through the Heavenly Father's good pleasure, v. 26; (3) That He Himself is the administrator of the Father's mercy and grace, v. 27.

III. WELCOME, 28-30. Well-worn words, but, like the fountains of great rivers, whose flow is inexhaustible. Be very practical here, taking as your keynote the words "come" and "take." Urge the great promises, "rest," which will appeal more to the old than to the young, "an easy yoke and a light burden," which will appeal rather to the young, who are naturally more eager for joyous service than for the "rest" that comes after the work is done.

Questions for Juniors.—Where was this discourse spoken? When? In which Gospel recorded? Where similar thoughts? (Luke 10: 13-22.) Whom did Christ upbraid? Why? Why did they not repent?

21, 22. What places contrasted? Where was Bethsaida? Whose birthplace? Of what were sackcloth and ashes symbols? What did Christ find in Tyre and Sidon? (ch. 15: 21-28.) How will Christ judge at the last day? (Ps. 62: 12.)

23, 24. How had Capernaum been exalted? What miracles had Jesus performed there? What woe pronounced? Why?

Editor

*Answers were
sent*

Relate the story of Sodom's destruction.

25-27. For what does Jesus thank the Father in heaven? What is our duty when we cannot understand God's ways? To whom did Christ reveal the mystery of His Kingdom? (Mark 4: 11; Eph. 1: 9; 1 Tim. 3: 16.) Who controls all things? For what purpose? (Eph. 1: 20-23.) To whom will He reveal the Father?

28-30. What gracious invitation given? Who may accept? What promise attached? Do we bear the yoke alone? (1 Cor. 3: 9.) Who helps with all burdens?

For Seniors—20-22. What change now in Christ's manner? What about the warnings? (Luke 11: 39-54; Luke 13: 15.) What is the purpose of judgment? What are "the mighty works?" (Mark 9: 39; Acts 2: 22.) Why was the reproof given? When the time for repentance? (Ps. 95: 7, 8; Heb. 3: 7, 8.) By what is neglect of it followed? (Rev. 2: 5, 16.)

23, 24. What lesson taught about privileges? What in regard to those who resist the light of Christ's gospel? Compare Ca-

pernaum and Sodom.

25-27. To whom did Christ speak? For what did He give thanks? What had been hidden? What is necessary to understand the gospel? What claim to divinity does Christ here make?

28-30. Repeat the gracious invitation. Compare the two "rests"? How shall we serve Christ acceptably? (2 Tim. 1: 3; Ps. 2: 11.) What is the purpose of a yoke? What difference between Christ's yoke and the yoke of the world? What the consequence of refusing the invitation?

Bible Side Lights—CAPERNAUM—Matt. 2: 15-20; Matt. 18: 17; 23: 13, 33; Luke 6: 24-26.

SACKCLOTH AND ASHES—Gen. 37: 34; 2 Kings 19: 1; Lam. 2: 10; Job 42: 5, 6.

UNTO BABES—1 Cor. 1: 25-29; Matt. 18: 2, 3; 19: 14; Ps. 8: 2.

COME—Matt. 16: 24; Mark 8: 34; 10: 14; John 6: 37, 44; 7: 37.

LEARN OF ME—Deut. 5: 1; 31: 12, 13; Eph. 5: 1; 1 Pet. 2: 21; 1 John 2: 6.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The destruction of Sodom.
2. Fear as a motive in the Christian life.
3. Christ's yoke.

FOR TEACHERS OF THE LITTLE ONES

Connection—Draw a prison door. Who, in prison, sent messengers to Jesus? What did he want to know? What do you think about Jesus?

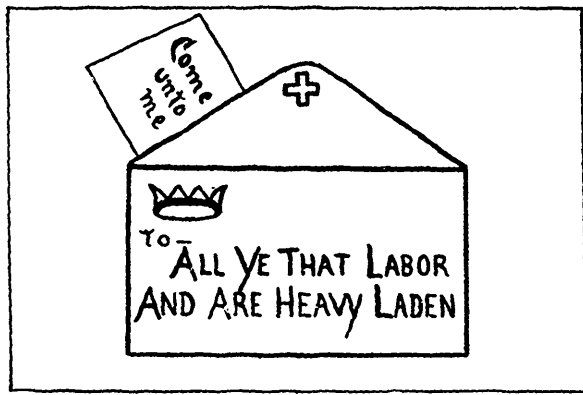
Introduction—Invitation! I have one here for Mary and Willie and each one of you! A

grand invitation from a King! (See) to has a gold crown on the corner! We'll open it. The first word is "Come." How nice! "Unto Me"—to this great King! "All,"—what a big home and a big heart he must have! Let us see! Is it all the rich, gay,

idle people He wants? No; —"All ye that labor and are heavy laden." How kind! Everybody who is ever tired or sad! "And I will give." A gift for each one who goes! A wonderful gift. "Rest"—from sickness, sorrow, pain, trouble—rest, peace, joy, forever.

Who is this King? Let us see where the invitation comes from. (Matt. 11: 28.)

The Lesson—Jesus is near Capernaum. (Outline, or map.) Close by He sees these



other cities. Here He has been healing their sick, telling of the kingdom of heaven, of the kind of people who go there, of the King's laws, of the way to enter. But they would not give up their own selfish ways and pleasures. He had been waiting, hoping, longing for their love. How disappointed He was!

Verses 21-24—Jesus found fault with these cities. He was not angry, just sorry. Tears were in His eyes while He told of their punishment, greater than to those who had never heard Jesus nor seen His wonderful works.

Illustration—"Mother," said May Long, "we have never seen Jesus, nor heard Him speak. Does God expect us to take Him as our King?"

What do you think about it, children?

"Revealed unto Babes"—Not only the "grown ups," but the "babes" may know Jesus' gentle care and love. God says the big people must trust Jesus as little children do, or they cannot enter the kingdom of heaven. (Mark 10: 15.)

Golden Text—Here it is! This loving invitation from our King. (Print.)

He even turned to those cities and gave the invitation to them also.

Practical Thoughts—We can lift our faces and our thoughts to Jesus, and tell Him all our "tiredness," all our sorrow, all our joys, too; for Jesus loves to see His children joyous.

"Let the little children come
To the Saviour's breast,
Little souls feel weariness
Little hearts need rest."

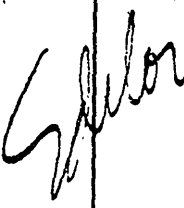
Jesus' Yoke—Draw outline of a yoke. Explain use. It helps to make the load easier for the oxen.

King Jesus' laws are not like a heavy yoke. Humble, loving obedience will make our work easier, our lives happier.

Let us hearken to our King
And His voice obey,
Trusting in His loving care,
Serving faithfully.

Sing Hymn 553, Book of Praise.

BLACKBOARD REVIEW



WRATH

WELCOME

Flee from it

Hasten to it

The Superintendent's responsibility will sit heavily upon him to-day. He is to focus the appeal here made by the blessed Lord. He will earnestly pray that it may reach every heart. The appeal is two-fold—an appeal to fear, and an appeal to love. Christ warns and woos. Begin with a clear board. Then make the large letter W. Let even the writing of the word WRATH be with intensity. "It is a fearful thing to fall into the hands of the living God." (Heb. 10: 31.) "Our God is a consuming fire" (Heb. 12: 29) may be quoted, and instances of God's wrath asked for. Then follow quickly with the warning, "Flee from it." Urge the absolute necessity of this: otherwise, sure destruction. The joyful part of the appeal remains. Write WELCOME. Picture Jesus, with wide-open arms, crying, "Come unto me." Recall also Luke 18: 16. Describe Christ's "yoke" (service), and, with all the love and fervency in your heart, press older and younger alike to "hasten to" the loving Saviour and Lord for happy rest and happy labor.

LESSON VII.

JESUS AT THE PHARISEE'S HOUSE

May 13, 1900

Luke 7: 36-50. Commit to memory vs. 44-47. Read Matt. 18: 23-25.

36 And one of the Pharisees desired him that he would eat with him. And he¹ went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman² in the city, which was a sinner,³ when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38 And she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon. I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he¹² frank-

ly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave¹⁴ most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath¹⁵ washed my feet with¹⁶ tears, and wiped them with¹⁷ the hairs of her head.

45 Thou gavest me no kiss: but¹⁸ this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but¹⁸ this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Revised Version—1 Entered; 2 Which was; 3 Omitt which was; 4 And when she knew that he was sitting; 5 She; 6 Cruse; 7 Standing behind at his feet weeping, she began to wet his feet with her tears, and wiped them with the hair of her head; 8 Perceived; 9 That; 10 A certain lender had; 11 When they had not wherewith; 12 Omitt frankly; 13 Which of them therefore will love; 14 The; 15 Wetted; 16 Her tears; 17 Her hair; 18 She; 19 Even forgiveth sins also.

GOLDEN TEXT

Thy faith hath saved thee. Luke 7:50.

DAILY READINGS

M.—Luke 7: 36-50. Jesus at the Pharisee's house.

T.—Matt. 26: 6-13. Another anointing.

W.—Matt. 9: 9-13. Hope for sinners.

Th.—Psalm 51: 1-17. A contrite heart.

F.—Eph. 2: 1-10. Rich in mercy.

S.—Col. 2: 8-15. Blotted out.

S.—Rom. 10: 8-13. Saved by faith.

TIME

In close connection with the two preceding Lessons. Summer of A. D. 28.

PLACE

Some town in Galilee.

CATECHISM

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

LESSON PLAN

I. The Woman's Ministry, 36-39. Washing, kissing, and anointing the feet of Jesus.

II. The Pharisee's Sinner, 39.

At the supposed ignorance of the Master.

III. The Master's Comment, 40-47.

Of rebuke and approval in the parable of the two debtors.

IV. A Word of Peace, 48-50.

Through the forgiveness of sin.

LESSON HYMNS

19; 23 (Ps. Sel.); 185; 575; 213.

Connecting Links (EXPOSITION)

This incident in the life of our Lord is related by Luke only. It fits close into the Lesson of last Sabbath, in which Jesus gave the beautiful promise of rest to the weary and heavy laden. Here He gives a practical illustration of His meaning by bestowing rest through forgiveness upon a restless, sinful soul. The incident is not to be confounded with that recorded in Matt. 26: 6-13, which occurred a year and a half later, nor this woman with Mary Magdalene.

I. The Woman's Ministry, 36-39.

V. 36. *One of the Pharisees*; Simon by name. (v. 40.) There are fifteen different Simons mentioned in the New Testament. The Pharisees were narrow formalists, who had

lost all spiritual conception of religion (6: 2-7). *That he would eat with him*; an invitation to dine in his house. It may have been through mere curiosity, or with a hope of catching Him in His talk, or it may have been an honest desire to know more about this wonderful teacher and healer. His treatment of Jesus, however, shows the Pharisaic spirit. (vs. 44-46.) *Sat down to meat*. Reclined at the meal on a couch, the body resting on the left arm, with head towards the table and feet outward.

V. 37. *A sinner*; one fallen from virtue, unchaste. *When she knew that Jesus sat at meat*. Anyone could enter an Oriental guest-chamber without being invited. But a person of her character would shrink from

entering the house of a Pharisee. Only love could have given her such courage. (v. 42.) *An alabaster box*; a vase or phial made of alabaster, for holding perfumes. Vases used for a similar purpose were later called "alabasters," though made of other material. *Ointment*; probably connected with her guilty life. Attar of roses made at Ghazipoor, in Hindustan, sells at \$100 an ounce.

V. 38. *Stood at his feet . . . weeping*; overcome by the memory of her many sins. *Began to wash his feet with her tears*. Her tears of penitence and gratitude fell like a shower upon the Saviour's feet. *With the hairs of her head*. Having no towel, she unloosed her hair to wipe His feet. It was a gross breach of custom to wear the hair flowing in public, but love knows no barriers. *Kissed his feet*. The verb implies that she did it tenderly and repeatedly. *Anointed them*. For this purpose she had come. The rest was the result of her deep emotion at the sight of her Lord.

II. The Pharisee's Snæer, v. 39.

V. 39. *Spake within himself*; was silently criticizing the scene before him. *This man*; slightly scornful. *A prophet*. It was a common belief, based on Isaiah 11: 3, 4, that a true prophet could read the very thoughts and character of another. (1 Kings 14: 6.) *That touched him*. Her touch meant ceremonial defilement. To be ceremonially clean, *i.e.*, outwardly free from pollution according to the Law, was the only kind of holiness the Pharisee knew. (Luke 18: 11.)

III. The Master's Comment, 40-47.

V. 40. *Jesus answering*. He read Simon's inmost thoughts, and thus on His own ground proved Himself to be a prophet. (John 2: 25.) *I have somewhat to say unto thee*; a polite way of asking permission to address him. Simon as politely assents.

V. 41. *A certain creditor*. The poorer classes under the Romans and the Herods were crushed by debt. Christ's figure of speech was, therefore, borrowed from real life. In its spiritual application, God is the creditor and sinners are the debtors. (Matt. 6: 12.) *Five hundred pence*. The penny was a

denarius, about 17 cts., the whole amount, \$85.00; which would represent a very much larger sum now. *The other, fifty*; or \$8.50. The two debts represent the different degrees of a sense of their sin as possessed by the woman and by the Pharisee.

Vs. 42, 43. *Frankly*; freely and graciously. *Forgave them both*; the greater as freely as the lesser. *He to whom he forgave most*. This does not imply that the greater the sins forgiven the greater the love, but rather that the deeper our sense of sin, the greater will be our love when it is forgiven. *Rightly judged*; and his judgment implied his own condemnation, though he knew it not.

Vs. 44-46. *Seest thou this woman?* Jesus makes of her an object lesson of gratitude and love. *No water for my feet*. The sandalled feet, soiled with the dust of travel, needed frequent washing, and a guest upon his arrival at an Eastern home was provided with water to wash his feet. (Gen. 18: 4.) *No kiss*; an ordinary token of respect in the East. *My head with oil*. The customary treatment of an honored guest at festivals. (Ps. 23: 5.)

V. 47. *Wherefore I say unto thee*. "According to your own statement (v. 43), this woman must have been forgiven, for her great love towards me is proof of it." *For she loved much*. Her love was not the cause, but the proof, of her forgiveness. *To whom little is forgiven*. He who has a slight sense of sin, will have but little love for God, even though he believes his sins forgiven. See on v. 43.

IV. A Word of Peace, 48-50.

Vs. 48-50. *Thy sins are forgiven*. To strengthen the faith of the woman, He now gives her the direct assurance of His forgiveness. *Began to say within themselves*; to criticize silently, not venturing to express their thoughts. *Who is this that forgiveth?* The old charge of Mark 2: 7. But Christ does not now, as then, openly rebuke the critics, but lovingly addresses the woman. *Thy faith*; the soul's deep trust in God. (Rom. 5: 1; Eph. 2: 8.) *Go in peace*; into and in the enjoyment of peace. (Ps. 32: 1, 2.) The forgiveness that comes from faith brings peace, a peace that abides.

APPLICATION

And he went into the Pharisee's house and sat down to meat, v. 36. It was part of the plan of Jesus to associate with all classes of men. At one time we find Him at a feast in the house of Levi the publican, at another, at the table of Simon the Pharisee. He came to seek and save the lost, and His mission embraced all men. It is not otherwise now. He comes to all sorts and conditions. He is the only son of man utterly devoid of race prejudice. "The Lamb of God, which taketh away the sin of the world," He approaches sinners of all ranks and of all races with the same gracious offer of salvation.

A woman in the city . . . stood at his feet behind him, vs. 37, 38. In the report of a visit to the Holy Land by a party, of which Andrew Bonar and Robert Murray McCheyne were members, there is the following statement: "At dinner in the Consul's house at Damietta we were much interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their place on these side seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and Mary came in and anointed His feet with ointment, and also the scene in the Pharisee's house, where the woman who was a sinner came uninvited, and yet not forbidden, and washed His feet with her tears. We afterwards saw this custom at Jerusalem, and there it was still more fitted to illustrate these incidents. We were sitting at Mr. Nicolayson's table, when first one, and then another, stranger opened the door, and came in, taking their seat by the wall. They leant forward and spoke to those at the table."

And Jesus answering said unto him. It was not the words of Simon that Jesus answered, for the Pharisee had not spoken. It was the thought of his heart that received an answer

from this strange guest. Simon had invited Jesus to his table to find out whether He were a prophet or not. When he saw the woman touching Him without rebuke, he thought the question was settled. He argued it out in this fashion: "A prophet can discern spirits. If Jesus could discern spirits, He would know that this woman was unholy. And if He were a holy man Himself, He would not allow her thus to approach Him. Either Jesus cannot discern the character of the woman, or else He is knowingly allowing an unholy person to be familiar with Him. In either case, it is clear that He is not a prophet." So the Pharisee reasoned in his heart. But all his reasonings were scattered to the winds when Jesus turned on him, and showed that He had been reading the thoughts of his heart. Simon was wondering whether Jesus knew the character of the woman. Our Lord proved that He could discern spirits by laying open what was concealed in the heart of Simon himself. Let us be sure of this, that we can conceal nothing from Jesus.

And he turned to the woman, and said unto Simon, Seest thou this woman? v. 44. In the words that follow, our Lord draws with marvellous skill the contrast between His treatment by Simon and His treatment by the woman. "Thou gavest me no water for my feet; but she hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss; she hath not ceased to kiss my feet. My head with oil thou didst not anoint; she hath anointed my feet with ointment." The purpose of this contrast is to show Simon that he was lacking in the love which the woman possessed. Simon's lack of love proved that he had not received forgiveness, even for his debt of fifty pence, while the woman's outflowing love proved that she had received forgiveness for her debt of five hundred pence.

To whom little is forgiven, the same loveth little, v. 47. There is here no encouragement to sin greatly, so that at last, our sin being forgiven, we may love much. For our Lord

is speaking here, not so much of the actual greatness of sins, as of their greatness in the eyes of those who are guilty of them. Godet says: "What is wanting to the best of us, in order to love much, is not sin, but the

knowledge of it." And the best way to get the knowledge of our sin is to come to Jesus. It is the dazzling whiteness of His holy life and character that will show us the stains and the impurity of our hearts and conduct.

POINTS AND PARAGRAPHS

This Pharisee invited Jesus to his house, although most of the Pharisees were the enemies of Jesus. It requires courage to stand alone. v. 36.

Luke teaches us the duty of considering the feelings of others when he does not give the name of the woman. v. 37.

The costliness of the ointment proves the sincerity of the woman's love. Love gives and does its best. v. 38.

The most unclean need not fear to touch Jesus. v. 38.

Forgiveness of sin is a free gift. v. 42.

Love is the fruit, not the root, of forgiveness. vs. 42, 43.

Courtesy to guests is a Christian duty. Politeness grows out of love. vs. 44, 45.

Jesus values love more highly than respectability. vs. 44, 45.

The more clearly we see our debt to God, the greater will be our love. v. 47.

Faith obtains forgiveness, and forgiveness is followed by love and peace. v. 50.

The woman and Jesus "must have met before. This was not the first time she had seen the Lord. Already she had heard His words, and been brought to her true self by this gracious influence. Perhaps she had been in the crowd when, but a short time before, He had given that loving invitation, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light' (Matt. 11: 28-30), words which we cannot read without the greatest emotion, but which, as they come from Him, must have made their way straight to her heart."—Dr. W. M. Taylor.

Luther calls the tears of this woman "heart-water." In them her gratitude was distilled. She had come, not to weep, but to use the ointment. Her feelings overcame her, and she could not but weep.

Simon, the Pharisee, would have recoiled from the touch of the sinful woman, but Jesus welcomed it. We are told that on one occasion, when a leper came to Jesus for healing, the Saviour, "moved with compassion, put forth His hand and touched him, and said unto him, 'I will; be thou clean.'" In the story of "Uncle Tom's Cabin," so long as Miss Ophelia shrank from the touch of Topsy as from a toad, she could do her no good. Men and women come to Jesus because He does not hesitate to come into close contact with them.

It is interesting to compare this anointing with that which is recorded in the twelfth chapter of John. In both cases there was fault found with the women who performed the anointing. In the one case, Judas blamed Mary, and in the other, Simon criticized the penitent woman.

"Man's hasty lips would both reprove,
One for the stain of too much sin,
One for the waste of too much love;
But both availed His smile to win."

If Jesus, who knew no sin, did not keep Himself aloof from sinners, why should we, who have all sinned so deeply against God, despise or scorn any? If He forgave them, what are we that we should judge them?

"Deal kindly with the erring,
Oh! do not thou forget,
However darkly stained by sin,
He is thy brother yet.

Heir of the self-same heritage,
Child of the self-same God,

He hath but stumbled in the path
Thou hast in weakness trod.

Deal kindly with the erring,
Thou yet may'st lead him back,
With holy words and tones of love,
From misery's erring track.

Forget not thou hast often sinned,
And sinful yet must be ;
Deal kindly with the erring one,
As God has dealt with thee."

"Not long ago the writer stood beside a mill, where ponderous stamps were crushing great masses of gold-bearing quartz. But near at hand was a vast heap of refuse stuff,

from which the gold had apparently all been abstracted by the various processes of the mill. Utterly worthless seemed this mass to any casual observer. 'TAILINGS' was the name by which it was technically designated, and the appropriateness of it was beyond all question. And yet it came about that this same seemingly worthless heap was yielding a rich revenue to a scientific speculator, who had shrewdly bought it up, and by a new and ingenious method, was extracting thousands upon thousands of dollars' worth of gold, whose presence nobody would ever have suspected."—Quoted in Peloubet's Notes.

TEACHING HINTS AND HELPS

"Rest of the weary,
Joy of the sad,
Hope of the dreary,
Light of the glad."

So could this woman have sung. And so, too, might Simon have said but for his pride, which shut out penitence.

The Lesson is a striking commentary in actual life on the words of woe and welcome pronounced in the passage of last Sabbath.

I. *The woman and what she did*, 36-38. The surroundings are to be treated only as a framework for the central figure here. Who the Pharisee was ; where he lived ; how it happened that he had asked Jesus to eat with him ; who were the guests ; how Orientals sat when eating (reclining on couches, with feet outwards)—let these be subordinate to the touching figure—"a woman in the city, which was a sinner," who had come uninvited to the feast.

Show how, according to custom, anyone was at liberty to come in. What surprise her entrance would cause—describe it and also her touching acts of loving service, vs. 37, 38.

II. *The Pharisee and what he thought*, 39. No better and no worse than his class, Simon was proud, hard-hearted, one with whom appearances went a long way, not a little jealous, too, of Jesus. He was scandalized that the woman should have come in, and amazed that Jesus—"a prophet"—

did not detect her.

III. *Jesus, and what He said*, 40-50. He speaks (1) to Simon, whom He understands through and through, and what is more, leads to see himself. The parable of the debtors is plain. The class will follow quickly. Imagine how puzzled Simon must have been to know whither Jesus was leading him ; and startled, too, by vs. 44, 45. Do not give too much time to the details of these verses. Hasten on to v. 47. And do not bewilder the scholars with hair-splitting as to whether forgiveness or love comes first. These two things are perfectly clear, (1) That forgiveness cannot be purchased, even by love ; and (2) That love will be in the measure in which a sense of sin has been felt.

How sweetly the words of forgiveness fall, v. 48—a gracious return for the precious ointment ; and how the objectors of v. 49 are answered, and the woman confirmed and comforted by the benediction with which she is dismissed !

Questions for Junior 36-38. Who invited Christ? To what? Did Christ comply? Who were the Pharisees? Who came uninvited? Why had she come? What did she bring? What kind of box? Where did she stand? Why weeping? How did she act? How did she use the ointment?

39-43. How had the Pharisee thought of Jesus? How does he reason? How does

Christ reply? What is a parable? Relate the parable. Whom does the creditor represent? Whom the debtor? What is our greatest debt? Can we pay it? Who alone can forgive?

44-46. In what three points did the woman's treatment of Jesus and Simon's differ?

47, 48. What did Christ say of the woman's sins? How does her great love show that her sins had been many?

49, 50. What did the guests say to themselves? How was the woman's faith rewarded? What is the way to peace?

For Seniors—36-38. Name the six Marys of the Bible. Who was Christ's host? Why did Jesus accept his invitation? What ceremonies did He omit? What expression of the woman's respect was given? Explain the position she assumed. What tokens of her love?

39-43. How did Simon object? What represented by the larger and smaller sums? (Compare parable Matt. 18: 23-25.) What are motives to forgiveness? (Luke 6: 36; Mark 11: 25; Eph. 4: 32.)

44-46. What salutation had Simon omitted? What tokens of civility left out?

47-50. What was the reward of the woman's

love and faith? How can we pour out the precious ointment? Give Bible examples of forgiveness and love. What is the greatest motive to love Christ? (2 Cor. 5: 14.) How is it manifested? (John 14: 15; Matt. 10: 38; Matt. 25: 35, 36.) What power is strong to overcome evil? (Matt. 5: 44; Rom. 12: 19-21.) Give two most noted instances of forgiveness. (Luke 23: 34; Acts 7: 60.) What does "peace" mean? How is it to be obtained?

Bible Side Lights—NO ABILITY OF JESUS—Matt. 9: 10; Matt. 2: 15, 16; Luke 5: 29; 11: 37; 14: 1.

ANointed—Matt. 6: 17; Ps. 23: 5; Dan. 10: 2, 3; Amos 6: 3-6.

WASHED FEET—John 13: 5-14; 2 Sam. 11: 8; Gen. 43: 24; 1 Tim. 5: 10.

KISS—2 Sam. 15: 5; 20: 9; 1 Pet. 5: 14; 1 Cor. 16: 20.

THY FAITH HATH SAVED THEE—Matt. 9: 22; Luke 18: 41, 42; Eph. 2: 8.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. An Eastern dinner.
2. Simon and the woman that was a sinner—a contrast.
3. Forgiveness and love.

FOR TEACHERS OF THE LITTLE ONE

Connection—Sing or recite the first verse of Hymn 560, Book of Praise. What did you all get last Sunday? Print "COME." Let the children tell you the loving "Invitation."

While Jesus is giving this invitation, see! here comes a woman (stroke), a very wicked woman; but she is tired of her wicked life. She hears this wonderful invitation. "Come

all," says Jesus. That means her, too. She accepts.

At the Pharisee's House—One of the Pharisees (Explain) invited Jesus to his house for dinner. Jesus goes wherever He is invited to come. Picture the scene at an Eastern feast, all reclining on couches around the table, their feet in sandals (Explain).

A Sinner's Love—While dinner is going on, all are surprised to see this woman walk in. She has something in her hand (an alabaster bottle of perfume). She steps up behind Jesus, and pours some of the sweet perfume on His feet. Her tears of gratitude fell on His feet, and she wiped them off with her long black hair. She was full of thankfulness to Jesus for His kind invitation. She



had really taken Him as her King, and had given up her bad ways. Now she is forgiven, and is having great joy in humbly serving Jesus. Many had come to Jesus for healing. She came because He had done her good and forgiven her sins.

Jesus Scorned—Simon had not shown any signs of love or even friendship for Jesus. He had given Him no water to wash His feet, no kiss of welcome, no sweet, refreshing perfume. (Explain customs.) Simon was angry that Jesus should allow this woman to come near Him and anoint His feet. He said if Jesus were a great Prophet, He would have known she was a sinner, and would have had nothing to say to her.

The Sinner's Friend—

"For God His own dear Son once gave
To take my sins away,
And Jesus came to seek and save
The souls that go astray."

Jesus said to her (Golden Text).

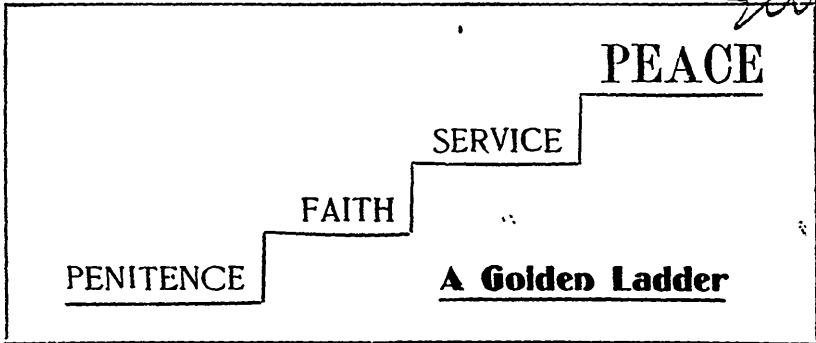
The Two Debtors—Jesus did not get angry, but told Simon this story. Two men owed money to another man. One owed fifty pennies, the other owed five hundred pennies. Neither had anything to pay with. The man told both of them he would freely forgive their debts. Which would be more thankful to him?

Love Gifts—Do we love Jesus above all else? Is each little boy and girl bringing some "love gift" to Him? We cannot now put perfume on His head and feet, but He says if we give gifts or do kind deeds to others for His sake, it is just as if we did it to Him. Mention different "love gifts" we can bring, "the cup of cold water," etc.

The best gift is the sweet perfume of our loving, pure, unselfish, happy hearts and lives.

Hymn 575, Book of Praise.

BLACKBOARD REVIEW



The Lesson does not reach its climax until the very last word. That word, "PEACE" (v. 50), is like sunrise after a night of darkness and tempest, like that other word, "Peace, be still," on the troubled lake. (Matt. 8:26.) Describe (very briefly) the conflict of spirit in which the woman came to the house of Simon, and the gladness and rest of soul in which she went away.

Now for the steps by which the upland of PEACE was reached. "Penitence" first. We must enter heaven, the heaven of acceptance with God, on our knees; "Faith," to which godly sorrow leads, and which itself leads to service; "Service," by which practical proof is given of penitence and faith. But has not "love" been left out? It is embodied in "service," for the service she rendered would have been, without her love, like the alabaster without the ointment. Then comes "PEACE," Christ's word of peace, the penitent's sweet sense of peace.

LESSON VIII.

PARABLE OF THE SOWER

May 20, 1900

Matt. 13 : 1-8 and 18-23. Commit to memory vs. 22, 23. Read Matt. 12 : 22 to 13 : 23; Luke 8 : 1-3.

1¹ The same day went Je'sus out of the house, and sat by the sea side.

2 And ² great multitudes were gathered together unto him, so that he ³ went into a ship, and sat; and the ⁴ whole multitude stood on the ⁵ shore.

3 And he spake ⁶ many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And ⁷ when he sowed, some ⁸ seeds fell by the way side, and the fowls came and devoured them ⁸ up;

5 ⁹ Some fell upon stony places, where they had not much earth; and ¹⁰ forthwith they sprung up, because they had no deepness of earth;

6 And when the sun was ¹¹ up, they were scorched; and because they had no root, they withered away.

7 And ¹² some fell among thorns; and the thorns ¹³ sprung up and choked them;

8 ¹⁴ But other fell into good ground, and ¹⁵ brought forth fruit, some an hundredfold, some ¹⁶ sixtyfold, some ¹⁷ thirtyfold.

18 Hear ¹⁸ ye therefore the parable of the sower.

Revised Version—¹ On that; ² There were gathered unto him great multitudes; ³ Entered into a boat; ⁴ All the multitude; ⁵ Beach; ⁶ To them many things; ⁷ As he sowed; ⁸ Omit up; ⁹ And others fell upon the rocky places; ¹⁰ Straightway they sprang up; ¹¹ Ezen; ¹² Others fell upon the thorns; ¹³ Grew up; ¹⁴ And others fell upon the good ground; ¹⁵ Yielded; ¹⁶ Sixty; ¹⁷ Thirty; ¹⁸ Hear then ye; ¹⁹ Evil; ²⁰ Snatcheth; ²¹ Hath been; ²² That was sown; ²³ And he that was sown upon the rocky places, this is he; ²⁴ Straightway; ²⁵ Endureth; ²⁶ And; ²⁷ Straightway he stumbleth; ²⁸ And he that was sown; ²⁹ The; ³⁰ And he that was sown upon; ³¹ Who verily.

GOLDEN TEXT

The seed is the word of God. Luke 8 : 2.

DAILY READINGS

M.—Matt. 13 : 1-9. Parable of the Sower.

T.—Matt. 13 : 11-17. Speaking in Parables.

W.—Matt. 13 : 18-23. Parable of the Sower.

Th.—Acts 14 : 8-20. Wayside hearers.

F.—John 6 : 59-66. No root.

S.—Acts 2 : 37-47. Good ground.

S.—John 15 : 1-8. Much fruit.

TIME

Last quarter of A. D. 28. The second year of Christ's ministry. Not long after last Lesson. (See Connection below.)

PLACE

On the shore of the Sea (Lake) of Galilee, near Capernaum.

CATECHISM

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

EXPOSITION

Henry Wood
Connecting Links—After the anointing in the Pharisee's house, Jesus made a second circuit of Galilee. (Luke 8 : 1-3.) Returning to Capernaum He healed a blind and dumb demoniac. The multitude, thereupon, for the first time publicly recognized Him as Messiah, which aroused the anger of the Pharisees. (Matt. 12 : 22-24.) Owing to this growing opposition (even his mother and brethren were not sure of Him—Mark 2 : 31), He deemed it prudent to present the truth in a more veiled form, and so teaches by parables. A parable is "a placing side by side or comparing earthly truths expressed, with heavenly truths to be understood." They are "earthly in form, heavenly in Spirit." "The force of a parable lies in the

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the ¹⁹ wicked one, and ²⁰ catcheth away that which ²¹ was sown in his heart. This is he ²² which received seed by the way side.

²³ But he that received the seed into stony places, the same is he that heareth the word, and ²⁴ anon with joy receiveth it;

²⁵ Yet hath he not root in himself, but ²⁶ dureth for a while; ²⁷ for when tribulation or persecution ariseth because of the word, ²⁸ by and by he is offended.

²⁹ He also that received seed among the thorns is he that heareth the word; and the care of ³⁰ this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

³¹ But he that received seed into the good ground is he that heareth the word, and understandeth it; ³² which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

LESSON PLAN

I. The Sower, 1-3.

The Great Teacher, and after Him all teachers of the kingdom of God.

II. The Seed, 3, 19.

The word of the kingdom.

III. The Sowing and the Harvest—The remaining verses.

Of four sorts (1) By the wayside; (2) In stony places; (3) Among thorns; (4) In good ground; with, in each case, a corresponding failure or success of harvest.

LESSON HYMNS

25 : 43 (Ps. Sel.); 255; 529; 119.

real analogies impressed by the Creator on His creatures, the physical typifying the higher moral world." (Faussett's Bible Cyclopædia.)

I. The Sower, 1-3.

V. 1. *The same day*; as the healing of the demoniac and the controversy with the Pharisees (12 : 22-24); a very full and eventful day. *Went Jesus out of the house.* It is inferred from Mark 3 : 22 that "the house" was in Capernaum, for the Pharisees would naturally seek Him where He made His temporary home. (Matt. 4 : 13.) *And sat.* The Jewish teacher sat as he taught, the hearers stood. *The sea side*; the Sea of Galilee; perhaps near the plain of Gennes-

aret, not far from Capernaum on the north west part of the Lake.

V. 2. *Great multitudes*; showing His growing popularity, in spite of the opposition of the Pharisees. *Went into a ship* (boat); to avoid the pressure of the crowd. (Luke 5: 1-3.)

II. The Seed, 3, 19.

V. 3. *He spake ... in parables*; as stated in the Connecting Links, parabolic teaching arose from the growing opposition of the Pharisees. Jesus gives His reason in v. 11. The parable would lead the disciples, who were in sympathy with Him and His teaching, into fuller understanding, whilst, when taught in parables, the truth would be hidden from its foes till they were prepared to receive it. *Behold a sower*. The picture of the sower going forth early in the morning from the village to sow his seed was familiar to every hearer, and Christ uses this familiar truth to set forth the sowing of the seed of the Word in the soil of the human heart. In His audience, doubtless, were the different classes of hearers set forth in the parable. (For v. 19, see further on.)

III. The Sowing and the Harvest (The remaining verses).

V. 4. *The wayside*; the trodden path running through or between the fields. These paths were quite narrow and the seed would readily fall there; but it would find no place to germinate and grow. *The fowls*. Hungry birds constantly hovered near the farmer ready to pick up the scattered grain.

Vs. 5, 6. *Stony places*. Not ground covered with loose stones, but stretches of rock covered by shallow soil. The sun warming the rock through the surface earth would cause quick growth, but as quick withering for want of root.

V. 7. *Among thorns*. The soil was good, but not clean; and the thorns, vigorously springing up, robbed the grain of its nourishment and, shutting out the sunlight, hindered its growth.

V. 8. *Good ground*; free from stones and weeds, and made soft by the plough. *An hundred fold*; an extraordinary yield, but not uncommon in the East, as Trench notes.

(Gen. 26: 12.) In the other cases the yield was smaller, but still satisfactory.

V. 18. *Hear ye therefore*; in answer to the question of the disciples. (v. 10.) Because, unlike the Pharisees, they are willing to hear; He will explain.

V. 19. *The word of the kingdom*; the good news of God's kingdom upon earth in the hearts and lives of men. (Luke 17: 21.) *Understandeth it not*; literally, "not taking it in," as the beaten wayside could not take in the seed that fell upon it. The world hardens the heart, blunts the finer feelings and dulls the conscience until the truth makes little or no impression. (v. 13.) *The wicked one*. Satan (v. 39). *Catcheth away*. The many agents of Satan, worldly thoughts, selfish desires, silly criticism, and idle gossip, like birds of prey carry off the truth received from the preaching of the word. *In the heart*. In Scripture the word "heart" often includes the intellect as well as the affections. The truth in this case did not penetrate beyond the surface of the intellect, so to speak.

Vs. 20, 21. *Received the seed into stony places*; referring to the class of hearers of v. 5. *Anon*; straightway. *With joy receiveth it*. The Word should always be received with joy, but here we have the shallow, superficial, emotional hearer, whose joy has no depth; for beneath the surface is the hard and stony heart unchanged and the truth finds no abiding place in his life. *Durath for a while*. His enthusiasm is short-lived. *By and by*; immediately. *Is offended*; literally, "he is stumbled." The trials of the Christian may, instead of proving helps to a higher life, become stumbling blocks and he falls. (See Matt. 11: 6.)

V. 22. *Among the thorns*. The third class of hearers. (v. 7.) Here the soil is good. It is soft and deep, but weedy. *The care of this world, etc.* Rich and poor alike have worldly cares and anxieties. They preoccupy mind, heart and life and choke the word, thereby rendering it unfruitful. (See 6: 25.) *It becometh unfruitful*. There is growth, the blade and the ear, but the grain never ripens. Much promise, but no fruit.

Worldliness and godliness will not flourish in the same heart.

V. 23. *Good ground*; soil that is clean, deep and mellow—the regenerated heart prepared by the Holy Spirit. (John 3 : 5.) *Understandeth it*; not only intellectually but spiritually. The truth goes beyond the

intellect to the feelings. It takes possession of the whole man, uprooting the weeds and resisting the hardening influences of the world. *Beareth fruit*. Some more, some less, but all, genuine fruit. God expects fruit of us all. (7 : 16; 21 : 34.) Why should we willingly stop short of "an hundred fold"?

Restless means APPLICATION

A sower went forth to sow, v. 3. Dr. Hugh Macmillan has enumerated some points of comparison between the word of God and a seed.

The first of these is that both possess life. A seed is a living thing. It contains, wrapped up in a small compass, the whole life of the plant which is produced from it. So the word of God is a living word. Jesus said "The words that I speak unto you, they are spirit and they are life" (John 6 : 63); and John declares at the end of his Gospel: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (20 : 31.)

A second point of resemblance between the seed and the word is that both have a twofold nature. "A seed consists of two parts, the embryo or germ, which is the essential principle of life, and the materials of nourishment by which, when the seed germinates, the young life may grow." The vital germ in the seed is surrounded by fold after fold of food and clothing. So the thought of God, which is the principle of life, comes to us clothed in human language. Otherwise we could not understand. It is the spirit, not the letter, which gives life.

A third point of resemblance between the word of God and a seed is that in both the living principle is enshrined in a very small compass. The life of the largest forest trees is concentrated into an atom, often not so large as a grain of sand. So in the Scriptures we find heavenly teaching in its most concentrated form. For example, John 3 : 16, describes the whole plan of salvation in a single sentence.

A fourth point in which the word of God resembles a seed is the variety and beauty

found in both. The magnifying glass reveals wonderful beauty of shape and structure in the smallest seed. So in the written word of God we have every kind of literary style and a wealth of noble images.

A fifth point of resemblance between the word of God and a seed is the wonderful effects which each produces. Place a seed in a pot of earth and it will change the dry, lifeless earth into a beautiful flower. When the word of God enters the heart, it changes the whole life.

Some seeds fell by the wayside, v. 4. The wayside represents those hearers into whose heart the word never finds an entrance at all. Like the path hardened by the traffic of many feet on which the seed lies without sinking below the surface, so their hearts present an impenetrable surface to the word addressed to them. Sometimes it is the habit of hearing the word without obeying it that produces this effect. Sin also will harden the heart against the word. At the last supper, Judas could hear the words of Jesus without being moved or influenced by them, because he was cherishing the dark purpose of betraying his Lord.

Some fell upon stony places, v. 5. Joy is the natural result of receiving the gospel. But the joy of these hearers is not of the kind that endures. It is the joy of those who do not count the cost, or think of the dangers, or face the sacrifices involved in following Christ. It is not the joy of the treasure finder, who, for joy thereof, sold all that he had to purchase the field in which the treasure lay. (v. 44.) They were not like Paul, ready to suffer the loss of all things that they might win Christ. (Phil. 3 : 8.)

And some fell among thorns, v. 6. Note that it is not "this world," but the cares of

this world ; not "riches," but the deceitfulness of riches. The only way to get a crop in thorny ground is to get it in early. By the time the thorns show themselves the grain is almost safe. Let parents and Sabbath School teachers lay this to heart.

Into good ground, v. 7. The qualities which such hearts bring to the hearing of the gospel are these : Attention : they "hear" ; meditation : they "keep" ; obedience : they "bring forth fruit with patience." (See Luke 8 : 15.)

Hear ye therefore, v. 18. It is close and personal hearing, even more than the excel-

lence of the sermon, that produces good results. Said the Puritan, Henry Smith : "As little birds perk up their heads when their dam comes with meat, and prepare their beaks to take it, striving who shall catch most, so you are here like birds and we the dam, and the word the food. They which are hungry for the word will strive for the bread cast among them and think, 'This is spoken to me, I have need of this. Comfort, go thou to my fear ; promise, go thou to my distrust ; threatening, go thou to my security, and the word shall be like a perfume, which hath odor for everyone.'"

W. Miller
POINTS AND PARAGRAPHS

✓ Each day brings us the opportunity of receiving of doing some good. vs. 1, 2.

The most skilful of all teachers, Jesus adapted His methods to His audience. v. 3.

Satan always has some agent ready to snatch the good seed from our hearts. vs. 4, 19.

Many a fair appearance will not endure the testing time. vs. 5, 6, 20, 21.

Thorns spring up, but the good seed must be sown nevertheless. vs. 7, 22.

Good hearing is as needful as good preaching. vs. 8, 23.

Constant hearing of the gospel without obeying it hardens the heart as constant traffic the pathway. v. 19.

Persecution is the test that distinguishes between true joy and false joy. v. 21.

The word and the world cannot dwell in the same heart. v. 22.

The good ground is needed as well as the good seed, if there is to be fruit. v. 23.

One has said of the parables of Jesus : "The more frequently and attentively we apply ourselves to consider them, whether as a whole or in their separate parts, the more are we filled with astonishment at the perfection of their form and matter. They always appear to me like a lovely casket made in the handsomest style, of the most attractive ornaments ; but when the key is put into our hands and we open it, and see

the jewels it contains, these appear to surpass all worth, and make it difficult for us to be satisfied with their glory. However attractive in form may be the parables of Jesus, and however inviting, when considered only as specimens of poetic beauty, the truth contained in them is still more glorious, for it is the truth which makes blessed, truth leading to divine felicity through the hope of eternal life. What Luther said of Scripture in general, that it is a garden of God, with many beautiful trees full of the most precious fruit, and though he had often knocked upon the boughs and got much fruit into his lap, yet did he continually find new fruit, as often as he sought and knocked again—this may be said more especially of its parables, in which is treasured up an inexhaustible store of instruction, consolation, warning and admonition. Their meaning is richer than the sea ; no one has ever drunk out its fulness. Every new consideration of them discovers to us new relations, gives new solutions, spreads new light over the affairs of the heavenly Kingdom."

The Germans call this parable, "The four kinds of soil," an excellent title for it. The stress is laid, not on the character of the sower, or the quality of the seed, but upon the fitness or unfitness of the soil to yield a harvest. The Jewish rabbis, like our Lord, used to divide their hearers into four classes. "Four characteristics," said one of them, "distinguish those who sit in the presence

of the sages to study. They are either like a sponge, or a funnel, or a strainer, or a sieve. The sponge sucketh in everything without discrimination, the funnel receiveth at one end and poureth out at the other, not retaining anything, the strainer letteth the wine pass, and retaineth the lees (that is, that which is worthless), and the sieve separates the common flour from the true flour, each for proper use in its proper line."

"No parable teaches everything. Path, rocks and thorns cannot change. But men can plough up the trodden ways, and blast away the rock, and root out the thorns, and with God's help, can open the doors, that the sower and his seed may enter in. We

are responsible for the soil, else His warning were vain. "Take heed therefore, how ye hear." (Luke 8: 18.)

"The power to hear is a power to receive life from God through the ministry of man, the infection of life in one, infecting with life another. To come into contact with one who is alive to God through Jesus Christ, is to come to the gates of a great opportunity, yet from which we may go away without entering and receiving the blessing there is for us."

George Herbert said that the worst sermon has a text in its forefront, and that from the worst we may learn patience.

TEACHING HINTS AND HELPS

Here are seven parables of the Kingdom, one to be taken up this Sabbath, three next Sabbath, and three passed by for the present.

For an advanced class Arnot's classification is interesting. The Kingdom of heaven. I. RELATIONS. (1) *The Sower*, relation of the Kingdom to different classes of men; (2) *The Tares*, to the wicked one. II. PROGRESS. (1) *The Mustard Seed*, progress under the idea of a living growth; (2) *The Leaven*, under the idea of a contagious outspread. III. PRECIOUSNESS. (1) *The Hid Treasure*, preciousness under the idea of discovering what was hid; (2) *The Goodly Pearl*, of closing with what is offered. IV. SEPARATION. *The Draw-Net*, separation between good and evil in the great day.

To-day we study the parable of the Sower.

Be sure, first of all, that the class understands the meaning of the word parable. (To throw or cast side by side, to compare; a revelation of things heavenly by comparison with things earthly.) Ask the scholars to make out for next Sabbath a list of all the parables of our Lord.

It will be well to take this parable and its interpretation together. Children's minds are very agile. They will easily leap backwards and forwards from the one to the other.

Three dangers:—(1) Of dwelling too min-

utely on the details of the parables. Have the class understand clearly, of course, about the sower and the seed, and the way the seed is scattered, and the different sorts of soil, and the reasons why, in some cases, there is a yield and in other cases none. But do not let the lesson run off into a mere drill in natural history. (2) Of expatiating too abundantly on the teachings of the parable. Follow our Lord's method. He was very brief in the interpretation. He would probably have been briefer still had He been speaking to children. Make the points clear, but not with wearisome elaboration. Rather leave the parable itself as a seed bed in the minds of the scholars. (3) Do not follow out each little stem and twig of the parable. Our Lord never did. He struck out the great central truths which a parable was intended to illustrate and passed on.

Questions for Answer—13. What events between this Lesson and last? Where is Jesus now? What new way of teaching? What is a parable? How many in this chapter? For whom does the sower stand? What did he sow? In what four places sown?

4-8. What happened to seed by wayside? On stony ground? Among thorns? In good ground?

18, 19. What was the subject of Christ's

preaching? Who cometh? How can he be resisted? (Jas. 4: 7; 1 Peter 5: 9; 2 Cor. 2: 11.)

20, 21. Give example of stony-ground hearer. (Mark 6: 20.)

22, 23. Who would represent thorny-ground hearers? (Luke 9: 61, 62; Acts 5: 1; 2 Peter 2: 15.) Why unfruitful? What about the good seed? How is fruitfulness brought about? (John 15: 3; Eph. 5: 9; Phil. 1: 11.)

For Seniors—1, 2. Describe the congregation. Why so large? Where were the first five parables spoken? The last three? What are some marks of the Kingdom? (Ps. 45: 6; Luke 1: 33; Rev. 11: 15; 1 Cor. 15: 50.)

3 and 18. What kind of truth does Christ teach in His parables? Upon what does all spiritual life depend? How maintained? (Matt. 4: 4; Gal. 2: 20.) Whom does the sower represent? What is the seed? What is the soil?

4 and 19. Whom do the "fowls" represent? What are consequences of hardening the heart? (Prov. 28: 14; John 12: 40.)

5, 6 and 20, 21. What said about the word of God? (Heb. 4: 12.) What the aim of Satan? How can trials be overcome?

7 and 22. What do the thorns stand for? What is meant by the deceitfulness of riches?

8 and 23. What two things necessary to good fruit? What are the fruits of the spirit? (Gal. 5: 22, 23.) How many causes of unfruitfulness in the parables? How many degrees of fruitfulness? How are the sowing and the reaping connected? (Gal. 6: 7, 8)

Bible Side Lights—By THE SEASIDE—Mark 2: 13; Acts 10: 7; LK. 14: 9.

By THE WAYSIDE—1 Sam. 4: 13; Matt. 20: 30; Mark 10: 46.

THE FOWLS—Gen. 40: 19; Deut. 28: 25, 26; Isa. 18: 6.

THEY WITHERED AWAY—Gen. 41: 23; Isa. 15: 6; 40: 7, 8; 1 Peter 1: 24.

YIELDED FRUIT—Lev. 26: 3, 4, 14, 20; Ps. 67: 6; Hab. 3: 17; Rev. 22: 2.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Why Jesus taught in parables.
2. The sower and the seed.
3. The various soils and harvests.

FOR TEACHERS OF THE LITTLE ONES

Connection—Jack and Susie Wilson had each had a birthday. Uncle Harry sent each a pretty gold dollar.

On Sunday evening mother read to them about hungry children in India, and the work our missionaries have, trying to give food to

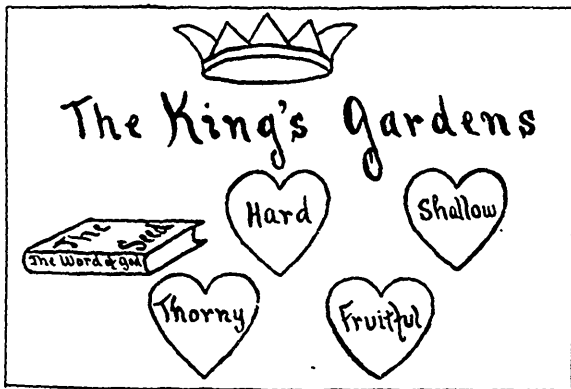
the crowds of children that come to them: "One dollar will give food to a little child every day for a month, and when the children go for food, the missionaries can tell them about Jesus."

Jack and Susie looked at their dollars for a while. Then Jack said, "Mother, I'll give mine as a love gift to Jesus. I'll send it to India for Him."

"Yes, mother, let me send mine, too," cried Susie.

So the two dollars were sent and two starving little people fed and told of Jesus. Beautiful love gifts!

Introduction — Show a handful of seed (wheat, corn). Talk about sowing seed in our gardens; the preparation necessary,



choice of good seed, watering, weeding, the pleasure of seeing the plants springing up.

Scene of Lesson—Shore of Sea of Galilee near Capernaum (Map). Jesus sitting on the shore; crowds flocking to him. He, getting into a little boat so that everybody could hear Him, began to preach. He sometimes told the people stories about things they saw around,—“parables.” These were always meant to teach about the heavenly Kingdom. Picture the country around, beautiful green hills, waving trees, ploughed fields. Picture the farmer with his basket, the right hand scattering the seed. (Children may stand and make motions of scattering seed.)

Sand Tray or Black Board—Mark off on tray or board a field, with hard beaten “wayside.” Prepare ground as described in the lesson, “rocky,” “thorny,” “good ground.”

Tell the story Jesus told about the farmer sowing grain, scattering it about. It fell here and there (scatter seed). Help the children to understand what would become of seed in these different-kinds of ground.

Draw four hearts. Jesus told the meaning of this story. These different kinds of ground are pictures of four kinds of hearts.

The Seed—Show Bible, not much like a seed, but Jesus said (Golden Text). Seeds must be sown somewhere, if they are to bring forth flowers, fruit, grain.

The King's Gardens—Our hearts are God's gardens. David said, “Thy word have I hid in mine heart.” He planted the loving promises deep in his heart.

The “wayside” heart hears God's word, but Satan catches away the truth before it can take root. In the “stony ground” heart, God's truth is not deeply rooted—not willing to please our King except when it is easy to do so. The “thorny ground” heart has too many other things in it (pleasure, money, friends, cares—for children have their cares too); love to God is crowded out. The “good ground” heart, brings forth good fruit (love, patience, kindness, unselfishness, etc.).

Practical Thoughts—Ask God to prepare your heart for His word, to take out all stones and thorns and make the seed grow.

BLACKBOARD REVIEW

What shall the Harvest be?

NONE? SOME? MUCH?

Let the review be directly practical. The appeal of the parable is an appeal to common sense. The farmer sows, expecting to reap. He counts everything lost that does not yield. He keeps the harvest in view when sowing, and so strives to get his seed into the ground rather than into the crops of the wayside birds, and to have his soil so deep and clean that it will bring forth abundantly and to perfect ripeness. Common sense expects an answer, and the right answer, to the question, “What shall the harvest be?” It may be one of three—as on the blackboard. There will be no harvest if we do not drive away the birds, or if we neglect to deepen the soil by study of the Word and prayer, or if we are not on our guard against allowing the seed to be smothered. There will be a great yield when the soil is right, and is kept right, and when we carefully cultivate the growing grain until it is fully ripe.

LESSON IX.

PARABLES OF THE KINGDOM

May 27, 1900

Matt. 13: 24-33. Commit to memory vs. 31, 33. Read Matt. 13: 24-53; Mark 4: 21-29.

24 Another parable¹ put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

25 But while men slept, his enemy came and sowed tares² among the wheat, and went³ his way.

26 But when the blade⁴ was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst⁵ not thou sow good seed in thy field? From whence then hath ittares?

28 He said unto them, An enemy hath done this. The servants⁶ said unto him, Wilt thou then that we go and gather them up?

29 But he⁷ said, Nay; lest⁸ while ye gather up the tares, ye root up⁹ also the wheat with them.

Revised Version—Set he before them; ² Also; ³ Say; ⁴ Saith; ⁵ Haply; ⁶ Omit also; ⁷ The; ⁸ Up ⁹ Heaven; ¹⁰ It was all.

30 Let both grow together until the harvest: and in the time of¹² harvest I will say to the reapers, Gather¹³ ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable¹ put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is¹⁴ the least of all seeds: but when it is grown, it is¹⁵ the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till¹⁷ the whole was leavened.

GOLDEN TEXT

The field is the world. Matt 13: 38.

DAILY READINGS

M.—Matt. 13: 24-33; Parables of the kingdom.

T.—Matt. 13: 34-43. The parable explained.

W.—Matt. 13: 44-52. Further parables.

Th.—Gen. 3: 1-8. The enemy at work.

F.—Matt. 25: 31-46. Separation.

S.—Rev. 2: 11-15. Judgment.

S.—Mark 4: 26-34. Growth of the kingdom.

TIME AND PLACE

As in the Lesson of last Sabbath, Jesus is teaching from a boat pushed out a little from the shore of the Sea of Galilee. The people standing on the shore. Autumn of A. D. 28.

CATECHISM

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

LESSON PLAN

I. The Wheat and the Tares, 24-30.

A mixed multitude and final separation.

II. The Mustard Seed, 31, 32.

A small beginning, but a great ending.

III. The Leaven, 33.

The hidden growth of the kingdom.

LESSON HYMNS

10 (Ps. Sel.); 449; 84; 451; 486.

EXPOSITION

Rusty Mule
Connecting Links—In the lesson of today we have three parables concerning the Kingdom of God. They were, according to Matthew, spoken on the same occasion as the parable of the sower. It sets forth the beginnings, they the development and growth of the Kingdom of God.

I. The Wheat and the Tares, 24-30.

V. 24. Another parable set He before them (Rev. Ver.); that is, before the hearers of v. 34. The kingdom of heaven. Christ's rule of righteousness upon earth in the hearts and lives of His people. (Luke 17: 21.) A man; a husbandman or farmer. Good seed. In the parable of the sower the seed is the word, but in this parable those receiving the word are the seed. (v. 38.) Jesus gives to them spiritual life and they become the seed of a great harvest. In his field. Not the Church, but the world (v. 38), which rightfully belongs to the husbandman, the Son of man (v. 37), as the servants emphatically say in v. 27.

V. 25. While men slept; that is, at night, in secret. His enemy; a particular enemy. In the interpretation of the parable the enemy is Satan (v 39), who has maliciously intermingled the evil with the good in human life. Sowed tares; over the wheat. The "darnel" is probably meant. It is common in Palestine. Its grain is bitter and "when eaten separately or even when diffused in ordinary bread, it causes giddiness and often acts as a violent emetic. In short, it is a strong soporific poison and must be carefully winnowed and picked out of the wheat grain by grain, before grinding, or the flour is not healthy." (The Land and the Book.) And went his way. The figure carries out the idea of secret injury already referred to.

V 26. Was sprung up and brought forth fruit. When the grain came out in "head." Then appeared the tares. It is said that the blades of wheat and of the darnel are so much alike that it is very difficult to distinguish them, until they are in the ear.

V. 27. *The servants*; not the reapers of v. 39, but men employed by the householder and zealous for his interests. *Didst not thou sow good seed?* They are utterly surprised and unable to account for the appearance of so many tares, for the seed was well-winnowed and clean. (Gen. 1: 31.)

V. 28. *An enemy hath done this.* See on v. 25. The source of evil is a personal devil. (Eph. 6: 12.) *Will thou then that we go and gather them up?* Their fidelity exceeded their wisdom.

V. 29. *But he said, Nay.* It was not wise to uproot them at that stage of growth; later it could be done with safety. Now their roots were intertwined. "The parable vividly sets forth the intermingling of good and bad men as inevitable during the development of the kingdom of God on earth. A thousands ties connect men irrespective of religion or moral character. Kindred, material interests, locality, associations of many sorts bind them into groups, and such ties cannot be snapped as long as human society remains what it is."—McLaren.

V. 30. *Let both grow together.* The tares were spared for the sake of the wheat. God tolerates for the sake of the good. Ten righteous men would have saved Sodom. (Gen. 18: 32.) *The time of the harvest*; the end of the world (v. 39), the final judgment. (16:27.) *To burn them.* Fire is an emblem of judgment. (vs. 41, 42.) But the judgment was not to begin, as many thought, with the Messianic kingdom on earth (Luke 3: 17), but to mark its close. *The wheat.* The true members of the Kingdom. (v. 43.)

II. The Mustard Seed, 31, 32.

Vs. 31, 32. *Another parable.* In this parable Christ sets forth under the figure of a mustard seed the external growth of the kingdom of heaven. For *kingdom of heaven*, see on v. 24. *The least of all seeds.* It is not the smallest seed known to science, but it is an exceeding small seed when compared with the size of the plant. *Greatest among herbs.* Dr. Thomson in "The Land and the Book" says that he has seen this plant on the rich plain of Akkar as tall as the horse and his rider. *Becometh a tree.* Not as to its nature, but in size. *The birds... lodge in the branches*; seeking shelter in the branches and food in the seed. The parable implies great results from small beginnings (Zech. 4: 10), and is therefore of high encouragement to all Christian workers.

III. The Leaven, 33.

V. 33. *Another parable.* This parable sets forth the internal growth of the kingdom. *Like unto leaven.* Leaven is any substance which produces fermentation, as fermented dough (commonly used), yeast, etc. This is the only place in Scripture where it is not used to symbolize the principle of evil. *Which a woman... hid*; by kneading it into the dough. *Three measures*; three *seahs*. Perhaps the amount needed for an ordinary baking. (Gen. 18: 6.) A *seah* contained about a peck and a half. The leaven represents the subtle influence of the Spirit in the internal growth of Christianity, and also the silent yet prevailing influence of Christians upon the world.

APPLICATION

The kingdom of heaven is likened unto a man which sowed good seed in his field, v. 24. The field in which we sow may be a very small one and very unpromising, but if we sow the good seed in it we shall not lose the harvest. John Bunyan's field was Bedford jail, but who can measure the harvest that has sprung from the seed which he sowed while writing the Pilgrim's Progress? Mr. Moody's first field was a group of eighteen ragged urchins whom he gathered off the

street into a Sabbath School. He was faithful in that small field and God permitted him to sow the good seed all over the United States and Great Britain and Canada. In the case of Jesus Himself, we owe some of His most precious words to casual interviews with single individuals like Nicodemus and the woman of Samaria.

But while men slept, his enemy came, v. 25. Satan is ever on the watch to sow the seed of evil thoughts and desires in our hearts.

In cities, it is the business of policemen to guard the homes of citizens while they sleep. On ships at sea, the lookout must be at his post all night, the sentinel must protect the camp against a midnight surprise. Since the enemy of our souls is so skilful and vigilant, how much we need some one to guard us against him! We have such a guardian. The psalmist wrote of God: "Behold He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper." (Ps. 121: 4, 5.) The little ones in many a Christian home pray:

"Now I lay me down to sleep;

I pray the Lord my soul to keep."

We never outgrow the need of this child's prayer.

Will thou then that we go and gather them up? v. 28. This is what foolish people in the Church from the earliest times have been attempting to do. They have imagined that it would be possible to have in this world a Church with only true Christians and no hypocrites on its roll of membership. To the vain attempt to find a perfectly pure Church many of the divisions of the Church have been due. Dr. Taylor tells of a minister of one of the smaller denominations in Scotland who said that his Church seemed to have been born to illustrate the infinite divisibility of matter, for there were forty-five members and seven congregations. It is said of another little body that it went on excommunicating and excommunicating its members for every petty thing, until there were left in it only a man and his wife. "Well," said one to her, "you must have a pure Church at last." "'Deed," she replied, "and I am not so sure of John."

Another parable, v. 31. . . Another parable, v. 33. If our Lord had spoken to His disciples only the parables of the Sower, and the Wheat and the Tares, they might have concluded that only one-fourth of the good seed would yield a harvest while the other three-fourths would be wasted; and that the growth even of that portion of the good seed which took root, would be fearfully hindered by the presence of the tares; in other words, that a great part of their work

for the Kingdom of Christ would be a complete failure and that the success of the remainder would, at best, be partial. To remove their discouragement, Jesus goes on to teach that His Kingdom would survive all losses and overcome all difficulties, until, though small in its beginning, like a mustard seed, it would become a great tree, filling the world with its branches and, that, as the leaven pervades the meal, the influence of His Kingdom would make itself felt throughout the whole world.

A grain of mustard seed, v. 31. We should never be discouraged by small beginnings. Behold to what dimensions the Kingdom of Christ has grown from its apparent insignificant dimensions! One day two of the disciples of John went with Jesus to His home, and after spending the night with Him, were convinced that He was the Christ and decided to take Him as their Master. One of these brought his brother. A third was called, and he brought his fellow-townsmen. (John 1: 45.) And so, one by one, the number of the disciples grew. But how few they were and how insignificant, when Jesus was crucified! It was small wonder that Caiaphas and Pilate imagined that the plans of Jesus had been stamped out. But eighty years passed by, and the followers of Christ were to be found all over the Roman Empire. In some quarters they were so numerous that a well-known Roman governor wrote the Emperor asking how he should deal with them. The fierce fires of persecution kindled by heathen Rome could not destroy the new faith. It came out of the flames with new life and vigor. Three hundred years after the crucifixion, Christianity was the official religion of the Empire. Another hundred years passed away, and Rome tottered to its fall, while the Kingdom of Christ went on in its triumphant progress. At the end of this nineteenth century, the seed of the Kingdom has multiplied twelve million fold. The growth of the Church of Christ is a repetition of Daniel's vision of the stone and the image. (Dan. 2: 34, 35.) Concerning the commencement of that growth we may say with Zechariah "Who hath despised the day of small things?" (Zech. 4: 10.)

POINTS AND PARAGRAPHS

To each one of us there is given a field in which he may sow good seed or bad. v. 24.

We should distinguish between what comes into our life from God and what comes from Satan. v. 25.

Even Satan has something to teach us. We do well to imitate his watchfulness and perseverance. v. 25.

The good and the evil have always existed in the world, side by side. v. 26.

The Bible solves the problem of the existence of evil by tracing it back to the devil. vs. 27, 28.

Zeal is a good thing, but unless it is mixed with prudence, it may do much harm. v. 29.

We must not expect to find perfection in any human society, not even in the Church of God. v. 30.

The good and the evil which are mingled in their growing time will be separated in their time of maturity. v. 30.

The important question for each of us is "Am I wheat, or tares?" v. 30.

Let us not be discouraged by small beginnings. vs. 31, 32.

Quiet influences are often the strongest. v. 33.

Our religion is meant to influence every part of life. v. 33.

A single earnest Christian in a family may win the whole household to the Saviour. A single fervent disciple may move a congregation or a community. A single champion for Christ, like Luther, may subdue a kingdom. v. 33.

The Romans had a law directed against the injuring of a man by sowing the seed of evil weeds among his grain. It is said that the same form of malice was found in India not many years ago. "See," says a writer who had lived in the land, "that lurking villain watching for the time when his neighbor shall plough his field. He carefully marks the period when the work has been finished, and goes in the night following and casts in what the natives call

pandinella, viz., pig paddy. This being of rapid growth springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another, the offended person says, "I will plant the *perum pirandi* in his grounds." Archbishop Trench says he knew in Ireland of an outgoing tenant, who in spite at his eviction, sowed wild oats in the fields which he was leaving.

There is a remarkable similarity between the wheat and the tares, while they are yet in the blade. Thomson in "The Land and the Book" says: "In those parts (of the field) where the grain has headed out, the tares have done the same, and then a child cannot mistake them for wheat or barley, but where both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country generally weed their fields, do not attempt to separate the one from the other."

From the beginning good and evil have been growing together in the world. In the first family, we have the two brothers, Cain and Abel, in the home of Eli there were Hophni and Phinehas, in the household of David, we find the same mixture, and even in the company of the apostles. The world and the Church to-day illustrate the same fact. God is patient with the evil. We should learn to imitate His patience, whilst all the time seeking to make the wicked around us better.

At the end there will be a separation between the good and the evil. There will be one place for Judas and another place for John. We may not be as bad as Judas or as good as John, but we must be classed either among the enemies or among the friends of Christ. For His enemies the end

can be only destruction and woe, for the friends, safety and joy.

The active energy of mustard makes it an apt emblem either of good or evil. It is said that when Darius sent Alexander the Great a barrel of sesame, to acquaint him with the number of his soldiers, Alexander sent a bag of mustard seed in return to indicate the active, fiery, biting courage of his followers.

The parable of the leaven teaches that Christianity "is all pervasive in its influence, reaches every part of human nature, the mind, the will, the heart, the life, words, action, thoughts, business, social

nature, amusements. Some one spoke of a man whose 'pocket was not converted.' He could raise the tune in singing, could lead in prayer or in exhortation, but he was deficient when the collection plate went round. The whole must be leavened, the nature reached and changed in every part."

"Why," said an impatient critic, weary of the frequent allusion to Geneva (John Calvin's city) in accounts of the political and theological history of Europe, "why are they forever referring to Geneva? It is only a speck of sand on the map of Europe." "Say, rather," rejoined a friend, "it is the speck of musk that has perfumed the continent."—Monday Club Sermons

TEACHING HINTS AND HELPS

No better introduction to this lesson can be had than a review of the previous one. These lines are suggested:

1. What is a parable?

2. When Jesus began to use parables. Why He taught by parables.

3. A list of Christ's parables (the task set last Sabbath).

4. The "sower" of last Sabbath, the "seed," the different soils and yields.

Now, take the three parables of to-day's lesson:

I. The kingdom in the world; or the good and the bad side by side. Note these facts, which are brought out and illustrated in the previous pages. (a) Evil in the world is the devil's work; (b) Bad men and good are side by side; (c) We cannot always tell which is which. (The illustration of

wheat and tares from Peloubet's Notes speaks for itself.) (d) It is not for men to judge or to attempt to separate or destroy

the wicked. All persecution is ungodly; (e) God will separate by and by; (f) He will take the good into eternal safe-keeping; (g) He will cast the bad from His presence into the "everlasting burnings." (Isa. 33: 14.)

II. The Kingdom in its outward growth. From mustard-seed beginnings it grows to a great outspreading tree. This is true of the Kingdom in the heart and also of the Church of God on earth. The scholars' knowledge of history may be drawn upon in regard to this latter point.

III. The Kingdom in its inward developments. The growth, whether in a single heart, or in a community or nation, if silent, is none the less mighty and all pervading. It grows and spreads and shall finally leaven the whole earth, because it is instinct with life, the very life of God.

Questions for Juniors—24. Where did Christ utter these parables? When? To whom? What parables went before? To what is the Kingdom now compared? Who is the sower? (v. 37.) Who are the good seed? (v. 38.)

25. What happened? When? What lesson taught? (1 Peter 5: 8.) What are tares? What is the field? (v. 38.)

26-28. When were the tares seen? Why not before? What question asked? What reply made? Who was blamed? Who is the enemy? What is his chief work? (2 Cor.



11: 3.) How does he appear? (2 Cor. 11 : 14.) What did the servants request?

29, 30. Why was the request not granted? When to be separated? When can the tares be distinguished? Why burned? When is the harvest? Who are the reapers? Where is the wheat to be stored?

31, 32. What is the subject of this parable? What is said of the mustard seed? Of the "tree"? What lesson taught?

33. What is leaven? How does it work? How does the new life work?

For Seniors—24. What three comparisons made by Christ in this Lesson? Draw a lesson from each. Who is meant by the sower? By what name is he spoken of seventeen times in Matthew?

25, 26. What injury done? By whom? When does Satan sow his evil seed? How can he be resisted? (Matt. 4: 3-11; 1 John 3: 8.) When was the triumph over him completed? (Col. 2: 15; Heb. 2: 14.)

27-30. With whom are we laborers? (1 Cor. 3: 9.) What about the results? (1 Cor. 3: 7 S.) What is the source whence the growth is derived? (Col. 2: 6, 7.) What does it require? (2 Peter 1: 5-7.) When will the separation take place? Who will make the separation? How further described? (Matt 16: 27; 2 Thess. 1: 7-10.)

How is "fire" employed in the Bible? (Isa. 5: 24; Mal. 4: 1; Matt. 3: 10; Heb. 6: 8.) What about the good seed? (Col. 3: 4; Rom. 8: 18.) What is the secret of growth? (John 3: 8.) What law of development in spiritual growth? (1 John 2: 12-14.)

31, 32. Compare the mustard seed as a seed, and when grown? What were the small beginnings of Christ's Kingdom? (Luke 2: 7; Matt. 28: 16, 19; Mark 13: 24; Acts 1: 15.) What encouragement? To what does Christ call special attention in this parable?

33. The nature of leaven? Where is Christ hidden? What promise given? (Dan. 7: 27.) *Bible Side Lights*—AN ENEMY—Prov. 27: 6; Jas. 4: 4; Matt. 5: 43, 44; Rom. 12: 20. THE HARVEST—Matt. 9: 37, 38; John 4: 35; Rev. 14: 15.

BURN THEM—Isa. 1: 31; John 15: 6; Heb. 6: 7, 8; Mal. 4: 1.

THE LEAST AND GREATEST—Matt 18: 1-4; 23: 11; Luke 22: 24-26.

LEAVEN—1 Cor. 5: 8; Matt. 16: 6, 12; Gal. 5: 9.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. Charitableness in our judgment of others.
2. Small beginnings.
3. The hidden growth of the Kingdom in the heart.

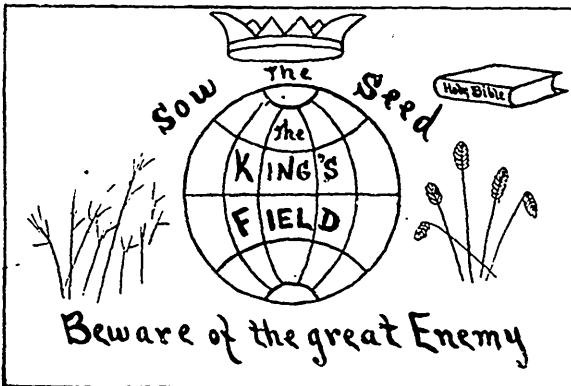
FOR TEACHERS OF THE LITTLE ONES:

Connection—"In a heather home away on the other side of the world, lives a little girl who goes to a mission school. The missionaries have been teaching her God's word,

telling her that no one is to worship idols which men make of wood, iron, brass, but that all should worship the living and true God, who made us all.

"One day a wooden idol in her home was missing from its place. Her father and mother hunted for it, and at last found it in the little girl's bed. She thought she would see if God's word were true; so she had taken the idol to sleep with her, to see if it would know enough to get up when the morning came.

"When she found it had no life, she would worship it no more, but worshipped the true God."



On what kind of ground did the seed fall ?

Lesson Story—Another story about God’s Kingdom. Tell the parable in simple words. Explain about the tares. Tell the conversation between master and servants as to the fate of the wheat and tares.

The Field—Teach Golden Text. God wants the good seed sown all over this big field. (Name mission fields. Show a globe or map of the world with mission fields covered with black paper.)

The Seed—If we have God’s word in our hearts we are good seed (children of the Kingdom). If not, we are bad seed (children of the Wicked One). God will let good and bad people remain together till the “great harvest” (Explain, when the reapers (angels) will gather the children of the Wicked One to everlasting punishment, and the children of the Kingdom to their rich reward in their Heavenly home.

Beware of the great enemy, Satan.

Mustard Seed—Many teachers may prefer to teach only one of the parables, as too many figures are apt to confuse children.

God’s Kingdom is like mustard seed, the smallest of all seeds, which a man sowed in his field. It grew and grew, until it became so large that birds could rest in its branches. (Little agencies, *little people*, can do great things in helping to spread God’s Kingdom on earth.) This is the growth from without. As God’s word is sown in people’s hearts, His Kingdom grows and grows till all nations shall find shelter under its spreading branches. (Explain.)

Illustration—A lady was filling a mission-box for India. A child brought a tract and put it in the box. The tract was afterwards given to a Burman chief. It led him to Christ. The chief told the story of his new God to his friends. They were led to believe and cast away their idols. A church was built and a missionary sent for. Fifteen hundred converted was the result of the little seed the child’s hand had sown.

The Leaven—Explain the use of yeast (working from within). God’s word working in our hearts, spreads through our lives, making us live and grow for Jesus.

How can we help to spread the Kingdom?

G. A. W.

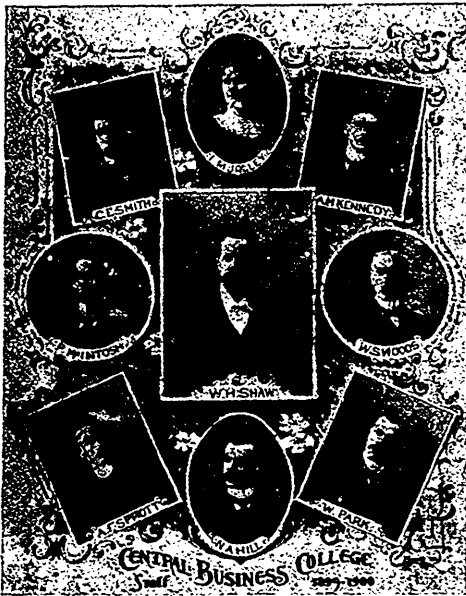
BLACKBOARD REVIEW

“LIKE UNTO”

Perhaps the very simplicity of the Blackboard may attract attention. Have the “Like Unto” printed so large as to make it evident that there is to be nothing else added. This will set the scholars thinking. “Like unto”? That is a “parable.” Follow with a question or two as to what a parable is, and a quick enumeration of all of our Lord’s parables that they can recall. (It is a great thing to get the titles of the parables fixed in the memory. The title will recall the whole parable, as each parable will suggest its own appropriate spiritual truth.)

Select these four truths from the Lesson of to-day, to be made memorable—imbedded, by God’s grace, in the hearts and consciences of the scholars.

1. Be slow to judge others. Only God knows the heart.
2. There is a reckoning time coming. Each will be judged then as he deserves.
3. A small beginning may make a great ending.
4. God works mightily, even when quietly.



These Teachers

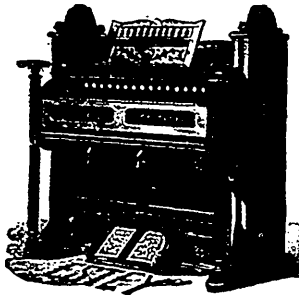
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THE BOOK PAGE

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

Christian Science: By William P. McCorkle. The Presbyterian Committee of Publication, Richmond, Va. 321 pages; price \$1.25.

The author has made long and special study of Mrs. Eddy's works, especially of her "Science and Health," and "Unity of Good." For this itself he deserves the reader's gratitude, for the apostle of Christian Science has a charming trick of obscurity of style and illogicalness of treatment. Mr. McCorkle follows Dr. J. M. Buckley in his admirable discussion of mental healing, but goes on also to deal with the doctrinal contents of Christian Science. His conclusion of the whole matter is, Christian Science "is, in a word, a philosophy without wisdom, a science without facts, a religion without rational worship, a theology without a God, a Christianity without a Christ."

Sec 1000
Sermons in Stones: and in Other Things. By Amos R. Wells. Doubleday & McClure Co., New York. 342 pages; price \$1.00.

A very modest title for a remarkably interesting

and profitable book. The name of Professor Wells guarantees these three things, nay, four: Liveliness and pungency of style, variety of matter, keenness of observation and the hitting of the nail on the head in the way of practical application. Besides the Sermons in Stones, with such headings as Soapstone People, Why Flint Strikes Fire, Natural Gas, Garnet Girls, Placer Mining, there are such further divisions as Plant Preachments, Telephone Talks, Camera Lessons, etc., each with its detail of short, pithy, humorous and withal, most serious essays. "Spiritual analogies among common things" is the author's search, and a delightful and useful book for home reading and for the preacher, teacher or worker in Young People's Societies, is the outcome. We should like to see a good sale of Professor Wells' book on this side of the line.

The Bible Student: The Bryan Printing Co. Press, Columbia, S.C.; Fleming H. Revell Company, Toronto. \$2.00 a year.

The Bible Student is constructed with special reference to the needs of working pastors and Sabbath School teachers. Without taking them up in detail, it keeps in the line of the International Sabbath School Lessons, and deals with questions and problems arising out of them "in a scholarly, but non-scholastic" fashion. In the

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March number, for instance, there are articles on "The Miracle: Its Function"; "His Own City"; "The Distinctive Characteristics of Mark's Gospel." Rev. Drs. McPheeters, Warfield and John D. Davis are amongst the editors.

720
Sleepy-Time Stories: By Maud Ballington Booth, with introduction by Chauncey M. Depew; illustrated by Maud Humphrey. G. P. Putnam sons, New York and London. 177 pages; price \$1.50.

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Mrs. Booth has written down the "lovely things of nature" which she saw when she was little, just as she has told them to her own Baby Dimple and Brown Eyes. And very charming they are. Butterfly-Blue and Butterfly-Dear, Brown Eyes and His Little Friends, Yellow Dicky's Troubles, all become very real and quite enchanting, as we read. God is always very near to Mrs. Booth, and she brings God very near to the little ones. The description of the thunder-storm and how innocent children feel in the midst of its terrific grandeur is one we were about to say, worthy of a more ambitious book. But why should not the babies have the best? Mrs. Booth evidently thinks they should and the exquisite illustrations and general perfection mechanically of the book show that the publishers think likewise. Readers will appreciate this. A very handsome summer gift Sleepy Time Stories will make.

Friends and Helpers: Compiled by Sarah J. Eddy, Ginn & Company, Boston. 231 pages, profusely illustrated; price \$1.50.

The object of this book is "to teach children to treat all living creatures with considerate kindness and to appreciate the services of man's helpers in the animal world."

"Evil is wrought by want of thought
As well as want of heart,"

and the compiler has gathered together from a great variety of sources and from authors from Plutarch downward, a collection of really delightful stories of horses, lions, dogs, cats, birds and insects. There is even a good word to say of rats, "which often, as scavengers, shield our home from disease," and of toads as slayers of noxious insects. The illustrations and the whole make-up of the book are of the first class.

Alice and Tom; or, The Record of a Happy Year. By Kate Louise Brown. D. C. Heath & Co., Boston. 212 pages, price 45 cents.

111 Baylton St.

"Alice and Tom," the author tells us, "is the result of a long and happy experience with a flock of hearty, lovable country children." Alice and Tom and their dog "Rags" are thorough "out-of-door-ers;" and children who follow them will know a great deal more than they know now of birds and plants and flowers and of the sweet sights and sounds of Nature. There is a Fourth of July chapter, but if it is just reversed it will do excellently for our Canadian First of July. The illustrations, without which there can hardly be a child's book, are attractive.



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