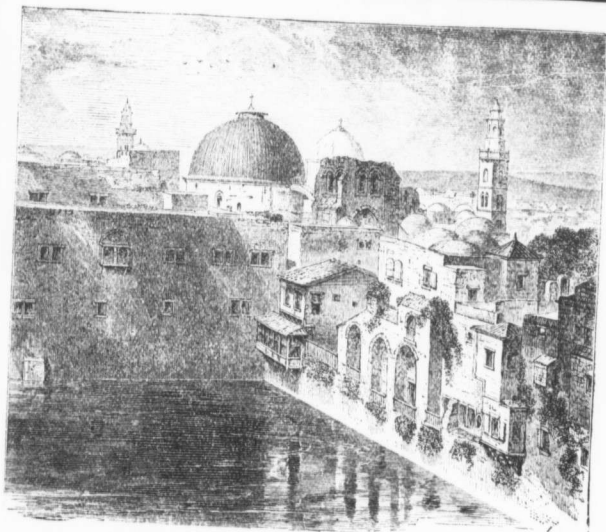


Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



A VIEW IN MODERN JERUSALEM.

The Church of the Holy Sepulchre. In the foreground, the Pool of Hezekiah.

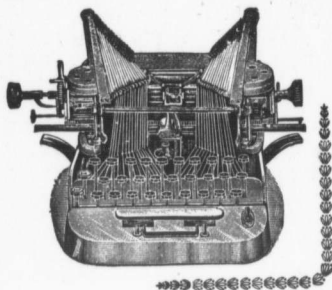
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Vol. XXXI

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- The Coming Reviv
- Loyalty to Home
- A Bugle Blast
- How Sunday Scho
- Decision Day
- The Empty Chair
- Publisher's Announ
- The Methodist M
- October
- Lessons and Golden
- Order of Services
- International Bible
- Primary Teachers'
- Our Strength and S
- Book Notices
- Labor for Souls

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And silent fall the
Soon will earth's
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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXIV.

NOVEMBER, 1900.

No. 11

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The Royal Message.

List to the call!
The fields are white and thick with harvest sheaves,
And silent fall the sear and faded leaves,
Soon will earth's night-dews drip from falling eaves.
Go, work to-day!

Upon life's sea
Brave ships are driving with a mighty pain,
Masts gone, sails riven, helmless on the main,
Out with the boat and aid the port to gain!
Go, work to-day!

On desert plains
Earth's toilers press beneath the noon-day heat;
Hot sands, sharp flints beneath the wounded feet;
Guide to the Rock with shade so wondrous sweet!
Go, work to-day!

On, on, still on!
Earth's bands march wearily without a guide,
Foes all around, grim Death on every side;
Our Captain waits to lead and aye abide.
Go, work to-day!

The bugle calls!
On, for our mighty Captain leads the way,
Millions are falling in a mortal fray;
Night falleth swift; Life's hills are glooming, gray.
Go, work to-day!

Rest cometh soon—
Perchance there comes to thee on angel wing
E'en now the restful message from our King;
But till thou hear it let thy war-cry ring.
Go, work to-day!

OUR PERIODICALS.

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Meth. Book Room,
Halifax, N.S.

Sunday School Banner.

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

TORONTO, NOVEMBER, 1900.

The Coming Revival.

It is very gratifying to know that already, within a year from the inauguration of the Twentieth Century Thanksgiving Fund, over \$900,000 have been pledged for that purpose. Dr. Potts believes that the givings of our Church will reach far beyond the million dollars contemplated at the outset. It is also gratifying to note that, notwithstanding the special effort for this fund, it has not interfered with the great missionary enterprise of our Church. It would be very disastrous if it should. On the contrary, a substantial increase has been reached during the past year.

Most of the large sums which may be counted upon are doubtless included in the \$900,000 already subscribed. The remaining \$100,000 must be made up by smaller subscriptions. Here comes in the opportunity for our Sunday-schools and Leagues. Every scholar, every Epworth

Leaguer should have a share in this great movement. Every name should be on the memorial roll. We trust that an organized effort will be made on this behalf so that not even the most remote and isolated school or scholar shall be overlooked in this great religious thanksgiving at the close of this most wonderful century the world has ever seen.

THE FORWARD MOVEMENT.

But the raising of a million dollars is only part, and the smallest part, of this great forward movement. A sweeping revival in all our churches all over this land is more to be desired than two millions, or ten millions of dollars gathered without the accompanying spiritual blessing and benediction. There are those who say that our Church has made a mistake in putting the thanksgiving fund first, and the revival second. Certainly if it placed the revival second in order of importance it would be making a tremendous mistake. But it has not; it has all along insisted on this as the great object especially and above all things else to be desired.

If it has placed it second in order of sequence it has good authority for that. In the earnest appeal of the last of the prophets for a thank offering to God as a preparation and means to a great revival of religion, Malachi exclaims: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The contemplation of God's goodness and grace, the gifts of loyal, loving, thankful hearts, especially if accompanied by self-denial, self-sacrifice and prayer, will kindle the flame of devotion in the soul and be the best preparation for a widespread revival of religion. Let us sing, therefore:

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.

We have the word of him whose promise faileth never that he will open wide the windows of heaven and pour down the answers of his grace.

THE SUNDAY-SCHOOLS AND THE REVIVAL.

In this great revival movement our Sunday-schools should have a foremost part. The teaching and training for a year in the loving life and labors of our Lord,

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indeed, all our previous studies in the Word of God, are but the sowing of the seed which, beneath the gracious influences of the Divine Spirit, should spring up and bear fruit in every heart and every life. The Sunday-school is the best field for such a revival. The condition of the country has greatly changed since the times of the pioneer preachers, who, like John the Baptist, went through the land crying "Repent ye, for the kingdom of heaven is at hand." There were then multitudes who had never heard a Gospel sermon, Indian tribes who scarce heard the name of God. The stirring appeals of the preachers of this new crusade stirred men's hearts like the call of a clarion, and at camp-meetings and cross-roads, in town and country, great awakenings took place and multitudes fell, often amid striking physical demonstrations, beneath the power of the Lord.

But the times have greatly changed. Scarcely any part of our country has been unevangelized in the sense of having staid preaching of God's Word. Within our schools are gathered quarter of a million of the youth of our land who have been trained like Timothy from their earliest years in the Scriptures. It is from our schools that the new converts must chiefly come. They are the recruiting ground for the conquering army of the future. If the boys and girls be but safely folded, from earliest childhood, under the care of the Good Shepherd, will it not be infinitely better than that they should stray in the bleak, dark wilderness of error and sin, to be rescued only after years of alienation from God, to say nothing of the irreparable loss of those wasted years. Will they not make incomparably better Christians who are thus trained up in the nurture and admonition of the Lord? "So shall our sons be as plants grown up in youth, so shall our daughters be as cornerstones polished after the similitude of a palace."

PRAYER FOR THE SCHOOLS.

An American bishop recently made an appeal for prayer on behalf of the secular schools of the country. He calls upon the Church to be instant in prayer for its colleges, for its teachers, for the scholars, who are in training for the duties of life. Much more should the Church be instant and earnest in prayer on behalf of its Sunday-schools, that their teachers and officers may be wholly consecrated to their sacred work, that they may seek that wisdom which cometh down from above, which is profitable to direct and to guide into all truth, that their labors

may not be in vain in the Lord. Especially should teachers themselves seek the Divine anointing, the spiritual illumination, the vision of God, the faculty to teach which is born of an intense love for souls.

They should pray much for their scholars, pray for them by name, plead for them with God and second their prayers and pleadings with loving, tactful, patient, unremitting effort to bring them to the Saviour. Every service should be an evangelist's one, every effort should be made to lead the young hearts to choose the good part which shall not be taken away. Teachers, pastors, parents and scholars should co-operate in seeking this great revival of family religion, a revival begun in the schools, spread through the homes, and through the neighbourhoods till great grace shall rest on all the people and many, many shall be the saved of the Lord. Then, indeed shall the new century dawn upon us with brighter promise, more blessed augury than any that the world has ever seen.

Loyalty to Home and Church and Country.

We have pleasure in printing selections from a little pamphlet issued by the publishers of our Sunday-school periodicals, setting forth their special claims upon the patronage and support of every loyal Methodist in Canada:

A Sunday-school paper is not fulfilling its complete mission if it fails to teach our boys and girls to be loyal citizens of our own country. Papers printed in another country for the people of that country are certainly not calculated to do this to the best advantage.

How few parents there are who would permit their children to attend a public school where they would be constrained to admire the institutions of a foreign government and decry their own. Yet this is, to a great extent, forgotten or ignored in selecting Sunday-school periodicals by many of our schools.

See to it that your Sunday-school papers teach loyalty to home and country.

SUPPORT CANADIAN INDUSTRIES.

Canadian Sunday-schools are dependent, to a large extent, on Canadian workmen and workwomen for their support. These workpeople are dependent upon Canadian industries for work.

These industries in turn are dependant upon Canadian patronage, and if the support is insufficient they must fail, and the workman is without work. In fact, we are dependent one on the other, and you can hardly touch one without directly or indirectly touching another. Our Canadian territory is not sufficiently well settled to permit much of our patronage to go elsewhere without affecting the labor market in this particular branch.

Our Sunday-schools should, therefore, be prepared to give every advantage to an industry in which they indirectly, and in some cases directly, derive an advantage.

OUR FIELD.

In publishing Sunday-school papers and periodicals the Methodist Book and Publishing House has to compete in a small territory where expansion is limited, with similar publications from a territory that is practically limitless. Our denominationalism still further confines us to our own denomination, whilst our rivals, as a general rule, make their publications of such a character that they may draw patronage from all denominations. Our papers are Canadian, and, therefore, are not taken by our friends in the United States as theirs are taken here. Their national prejudices are evidently stronger than ours.

The quality of our periodicals is unquestioned. Their publication here employs our own labor. Our own Government receives the postage paid. What we receive is spent in our own country. We, therefore, want the encouragement and support of all our Sunday-schools. Do you not think we should have it?

By using our Sunday-school publications your scholars will be more likely to prove better Methodists and better Canadians than by the use of periodicals which do not carry out these principles.

Your school will be helping a Canadian industry employing Canadian labor and using Canadian material, while at the same time getting as good value for its money as it can elsewhere. By increasing the circulation you will enable the Book Room to make these periodicals better and brighter and more useful than ever.

With these ends in view we are surely not asking too much when we request the loyal support of the Methodist Sunday-schools throughout Canada.

RELIGIOUS CONSIDERATIONS.

In addition to these considerations there is the much more important one of the religious teachings of the literature

provided for the young people whom God has committed to the care of Methodism in this land. Methodism in the old world and the new has had a special mission—to preach the doctrines of free grace, of conscious forgiveness, of the witness of the Spirit, of personal testimony, of intense evangelism, of revival power, of missionary enthusiasm, of entire consecration of body and soul, of time and money to the service of him who hath redeemed us with his blood.

Other churches, thank God, have largely caught this spirit, and no more large and liberal Christian fellowship and sympathy is exhibited by any Church in Christendom than by the Methodist Church. In the words of its immortal founder, it desires to form a league and covenant with every soldier of our Lord Jesus Christ.

If Methodism means anything at all, it stands for the teachings above mentioned. These are the very reasons for its existence. These teachings it is pledged to preach with unremitting energy and zeal. It is of the utmost importance that these vital doctrines be strongly emphasized in our pulpits, in our Sunday-schools, in our periodical literature. We ask any candid man if he can expect this to be as effectively done by "broad gauge" periodicals which are manufactured to suit any denomination, any set of doctrines, any religious affiliations, any country. Such teaching must be very hazy and nebulous in character, or it must at some time contravene our most cherished convictions.

Do we wish our young people to grow up with very flabby and cartilaginous not to say gelatinous constitutions, or with the iron of positive conviction in their blood? We have no admiration for the exceeding liberalism of the man who fails to recognize in his own household any claim superior to that of other households; who has no preference for his own church life and church home over any other.

We are led to speak thus plainly because we learn that certain energetic foreign publishers are exploiting our Canadian fields for the vending of their "broad gauge" publications. They are using mercenary motives as inducements to seduce our own schools from their allegiance to the authorized publications of their own Church. We call this unprincipled poaching. It is a thing which Canadian Methodism would scorn. All the profits of these foreign papers go into the pocket of the foreign publisher; all

the profits to help their own country.

We do not own periodicals in our own country, because we believe the needs of our country, be they Canadian or American, are best served by Canadian character.

THE

God has given us a heroic history in our own country. He has given us a very frontier life, turned many tributes from cruel rulers, has sent forth daughters to all places of the world, encountered the peril in the League, and maintaining our aries. We wish to keep in touch with our heroic story. No foreigner can give us this.

We are as great Forwarders of the religious camp every Sunday in our household in our church. We spread revival Methodism. We have a "broad gauge" campaign? We secular enterprise better than other national stories as is upon us, with Methodism that will reinstate of the thousands in our schools, and effort to put of God, such a League and Canada has never. We have our own cause, Canadian prohibition campaign, work of our Church sympathy and support. We wish to grow up families.

the profits of our Canadian papers go to help the superannuated ministers of our own Church.

We do not ask our patrons to take our own periodicals simply because they are Canadian and Methodist, but because we believe they are the best suited to the needs of our own church and our own country, best adapted to develop a sturdy Canadian sentiment and a robust Christian character.

THE MISSION OF METHODISM.

God has given Methodism a great mission to fulfil in this land. She has an heroic history. She has evangelized wide regions. Her pioneer preachers have gone with Bible and saddlebags to the very frontiers of civilization. She has turned many thousands of her Indian tribes from Paganism to Christianity, from cruel rites to Christly service. She has sent forth scores of her sons and daughters as missionaries to the dark places of the earth, many of whom have encountered death and danger, and many of whom are now exposed to imminent peril in the high places of the field. Our Leagues, and schools and churches are maintaining these missions and missionaries. We want to hear from them, to keep in touch with them, to know the heroic story of their trials and triumphs. No foreign periodicals can adequately give us this information.

We are as a church entering upon a great Forward Movement—a great evangelistic campaign. We wish to enlist every Sunday-school, every League, every household in this grandest effort which we as a church have ever made—a widespread revival of old-time, class-meeting Methodism. Shall we leave it to foreign "broad gauge" periodicals to guide this campaign? Would we tolerate this in a secular enterprise? We need something better than colored pictures and sensational stories in such a great moral crisis as is upon us. We need papers aflame with Methodist fire and fervor—papers that will reinforce the consecrated toil of the thousands of teachers and officers in our schools. Let us all unite in prayer and effort to promote, under the blessing of God, such a revival in every school and League and family, as our beloved Canada has never known before.

We have our national questions to discuss, Canadian temperance interests, prohibition campaigns, the great educational work of our Church, which appeal for the sympathy and support of every Methodist heart. We want our young people to grow up familiar with our heroic past,

in vital touch with our church life and church work, in hearty sympathy with its largest aspirations and the boundless possibilities of its future.

Both our serial and short stories are almost entirely written for us on Canadian and Methodist topics, full of local colouring, specially commending our Missionary and Twentieth Century Funds and connexional enterprises. Our Queen's Birthday and Dominion Day numbers are of an especially patriotic character.

It is notorious that some American periodicals circulating largely in Canada—we do not mean merely the yellow journals of New York and Chicago or the anti-British foreign press—but some "religious" periodicals, have been strongly antipathetic to British institutions and British polity. They have travestied British sentiment, maligned Britain's conduct, upheld Britain's enemies, and denounced Britain's righteous endeavors. Not to mention the frenzy aroused by President Cleveland's war message to Congress, which both Houses unanimously endorsed, we may refer to the persistent anti-British, pro-Boer manifestos of the past year. From an American religious periodical, circulating largely in Canada, we quote as follows:

"The Boer Government stood for God, the British Government for gold. It was a conflict undertaken by the Boer for conscience and right, and by the Briton to rob him of his land and his liberty. The free American citizen should see but one end desirable by the triumph of a civilization with God in it, and the goddess power of the British Government forever broken."

Is this the sort of sentiment we wish our Canadian people to be fed upon? Never have we received such hearty commendation as in our efforts, in opposition to such mendacious slanders, to vindicate Britain's action in resisting the invasion of her territory, the siege of her cities, the starving of helpless women and children by a cruel and oppressive oligarchy.

For all these reasons, among others, we appeal for the loyal patronage of our Canadian Methodist periodicals. No effort of the publisher shall be spared to keep them in the very forefront, to adopt every possible improvement in illustration and make-up, to make them in every way worthy of our own country and our own Church. Every year for the last quarter of a century has been marked by a substantial increase in circulation and improvement in character. Let us have for the opening century a greater increase than we have ever had before.

A Bugle Blast.

The October number of The Epworth Era thrills the soul with its clarion call to revival work. It is filled from cover to cover with cogent argument, pungent appeals, illustrations, exhortations, anecdotes, incidents, all bearing upon the great work to which our church is committed—that of a sweeping revival throughout the land. This number will be one of the most effective factors in promoting such work. It should be circulated by the thousand. For this purpose copies will be furnished at the bare cost of publication:

25 Copies for	50 cents.
50 " "	\$1.00.
100 " "	1.50.

Address all orders to William Briggs, Wesley Buildings, Toronto.

Our General Superintendent, Dr. Carman, Dr. Potts, presidents of our conferences, and many ministers and laymen, contribute to this special number. We enrich our pages by liberal quotation, but we urge our readers to procure and distribute it as widely as possible throughout the entire connexion.

How Sunday-schools May Help.

From the Revival Number of the *Epworth Era*.)

RENEWED CONSECRATION.

Mrs. T. E. Harrison, of London, writes: The Sunday-school may help the revival—

1. By renewed consecration. Let each teacher seek for a deeper work of grace and the endowment of power for service.
2. By prayer. Let each teacher besiege the throne of grace for the conversion of unconverted scholars in his or her class.
3. By personal effort. Let each teacher endeavour by divine tact and patient persistence to bring his or her scholars under the spell of the gospel, and so win them for Christ.

PERSONAL EFFORT.

Rev. R. J. Elliott, of Norwich, writes: By the teachers and management prayerfully and wisely planning to have every member of the school—not now a Christian—personally dealt with. In the preparation and presentation of the lesson, have the scholars' conversion chiefly in view. Invite them to decision; give the opportunity. Let all effort be saturated with prayer. Pray and work! Thus the school can help in a grand revival.

CANNOT LABOR IN VAIN.

Rev. D. N. McCamus, Cobourz.

To succeed the teacher must be persuaded that Christ is the child's greatest magnet. "Prepare ye the way," Christ wins the day against all opposition.

Let the teacher deal pointedly, persuasively and personally with his scholars. It is well to hold a brief prayer-meeting at the close of the Sunday-school session. As soon as possible let class-meetings be organized. Arrange for an enthusiastic evangelistic service, making use of the lesson for the day as a text for a gospel appeal, for warning and exhortation. Call for testimonies from adult Christians who were converted in childhood.

PERSONAL INVITATIONS.

Thos. H. Keough, of Toronto, writes: The Sunday-school can aid in the revival

1. By the teachers talking about it in their classes every Sunday, thus getting the scholars interested.
2. Let each teacher take those in his or her class already Christians and have them pray definitely for every unsaved member of the class.
3. By sending personal invitations from the teacher to the parents of each scholar in the class to attend the services.
4. By having a prayer and testimony service for the scholars at the close of the regular session of school.
5. Let every officer and teacher attend the meetings regularly.

A SAVED COMMUNITY.

T. B. Shillington, of Blenheim, writes: The superintendent and teachers should feel their great responsibility and should endeavour to have such a spirit as Paul had at Miletus when he said, "I ceased not to warn every one, day and night, with tears."

Thus in touch with God, their motto will be, "Everyone in our school for Jesus." Every child saved is likely to become a worker and will by song and tender appeal carry the message of God to friends and parents until a great army of converted men and women shall be the result.

A thoroughly saved Sabbath-school means, I believe, very largely a saved community.

Decision Day.

The Rev. T. Albert Moore, of Hamilton, writes thus in the revival number of the *Epworth Era*:

As a means of arousing the Church to its duty toward the unsaved, and of

awakening Saviour, a determination, on my side, I would know that decision, a school lesson, a time of day said of adopted by and converted the salvating endeavoured Christ—yet istic efforts Day?

What is agreed upon League, or prayer and and induce gin to lead implies care certified action earnest end officials and

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The Day of glorious ingathering and revival and work with great sermons will S. S. teacher conversions; more clearly great opportunity will more fullibilities placed children in people will financial energies, ness to the individual and will feel the true impulse.

awakening sinners to their need of a Saviour, aiding them to a clear, definite determination to come over on the Lord's side, I would suggest a Decision Day. I know that every day should be a day of decision, and every sermon and Sunday-school lesson and Epworth League service a time of decision. But the same may be said of every extraordinary method adopted by the Church to arouse, convict and convert souls. Every sermon seeks the salvation of sinners, and every meeting endeavors to win souls for Jesus Christ—yet we have our special evangelistic efforts. Why not have a Decision Day?

What is Decision Day? It is a day agreed upon in the Church, or Epworth League, or Sunday-school, when by special prayer and pleadings sinners are urged and induced to decide for Christ and begin to lead Christian lives. Of course it implies carefully pre-arranged plans, concerted action, and persistent, enthusiastic, earnest endeavors on the part of all officials and members.

At Zion Tabernacle, Hamilton, the Sunday-school selected April 29th, 1900, as Decision Day. Only three weeks was given to working out the plan. Every teacher, realizing that they taught for souls, acquiesced heartily with the plan, and on the previous Sunday cards similar to the above were distributed.

On Decision Day nearly one hundred of our scholars signed these cards. It was a cause for rejoicing to see how fully and clearly they understood the choice they made, and the obligations they assumed. Even those received as catechumens realized the responsibility of their act, and gave clear evidence that they knew they had decided to live for God, and that God had accepted them. Three months have passed since the fruits of this day of decision were garnered into the church, and it is a source of constant pleasure to observe the continued faithfulness and devotion to Christ of those young converts. No series of revival services could have resulted more satisfactorily to the church, or introduced to her membership more desirable converts.

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

Zion Tabernacle Sunday School
HAMILTON, ONT.

✠

I BELIEVE that the Lord Jesus Christ is the Saviour of the world, and "that whosoever believeth in Him shall not perish but have everlasting life."

I ACCEPT Him as my personal Saviour, and will endeavor to follow His example and obey His commands.

I DESIRE to have my name enrolled as a member of the Zion Tabernacle Methodist Church.

NAME

RESIDENCE

TEACHER

Take heed that ye despise not one of these little ones.—MATT. 18: 10.

Repent ye, and believe the gospel.—MARK 1: 15.

My grace is sufficient for thee.—2 Cor. 12: 9.

The Empty-Chair Plan.

Empty chairs were the bait used by a Connecticut teacher to draw street-corner boys into the Sunday-school. One day she expected three of them,—had placed chairs for their use,—but, though she had seen them standing outside with the boys of her class when she reached the building, only her own original scholars responded to the entrance bell. Much disappointed, it suddenly occurred to her that, if the boys could draw them to the door of the building, they were the agents best calculated to get them to enter it. So she showed them the chairs she had provided, and asked if they were willing to use their influence to induce their friends to join? On their consenting, three of them were given a chair each to fill. The next Sunday the class had three new scholars, and each following Sunday, before the class dispersed, an extra chair was placed in the class, the teacher asking, "Who will see that this chair is filled on Sunday next?" Many an eager assurance was given that one or another of them had some boy in mind whom he thought he could bring, until they were as enthusiastic as the teacher about it. Before long they had so many scholars that they had to be given a separate room for their own use.

The Day of Decision will witness a glorious ingathering, and the church, revived and encouraged, will pursue its work with greater zeal and success. The sermons will be more evangelistic; the S. S. teacher will look for more frequent conversions; the Epworth League will more clearly see the high purpose and great opportunities it enjoys; parents will more fully appreciate the responsibilities placed upon them to train up their children in righteousness; the young people will find their pleasures along avenues calculated to develop their spiritual energies, and increase their usefulness to the cause of God; and every individual and organization of the church will feel the thrill and joy of holy spiritual impulse.

PUBLISHER'S ANNOUNCEMENT.

OUR PERIODICALS FOR 1901.

Those of our patrons who have been with us for some years will recognize the vast improvements made in our publications since they first became acquainted with them. To those who have stood with us we desire to return our thanks. On our part we have tried to give them as good value as they could get elsewhere. As we were encouraged, so we improved, and we wish to say here that with further encouragement will come further improvement. Some day we will commence thinking of making money, but until we can place our Sunday School Periodicals where they will be above competition we will go on improving as our means allow.

Our Sunday School Papers

Onward, our senior class paper, will be improved and brightened. New engravings and improved mechanical effects will be introduced, while the literary matter will be placed on the highest plane. Special attention will continue to be given to patriotic and historical subjects. The price will be unchanged, 60 cents per year for single copies, and 50 cents per year each for clubs of five or more to one address.

Pleasant Hours for the intermediate classes will have new illustrations. Its literary qualities will be held higher than ever, special attention being given to Missionary and Temperance questions, and every effort made to retain it in its proud position as the best paper extant for the intermediate classes of our Sunday Schools. Price, single copies, 30 cents; under ten copies, to one address, 25 cents; over ten copies, to one address, 24 cents.

Sunbeam and Happy Days, our fortnightly papers for the junior classes will retain all their former brightness, and continue to serve in the future, as they have done in the past, their part in making the Sunday School and its work, of interest to the junior classes. By taking one of these papers you will be served once a fortnight, but by combining the two you will receive a paper every week—Sunbeam one week, Happy Days the next, and so on. Terms for a fortnightly paper (either

Sunbeam or Happy Days) under ten copies to one address, 15 cents each; over ten copies to one address, 12 cents each. For a weekly paper, viz., both Sunbeam and Happy Days, prices are: under ten copies to one address, 30 cents each; over ten copies to one address, 24 cents each.

Our Sunday School Lesson Helps.

The Sunday School Banner.—After the 1st of January next this excellent publication will be enlarged, and consist of sixty-four pages every issue, making 768 pages per year of the best lesson helps that can be procured, at the low price of only 60 cents per year. Though thus enlarged, the price will remain the same.

The Berean Leaf.—A monthly sheet of four pages—the price will remain as heretofore, viz., 5½ cents per copy each; or \$5.50 per hundred copies for a year. Nothing cheaper can be procured for the scholars anywhere. They receive the lesson and golden texts, examination questions, etc., etc.

The Berean Intermediate Quarterly.—This periodical will be enlarged from sixteen pages per quarter to twenty-four pages, with a handsome illustrated cover added. The text will be illustrated with a suitable engraving for each lesson, will contain Review Service and much additional matter. Notwithstanding nearly doubling the size the price will remain the same, viz., 6 cents per year or 1½ cents per quarter. These improvements will make this periodical the best and cheapest in the market, and we believe will have the effect of inducing many who now take the monthly leaf to change their order to the improved Quarterly form.

The Senior Berean Quarterly, for the senior classes and home department, will continue to be published and will have such needed improvements as experience has suggested. Price, 20 cents per year, or 5 cents per quarter.

Dew Drops.—This bright little lesson help for the infant classes will continue, with picture and story, to make the lessons interesting and instructive to our very small people, and at the low price that has made this paper a success from the beginning—a weekly paper for eight cents.

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Methodist Magazine and Review for October.

"The Tragedy of the Dent Blanche," and a sketch of the "Azores," are beautifully illustrated, as are also articles on "Kenilworth Castle and its Memories," "Tasso, or the Miseries of Genius," a sketch of Dr. Grenfell's Deep-Sea Mission, and an article on "Chaucer and Wycliffe." Character studies are given of Mary Carpenter, the distinguished

philanthropist, of Isaac Sharp, the famous Quaker missionary, and of Beethoven, the great musician. The paper on "Delicious Drift," by Rev. W. Harrison, "A Romance of Brook Farm," and "The Pastorate of the Reverend Samuel Wilkes," will be read with interest. An article on the Paris Exposition and several others of importance are given.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. Oct. 7.—**JESUS DINING WITH A PHARISEE.** Luke 14. 1-14. *Commit v. 12-14.* (Read Luke 13; John 10. 22-42.) **GOLDEN TEXT:** Whosoever exalteth himself shall be abased; and he that humbly himself shall be exalted. Luke 14. 11.
- II. Oct. 14.—**PARABLE OF THE GREAT SUPPER.** Luke 14. 15-24. *Commit v. 21-24.* (Read Matt. 22. 1-14.) **GOLDEN TEXT:** Come; for all things are now ready. Luke 14. 17.
- III. Oct. 21.—**THE LOST SHEEP AND LOST COIN.** Luke 15. 1-10. *Commit v. 4-7.* (Read Luke 14. 25-35.) **GOLDEN TEXT:** There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.
- IV. Oct. 28.—**THE PRODIGAL SON.** Luke 15. 11-24. *Commit v. 20-24.* (Read Luke 15.) **GOLDEN TEXT:** I will arise and go to my father. Luke 15. 18.
- V. Nov. 4.—**THE UNJUST STEWARD.** Luke 16. 1-13. *Commit v. 10-12.* (Read Luke 16. 1-18.) **GOLDEN TEXT:** Ye cannot serve God and mammon. Luke 16. 13.
- VI. Nov. 11.—**THE RICH MAN AND LAZARUS.** Luke 16. 19-31. *Commit v. 19-22.* (Read Luke 16. 19 to 17. 10.) **GOLDEN TEXT:** Lay up for yourselves treasures in heaven. Matt. 6. 20.
- VII. Nov. 18.—**THE TEN LEPROUS CLEANSED.** Luke 17. 11-19. *Commit v. 17-19.* (Read for connection, John 11.) **GOLDEN TEXT:** Be ye thankful. Col. 3. 15.
- VIII. Nov. 25.—**SOBER LIVING.** Tit. 2. 1-15. (World's Temperance Sunday.) *Commit v. 11-14.* (Read Isa. 23.) **GOLDEN TEXT:** We should live soberly, righteously, and godly, in this present world. Tit. 2. 12.
- IX. Dec. 2.—**THE RICH YOUNG RULER.** Matt. 19. 16-26. *Commit v. 23-26.* (Read Matt. 19. 1 to 20. 16; Luke 17. 11 to 18. 14.) **GOLDEN TEXT:** Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark 10. 24.
- X. Dec. 9.—**BARTIMEUS HEALED.** Mark 10. 46-52. *Commit v. 50-52.* (Read Mark 10. 32-36.) **GOLDEN TEXT:** Lord, that I might receive my sight. Mark 10. 51.
- XI. Dec. 16.—**ZACCHAEUS THE PUBLICAN.** Luke 19. 1-10. *Commit v. 8-10.* **GOLDEN TEXT:** The Son of man is come to seek and to save that which was lost. Luke 19. 10.
- XII. Dec. 23.—**PARABLE OF THE POUNDS.** Luke 19. 11-27. *Commit v. 26, 27.* (Read Matt. 25. 14-30.) **GOLDEN TEXT:** Every one of us shall give account of himself to God. Rom. 14. 12. **OR CHRISTMAS LESSON.** Matt. 2. 1-11. *Commit v. 4-6.* **GOLDEN TEXT:** Thanks be unto God for his unspeakable gift. 2 Cor. 9. 15.
- XIII. Dec. 30.—**REVIEW.** **GOLDEN TEXT:** Thou crowdest the year with thy goodness. Psa. 65. 11.

ORDER OF SERVICES.—FOURTH QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (Psa. 19. 7-14.)
SUPT. The law of the LORD is perfect, converting the soul;
SCHOOL The testimony of the LORD is sure, making wise the simple.
SUPT. The statutes of the LORD are right, rejoicing the heart.
SCHOOL The commandment of the LORD is pure, enlightening the eyes.
SUPT. The fear of the LORD is clean, enduring forever;
SCHOOL The judgments of the LORD are true and righteous altogether.
SUPT. More to be desired are they than gold, yea, than much fine gold;
SCHOOL Sweeter also than honey and the honey-comb.
SUPT. Moreover by them is thy servant warned; and in keeping of them there is great reward.
SCHOOL Who can understand his errors? cleanse thou me from secret faults.
SUPT. Keep back thy servant also from presumptuous sins; let them not have dominion over me;
SCHOOL Then shall I be upright, and I shall be innocent from the great transgression.

ALL

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

III. SINGING.

- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
V. PRAYER, followed by the Lord's Prayer in concert.
VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
V. SUPPLEMENTAL LESSON. (Special lesson in the Church Catechism may here be introduced.)
VI. ANNOTATIONS (especially of the Church service and the Epworth League and week-evening prayer meetings.)

CLOSING SERVICE.

I. SINGING.

- II. RESPONSIVE SENTENCES. (Psa. 91. 1, 2.)
SUPT. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

SCHOOL

I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE LIFE OF JESUS.

LESSON V. THE UNJUST STEWARD.

[Nov. 4.]

GOLDEN TEXT. Ye cannot serve God and mammon. Luke 16. 13.

AUTHORIZED VERSION.

[Read Luke 16. 1-18.]

Luke 16. 1-13. [*Commit to memory verses 10-12.*]

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

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

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

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

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

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

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

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

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

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

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

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

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

REVISED VERSION.

- 1 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him
- 2 that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst
- 3 be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength
- 4 to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive
- 5 me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my
- 6 lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write
- 7 fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore.
- 8 And his lord commended the unrighteous steward because he had done wisely; for the sons of this world are for their own generation wiser than the sons of the
- 9 light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a
- 10 very little is faithful also in much; and he that is unrighteous in a very little is
- 11 unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your
- 12 trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is
- 13 your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

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Time.—Winter of A. D. 29-30. **Place.**—Probably in the province of Perea.

Home Readings.

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

Lesson Hymns

New Canadian Hymnal, No. 54.

Come, every soul by sin oppressed,
 There's mercy with the Lord.

New Canadian Hymnal, No. 59.

Once I thought I walked with Jesus,
 Yet such changeful feelings had.

New Canadian Hymnal, No. 231.

Oh, happy day that fixed my choice
 On thee, my Saviour and my God.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Living without Worldly Forethought*, v. 1, 2.

To whom were the words of this lesson spoken?

Who is represented by the rich man?

Who is represented by the steward?

Who and what are represented by the debtors?

What classes of men in our Lord's day were conspicuously unfaithful to the trust imposed in them by God?

Were the religious classes of the Jews any more responsible to God than we are to-day?

2. *Living with Worldly Forethought*, v. 3-12.

What modern class of people does the steward resemble in his conclusions about digging and begging?

What was his purpose in forming a new resolution?

Why were the payments made in oil and wheat?

What was the opinion of the rich man when he heard of this?

What remark does Jesus make about the children of this world and the children of light?

What is mammon?

Is it wrong to be rich?

Is it wrong for a poor man to try to be rich?

Is it easy to become wealthy innocently?

How can we make to ourselves friends of the mammon of unrighteousness? (Remember that of the mammon means by means of the mammon.)

What maxim is given in verse 10, and how does it apply to modern life?

What is the meaning of verse 11.

Express verse 12 in modern phraseology.

3. *Living with Heaven's Forethought*, v. 13.

Is verse 13 true to-day?

What is the GOLDEN TEXT.

Teachings of the Lesson

1. The "rich man," the "lord," is the Lord God, from whom we have received all we have on earth. No man in Toronto or Montreal, or anywhere else, *owns* his lands or houses or wealth. The relation of all men to the things of earth is transitory.

2. Every man is a steward of God as well as a tenant of God. What he seems to possess is a trust placed in his hands by the Lord God. This is true of money, time, genius, learning, social position, opportunity.

3. We will be held to a strict account for everything intrusted to our care.

4. Upon our use of opportunities here will depend our destiny hereafter. We are to use God's gifts for God, in God's sight, and in view of God's judgment, which is sure to come.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Living without Worldly Forethought*, v. 1, 2.

What is a steward?

What accusation was brought against the rich man's steward?

Can a wasteful steward be honest?

Is any, even the smallest, waste ever right?

Is it right to have forethought concerning the things of this world?

What did the rich man say to his steward?

Are we stewards? Of whom?

What sacred trusts committed to us are we often tempted to waste?

2. *Living with Worldly Forethought*, v. 3-12.

How did the disgraced steward seek to mend his fortunes?

What sort of shame is that which prefers fraud to poverty?

Who were the "debtors?" [Probably

farmers who rented their grounds from the rich man.]

Why were their debts to be paid in "measures of oil and wheat?"

Was the steward's advice to the debtor honest or not?

Was it "smart" or not?

Why were they likely never to tell on him?

Who was "the lord" who "commended the unjust steward?"

Does the Lord Jesus commend his course?

What particular trait of his does Jesus commend?

Can anyone who is unfaithful in trifles be faithful to great trusts?

Can anyone who is unfaithful in earthly duties be faithful to God?

What is the "mammon of unrighteousness?"

Is it right to seek this world's goods? Rom. 12. 11.

To what temptations are we exposed in seeking the riches of this world?

Will any amount of outward observances atone for a divided or unclean heart?

3. *Living with Heavenly Forethought*, v. 13.

To what things will the wise give first attention?

Can we make a thorough success of life and still faithfully serve God?

Can there be any success of life that God does not permit?

What is the great need in these days of hurry and bustle?

What is the Christian's safeguard?

Is it a greater sin for a Christian to be unfaithful in daily duties than for others?

Give the GOLDEN TEXT.

Are we in any danger of trying to do this?

Practical Teachings.

Where in this lesson do we learn—

1. That living without worldly forethought is a folly and a sin?

2. That living with worldly forethought becomes a great temptation?

3. That living with heavenly forethought brings sure salvation?

QUESTIONS FOR YOUNGER SCHOLARS.

To whom were the parables taught?

What are they like? *Stories, teaching each a lesson.*

What is this one about? *The unjust steward?*

What is a steward? *One who has charge of another's goods.*

Who was meant by "the rich man?" *God. Who owns everything in the world?*

What does he lend to many of his children? *Some of his riches.*

What does he expect them to do? *To use his money and gifts for him.*

What do some people do? *Waste the good gifts of God.*

What did the unjust steward do when he lost his place? *He made a plan to provide for himself.*

What does Jesus want his children to do? *To provide for a place in heaven.*

How can we do this? *By laying up treasure in heaven.*

What can no one be in God's service? *Half-hearted; we must serve God or mammon.*

THE LESSON CATECHISM.

(For the entire school.)

1. What great wrong had the rich man's steward done? *He had scindled his master for his own comfort.*

2. When he was discovered how did he try to get out of his trouble? *He began to scinddle his master for other men's profit.*

3. What did his master think of his conduct? *He thought it was smart.*

4. What does Jesus say about the children of this world? *They give more attention to worldly things than God's people do to spiritual things.*

5. What is the GOLDEN TEXT? *"Ye cannot serve," etc.*

NEW CHURCH CATECHISM.

59. After what manner hath our Lord taught us to pray? Our Lord hath taught us when we pray to say: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen."

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THE LESSON OUTLINE.

BY REV. J. L. HURLBUT, D.D.

Lessons from the Unjust Steward.

I. LORDSHIP.

- A certain rich man. v. 1.
The earth is the Lord's. Psa. 24. 1.
The gold is mine. Hag. 2. 8.

II. STEWARDSHIP.

- Which had a steward. v. 1.
Required. . . . found faithful. 1 Cor.
4. 1, 2.
Stewards of. . . . grace. 1 Pet. 4. 10.

III. ACCOUNTABILITY.

- Give an account. v. 2.
Every work into judgment. Eccl. 12. 14.
Account. . . . to God. Rom. 14. 12.

IV. FORESIGHT.

- They may receive me. v. 3, 4.
Treasures in heaven. Matt. 6. 19, 20.
Laying up in store. 1 Tim. 6. 19.

V. COMMENDATION.

- The Lord commended. v. 8.
Good and faithful servant. Matt. 25. 21.
A crown of life. Rev. 2. 10.

VI. DUTY.

- He that is faithful. v. 10-13.
Faithful and wise steward. Luke 12. 42.
Much is given. . . . required. Luke 12. 48.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

Lesson V, like the preceding eleven or twelve lessons, is to be dated from the winter of A. D. 29-30. Our Lord's Galilean ministry, which he began after an apparently unsuccessful ministry in Judea (recorded by John), divided itself into three great periods, the first of which began with the imprisonment of John the Baptist, included the call of John and James, Peter and Andrew, and the first preaching tour, was characterized by a growing hostility of the scribes and Pharisees, and ended in the early summer of A. D. 28; most of its incidents are related by Matthew, Mark, and Luke. The second period included the choosing of the twelve apostles, the preaching of the Sermon on the Mount, the second preaching tour, the wonderful day of teaching by the Sea of Galilee, and the equally wonderful day of miracles in its close neighborhood, the third preaching tour, and the crisis at Capernaum after the feeding of the five thousand; it extended from the early summer of A. D. 28 to April, A. D. 29. The third period extended from the withdrawal into northern Galilee until the final departure for Jerusalem, and included the two northern journeys for retirement, and a brief visit to Jerusalem in the autumn of A. D. 29. Following this Galilean ministry we have another great department of our Lord's life—the Perean ministry, which was full of incidents and teachings, most of which come to us from Luke's narrative only. During this ministry, which we may date from November, A. D. 29, until near the end of March, A. D. 30 (and during which, in a sort of parenthesis, came the raising of Lazarus), we have the most wonderful parables our Lord ever uttered. Very little is told about the "setting" of these parables—time, places, and circumstances. The particular one that we are to study to-day is a lesson in common-sense Christianity. The methods of business honesty and dishonesty are used to throw light on the methods of religious living, and we are taught that many men sincerely try to serve God, but do it in an unstable, unmethodical, unzealous, and unprofitable fashion. The children of light should not permit the children of this world to act more wisely than they. It is unfortunate that this lesson is entitled *The Unjust Steward*. *The Shrewd Steward* would be a fitter title. Unjust was certainly was, but on his injustice our Lord makes little comment. It is because of his lack of thrift until the emergency came, and his decision of character and worldly prudence in the emergency, that our Lord takes this text. Whole-souled, intelligent service of Christ is the duty most emphasized by this lesson.

Verse 1. *He said also unto his disciples.* And, apparently, in the presence of Pharisees. To get the full spiritual meaning we must assume the binding obligation of the Ten Commandments. Here is not a lesson in morals, strictly speaking, but a lesson in

spiritual acumen and sanctified common sense. The lofty moral teachings of other portions of the Bible are not ignored, but assumed. The parable was directed against the Pharisees and scribes, who as a class were "children of this world;" but it has a

deeper meaning, and applies to all of us. A steward. "A house dispenser," a supervisor and paymaster, who probably carried his master's signet ring. His office was familiar to the disciples, who had before this been compared by their Lord to faithful and wise stewards (Luke 12. 42-48). *The same was accused unto him that he had wasted his goods.* Or, "that he was wasting them;" the worst accusation that could be made against a house dispenser, for "it is required in stewards that a man be found faithful" (1 Cor. 4. 2).

2. *How is it that I hear this of thee.* "What is this that I hear of you?" The steward's master is not only indignant, he is astonished, for he had thoroughly trusted this man. *Give an account of thy stewardship.* Literally, "Give back," that is, "Hand me back my signet ring." *Thou mayest* (Rev. Ver., "thou canst") *be no longer steward.* It was not a question whether he had wronged his employer; it was a mere question how much he had squandered, and so his further employment as steward was not to be thought of. Here is a text which might well be applied to the final judgment of every human soul. It also applies to the close of any period of trust and probation. Every unfaithful steward, ecclesiastical, national, and individual, as in God's providential hour deprived of his privilege. The Pharisees were themselves fast approaching their day of judgment and doom, though they little dreamed it. Our Lord now turns from a consideration of the vice of dishonesty to the consideration of another class of faults.

3. *What shall I do? for my lord taketh away from me the stewardship.* The original is, "is taking away," and what follows shows that he had not yet been fully "discharged." This bad man had evidently made no provision for this overthrow, which he might have expected, and must have dreaded. The fruits of his wrong dealings had not been stored for his own use, but he had spent his master's money day by day as he stole it. *I cannot dig; to beg I am ashamed.* Of skilled labor there was not much in that nation and age, and it was not to be expected that this man would have skill in manufacture or commerce. For mere labor his luxurious life had unfitted him. From beggary he revolted.

4. *I am resolved what to do.* "I know what I will do." *When I am put out of the stewardship.* His discharge was a foreseen

certainty, only postponed until his accounts should be rendered to his master. *They may receive me into their houses.* "They" means the debtors of his master. He will now so act as to make his lord's debtors debtors to himself.

5. *He called every one of his lord's debtors unto him.* Tenants, apparently, who, according to Eastern fashion paid their rent not in money, but in a proportion of the fruits of their plantations. *How much owest thou unto my lord?* Although accounts are not kept in the Orient with anything approaching the strictness of our business methods, and although the steward had evidently been an unusually careless man, we need not assume that he had no account of the debts himself. His purpose now is to work on the emotions of these debtors so as to make them grateful to him, and he must not miss the effect of having them figure up their own debts.

6. *A hundred measures of oil.* One hundred baths, but how much a bath was is not certainly known. Dr. Edersheim says that there were three kinds of measurements used in Palestine: the ancient Hebrew, which was the same as the Roman measurement; the Jerusalem; and the Galilean. If the ancient Hebrew measure was taken the debt was a very large one indeed. *Take thy bill, and sit down quickly, and write fifty.* That is, "Take your document ('your lease,' as we would say; the contract which specifies the rent), and quickly, so as to prevent discovery, change the estimated yearly value of your plantation." Here was cunning, for if these men consented to be partners in the fraud their mouths would be tightly closed.

7. *Another.* The original implies "of another class," and this explains the different ratio of his discount. *A hundred measures of wheat.* The word here is not bath, but cor, which is a dry measure nearly ten times as large as that liquid measure.

8. *The lord commended the unjust steward.* From this phrase, by which our Lord gives his opinion of the transaction, we get the title of our lesson. Be sure that no pupil lazily assumes that this refers to the Lord Jesus. It is the rich man, the employer. Not scrupulous himself, he has been outwitted, but he is large enough to admire the sharpness of his swindling steward. *Because he had done wisely.* Sagaciously. *The children of this world are in their generation wiser than the children of light.*

Not that wisdom, but their own avarice, are wiser, namely, and in the use of moral (the) strictions. listen to crucify not employ be convenient promptly if that he is a it impossible as this world making a commendatory and would have but also "wisdom."

9. *I say unto you, whosoever shall command a mammon to serve him, he will be his servant; and whosoever shall command the mammon to serve him, he will be its servant.* We have it unrighteousness. "The mammon" is Chaldean for "make friends of it." The "righteousness" we are not to is wrong to be distinguishing other world, and the wealth and the wealth and desire of the love of this while we are not friends by means the wealth fails. *everlasting habitation.* Friends that have of the mammon

THE SINGLE

The danger in the parables is the too much through all their features. In fact, each parable to set forth a sin and when that, little attention near matters of the

Not that wicked men are shrewder than good men, but in reference to their own kind, their own age, their own circumstances, they are wiser. They are children of this world merely, and adapted to this world; not fettered in the use of their intellect by all manner of moral (that is often "nonintellectual") restrictions. The child of light is not apt to listen to cruel or immoral suggestions, does not employ falsehood when falsehood would be convenient, does not detect falsehood promptly if it is plausible. The very fact that he is a child of the other world makes it impossible for him to be as unscrupulous as this world expects. Our Lord is here making a comparison which has both a commendatory and a condemnatory bearing. He would have Christians "harmless as doves," but also "wise as serpents."

9. *I say unto you*. Here comes an emphatic command, *Make to yourselves friends of the mammon of unrighteousness*. Or, as we have it in the eleventh verse, "the unrighteous mammon." The word "mammon" is Chaldaic, and means "riches." To make friends of it, is literally, "by means of it." The "mammon" or "wealth of unrighteousness" refers to worldly wealth; but we are not to jump to the conclusion that it is wrong to be wealthy. Our Lord is here distinguishing between the wealth of the other world, treasure laid up in heaven, and the wealth of this world, "the characteristic and representative object and delight and desire of the selfish and unrighteous." The love of this is the root of all evil; but, while we are not to love it, we are to make friends by means of it. *When ye fail*. When the wealth fails. *They may receive you into everlasting habitations*. "They" are the friends that have been made by the right use of the mammon. "Everlasting habitations"

becomes in the Revised Version "eternal tabernacles," "unwithering booths." We must remember that Jerusalem every year turned its life into a festival of booths, a Feast of Tabernacles, when on every housetop, and in every open space, and all over the surrounding hillsides, temporary little homes were made of leafy branches. These withered shortly, and their tenants went back to distant homes, and the whole festival showed itself to have been but a transitory joy. But the habitations of the New Jerusalem are everlasting homes of festivity.

10. *He that is faithful in that which is least is faithful also in much*, etc. Poor people as well as rich people may use money wisely or foolishly, selfishly or nobly, and character is tested by the use of a ten-cent piece as really as by the use of a million dollars.

11. *If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?* If the spiritual blessings, the grace of God, have not sanctified the dollars that have passed through your hands, how can you expect the true wealth of peace, pardon, and wisdom—the unsearchable riches of Christ?

12. *If ye have not been faithful in that which is another man's, who shall give you that which is your own?* Everything we have in this world is another's. It is primarily God's, and the needs of our fellow-men make very much of it really theirs. If we are just and loving and Christlike in the distribution of what has been intrusted to us in this world God will give us wealth of our own in heaven—not otherwise.

13. *No servant can serve two masters*. That is, two rival and antagonistic masters. If they were in unity they would be but one.

CRITICAL AND HOMILETICAL NOTES.

BY J. T. MC FARLAND, D. D.

THE SINGLE IDEA OF THE PARABLE.

The danger in the interpretation of the parables is the tendency to make them teach too much through the disposition to regard all their features as having spiritual import. In fact, each parable is intended ordinarily to set forth a single distinct lesson or truth, and when that purpose is clearly discerned little attention need be given to the secondary matters of the story. For instance, in

the parables of the unjust judge and the friend at midnight (Luke 18. 1-8; 11. 5-8) the thought is the effectiveness of importunity in prayer. To attempt to show that the unjust judge in the one case, or the reluctant friend in the other, represents the disposition of God toward those who pray unto him, would be a perversion of the intent of the parables. So in the present parable, the lord of the unjust steward, who

commended the shrewdness of his servant, cannot be taken to represent God. The simple and single idea of the parable is that men should so use their material possessions and the opportunities of this life as to secure for themselves spiritual advantage both in this world and the world to come. Attention should be confined to this thought, and nothing else in the parable requires interpretation.

THE NOBLER SELFISHNESS.

Jeremy Bentham said of himself: "I am a selfish man, as selfish as any man can be. But in me, somehow, selfishness has taken the shape of benevolence." That is the nobler selfishness which God always encourages. God does not forbid that we shall seek after personal happiness, only he would have us seek after the highest kind of happiness. He does not discourage interest in material possessions, only he would not have us set our affections upon them as representing in themselves the highest good, but regard them always as means to higher ends. The mistake of the lower selfishness is that it does not use things in the interest of the soul and with reference to the eternal life, but employs them merely for sensual and temporal enjoyment. We are to learn to appreciate the higher pleasures of benevolence, to experience that it is more blessed to give than to receive, to minister than to be ministered unto. Until a man comes to give with gladness, and to account an opportunity to do good as the highest kind of good fortune, he has not learned the art of true living. The lower selfishness, moreover, defeats itself. The unphilanthropic seeker after happiness may secure the things with which in his thought he identifies happiness, but finds that real happiness has eluded him. Archbishop Whately said truly: "It is curious to observe how people who are always thinking of their own pleasure or interest will often, if possessing considerable ability, make others give way to them, and obtain everything they seek, *except happiness*. For, like a spoiled child, who at length cries for the moon, they are always dissatisfied. And the benevolent, who are always thinking of others and sacrificing their personal gratifications, are usually the happiest of mankind."

THE PASSION OF BENEVOLENCE

The unjust steward of the parable used quickly and earnestly the opportunity of his

position to provide for his selfish interests. He had but a little while to be steward, so what he did he must do quickly. There was nothing languid about his actions; he did vigorously and promptly what was necessary to secure his future. The spiritual analogy turns upon this worldly wisdom and earnestness of the steward. "The children of this world are wiser in their generation than the children of light." They are more intent and earnest and prompt in laying hold upon chances to serve their selfish ends than Christians are to use the opportunities of life for laying up for themselves treasures in heaven. Philanthropy should become a passion absorbing the best thought and the highest abilities of the mind. It was so with the late Baron de Hirsch, the Hebrew philanthropist, who in his lifetime gave, aside from his unchronicled charities, nearly twenty-five millions of dollars to humanitarian uses, and who, when some one referring to the death of his only son remarked that the baron had lost his son and heir, said, "My son I have lost, but not my heir: humanity is my heir." Philanthropy was a passion with the Earl of Shaftesbury, who, after a life devoted to serving his fellows, in his old age said, "When I consider how old I am, and that I must soon die, I feel that I cannot bear to leave this world with all the misery there is in it." It was a passion with John Ruskin, who gave away his fortune of a million dollars until he had barely enough left to yield him an income of fifteen hundred dollars, in order that he might sustain his various enterprises for the benefit of the working classes; while all his income from his books was devoted to similar ends. How much more exalted the happiness of these men than that of men who devote their wealth to their pride and personal pleasure! And how quickly the world would be transformed if all Christian people became possessed with a consuming passion for doing good!

GOD OR MAMMON—WHICH?

It is a choice between serving God in the consecrated use of riches, or serving riches and neglecting God. The two cannot be combined. There cannot be two supreme affections. Serving God does not necessarily imply the suspension of the effort to make money; it may, indeed, demand increased effort in that direction. But it requires that a man's business shall be made a service

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The work of the farm, the store, the factory, the profession should be prosecuted with the utmost zeal and energy, making them yield the utmost legitimate profit, that the power for benevolence may be increased. And the consecrated use of property should keep equal pace with its accumulation. If not, the passion of accumulation is sure to overcome the passion of benevolence. Therein lies the chief danger for those who are growing rich. The man who does not begin the work of philanthropy, even though poor, when he is young, is not likely to become a philanthropist when he is old, though he may have become rich. It scarcely needs to be said that he who serves God and uses mammon will be governed in all his business methods by the laws of God, and not by the maxims of the mammon-loving world. He will not make a dollar by fraud, or oppression, or injustice, that he may devote it to benevolent purposes. The altar does not sanctify such a gift.

Thoughts for Young People.

The outline of this lesson suggests four manners of living, of which we can find plentiful examples among our neighbors, perhaps in our own home, perhaps in ourselves.

1. *Without worldly forethought it is foolish to attempt to succeed in life.* The steward of whom we read was evidently corrupt. But corrupt men have sometimes "succeeded" so far as this world's estimates are concerned. This man had an additional fault—he had made no program for his life. He lived without forethought, and when his master called him to account he was without any treasure laid up. His swindlings doubtless had been great enough to have saved for the future, and some rascals, no greater than he, would have been independent of their employer when the account was called for, but this man was in trouble because of his heedlessness. It is a lesson that young people especially should learn. He who lives without plans has started on a journey to the poorhouse. Quite aside from the duties that we usually classify as "moral," this duty is binding on every youth and maiden—to make a program for life, to live with wise forethought.

2. *With worldly forethought even failures*

may sometimes be turned into successes. This steward is not held up before us either as an example of honesty or as a warning against dishonesty. We are to regard him as in his early career a warning against living without forethought, and in his later career as an example of worldly prudence. There are many virtues nobler than thrift and business astuteness. The carved finial on top of the cathedral spire is nobler than the heavy square stone which is buried in its foundation. More men admire it; it gets into more pictures; but it could not keep its position high up in the blue air were it not founded on this hidden stone. And so the brilliant qualities that we admire in the heroes of history would most of them have been unattained and unattainable without the foundation stones of thrift and prudence, common sense and worldly forethought.

3. *Heavenly forethought is more rare than worldly forethought.* George Eliot found among her friends that "there were many worldly but very few other-worldly people." But if it be foolish to live without worldly prudence, and if life is but a vapor, brief at the longest, that which endures but a little time and then passeth away, how pre-eminently foolish it is to live without a program that shall include the eternities. It goes without saying that people who have not begun with sincerity to serve God are living without heavenly forethought; but our Lord teaches that those who do serve God or try to do so, who still are intent on serving mammon, that is, "the god of this world," have also lost all heavenly forethought; and those "children of light" who serve God with an utter disregard of the "mammon of unrighteousness," who are faithful in sanctified heroism, but who are not faithful in common sense, are guilty of a sin of omission. It is possible to have a good deal of sincere faith in God and yet not be a fully trusting Christian in religious matters—not be one in whom our Father can confide much true riches.

4. *Heavenly forethought "has the promise of the life that now is and that which is to come."* This includes all the minor virtues as well as the spectacular virtues; it includes common sense and sanctification; it presupposes such an absolute service to God that no part of our nature, not the slightest, shall even for a moment serve mammon, and at the same time such a wise recognition of

the forces of mammon in this world that, while we are not its servants, we make it for prudential reasons our friend.

Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

INTRODUCTION.

But little time need be spent on the connection or the lesson surroundings. Immediately after the parables that we have been studying (January, A. D. 30) Jesus, at the home of a Pharisee in Perea, gives the parable of our lesson. Note that, while the preceding parables were directed to the Pharisees and scribes (Luke 15. 2), this one was addressed to the disciples (verse 1).

DANGER SIGNALS.

The teacher should so study the explanatory and critical notes as to have a fairly well-defined conception of the meaning of verses 8 and 9. Should questions be asked, answers as concise as possible should be given, but the time of the class should not be devoted to discussion. For the average intermediate classes the teachers will be obliged to face only those difficulties which they themselves suggest.

THE PARABLE

may be presented in four word pictures, which should be given rapidly and graphically as follows:

1. *The steward.* Explain his work, his relation to his master and to his master's debtors. (See Gen. 15. 2 and 39. 4-6.)

2. *The accusation.* Fill in the details of the picture representing those who come to the lord accusing the steward of wasting his goods in extravagant living. (Recall verse 13 of last week's lesson.)

3. *The steward called to account.* Picture the unjust steward standing before his lord unable to defend himself, but silently scheming how he will secure something for himself when he is put out of the position which he has disgraced.

4. *The steward and his lord's debtors.* Verses 4-7 should be so well studied that the teacher shall be able to vividly present the scheme of the steward to the pupils' minds. The action here is very rapid, and the well-prepared teacher should have no difficulty

in making it so intensely interesting that the pupils will give undivided attention.

To insure the fixing of the pictures, the word painting should be followed by precise, definite questions that may be answered in a few words.

LESSONS.

1. *Faithfulness.* Ask: What is the meaning of this word? How many of you expect to fill some important position in days to come? What is the best preparation for such a position? Have verse 10 read and press home its truth by means of familiar illustrations; for example, Joseph, David, Daniel, and others were able to perform the duties of their exalted positions because they were so faithful in their humble spheres.

2. *Masters.* Ask: What is mammon? Why must everyone choose between God and mammon? Why cannot one serve two masters? Have you made your choice? Will you make your choice now? How can you prove to others that you are serving God?

3. *Sin leads to sin.* Their name is legion. Who? Those who are spiritual wrecks because they ignored the truth that one sin begets another. The young are loath to accept this truth. The teacher has here a fine opportunity to impress it from verses 2 and 3. Show how, in order to escape the consequences of one kind of sinning, the steward plunges into other sin. It is ever thus.

HOME WORK.

Have a copy of the diagram for next Sunday's lesson (see next week's notes). Show it to the class. Ask the members to copy it at home and to bring the copy to school next Sunday. Have them also bring sharpened pencils with them.

By Way of Illustration.

BY JENNIE M. BINGHAM.

The unjust steward. When our Saviour commended the wisdom of the unjust steward he disengaged the good from the bad. He did not commend the unrighteous action of the steward, but his prudence. A kind old lady who was never known to speak evil of anyone was one day asked if she had anything good to say of Satan. After a moment's pause, she replied, "We should all do well to imitate his perseverance."

An Egyptian monk was once moved to

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Verse 8 was a beaut in every wa ing and see and gloomy tion and app ful to the pe munity had town had a ments and p had not take improvement tion of how learn some le world."—*Mu*

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tears by the sight of a dancing-girl. On being asked the reason he replied, "That she should be at such pains to please men in her sinful vocation, while we in our holy calling use so little diligence to please God."—C. A. Dickinson.

Verse 8. I went into a town where there was a beautiful new opera house which was in every way adapted to its purpose of hearing and seeing. The churches were little and gloomy and the poorest possible in situation and appliances to be attractive and helpful to the people. The farmers of that community had the latest implements, and the town had a great deal of pride as to pavements and public buildings; but the church had not taken a forward step nor put in an improvement in many years—an illustration of how the "children of light" ought to learn some lessons from the "children of this world."—*Munhall*.

Verse 9. A rich man who used his wealth to put up good tenements, and to help and uplift all the town where he lived, was called "a fool" by his selfish brother in a neighboring city. "Some day you will call me a wise man for this," declared the philanthropist. When the period of strikes came on the selfish man's business suffered terribly. In fact, he failed eventually because his mills were closed so long. The philanthropist had no trouble with his men. He had made them his friends.

Verse 10. Pansy tells a story of a boy who hired out to a man who kept a large hardware store. He was sent up into an attic where there was a great box full of nails and screws of all sizes, hinges, old tools, and bits of iron. He was told to put the box in order. The attic was gloomy and dusty, and the work seemed useless and tiresome. Nobody was watching him, and he was tempted to take a nap. But, instead, he set about his task with a determination to do it well. He made compartments in the box and sorted out the articles carefully. He worked at it three days until it was done, and then he reported to the head clerk, who inspected his work. "All right," he said, "you will be given a place at my counter. That box is a test job which we give to see whether a boy will be worthy of a better place."

May it not be true that our small disagreeable tasks are tests to see whether we are fitted for higher and larger things?

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

In all the teachings of Jesus the same principles which insure what we call worldly success are shown to apply in spiritual things. Law, in the natural, moral, and spiritual realm, is one. God is the author of all, and knows just how his own laws work. We are wise to heed what he says about them. In this parable Jesus teaches that the forethought and wise management this man used in business affairs are necessary in the acquirement of spiritual riches. The grace of God is so free, that we really seem to forget that our heavenly inheritance depends at all upon ourselves. Salvation is the gift of God, but personal character, which determines the amount of our "true riches," we have to "work out," just as most people who lay up money have to work for it.

Here was a man who by unfaithfulness to his trust lost a good position. Nothing was open for him except to beg, and that, very properly, he was ashamed to do. So he set himself to use every influence and advantage at command to make a place for himself. If he had used these same business abilities honestly for his master he would never have come to grief, but he put them to a selfish use and suffered the consequences. His lord did not commend the injustice of his dealings in not collecting the full amount due from the debtors, but he did commend his shrewd use of the means at command for his own advantage. He saw that he had the ability to be a first-class steward if only he had been honorable and honest.

Jesus boldly uses this unjust man to illustrate a principle for the guidance of his own disciples. It is as if he had said: "There are worldly-minded men who live only for selfish ends from whom you, my disciples, may learn. They believe certain things are good to have—power, wealth, position. They use their best endeavors to secure them. They plan; they calculate possibilities and probabilities; they leave nothing undone to gain their purpose, and are careful to do nothing to hinder it. But you, my followers, who profess to believe there is something better than earthly possessions; you, children of light who ought to see the mistake you make, do not use ordinary common sense in your religious life. You give much time and thought to other things,

and pay small attention to this. The children of this world are wiser in getting the things that last only a little while than you are in getting riches that last forever."

There is but one way to make material possessions of permanent value; that is, to use them so that you are yourself more noble, true, and loving, and the world around you made better. Money hoarded or selfishly spent is put into a bag that waxes old and is lost. Money used to make yourself wiser and better, and to brighten and bless the world, is put into "bags that wax not old, a treasure in the heavens that faileth not." I cannot say that I quite understand the meaning of being received into everlasting habitations by those whom we have made our friends through kindness shown them on earth. But I am sure it suggests a blessed possibility of the hereafter. We know that memory lasts through the eternal years. Soul dies not with the body. I will be I, you will be you, there as here. And my heart leaps with the thought that somewhere in that blessed world where earthly friendships are renewed I may meet some one who will say, "You were kind to me once in those troubled years; you helped me when I was in need; your words of comfort and your gifts gave me courage and faith to trust God and find my way to this blessed place."

Mr. Moody's life and work illustrate the principles taught in this parable. Good sense, persistence, honest endeavor, made him successful in the shoe business. The same qualities, consecrated to God and directed by the Holy Spirit, made him rich in spiritual things and fitted him to be a most successful soul-winner. I believe he knows now what Jesus meant by being received into everlasting habitations by friends he made on earth.

The Teachers' Meeting.

1. There is but one real possessor of this world and all that is therein—the Lord God. We call ourselves owners. God is the owner, the sole owner, of the earth and its treasures. He is the "rich man." 2. But we are his stewards, and whatever we have has been intrusted to us as a talent. This thought should be emphasized before our scholars. 3. As stewards we will be held to a strict account. 4. On our use of opportunities here will depend our destiny forever. 5.

Our business here is not to serve mammon, but to serve God.

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BY REV. S. G. AYRES, B.D.

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Verse 12.—Clark, S., *Sermons*, vol. viii, page 286.

Verse 13.—*The Pulpit*, London, vol. lxxi, page 198.

Blackboard.

BY THOMAS G. ROGERS.



I am the steward of God's bounty. Every flying moment, every power I can exercise, every gift of mind and heart with which he has endowed me, are things committed to my care as to a faithful servant. According

to my right and wise use of these he will reward me, or else I shall be in condemnation for neglecting the opportunities they afford for serving him. Though we may successfully evade the scrutiny and censure of men, the Judge of all the earth will call us to give an account at last. In that day unerring memory shall be the witness and awakened conscience the accuser. We cannot serve God and mammon.

OPTIONAL HYMNS.

Take my life, and let it be,
What a friend we have in Jesus.
Keep thou my way, O Lord.
Lord, I care not for riches.
My Father is rich.

And can I yet delay,
Ever looking upward.
All for Jesus.
Living for Jesus.
Lead me, O effulgent Light.

LESSON VI. THE RICH MAN AND LAZARUS.

[Nov. 11.]

GOLDEN TEXT. Lay up for yourselves treasures in heaven. Matt. 6. 20.

AUTHORIZED VERSION.

[Read Luke 16. 19 to 17. 10.]

Luke 16. 19-31.

[Commit to memory verses
19-22.]

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

20 And there was a certain beggar named Laz'a-rus, which was laid at his gate, full of sores.

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

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

23 And in hell he lifted up his eyes, being in torments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom.

24 And he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water,

REVISED VERSION.

- 19 Now there was a certain rich man, and he was clothed in purple and fine linen, and faring sumptuously every day: and a certain beggar named Lazarus was laid 20 at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table: yea, even the dogs came 21 and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also 22 died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in 23 his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: 24 for I am in anguish in this flame. But 25

and cool my tongue; for I am tormented in this flame.

25 But A'bra-ham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Laz'a-rus evil things: but now he is comforted, and thou art tormented.

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

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

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

29 A'bra-ham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent.

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

Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.

27 And he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the

30 prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

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

Why was this one laid at the rich man's gate?

For what portion of the rich man's food did Lazarus hunger?

What horrible incident aggravated the pains of his ulceration and hunger?

What does Jesus say of the rich? Matt. 19, 24.

2. *Our Lord's View of Hell*, v. 22-26.

When the beggar died what became of his soul?

Why do you suppose nothing is said about his funeral?

When the rich man died what became of his body?

Why do you suppose nothing is said about his escort into the invisible world?

By what phrase did the Jews describe the happy condition of the blessed?

What is meant by the word "hell" in the New Testament?

What was the condition of the rich man in the other world?

Where did he see Abraham and Lazarus?

What relationship to Abraham did he claim?

On what errand did he ask that Lazarus might be sent?

Did this request indicate arrogance, or was it a pitiful cry for mercy?

What may we infer from this narrative concerning retribution after death?

Did Abraham recognize the sonship of the rich man?

How will life?

What four illustrate ve

What did lifetime?

Was he p cause he had was self-cent

Was Laz been a beggar used its pain actor better?

What does What less learn? GOL

3. *Our Lord* v. 27-31.

What infer request of ver

Why did A Would you lect Bible wa by the appear

What was A Who now Heb. 1, 1, 2.

What does 9, 35.

Teach

1. A man's ter, not his cho and the proph may choose the gropings after v

But law, proph ing, all added selves alter the evil heart has c

2. Better Po angels than a p ments.

Where in this

1. That we can

2. That there heaven?

3. That the B man?

QUESTIONS

1. *Our Lord's V*

What do we wardrobe and bi

Was he accus

Time.—Winter of A. D. 30. **Place.**—Peren.

Home Readings.

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

Th. Careless ease. Amos 6. 1-8.

W. A bitter end. Matt. 25. 41-46.

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

F. The worldly portion. Psa. 17. 7-15.

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

S. Heavenly mansions. John 14. 1-7.

Lesson Hymns

New Canadian Hymnal, No. 243.

Sitting by the gateway of a palace fair,
Once a child of God was left to die.

New Canadian Hymnal, No. 238.

On the happy golden shore,
Where the faithful part no more.

New Canadian Hymnal, No. 240.

When the mists have rolled in splendor
From the beauty of the hills.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Our Lord's View of a Palace*, v. 19-21.

What class in antiquity was robed in purple?

Was it sinful to live, like the rich man, a life of banquets?

Were there many beggars in the ancient Orient?

How will memory affect us in the future life?

What four ominous words in Matt. 6, 2 illustrate verse 25?

What did the rich man choose during his lifetime?

Was he punished in the other world because he had been rich here, or because he was self-centered?

Was Lazarus rewarded because he had been a beggar in this life, or because he had used its painful discipline to make his character better?

What does the impassable great gulf mean?

What lesson had the rich man now to learn? GOLDEN TEXT.

3. *Our Lord's View of the Human Heart*, v. 27-31.

What inference may be drawn from the request of verses 27 and 28?

Why did Abraham refuse this request?

Would you not suppose that men who neglect Bible warnings would be made serious by the appearance of a warning ghost?

What was Abraham's final response?

Who now speaks to us from the skies? Heb. 1, 1, 2.

What does God command us to do? Luke 9, 35.

Teachings of the Lesson.

1. A man's choices determine his character, not his chances. Even without the "law and the prophets" an unenlightened heathen may choose that which is good, and his blind gropings after virtue will be regarded by God. But law, prophets, Gospel, and ghostly warnings, all added together, will not of themselves alter the conduct of the man whose evil heart has chosen evil.

2. Better Potter's field and a convoy of angels than a pompous funeral and fiery torments.

Where in this lesson are we taught—

1. That we cannot serve God and mammon?
2. That there is no path from hell to heaven?
3. That the Bible is God's final warning to man?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Our Lord's View of a Palace*, v. 19-21.

What do we learn about the rich man's wardrobe and bill of fare?

Was he accused of any special sin?

Have we any reason to think that his riches had not been honestly gained?

Why, then, was he condemned?

Is self-indulgence a fault common to human nature?

Who lay at his gate?

Are we responsible in any way for the needy at our door?

How does the Lord expect us to use the goods intrusted to our care?

Are any too poor to glorify God?

What example of living did Christ set?

Where is a safe place for treasures? GOLDEN TEXT.

What do you understand by this?

Is it likely to entail any sacrifices on earth?

2. *Our Lord's View of Hell*, v. 22-26.

Did the poverty of Lazarus keep him out of heaven?

What lesson may be drawn from this?

Where was the rich man after death? ["In hell," that is, in Hades, the place of disembodied spirits.]

Whom did he see?

What favor did he ask?

What was Abraham's reply?

What do you understand by "thy good things"?

Was it possible to help him?

Why not?

What warning does this convey?

3. *Our Lord's View of the Human Heart*, v. 27-31.

What thought distressed the rich man?

What further request did he make?

Is any supernatural effort necessary for the conversion of men?

Would it be likely to affect them?

Do you think Christians will be ashamed of their lives when they reach heaven?

Practical Teachings.

Where in this lesson do we learn—

1. That neither wealth nor poverty in this world makes heaven's riches sure?
2. That people know each other in the future world?
3. That no miracle could save souls who refuse to be saved by the word of God?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was the rich man in the story? "Dives."

What does the name mean? "Rich man."

What does the beggar's name mean? "*The help of God.*"

Where did the beggar lie?

What for?

Who could easily have helped him and comforted him?

Why ought Dives to have helped Lazarus? *Because Lazarus needed help.*

Why did he not do it? *Because he had a selfish heart.*

Where did Lazarus go when he died?

Why did he go there? *Because he belonged there.*

Where did Dives go when he died?

Why could he not go to be with the angels too? *He had not made ready to live with them.*

THE LESSON CATECHISM.

(For the entire school.)

1. Where was Lazarus, the beggar, laid while suffering from hunger and sores? *At the rich man's gate.*

2. When he died where did the angels carry him? *Into Abraham's bosom.*

3. What led the rich man, after death, to appeal to Abraham? *He was in torments.*

4. With what did he ask that Lazarus

might be sent? *A drop of water to cool his tongue?*

5. When refused this favor to whom did he ask that Lazarus might be sent in warning? *To his five brethren.*

6. What did Abraham say would occur since they heard not Moses and the prophets? *"Neither will they be persuaded, though one rose from the dead."*

7. What is the GOLDEN TEXT? *"Lay up for yourselves,"* etc.

NEW CHURCH CATECHISM.

60. What is the fellowship of believers? The fellowship of believers is the communion of saints in the unity of the Spirit, and more particularly the meeting of Christians with one another to testify of the grace of God in their hearts and lives, to confess their sins to one another, and to admonish and exhort one another to all holiness.

Hebrews 10. 24, 25. And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE LESSON OUTLINE.

The Saved and the Lost.

I. THE SAVED HEREAFTER.

1. *Privilege.* "*Carried by... angels.*" v. 22. Gather together his elect. Matt. 24. 31. We shall all be changed. 1 Cor. 15. 51.

2. *Fellowship.* "*Abraham's bosom.*" v. 22. Know even as... known. 1 Cor. 13. 12. Ever be with the Lord. 1 Thess. 4. 17.

3. *Happiness.* "*He is comforted.*" v. 25. Wipe away all tears. Rev. 21. 4. Eternal weight of glory. 2 Cor. 4. 17.

II. THE LOST HEREAFTER.

1. *Consciousness.* "*Lifted up... eyes.*" v. 23. There shall be weeping. Luke 13. 28. Fire is not quenched. Mark 9. 44.

2. *Misery.* "*I am tormented.*" v. 24. Smoke of their torment. Rev. 14. 11. Tribulation and anguish. Rom. 2. 9.

3. *Separation.* "*Great gulf.*" v. 26. From... presence of... Lord. 2 Thess. 1. 9.

Depart from me. Matt. 25. 41.

III. THE WAY OF SALVATION.

1. *Knowledge.* "*Moses... prophets.*" v. 29. Search the Scriptures. John 5. 39. That ye take heed. 2 Pet. 1. 19.

2. *Heeding.* "*Let them hear.*" v. 29. Seek ye the Lord. Isa. 55. 6. Come unto n.e. John 7. 37.

3. *Repentance.* "*Will repent.*" v. 30. Repent ye and believe. Mark 1. 15. Put away the evil. Isa. 1. 16-18.

4. *Faith.* "*Be persuaded.*" v. 31. Believe Moses... me. John 5. 46. Believe on the Lord Jesus. Acts 16. 31.

EXPLANATORY AND PRACTICAL NOTES.

Conjecturally we may locate the historical setting of this parable near Bethabara, beyond Jordan, late in December, A. D. 29, or early in January, A. D. 30. It was now a little more than three months before the crucifixion, and our Lord was still in Perea. To show that the most envied on earth are not the favorites in heaven, Jesus lifts the curtain which hides from us the eternal world,

and contrasts day kept then times of avarice fully in their

Verse 19

He is something the Latin word in purple and man's social his business a uniform black ica, which ma able" (and as foreign to the rich man there of his wealth often ran thro to exhibit his v is unknown i famous purple shell, which w but is now lo inner garments flax that grew as soft as silk, as to be nearly fine linen was a sumptuously e song, movement palate, the ear whole life one acquired his ric would have litt this story.

20. Lazarus.

which means "the only instance of a personal na We infer that he so had to be bo "laid," might as lessly there. Ga by beggars. No his business to hi the presence of P nearly true in our "the rich and poor sores. This is to b tuous fare of the r casually are, an tion of many in ou that by comparison and western Europe ished condition of people in the Orient

and contrasts the rich man and Lazarus in this and in the life to come. The religious teachers of that day kept themselves, as a matter of principle, aloof from the morally outcast classes, and with motives of avarice avoided the poor and suffering. Our Lord's Perea parables harmonize beautifully in their love for the unloved and the unlovely.

Verse 19. A certain rich man. Unnamed. He is sometimes called Dives, but that is only the Latin word for "a rich man." *Clothed in purple and fine linen.* In the Orient a man's social standing (often his religion and his business also) is shown by his dress. The uniform black garments of Europe and America, which make a bankrupt look as "respectable" (and as funereal) as a millionaire, are foreign to that Realm of the Picturesque. A rich man there carries on his person as much of his wealth as he can, and in ancient times often ran through the whole gamut of color to exhibit his wealth. Unostentatious wealth is unknown in the Orient. There was a famous purple dye, made from a Syrian seashell, which was of almost incalculable value, but is now lost. Fine linen was used for inner garments. It was made from a sort of flax that grew on the banks of the Nile, was as soft as silk, and could be woven so fine as to be nearly transparent. This Egyptian fine linen was as costly as it was fine. *Fared sumptuously every day.* With wine and song, movement and color, luxuries for the palate, the ear, and the eye, he made his whole life one prolonged banquet. How he acquired his riches we are not told, for it would have little bearing on the moral of this story.

20. Lazarus. The same name as Eleazar, which means "God-is-the-helper." This is the only instance in all our Lord's parables of a personal name. *Was laid at his gate.* We infer that he was too feeble to limp there, so had to be borne. The word translated "laid," might as well be "thrown," left carelessly there. Gates in the East are infested by beggars. No rich man could pass from his business to his domestic luxuries without the presence of beggars. That, however, is nearly true in our own country. Everywhere the rich and poor meet face to face. *Full of sores.* This is to be contrasted with the sumptuous fare of the rich man. Hard as times occasionally are, and desperate as is the condition of many in our land, it still remains true that by comparison we do not know in Canada and western Europe what poverty is. The famished condition of hundreds of thousands of people in the Orient no pen can write.

21. Desiring. Hungering, but not receiving. *Crumbs.* We make bread so fine that the delicate and dainty might leave the crust and eat the soft portion; but in the ancient Orient the crust was the better portion of the loaf. The inside was doughy and tough, but the crust was delicate in flavor and crisp in texture. It was this soft, doughy part, which the luxurious wiped their fingers on and threw away, that Lazarus, whose appetite was sharpened by hunger, desired. *Moreover.* But even. *The dogs.* The ownerless, hungry dogs of Eastern cities are detested by nearly everyone, and would not have been tolerated by Lazarus if he had had physical strength to drive them away. *Licked his sores.* There is no indication of tenderness on their part, and the licking did not alleviate, but aggravated, his sufferings.

22. The beggar died. To him death was happy release. *Was carried.* His spirit was carried. His death was not the end, but the beginning, of life. The real life is that of the spirit, which death cannot kill. *By the angels.* "This," says Dr. Plumptre, "is in accord with the popular Jewish belief. Either good angels in general, or the special guardian angels of the righteous, took on them this office." *Abraham's bosom.* A popular phrase among the Jews to indicate the heavenly state. Abraham was the father of the faithful, and he was supposed under God to "do the honors of heaven." When orientals thought of the dinner table the picture that came up to them was of friendly people reclining side by side very near to each other. The man who thus reclined at the banquet table of heaven next to Abraham would be the most honored guest—the one who lay in Abraham's bosom. *The rich man also died.* Not all the gold in the Yukon can buy off death. *Was buried.* And doubtless his funeral was suitably pompous; but it is of more importance what becomes of one's spirit than what becomes of one's body.

23. Hell. "Hades," the invisible world, where, in the belief of the Jews, the spirits of dead men lived without their bodies; separated, however, the righteous from the wicked. *Lifted up his eyes.* The spirit is represented as having similar senses to those

enjoyed and suffered on earth. *Being in torments.* In suffering. *Seeth Abraham afar off.* At we know not what distance, amid the delights of heaven. *Lazarus in his bosom.* The wretched beggar of earth was now in the very heart of the heavenly banquet.

24. *He cried.* Shouted so that his voice could soar over the great chasm between the two groups. *Father Abraham.* By birth this rich man, like Lazarus also, was a son of Abraham, and this was equivalent to modern Church membership; it fixed close relations with God and his people. A quaint old English divine observes that the rich man is quite willing to say, "Father Abraham," but even in his "torments" he does not say, "Brother Lazarus." *Send Lazarus.* It would seem at first as if even in Hades this man thought of himself as better than the beggar, but probably that thought comes from our modern conditions. Our Lord pictures him as having concentrated his attention on Abraham and Lazarus, and he asks that the only one of the two who could leave the banquet should come to his relief. *Cool my tongue.* His request for a few drops of water from Lazarus's finger tips is as moderate as had been the desire of Lazarus for the broken pieces of bread. "The man who had lived so luxuriously now speaks of relief for his tongue, which had been gratified by dainties. This hints at the close connection with sin and its punishment."—*Riddle. I am tormented.* I am suffering pain. *In this flame.* The anguish of remorse which comes when the conscious sinner is brought into the presence of the holiness of God, which is as a consuming fire, is as intolerable as the touch of earthly flame is to the nerves of the mortal body.

25. *Son.* Acknowledging the relationship on which the poor rich man builds his hopes. *Thou in thy lifetime receivest thy good things.* The meaning is not that he got good things, but rather that he lived in those good

things; that his horizon was sensuous; that he had no care for spiritual life. *Lazarus crieth things.* He had in a true sense chosen pains on earth as the price of heavenly joys. Not that the offer was ever made to him to choose between a life of wealth and comfort and a life of poverty and pain. If that choice had been given him it would have been his duty to choose the better of the two. But he evidently had lived a spiritual life, and the story shows that that was accompanied by temporal misadventure of the most painful sort. In heaven comes God's opportunity to right the wrong.

26. *Besides all this.* Not only is thy request unjust, it is impracticable. *There is a great gulf fixed.* A chasm, a canyon. Character is permanent. *Neither can they pass.* There is no hint of a purgatory, a progression, or an eternal hope; but we again caution our teachers and scholars against regarding this parable as a close portrait of the actual conditions in the eternal world. Throughout the story we are in the region of symbolic imagery.

27, 28. *Send him to my father's house.* Perhaps from a burning desire to save others—perhaps in a weak attempt to accuse God of not having given him enough opportunity. *That he may testify unto them.* Tell them what he had seen of their brother and what he had himself experienced.

29. *They have Moses and the prophets.* Sufficient to warn a heedful man from wicked self-indulgence.

30. *If one went unto them from the dead, they will repent.* This thought we all have. How impressive would be the words of a ghost spoken to us—if such a thing could really be. But we are mistaken.

31. *Neither will they be persuaded.* They who spurn God's word would sneer at a voice from the grave. The raising of Lazarus of Bethany was a singular confirmation of this statement.

CRITICAL AND HOMILETICAL NOTES.

THE PHARISEES ANSWERED.

The Pharisees treated Christ's teachings with contempt, as the vapors of an impracticable sentimentalist. "Practical" men of the world, men in business and politics who do not let the golden rule or the decalogue interfere with their methods of business or

campaign, still join in this derision. The Pharisee's sneer is common enough at the present time. There are many who regard Jesus as an anæmic visionary whose theories concerning riches belong only to an impossible Utopia. "They derided him," and they still deride him. The parable of the rich

man and his derision of time.

"TH

We are who displ that the pl on his inco whom Solo a happy c Christ's ph more. He in effect, in Lazarus, "G ly life is cr of life eter no farther case of Cræ kingdom w riches seiz carried aw Calamity di He died po rounded by a curtain and into the othe be most wr issuing in su ered only as lusion. It w took when h God," that s unbelief and ungodly who understood I Psalm is the parable of th

Spenser in description of the heartless close proximity; and wretched furnished palac and ladies, aban and merriment and foul, in w walked both d and revelers w and feasting i sighs of the That was the s in royal appare splendidly" (fo tion), and wa

man and Lazarus was Christ's answer to the derision of the covetous Pharisees of all time.

"THE END CROWNS THE WORK."

We are familiar with the story of *Croesus*, who displayed his great riches, expecting that the philosopher would congratulate him on his incomparably fortunate estate; but to whom Solon said, "Call no man happy until a happy death has closed a happy life." Christ's philosophy was that of Solon, and more. He said to the derisive Pharisees, in effect, in this parable of the rich man and Lazarus, "Call no man happy until his earthly life is crowned by entrance upon the bliss of life eternal." Solon's philosophy looked no farther than the present life, and in the case of *Croesus* found its fulfillment when his kingdom was overthrown by *Cyrus*, his riches seized by his conqueror, and himself carried away captive. Jesus looked farther. Calamity did not befall *Dives* in this world. He died possessed of all his riches, surrounded by all his luxuries. Jesus lifted the curtain and revealed him when he had passed into the other world. There he was seen to be most wretched, and his earthly career, issuing in such a destiny, could be considered only as a stupendous mistake and delusion. It was this longer look, which David took when he "went into the sanctuary of God," that saved his feet from slipping in unbelief and cured his foolish envy of "the ungodly who prosper in the world." "Then understood I their end." The seventy-third Psalm is the best of all commentaries on the parable of the present lesson.

HEARTLESS LUXURY.

Spenser in his *Faerie Queene*, in his description of the Palace of Pride, illustrates the heartlessness of luxury, as seen in the close proximity of pomp and pride, of wealth and wretchedness—a stately and richly furnished palace filled with a throng of lords and ladies, abandoning themselves to feasting and merriment; underneath, a dungeon deep and foul, in which a vast number of captives wailed both day and night. The dancers and revelers went on with their merriment and feasting indifferent to the groans and sighs of the prisoners under their feet. That was the sin of *Dives*. He clad himself in royal apparel, "making merry every day, splendidly" (for such is the literal translation), and was contemptuously indifferent

to the wretchedness at his gates represented by Lazarus. And this is the sin of the luxurious liver of the present—hunger and deep poverty and hopelessness, ragged and homeless and starving children, women forced to barter their virtue for bread, on the one hand, and on the other profligate waste and sumptuous pride that cares nothing for the distress of the unfortunate. Ruskin well said, "Luxury at the present can only be enjoyed by the ignorant; the cruellest man living could not sit at his feast unless he sat blindfolded."

IRREVERSIBLE DESTINY.

We have heard much in recent years concerning "the larger hope." By this is meant that the wicked man who dies in his sins will have a chance for moral recovery, and so of deliverance from misery, in the world to come. But this parable teaches irreversible destiny. There is not the faintest suggestion of the ultimate possibility, much less the ultimate certainty, that the "great gulf" would be bridged and that *Dives* would pass over to Lazarus. Jesus never speaks of the future state of the wicked except as fixed and everlasting. It is a most solemn and painful doctrine, but if we accept Christ as an authoritative teacher we must receive it as true. And who so likely to know as Christ? And how unlikely, when we consider the tenderness of his heart, that he would have taught this stern doctrine if he was not sure of its truth.

FAITH NOT PRODUCED BY FEAR.

Evidently *Dives* desired Lazarus to be sent to his five brethren to warn them of the reality of a "place of torment." His own regret concerning the life he had lived was not that it had been selfish and sensual, but that it had resulted in bringing torment upon him in the world of spirits. He fancied that his brethren, if they knew his condition, would change their ways. If one should rise from the dead and testify to them they would repent. He forgot that fear does not produce the kind of faith which saves. Intellectual certainty of a fact does not change a man's character. Though a man should be given an open vision of heaven and hell, he would not necessarily be a better man on that account. The only faith that has spiritual value is moral, a belief in and a yielding unto righteousness. Moses and the prophets had borne abundant moral testimony. They

had said nothing practically about either heaven or hell; but they had said much about the conditions which result in heaven and hell. A man who will not love and obey the truth because he is not sure there is a hell would not do so though he were given indubitable evidence of its reality.

Thoughts for Young People. On the Future Life.

1. There is a life beyond the grave, both for the just and the unjust (verse 22).
2. The future life will be one of individual conscious existence and of keen susceptibility (verses 22, 23).
3. The future life will have its own standards and principles of judgment, utterly different from those of earth (verse 23).
4. The future life will have distinctions based not on social or hereditary or financial differences, but on character only (verse 24).
5. The future life will have distinctions which are eternal between saint and sinner (verse 26).
6. The future life will have knowledge, companionship, communion between souls of kindred character (verses 23-25).
7. The future life will have pains and penalties from which souls may vainly strive to free themselves (verse 25).
8. The future life will depend upon the use which is made of the present life of the opportunities of salvation (verses 29-31).

Teaching Hints for Intermediate Classes.

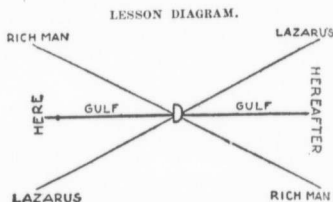
MATERIAL NEEDED.

We are studying a most important lesson, and the teacher who wishes to make the most of it may, with some forethought and preparation, make excellent use of "eye-gate" in her teaching. In order to do so she should provide a sharpened pencil, a sheet of paper, and something in the shape of a lap tablet (a hymn book will answer) for each member of the class.

INTRODUCTION.

The teacher need pay no especial attention to the lesson surroundings, as they are the same as for the last lesson. If the pupils have done the home work suggested in last

week's hints it should be examined, commended, and then laid aside for the present.



Have the class draw the horizontal line, and then the lines which cross at D. Then have the names put in at the upper and lower left hand. Explain somewhat as follows: The horizontal line represents the gulf which separates Lazarus from the rich man **HERE**. The former had much, the latter had next to nothing. What we commonly call riches, on the one hand, and the lack of riches, on the other, made the gulf here.

Now ask: Which of the two men had the better character? How do you know? Which was traveling up? which down? Where did the two men have the same possessions? The teacher will here emphasize the truth that material things count for nothing in the world to come, and that the rich man and Lazarus stood on exactly the same plane at death (D).

Ask: What does count in the life beyond? Show that according to their characters the two men took their relative positions **HEREAFTER**. LAZARUS, because of what he was, went up; the rich man, down. Their positions were the exact opposites of what they had been here. There was the great gulf (G) fixed, but it is now the gulf of difference in character, and not of difference in riches. Put in the names on the right-hand side.

PRACTICAL APPLICATION.

- Ask:
1. What separates men in the next world?
 2. By whom is this gulf fixed? (The gulf *must* be. Man takes his position on one side or the other. God puts no man where the rich man went. Have the class turn to, and read, John 3. 13-20 and 1 Tim. 2. 3, 4.)
 3. On which side of the gulf will you be? (Seek for reasons for the answer.)
 4. How can you be sure of being with Abraham? (Once more offer salvation through Jesus Christ.)

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HOME WORK.

Ask the class to read during the week all that they can on the subject of leprosy. If the library contains a copy of *Father Damien*, by Edward Clifford, procure it and give it to one of the class to read, with the understanding that reference is to be made to it next Sunday.

By Way of Illustration.

The selfish rich man. The love of money, like an opiate, little by little steals over the whole frame, producing a kind of intoxication, in which the better reason is lost, and the confused speech can only articulate with Shylock, "My ducats, my ducats!" The true way of holding wealth is to hold it in trust, recognizing God's ownership and our stewardship. Bank it up, give it no outlet, and your wealth becomes a stagnant pool, breeding malaria and burning fevers; but open the outlet, and it will bring life and music to a thousand lower vales, increasing happiness in yourself and others. And so, Jesus says, "Give!"—*Henry Burton.*

The rich man in the other world. In the old days, when those who played upon the stage were slaves, I can imagine the surprise of some child who perhaps has seen one playing the part of a great king on the stage and has admired the purple and gold of his magnificence. But when the play is over, and the child discovers that the one who seemed great was only a humble slave, it must have been a rude awakening. So when we find that our rich man was very poor we realize that his purple and fine linen and wealth were only a mask which hid his real self.

The life here determines the life hereafter. We are like operators in a telegraph office, touching keys here which make impressions upon ribbons in a land beyond the sea, and when we get there we shall have to read what we have written here. How will you like it when the ribbon is taken out of the machine and spread before you, and you have to go over it syllable by syllable? It will be a feast or a day of sadness. "Whatsoever a man soweth, that shall he also reap."—*McLaren.*

Verse 29. Notice the value our Lord put upon the Old Testament. Its instruction is ample for salvation. Explorers in their march through a strange country are glad

enough to get plantains and such berries as hang on the bushes by the way, if they do not come to rich fields of maize and herbs and game in abundance. The first will sustain them till better food is to be had. The manna about the camp answered for the time. If such be the value and importance of the Old Testament—if your wrecked sailor finds, stranded on the shore of some Pacific island, only that fragment of the Bible, and, giving heed to it, comes thereby into the Father's house at last, how much more true is our Lord's answer of the whole volume!—*D. W. S. Clark.*

Heart Talks on the Lesson.

For a moment the Hand that holds the keys of death and Hades lifts the veil of the unseen world. As we look let us learn well the lesson. The rich man and Lazarus are representative; their like is to be found in all ages and in every community—the one an object of envy, the other of pity or aversion to those who see only the present. The parable is a reinforcement of the teaching of our last lesson. What are true riches? How are they worn or lost?

The rich man's sin was not in possessing wealth. God gave him power to get it. His sin was the misuse of what God had given. He lived a sensual, selfish life, with no thought of anyone's welfare or comfort except his own, and with no recognition of the Giver of his good things. He broke the great law of love to God and love to man which is the law of heaven, and was subject only to the law of that other world which is the antipodes of heaven. "They change their skies, but not their souls, who cross the seas." They also change their surroundings, but not themselves, who pass from the world which is seen to the unseen.

The contrast between these two men was great—ease, hosts of friends, mirth, luxury every day for one; hunger, pain, loneliness for the other. But there was a greater contrast not seen by the passer-by. The soul of one was shrinking narrower, more unloving, farther from God every day. The soul of the other, patiently enduring, accepting with loving trust life as life was given, was growing broader, richer, stretching Godward as the months went by. Each was tending, in natural course, as streams flow to the sea,

toward its destiny. We cannot evade or explain this parable to suit our theories. Plainly as human speech can do so, Jesus reveals facts of the unseen world. The joy of heaven and the pain of hell are equally real; both are beyond all that eye hath seen, ear heard, or the heart of man conceived. Rest and comfort in Abraham's bosom stand for bliss words cannot express, as when Paul was caught up to heaven and saw things which could not be told. Torment in flame is the struggle of language to tell of anguish far worse than torture of material fire. *Remember: An eternity of remorse and sorrow in a word! How dreadful to remember the sin, the selfishness, the wrong to oneself and to others, the lost opportunities, the slighted love, the awful consciousness of what might have been haunting the soul forever; when "forgotten things will not be forgotten but a man is compelled to repeat to himself things he desires to be silent about and to listen to what he does not wish to hear, . . . yielding to that mysterious power which says to him, Think. One can no more prevent the mind from returning to an idea than the sea returning to a shore. With the sailor this is called the tide; with the guilty it is called remorse. God upheaves the soul as well as the ocean,"* as Victor Hugo strongly says.

Memory lived with Lazarus too. He did not forget the days he lay at the rich man's gate, poor, hungry, and sick, when the passers-by saw only the dogs licking his sores, while he had visions of angels comforting him. He remembered, too, that when men said, "The beggar is dead," he was soaring far past sun and star with the angels to a home of peace, plenty, and health forever.

Yes, it is all real. The parables of Jesus teach essential truth. Conduct is the expression of character; character determines destiny. What you are decides what you will be. The happiness or anguish of eternity depends upon our choices here. The great gulf is forming in the character we are daily building. To the latest hour of earthly life it is bridged by the redeeming love and power of Jesus, and any soul may pass over to the safe and happy side. No heavenly messenger will come to warn us except those which speak to us in the word of God through the blessed Holy Spirit. Let us hear them; for the loving

Saviour assures us that there is a time when that gulf of separation becomes fixed, and none can pass either way.

The Teachers' Meeting.

State the purpose of this parable. . . . A word-picture of the scene on the earth: The rich man's mansion; Lazarus at the door-step. . . . Then two other word-pictures: Lazarus in the eternal state; the rich man in his eternal state. . . . Show what was his condition; why it was his condition. . . . How we may escape hell and enter heaven. . . . What inference concerning the future life we may draw from this story. . . . What it teaches to be our personal duty: (1) Love to man; (2) Use of opportunity; (3) Thought of the future; (4) Belief in Scripture; (5) Obedience to God's word. . . . Special application on the use of all privileges and opportunities. . . . Additional Practical Lessons: (1) The decisions of eternity are irreversible; (2) Our present life determines the character and surroundings of our eternal life; (3) Souls preserve their individuality in the world to come; (4) To every man is given sufficient light to guide him in the way of salvation. By this parable Jesus teaches us that (1) There is a world beyond the grave; (2) In that world men retain their conscious existence; (3) In that world there are two states or conditions; (4) Conditions here and hereafter may widely differ, but the present life holds the key to the future life.

OPTIONAL HYMNS.

Weeping will not save me.
Come unto me.
My Jesus, as thou wilt.
He leadeth me.
Safe in the arms of Jesus.

Whenever trials press my soul.
The Lord he is my strength.
Go tell it to Jesus.
Jesus all my grief is sharing.
I am safe in the Rock.

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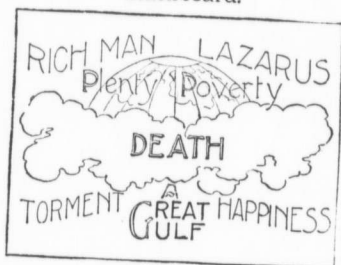
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Blackboard.



The gulf between the rich man in his magnificence and Lazarus in his misery widened after death, and became that great fixed gulf over which no man can pass. But the beggar changed his poverty for the happiness of heaven, while the rich man descended into the place of torment. Death overtakes us all, and we must leave whatever we enjoy or suffer here on earth. Happy shall we be if our heart condemn us not; but if we in our lifetime have received good things, and have seen our brother have need, living selfishly unto ourselves, our portion will be with the wicked. The rich man by refusing to relieve the beggar's distress denied his help to Christ himself.

LESSON VII. THE TEN LEPERS CLEANSED.

[Nov. 18.]

GOLDEN TEXT. Be ye thankful. Col. 3. 15.

AUTHORIZED VERSION.

[Read for connection John 11.]

Luke 17. 11-19. [Commit to memory verses 17-19.]

11 And it came to pass, as he went to Jeru-salem, that he passed through the midst of Sa-ma-ri-a and Gal-i-lee.

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

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

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

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

16 And fell down on *his* face at his feet, giving him thanks: and he was a Sa-mar-i-tan.

17 And Je-sus answering said, Were there not ten cleansed? but where *are* the nine?

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

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

REVISED VERSION.

- 11 And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

Time.—Early in A. D. 30. **Place.**—On the border line between Samaria and Galilee.

Home Readings.

- M.* The Ten Lepers Cleansed. Luke 17. 11-19.
Th. Cleansing the leper. Lev. 14. 1-9.
W. Naaman healed. 2 Kings 5. 8-14.
Th. Cured by a touch. Matt. 8. 1-4.
F. Prayer for mercy. Psa. 83.
S. Afar off. Luke 18. 9-14.
S. Thanksgiving. Psa. 30.

Lesson Hymns

New Canadian Hymnal, No. 227.

I'll praise my Maker while I've breath,
 And when my voice is lost in death.

New Canadian Hymnal, No. 120.

I am thine, O Lord, I have heard thy
 voice,
 And it told thy love to me.

New Canadian Hymnal, No. 114.

"Nearer the cross!" my heart can say,
 I am coming nearer.

QUESTIONS FOR SENIOR SCHOLARS.

- The Cry of Need*, v. 11-13.
 What is the probable meaning of the phrase "passed through the midst of?"
 What sufferers met Jesus?
 What does "lifted up their voices" mean?
 Why did they stand afar off? Lev. 13. 45, 46.
 What dignity did these lepers accord to Jesus in their appeal?
 Why did Jesus not place his hand upon lepers, as he touched so many afflicted by paralysis and blindness?
- The Miracle of Healing*, v. 14.
 Why, probably, did Jesus simply tell them to go to their priests?
 What were they to go to the priests for?
 What blessed results followed their obedience?
- The Gratitude*, v. 15-19.
 What two things did the grateful man do?
 When the lepers left Jesus to present themselves to their priests, had they all gone one way?
 As a rule were Samaritans better or worse than Jews?
 What did Jesus ask?

Nov. 18.]

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What instances in modern church life are analogous to this?

Why did Jesus call the Samaritan a stranger?

What is the meaning of Christ's declaration that the leper's faith had made him whole?

To whom and for what should we offer gratitude? Psa. 103, 1-5.

Tenachings of the Lesson.

Where in this lesson are we taught—

1. That faith gives power?
2. That humility is a Christian grace?
3. That gratitude is a Christian duty?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Cry of Need*, v. 11-13.

Where was Christ journeying?

Whom did he meet on the way?

Why did they stand "afar off?"

From what does leprosy debar its victim?

Of what is leprosy a type?

Is its cure within the power of man?

What favor did they beseech of Christ?

Did they recognize the power of Jesus?

2. *The Miracle of Healing*, v. 14.

Did Christ respond to their cry?

Are his ears ever closed to a cry of distress?

If they had not believed in Jesus could they have been cleansed?

What did Christ command them to do?

What law did he recognize in this?

What was the result of their obedience?

What is always necessary in order to receive Christ's blessings?

3. *The Gratitude*, v. 15-19.

How did the lepers receive God's gift?

How many served him?

Do the average people of to-day rejoice in God, or are they simply glad to receive his good gifts?

Who was the one exception among the lepers?

What does God expect in return for his blessings? GOLDEN TEXT.

How will true gratitude evince itself?

Practical Teachings.

Where in this lesson do we learn—

1. That the cry of the needy is always heard by God?

2. That God is able to supply all our wants according to his riches in glory by Christ Jesus?

3. That men who receive God's blessings without gratitude are the worst of sinners?

QUESTIONS FOR YOUNGER SCHOLARS.

Through what country did Jesus go to Jerusalem?

Had he ever been in Samaria before?

How did the people treat him then?

How did they treat him now?

What did Jesus see as he walked along?

Why were lepers kept away from well people? *So that they might not give the disease to them.*

How do you think these lepers looked?

Of what is leprosy a type?

Does sin always look horrible? *Yes, in the sight of God.*

Why did Jesus send them to the priests? *He always kept the law.*

What did the nine Jews do who were healed? *They hurried away to their homes.*

What did the one Samaritan do? *He came back to find Jesus and thank him.*

Which example do you like best?

THE LESSON CATECHISM.

(For the entire school.)

1. Who met Jesus? *Ten lepers.*
2. What did they call out to him? "*Matter, have mercy upon us.*"
3. What did Jesus tell them to do? *Show themselves to the priests.*
4. What then occurred? *They were all healed.*
5. How many returned to thank God? *One, and he was a Samaritan.*
6. What is the GOLDEN TEXT? "*Be ye thankful.*"

NEW CHURCH CATECHISM.

61. What is a sacrament? A sacrament is a holy ordinance instituted by Christ, wherein, by outward and visible signs, Christ and the benefits of the new covenant are represented and sealed to the Church, and received by those who worthily partake thereof.

Matthew 28, 19.

THE LESSON OUTLINE.

The Steps of Salvation.

I. CONSCIOUS NEED.

Lepers... afar off. v. 12.
In me... no good thing.
My sin is ever before me. Rom. 7. 18.
Psa. 51. 3.

II. EARNEST PRAYER.

Hacc mercy on us. v. 13.
Come boldly unto the throne. Heb. 4. 16.
Whosoever shall call. Rom. 10. 13.

III. OBEDIENT FAITH.

Go... they went. v. 14.
Whatsoever he saith... do. John 2. 5.

Believe that ye receive. Mark 11. 24.
IV. NEW NATURE.

They were cleansed. v. 14.
A new creature. 2. Cor. 5. 17.
A new creature. 2 Cor. 5. 17.

V. GRATEFUL PRAISE.

Glorified God... thanks. v. 15, 16.
Mention... loving-kindnesses of the
Lord. Isa. 63. 7.
Thanks... unspeakable gift. 2 Cor.
9. 15.

EXPLANATORY AND PRACTICAL NOTES.

After the raising of Lazarus, and a hostile session of the Sanhedrin soon after that miracle, our Lord remained in the little town of Ephraim till the crowds began to gather for the passover at Jerusalem. Determining to join them, he first of all wandered back through the Galilean regions where he had had marvelous success a few months before. After a brief detour, of which we have no particulars, we find him with his disciples walking eastward along the provincial boundary lines between Galilee and Samaria. To the north and to his left was Galilee, in which most of his life on earth had been passed, and most of his miracles wrought; to the south and to his right was Samaria, the middle section of the country, at this time politically united with the province of Judea. Samaria had taken its name from the ancient capital of the Ten Tribes. Its mongrel inhabitants, with their debased worship and inveterate prejudices, had little in common with the Jews. As Jesus walks along the frontier of these two provinces he meets a group of lepers, who beg for his mercy. He does not tell them that they are healed, but, assuming their cure, commands them to go to the priests and claim again their privileges as citizens, from which leprosy had debarred them. Some faith they certainly have, for they obey and are instantly cured. But nine of them, intent only on the healing, care little for the Healer. Impatient to be restored to a normal life, they hasten to the priests. One only stops to acknowledge gratefully the goodness of Him who has wrought this wonderful change: and he was a Samaritan.

Verse 11. *As he went to Jerusalem.* At the very beginning of his direct journey to the feast. *He passed through the midst of Samaria and Galilee.* The road leading him sometimes on one side of the border, sometimes on the other.

12. *He entered into a certain village.* An unwallied town. *There met him ten men that were lepers.* The prevalence of leprosy in the ancient East was appalling. Even now the most loathsome incidents of travel in Palestine are due to the persistent beggary of these sufferers. European methods of sanitation would soon do away with the abominable disease, but Turkish authority goes no farther than to compel the tainted to live together in settlements, and the result is frequent marriages and the perpetuation of a leprosy race, as vile and pitiable in morals and manners as in body. Lepers were made ceremonially unclean by the Jew-

ish law. They grouped themselves together, and 2 Kings 7. 3 gives a singular example of a tiny protective association, a sort of "trades union," formed by leprosy men. Isolated as they were, the lepers of our story had heard of Jesus. *Stood afar off.* They were compelled to remain a prescribed distance from all healthy folk.

13. *They lifted up their voices.* The voice of the leper is husky and hollow—an awful travesty on the natural voice of mankind. These men were compelled to "lift up" their voices because of their weakness as well as because of their enforced distance. *Jesus, Master.* "Prophet, Teacher." They made no appeal to the "Son of David." They knew little or nothing of the public talk concerning Jesus as the Messiah. It is astonishing how little theological knowledge is necessary to saving faith; how little a man needs to know if only he will trust with all

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his heart in God. *Harc mercy on us.* Orientals would address such words to any king or powerful man.

14. *When he saw them.* When he perceived them; saw their condition, heard their cry, and perceived their inner need. *He said unto them.* Shouting across the hundred paces that parted them. *Go show yourselves unto the priests.* This was an entirely new way of dealing with lepers. While the disease was popularly said to be incurable, there were occasionally cases of recovery from it; and it is not improbable that several severe skin diseases were grouped under the general term *leprosy*. At all events, the Levitical law furnished methods by which a leper when cured could be reintroduced into society. He was to appear before a priest and be officially examined according to certain prescriptions. When the priest was satisfied that the disease was gone the man was pronounced clean. Every one of these lepers had doubtless hoped that the happy day would dawn when he could thus visit the priest and be reinstated in normal human life; but none of them could have expected to be cured after this abrupt fashion. Jesus does not say, "I will; be thou clean." He does not say, "According to your faith be it unto you." He makes no promise that when they reach their homes they will find themselves well. But just as they are, with all their repulsive sores, they are told to go to the priest to be pronounced well. Here was the extremest demand of faith that our Lord ever made. *As they went, they were cleansed.* The rest of the story shows that immediately, when they began to go, the healing processes asserted themselves.

If any man could do without what we in modern life call "church rules" certainly the Lord Jesus could. Yet, as he had said to John the Baptist, so he acted his life through: "It becometh us to fulfill all righteousness." And while he knew that the priests represented an effete and dying system, while he knew that they were personally his malicious enemies, Jesus showed his respect for the sacred law by insisting on his "patients" obeying its most minute requirements. He said "*priests,*" because one of these men was a Samaritan—a heretic with whom no respectable Jew would consort; though the degrading influence of the disease had blotted out all distinction between Samaritan and Jew, and the lepers

had huddled together. Now they were to go to their priests—the Jews to Jerusalem, the Samaritan to Mount Gerizim; and probably they at once parted company.

15, 16. *When he saw that he was healed.* It must have been with strange sensations that they extended their wholesome limbs on the high road, and felt their nerves again tingle with health. *With a loud voice glorified God, and fell down on his face at his feet, giving him thanks.* His voice, like his poor body, had been restored to health. He thanks God and thanks his human Healer, as he flings himself at his feet with oriental demonstrativeness. *He was a Samaritan.* The Jews went on to their priests, and probably expressed gratitude both to God and to Jesus when they returned to their homes. But the Samaritan cannot wait to be formally pronounced whole until he falls in ecstasy at the feet of his benefactor.

17. *Jesus answering said.* What a man says when he is praised is apt to reveal much of his character. Our Lord never told those who praised him that he did not merit their praise, as is often the fashion with us. Here he makes no remark to the healed leper, but turns to his disciples to inquire, *Were there not ten cleansed? No doubt this very morning God is asking, Were there not many fed in the Dominion, in our Province, in our town or village, in our home? Where are the nine? Why are the majority ungrateful, or, if there is any gratitude, why is it unexpressed? "Well acquainted with the plans which had already been forged in Judea for his destruction, the Saviour yet once again makes this boundary tract of Galilee the theater of his saving love, and even at the first miracle on this journey it is manifested how very much the prevailing tone of feeling is now altered. For formerly a miracle performed on one animated many hundred tongues to his praise; now, on the other hand, the healing of ten unhappy ones does not even elicit from the majority of the healed, still less from the inhabitants of the village, even a single word of thanks. He has this time rather concealed than made conspicuous the brilliant character of the miracle by its form, but he experiences at the same time how the Doer of the miracles is at once forgotten, and while he on his part, even in this last period, displays his respect for the law and the priesthood, he is rewarded therefor with a mean slight.*

The observation of this fact goes to the Saviour's heart; and as he had just shown himself the compassionate high priest, he feels himself now the deeply contemned Messiah. Yet the complaint to which his sadness gives utterance is at the same time a eulogy for the one thankful one who ap-

peared before him; and with the words, 'Rise up, go thy way, thy faith hath saved thee,' the benefit is for this one heightened, confirmed, sanctified."—*Van Oosterzee*.

18. *This stranger*. The Samaritan was farther removed from the sympathies of the orthodox Jew than even the Gentile.

CRITICAL AND HOMILETICAL NOTES.

THE COMMUNISM OF MISERY.

Misfortune more than good fortune brings men together. In health and plenty and success men stand aloof from each other, influenced by prejudice and social and political distinctions and differences. But misery likes company in a truer and deeper sense than that proverb is meant to assert. These ten lepers were drawn together by their common wretchedness. Leprosy was no respecter of persons, and these men doubtless represented various social classes. Even a Samaritan, ordinarily hated and spurned, was received into the company. When lepers looked into each other's eyes they forgot all pride of race and vanity of social caste, and only knew they were brothers in unspearable misery. It is so still. The one place to-day in Jerusalem where the fierce hatred of Jews and Mohammedans is extinguished and they dwell together in peace is the leper-house, "The Abode of the Unfortunate." So, too, when men become deeply conscious of sin, of which leprosy is nature's fittest type, artificial distinctions vanish. A soul aware of its hopeless moral pollution acknowledges kinship and equality with every other sinful soul. When a man is filled with a sense of self-righteousness he boasts that he is not as other men, and scorns the publican and sinner; but when he smites on his breast and cries, "God be merciful to me a sinner," there is no man above whom he would exalt himself.

VARIETY OF TREATMENT.

Trench says: "Most instructive is it to observe the differences in our Lord's dealing with different sufferers and mourners brought in contact with him; the manifold wisdom of the great Physician, varying his treatment according to the varying needs of his patients; how he seems to resist a strong faith, that he may make it stronger yet (Matt. 15, 23-26); how he goes to meet a weak faith, lest it should prove altogether too weak in the trial (Mark 5, 36); how one

he forgives first, and heals after (Matt. 9, 2, 6); and another, whose heart could only be reached through an earthly benefit, he first heals, and then forgives (John 5, 8, 14). There are here, too, no doubt reasons why these ten are dismissed as yet uncleansed, and bidden to show themselves to the priests; while that other, whose healing was before recorded (Matt. 8, 2-4), is first cleansed, and not till afterward bidden to present himself at the temple." In this diversity of treatment, which had respect to the peculiarities of each case, and yet in all aimed at the development of faith, we may read a parable concerning God's method of grace. God deals with each man independently. Salvation comes not alike to all. One is reached through his feelings, another through his intellect; one is pardoned out of hand and given the witness of the Spirit directly before service begins, while another finds peace only after he has gone far in the way of duty. There is no stereotyped "plan" of salvation, no fixed order of steps which every man must take in order to be saved. And it is as foolish for a man who has had one type of experience to question the validity of another type in another man as it would have been for the leper who was first cleansed and then commanded to go to the temple to have quarreled with the one who was commanded to go to the temple and was cleansed as he went. The cleansing is the essential thing; the manner is wholly secondary. We do well to let grace work in all needed diversity.

THE GRACE OF GRATITUDE.

Lowell speaks of "the deep religion of a thankful heart." It has been said, "Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant." But the deepest things and the fairest things are not common. Capacity for gratitude is the measure of the soul. A shallow and narrow soul can no more be deeply grateful than it can be

generous, spring out kind, even thankful f without ap corded chief of ingratitude thankfulness out a word timable ben thanks. It tion still ho God and of help is grant but receiving the helper. these unthan itual fruit is spiritual shall trines of "faith healing." Evidently healed able that ma come genuine content with their way unt

The one ma back to give tude multiple cures yet great on, cured of t back to lives knowing how kingdom of G back to glorify benefactor rec made him who thankful for lit gratitude is the coming in of gr ful shall be take been given him.

Thoughts

Foot

1. *Though reje Galilee and Sa neely Galileans* should remind u repeated teachin our enemies, lov pray for them t persecute us.

2. *Those who carnestly call up*

generous. Indeed, generosity and gratitude spring out of the same soil; he who is most kind, even to the unthankful, will be most thankful for every kindness. Selfishness withholds without compunction, and receives without appreciation. This miracle is recorded chiefly to illustrate the commonness of ingratitude and the rarity and worth of thankfulness. Nine went their way without a word of acknowledgment for an inestimable benefit, one only returned to give thanks. It is to be feared that the proportion still holds. Men still entreat help of God and of one another, protesting that if the help is granted they will be forever grateful; but receiving their desires they soon forget the helper. This failure of bodily healing in these unthankful nine to produce any spiritual fruit is a suggestive comment on the spiritual shallowness of the present-day doctrines of "faith healing" and so-called "divine healing." Even if men might all be miraculously healed of their diseases it is improbable that many on that account would become genuine Christians. They would be content with bodily healing, and would go their way untouched by real spiritual power.

The one man, the Samaritan, who came back to give thanks illustrates how gratitude multiplies the value of a gift and secures yet greater blessing. The nine passed on, cured of their leprosy indeed, but to go back to lives of selfishness and sin, never knowing how near they had been to the kingdom of God; the one man who came back to glorify God and to give thanks to his benefactor received a second healing that made him whole indeed. To him who is thankful for little, much shall be given; for gratitude is the open gate of the soul for the coming in of grace. But from the unthankful shall be taken away even that which has been given him.

Thoughts for Young People.

Four Suggestions.

1. *Though rejected and driven out of both Galilee and Samaria, Jesus has mercy on needy Galileans and Samaritans.* This should remind us of our Lord's constantly repeated teaching, that we should forgive our enemies, love them that hate us, and pray for them that spitefully use us and persecute us.

2. *Those who will be saved by Jesus must earnestly call upon him, heartily believe in*

him, and faithfully obey him. Faith gives power; humility is the pearl of Christian grace; gratitude is the most binding of Christian duties.

3. *Gratitude for mercies received is a duty incumbent on men and acceptable to God.* Even our earthly friends, our helpers in life, should receive the richest treasures of our grateful hearts; much more the great God who giveth to us all things richly to enjoy.

4. *Christ recognizes the good in men, and honors it, irrespective of their errors in doctrine.* His breadth of sympathy was alien not only to his age, it is alien to ours. There are few among us who do not need to watch closely our prejudices. And if we have "respect unto men," how dwells the love of God in us?

Teaching Hints for Intermediate Classes.

MATERIAL NEEDED.

Let the pupils have pads (or sheets of paper) and pencils, as for the last lesson.

LEPROSY.

Question the class as to what they have learned concerning leprosy during the week. For those who desire to have in mind the analogy between leprosy and sin the following is copied from *Notes from My Bible*, by D. L. Moody:

"Leprosy is inherited, so is sin, Rom. 5. 19. contagious, Gen. 6. 12. loathsome, Isa. 1. 6. fatal, James 1. 15. separates its victims from his fellows, Eph. 2. 17. healed through faith in Jesus, Eph. 2. 8."

THE LESSON STORY.

Have the pupils take their pads and print across the top:

FOUR CLASSES OF LEPERS.

Then, by questioning bring out the story, and as the various classes are reached have the pupils note them on their pads, somewhat as follows:

- 10 LEPERS UNCLEANSSED.
- 10 LEPERS CLEANSSED.
- 9 LEPERS THANKLESS.
- 1 LEPER THANKFUL.

The more vividly the teacher realizes the story, which is so tersely narrated in the nine verses of our lesson, the more point there will be to his questions and the more attentive and interested will the class be.

PRactical APPLICATION.

Have the pupils write or print on the lower part of their pads:

FOUR CLASSES OF SINNERS.

SINNERS UNSAVED.
SINNERS SAVED.
CHRISTIANS SELFISH.
CHRISTIANS THANKFUL.

IN WHICH CLASS AM I?

Do not have all these lines printed at once, but as the truth is developed.

Show that mankind is divided into two great classes, namely, the saved and the unsaved. There is no question about all being sinners. The great question is: Are you a sinner saved or a sinner unsaved? We call those who are saved Christians. These are divided into two chief classes, namely, those who do not give God the glory and those who do (verse 18). Ask: To which class do you belong?

Finally, the leper who was thankful received a greater blessing. So with Christians, the ungrateful ones fail to receive from God the higher blessings which he confers on those whose mouths are filled with his praises (Psa. 95. 2; Phil. 4. 6).

HOME WORK.

Tell the pupils that as next Sunday's lesson is to be on temperance you would like them to ask their friends to give them reasons why people should become drunkards, and to write down those reasons, so that they may be talked about in class next Sunday.

By Way of Illustration.

Miracles of healing recorded by Luke. Luke mentions fourteen different cases of healing, not, however, as including the whole, but as representative cases. They are, as it were, the nearer constellations, localized and named. But often in his narrative we find whole groups and clusters lying farther back, making a sort of Milky Way of light, whose thickly clustered worlds baffle all our attempts at enumeration. Such are the

"women" of Luke 8, verse 2; and such are those groups of cures mentioned in Luke 4. 40; 5. 15; 6. 19; and 7. 21.—*Henry Burton.*

Verses 13. Probably they knew that he had healed others, and they reasoned that he would heal them too. During a great revival in Chicago a man came into the meeting who said: "I've been a wicked man, as you all know, and I felt that there was no hope in my trying to reform, but when my neighbor who kept the saloon was made over into a clean, good man, it made me believe that there was a chance for me. That's the reason I'm here." So one saved man arouses hopes of salvation in many others.—*McNeil.*

Verses 14. A young woman came to her pastor and said: "I no longer have any joy or any sense of approval in my Christian life. What is the matter?" "Did you once have it?" "Yes." "Are you conscious of having refused obedience to some distinct command which came to you?" "Yes, years ago I thought that God required something of me which I felt I could not do." Ah! this was the test. Blessings lie only in the path of obedience.

Verses 16.—Luke always had his eye out for instances of uncircumcised and unapostolized, unchurched and unorthodox examples of genuine faith and love. John tells us that Jesus spoke plainly of the fact that he had other sheep which were not of the recognized fold, and Luke in his gospel is often out on the mountains, seeking those outside sheep. He alone records that priceless parable of the good Samaritan. He alone records the stern rebuke that Jesus gave two of his disciples when they wanted to call down fire on a Samaritan village which in its hereditary prejudice refused to receive Christ. He alone brings out the fact that, among ten men who had received the blessing of clean health, but one came back to give thanks, "and he was a Samaritan." The Gentile physician, feeling that he too was one of the "other sheep," loves to dwell upon the broad inclusiveness of the Saviour's mission.—*C. R. Brown.*

Verses 17, 18. There is a legend about St. Peter sending out two angels from the door of heaven, each with a basket to gather what we would call flowers—that is, they were the prayers of God's people. One was the Angel of Thanksgivings and one was the Angel of Petitions. When they returned to Peter each one "seemed to be in trouble sore;" the

Angel of overflowing back which Thanksgivings showed on giving rattle

Heart

Ten mise and only on We are ash deserve to I them. But, proportion c and in the forget; only worship in r is the propo hearts? "W praise thee," thinks of the Lord, O my bless his holy tenth, but of heart.

There was who was aske tent. "My de ure Book, an these: 'I saw window.' 'I from a dear sunset.' 'I re which gave m opportunity to very sad.' TH to write in a be one, and the sweet and my

Oliver Wen said: "If one and tell me the I might be un eyes or with m magnet and sw draw the most power of attrac like my fingers mercies; but le through the day the iron, so it v heavenly blessin sand is gold."

"It isn't so h things we have;

Angel of Petitions had in addition to his overflowing basket a bag bound upon his back which was "cram full." The Angel of Thanksgivings blushed with shame when he showed only *three* little prayers of thanksgiving rattling around in his big basket.

Heart Talks on the Lesson.

Ten miserable men made well and happy, and only one of them thanking the Healer! We are ashamed for them. We think they deserve to have their blessings taken from them. But, after all, isn't this the usual proportion of gratitude in the human heart and in the world generally? Nine tenths forget; only one tenth give to God grateful worship in return for all his mercies. And is the proportion very different in our own hearts? "With my whole heart will I praise thee," the psalmist says when he thinks of the goodness of God. "Bless the Lord, O my soul, and all that is within me bless his holy name," is the song not of one tenth, but of ten tenths, of a truly grateful heart.

There was a beautiful, serene old lady who was asked the secret of her sunny content. "My dear," she said, "I keep a Pleasure Book, and in it I put such things as these: 'I saw a beautiful lily growing in a window.' 'I received to-day a kind letter from a dear friend.' 'I enjoyed a glorious sunset.' 'I read a word in my Bible to-day which gave me sweet comfort.' 'I had an opportunity to cheer up a friend who was very sad.' They seem very trifling things to write in a book, but I thank God for every one, and the thankfulness keeps my mind sweet and my heart content."

Oliver Wendell Holmes has beautifully said: "If one should give me a dish of sand and tell me there are particles of iron in it I might be unable to detect them with my eyes or with my fingers. But let me take a magnet and sweep through it, how it would draw the most invisible particles by the power of attraction! The unthinking heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the days, and as the magnet finds the iron, so it will find in every hour some heavenly blessing; only the iron in God's sand is gold."

"It isn't so hard to be content with the things we have; it's being content with the

things we haven't that's so trying," said a forlorn woman, dolefully. "I don't know about that," said another; "when we begin to pick out the things our neighbors have and we haven't, we always pick out the things we want. We say, 'They live in a nice house, they have an easy time; we have to work.' We never say, 'They had the typhoid fever, but it did not come to us; they have a great sorrow, but we never had one like it.' You see, when we begin to call Providence to account for the things that don't come to us it's only fair to take into account all kinds of things." True, indeed. Many times we would be deeply grateful for the ships that pass us in the night without stopping to leave with us their freight of sorrow and pain. When especially good things befall us, or in great deliverances from trouble, we do remember to thank our heavenly Father; but what about the mercies of every day? For these we should cultivate a thankful spirit; we should have a constant attitude of cheerful application of all life's blessings. The habit of discontent is belittling. Cheerful gratitude opens wide the soul's windows, lets in the sunshine, and gives a broad, bright outlook.

"How do you do? You look better than when I last saw you," one said as he greeted his friend. "I am better," he answered. "I've moved. I live in a more healthy place." "Is that so? Where are you now?" "Well, I used to live in Grumble Alley, but I've moved to Thanksgiving Street, and the change agrees with me." Let us move too, this very week, if we have been living in a bad neighborhood of discontent; let us breathe the pure air of gratitude and praise to God for all his mercies, and let us persuade all our friends to be neighbors with us in this improved location.

The Teachers' Meeting.

Word picture. . . . Manners, customs, etc.:

- (1) Leprosy (make characteristic of disease sufficiently plain for complete understanding of miracle, but avoid loathsome details);
 - (2) Ostracism of lepers; (3) Ritualistic requirements of a cured leper; (4) Samaritans; (5) Oriental demonstrativeness. . . .
- Leprosy, like sin, is: (1) Hereditary; (2) Grows insidiously, without much pain; (3) Ruins and destroys; (4) Is foul and polluting; (5) Is incurable by man. . . . Lu

applying this lesson, (1) Show the condition of these ten lepers as a type of sin; (a) In misery; (b) In helplessness; (c) Outside the gate; (d) With no association among the holy. (2) Show how they illustrate salvation: (a) They realized their need; (b) Called on Christ; (c) Believed; (d) obeyed, appropriating to themselves the privilege of cleansing. (3) Exhibit especially the example of thankfulness and acknowledgment of God's mercies as our duty and our privilege.

OPTIONAL HYMNS.

O for a thousand tongues, to sing.
 Pass me not.
 More love to thee.
 O could I speak.
 I love to tell the story.

Yes, I will bless thee.
 O, my Saviour, how I love thee.
 Lift up your hearts.
 Jesus Christ is passing by.
 We come thy praise to sing.

Library References.

CLEANSING OF THE TEN LEpers.—Trench, *Miracles of Our Lord*, page 355. Taylor, *Miracles of Our Saviour*, page 343. Dover, *Ministry of Mercy*, page 141. Steinmeyer, *The Miracles of Our Lord*. Bruce, *Miraculous Elements in the Gospels*, pages 129, 149, 164.

LEPROSY AND ITS CURE.—Geikie, *Hours with the Bible*, vol. ii, pages 206, 357; vol. iv, pages 47, 135. Hengstenberg, *Kingdom of God in the Old Testament*, vol. i, page 371; vol. ii, page 224. Suddard, *British Pulpit*, vol. i, page 444. Roberts, *The Living One*, page 191. Trench, *Westminster Sermons*, page 15. Bailey, *The Lepers of India*. Jackson, *Life of Mary Reed*.

LESSON VIII. SOBER LIVING.

[Nov. 25.]

GOLDEN TEXT. We should live soberly, righteously, and godly, in this present world. Titus 2. 15.

AUTHORIZED VERSION.

[Temperance Sunday. Observed all over the world. Read Isa. 28.]

Titus 2. 1-15. [Commit to memory verses 11-14.]

1 But speak thou the things which become sound doctrine:

SERMONS ON THE LESSON.

Verse 11.—*The Preachers' Magazine*, 1806, page 517. Pitman, J. R., *Sermons*, vol. ii, page 230.

Verse 13.—*The Pulpit*, London, vol. lxi, page 197.

Verse 14.—Mills, B. F., *God's World*, page 300.

Verse 15.—Liddon, H. P., *Sermons*, vol. i No. 455.

Verse 17.—Archer, *Sermons*, vol. ii, page 112. Riddock, J., *Sermons*, vol. i, page 361. Hare, A. W., *Sermons*, page 453. *The Princeton Pulpit*, page 189. Liddon, H. P., *Sermons*, vol. ii, No. 842.

Blackboard.



The leprosy of sin makes us stand afar off from Jesus. But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." By faith the ten were cleansed of their foul disease; but they did not experience that inward cleansing which was the reward of him who returned to Jesus and rejoiced for his renewed body. "Where are the nine?" we might ask of many who once professed conversion but seldom praise their Healer. And in just proportion we might point out the one who continues to follow Jesus, and say, "Be ye thankful."

Nov. 25.]

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- 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
- 3 The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;
- 4 That they may teach the young women to be sober, to love their husbands, to love their children,
- 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
- 6 Young men likewise exhort to be sober-minded,
- 7 In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity,
- 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
- 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;
- 10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
- 11 For the grace of God that bringeth salvation hath appeared to all men,
- 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
- 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
- 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
- meanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed; the younger men likewise exhort to be soberminded: 7 in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, 9 having no evil thing to say of us. Exhort servants to be in subjection to their own masters, and to be well-pleasing to them 10 in all things; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God 11 our Saviour in all things. For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present 13 world; looking for the blessed hope and appearing of the glory of our great God 14 and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
- 15 These things speak and exhort and reprove with all authority. Let no man despise thee.

Time.—A. D. 67. **Place.**—Written from Rome to Crete, where Titus had been left to properly organize the newly formed churches.

Home Readings.

- M. Sober Living. Tit. 2.
 T₄. Temperate in all things. 1 Cor. 9. 19-27.
 W. In the light. Rom. 13. 7-14.
 T₇. Be sober and watch! 1 Pet. 4. 1-8.
 F. Right and wrong doing. Prov. 23. 1-11.
 S. Fruits of the Spirit. Gal. 5. 16-25.
 S. The high calling. Phil. 3. 13-21.

Lesson Hymns

New Canadian Hymnal, No. 89.

The door of God's mercy is open
 To all who are weary of sin.

New Canadian Hymnal, No. 83.

Art thou weary, heavy laden?
 Art thou sore distressed?

New Canadian Hymnal, No. 64.

Yield not to temptation,
 For yielding is sin.

QUESTIONS FOR SENIOR SCHOLARS.

1. *Sobriety of Mind and Heart*, v. 1-6.
 What was to be the character of Titus's teachings?
 Does correctness of creed make a true Christian?
 Can one have correct deportment without a holy principle of life?
 What are meant by "aged men" and "aged women?"

Study the notes and define "sober," which occurs in verses 2, 4, 6, and 12.

Is it right to follow one's physical impulses without restraint?

If such a course be always wrong, what about following mental impulses without restraint?

What about following spiritual impulses?

What is meant by "charity" in verse 2?

By "behavior" in verse 3?

Is it ever right to be a mischief-making gossip?

Is it ever justifiable to talk evil of your neighbor?

Why is it wrong to take wine at all?

Why does Paul give no advice to young unmarried women?

How would the word of God be blasphemed if the young women do not show forth the virtues described in verse 5?

2. *Adorning the Doctrine of God*, v. 7-10.

What advice is given to Titus himself?

How does the last part of verse 8 correspond with the last part of verse 5?

Why should slaves be obedient unto their masters if their masters have no right to keep them in slavery?

Is it right for modern employees to "answer again?"

How does the end of verse 10 correspond with the end of verse 8 and verse 5?

3. *Hope as a Motive Power*, v. 11-15.

How had the grace of God appeared to all men?

What is the "blessed hope" cherished by all Christians?

How did Jesus redeem us from iniquity?

In what sense are we to be a peculiar people?

For what are we to be zealous?

Why was Titus given the authority to exhort and rebuke?

Teachings of the Lesson.

1. Notice six traits that aged saints should cultivate.

2. In Paul's advice to aged women it is taken for granted that holiness is the possession of Christ's disciples, and certainly that it is their aim, and that they should behave "as becometh holiness."

3. Young men and women should bring their ardent, quick temperaments to the altar of the Lord. The great need of the young is thoughtfulness—a life based not on impulses, but on judgment. Youth is the

time when warm hearts should be accompanied with cool heads.

4. To ministers. Titus was a minister, and he is counseled to be "a pattern of good works." Ministers, Sunday school teachers, and all church officials should be leaders of a flock of Christians.

5. Christianity has lifted up the working class so that now the toiler is free, not, as generally in ancient times, a slave. But the principles which Paul names in verses 9 and 10 apply to-day to every mechanic, to every clerk, to every employee.

6. Every disciple is to live in the spirit of self-denial as regards the present, and in the spirit of expectation for the future, looking for that "blessed hope," the coming of his Lord.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Sobriety of Mind and Heart*, v. 1-6.

What is meant by "speaking the things which become sound doctrine?"

In what broad sense is temperance here used?

What kind of character will temperance "in all things" produce?

Is the world much in need of this kind of character?

Does intemperance in anything hurt us?

What is God's command in regard to this?

What special intemperance does the Bible repeatedly warn against?

Does intoxication by other things besides strong drink create disaster?

Is not intemperance in anything sinful?

2. *Adorning the Doctrine of God*, v. 7-10.

What does God expect of his followers?

GOLDEN TEXT.

What desirable result is promised?

Does God's law apply equally in every station and position in life?

3. *Hope as a Motive Power*, v. 11-15.

To what are we looking forward?

What preparation is necessary?

Are we ready?

Why did Christ give himself to us?

How are we blessed over heathen nations?

What work is given us to do?

What is meant by "let no man despise thee?"

What responsibility have you in this matter?

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Practical Teachings.

Where in this lesson do we learn—

1. That common Christians may adorn the doctrines of God?
2. That we should always be temperate and loving?
3. That our hearts should be full of hope?

QUESTIONS FOR YOUNGER SCHOLARS.

From what is our lesson taken? *From one of Paul's letters.*

To whom? *To Titus.*

Who was Titus? *One of Paul's helpers.*

What was Paul's business? *He was an apostle of Jesus Christ.*

Where was Titus? *In Crete.* (Find it on the map.)

What does Paul want all Christians to learn? *To live sober lives.*

What does this mean? *To live as Jesus would have us live.*

Would he have us cloud our minds with tobacco or strong drink?

Would he have us waste time in foolish pleasures?

Would he have us speak silly words?

What does Jesus want us to be? *"A peculiar people," loving him more than self.*

What did he do to secure this? *"He gave himself."*

For what should we daily look? (Verse 13.)

THE LESSON CATECHISM.

(For the entire school.)

1. What is the GOLDEN TEXT? *"We should live soberly," etc.*
2. For what should we hope? *The glorious appearing of the great God and our Saviour.*
3. To what class does Paul give advice? *Aged men and women, young men and women, ministers and servants.*
4. What does he advise them all to be? *Sober-minded, loving, full of faith and full of hope.*

NEW CHURCH CATECHISM.

62. What sacraments hath Christ instituted in His Church? Christ hath instituted two sacraments in His Church, Baptism and the Lord's Supper.

Ephesians 4. 5.

1 Corinthians, 10. 16, 17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

THE LESSON OUTLINE.**Traits of a Peculiar People.****I. SOUND DOCTRINE.**

Which become sound doctrine. v. 1.

The doctrine... according to godliness.

1 Tim. 6. 3, 4.

The faith once delivered. Jude 3.

II. SOBER LIFE.

1. *Aged men be sober.* v. 2.

A crown of glory. Prov. 16. 31.

2. *The aged women likewise.* v. 3.

Reported... for good works. 1 Tim.

5. 10.

3. *Young women... sober.* v. 4, 5.

Ornament of... spirit. 1 Pet. 3. 3, 4.

4. *Young men... sober-minded.* v. 6.

Ye are strong. 1 John 2. 14.

III. THOUGHTFUL WORDS.

Speech... cannot be condemned. v. 8.

With grace, seasoned. Col. 4. 6.

Words of a wise man's mouth. Eccles.

10. 12.

IV. FAITHFUL SERVICE.

Showing all good fidelity. v. 9, 10.

Not with eye-service. Col. 3. 22, 23.

Do them service. 1 Tim. 6. 1, 2.

V. GODLY CONDUCT.

Live soberly... godly. v. 12.

In holiness... before him. Luke 1.

74, 75.

Put on the new man. Eph. 4. 22-24.

VI. HOPEFUL WAITING.

Looking for... blessed hope. v. 13.

Have hope toward God. Acts 24. 15.

We look for the Saviour. Phil. 3. 20, 21.

EXPLANATORY AND PRACTICAL NOTES.

Our lesson is taken from a letter written by the apostle Paul to Titus. This good young man is not mentioned in the Acts of the Apostles, through the chapters of which we naturally look for notices of persons whose names are found in the epistles. But the few allusions to him elsewhere show us

that he was a Gentile (Gal. 2. 1-3), and one of Paul's special friends (Titus 1. 4); and that he was in company with Paul on the journey from Antioch to Jerusalem, and afterward at Ephesus, from whence he was sent to Corinth to collect money for the suffering Christians at Jerusalem, and to ascertain the spiritual growth of the Corinthians (1 Cor. 7. 6-9; 8. 6; 12. 18). He rejoined Paul in Macedonia, and was again employed in collecting for the poor Christians in Judea, and again visited Corinth, taking the second epistle with him. After Paul's first imprisonment, apparently, and shortly before the second, Titus was sent to Crete to minister to the Christians there, and while in Crete Paul sent to him this letter of advice. The apostle esteemed him highly, referring to him as "Titus, my brother," "my partner," "my fellow-helper," and in other endearing ways. The epistle shows that there was some corruption and a sad lack of experience among the Christians in Crete. Titus's task was to establish a stable church government, to ordain presbyters, to correct errors, and generally to minister to holy living. This letter is taken up with instructions concerning the qualifications of elders, and the graces that become different classes of Christians. Cretans were proverbially low in moral character; classical writers describe them as "ferce, fraudulent, and full of lies." Evidently the young Christians had not entirely gotten rid of their early habits. Our lesson specially enjoins sobriety of mind and heart; explains the way to adorn the doctrine of God, and emphasizes hope as a motive power in true religion.

Verse 1. *But speak thou.* In contrast to the baneful way in which heathen teachers were "speaking" (Titus 1. 11, 15, 16). It is never so necessary to answer curious questions as to give impulses toward holy living. *Sound doctrine.* Wholesome teaching.

2. *That the aged men be sober.* "Aged" includes more than is ordinarily included in our English word; mature men are intended. "Sober" carries the idea of "vigilant;" it includes, "not given to wine," as we see from verse 3; but much more than abstinence from intoxicants is included in Paul's ideal of Christian sobriety. The repeated injunctions to foster this virtue are the most noteworthy feature of this lesson. *Grave.* Dignified; having a sense of propriety and reverence. *Temperate.* "Tempered;" carefully restrained; wise; discreet. *Sound in faith, in charity, in patience.* For charity read "love," and compare with this 1 Tim. 6. 11 and 1 Cor. 13. 13. "Patience" in our common phraseology is commonly applied to temper, but Paul's thought here is perseverance; holy endurance. The graces of this verse become all sorts of men and women from budding youth to venerated age, but they are especially comely in mature characters for they are the gracious fruits of ripe experience.

3. Our class, in studying this passage, turns in thought from the elderly man of their acquaintance to the elderly woman. The "aged" women are not to be thought of as old people any more than the "aged" men, but as mature sisters in the Church. The first recommendation to them, that their *behavior shall be such as becometh holiness*, alludes to their sisters who had been set

apart as priestesses in heathen temples. Holiness is sanctification, a condition of being set apart for special uses. Christian women are more than priestesses. And as heathen priestesses were expected to act in a manner that was representative of the god or gods they worshiped, so should Christian women act in lofty consistency with their profession of Christianity (Eph. 5. 3; 1 Tim. 2. 10). *False accusers.* Injurious gossipers. *Not given to much wine.* Which, as we know, was a besetting sin of the inhabitants of Crete. The Greek word is "enslaved;" addition to wine is slavery (Rom 6. 16; 2 Pet. 2. 19).

4. *Teach the young women to be sober.* The word here, as above, might be translated "restrained," or "discreet." It, of course, would include the prohibition of indulgence in intoxicants, but it means more than that. *To love their husbands, to love their children.* The bond of the household is love.

5. *Be discreet, chaste, keepers at home, good.* The variations in the meanings of these words are not widely different in Greek from those of the English. "Guardians of the household" might bring more directly to us the meaning of "keepers at home." The earliest manuscripts read "*workers at home*," that is, persons diligent in household duties. *Good* refers to good temper; beneficence. Because one is thrifty is no reason why one should be inhospitable or "crusty." *Obedient to their own husbands,* that the *word of God be not blasphemed.* "Blasphemed" here carries the thought not of out-and-out profanity, but of evil speech, reproach. Disregard of home duties and lack of love, if observable in wives and

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6. Young men are also to be *sober-minded*. Like the mature men and women, and the young women, they are to be self-restrained. Lack of self-restraint is the besetting sin of our age as truly as it was of Paul's.

7. *In all things showing thyself a pattern of good works.* Titus was, as we have seen, himself a young man, and his teaching would be useless except he lived up to it or manifestly tried so to do. *Doctrine* means teaching, as before. *Incorruptness, gravity, sincerity.* Untainted purity; dignified seriousness.

8. *Sound speech that cannot be condemned.* Whether in public or in private. *He that is of the contrary part.* The man who antagonizes Christianity. *May be ashamed.* Stultified, disproved. *Having no evil thing to say of you.* Not being able to prove any of his malicious assertions.

9. *Exhort servants to be obedient unto their own masters.* It is a tribute to the power of the religion which Paul advocated that slavery is now abolished from the civilized world. The servants of Paul's time were nearly all slaves. Christianity has wrought a change in public opinion which makes slavery now impossible. *To please them well in all things.* To be courteous and complaisant whatever they are asked to do. *Not answering again.* Not declaring their rights. The modern spirit is directly antagonistic to the spirit that Paul urged.

10. *Not purloining.* The servant, owned by his master and dependent on him for food and raiment, naturally felt a sort of partnership in his master's goods, and was ready to appropriate what he desired. *Showing all good fidelity.* Manifesting faithfulness to God as well as to their masters. *That they may adorn the doctrine of God our Saviour in all things.* "They" here includes all the classes here spoken of—slaves, young men, young women, and mature men and women. All of us are meant to be God's ornaments, God's jewels, the beautiful things that God

delights in showing as the results of his teaching.

11. *The grace of God.* God's great gift that bringeth salvation in the Lord Jesus Christ. *Hath appeared to all men.* Has been manifested to the world.

12. The Gospel teaches us that we should *deny ungodliness and worldly lusts*, doing our best to antagonize the tempers and customs of the world that are antagonistic to God, and also unduly exorbitant worldly desires, for this is the meaning of "lusts." Any man who is absorbed in political aggrandizement, in search for wealth, in any worldly endeavor, disobeys the injunction of this verse as really as if he were a besotted sinner. *We should live soberly, righteously, and godly.* Again comes the exhortation to self-restraint. It is noticeable that three sides of our human life are here touched. We are to be self-restrained in our personal living. We are to be "righteous," "just," to our neighbors. We are to be "godly;" that is, "reverent," worshipful in our relations to God. *In this present world*, which presses about us so closely on every hand.

13. *Looking for that blessed hope.* The object of hope, which is to bring happiness. *The glorious appearing of the great God and our Saviour Jesus Christ.* The manifestation of his coming.

14. *Who gave himself for us, that he might redeem us from all iniquity.* In our behalf he lived and died and rose again—that we might be bought, as slaves are bought from their masters, and made free by him. We are redeemed freed, from the essence of sin—from its guilt and from its penalty. *Purify unto himself a peculiar people.* Not an "odd" people, however, as some strange-minded modern Christians would teach, but a people peculiarly his own. *Zealous of good works.* Their peculiarity is to consist in their constant endeavor to promote good works.

15. *Speak, and exhort, and rebuke with all authority.* Teach with such vigor and authoritativeness that no one can *despise thee*—disregard thee.

CRITICAL AND HOMILETICAL NOTES.

PAUL'S LETTER TO TITUS.

This is one of the three pastoral epistles of Paul, the other two being those addressed to Timothy. Titus belongs to the group of six men who were Paul's most intimate

companions and co-workers, the other members of which were Barnabas, Silas, Mark, Luke, and Timothy. He was of Greek origin, thought by some to have been a native of Antioch, by others of Corinth. He is not

mentioned in the Acts, the only references to him being in Second Corinthians. Galatians, Second Timothy, and the epistle addressed to himself. At the time this letter was written Titus was in Crete, where Paul had left him to complete the organization of the church (Titus 1. 5). Paul was an old man, and he wrote this letter to Titus, the young pastor, as he did also the two to Timothy, with that familiarity and authority so fully warranted by his long experience as a founder and teacher of the churches. The general condition of things in Crete, and the character of the Cretan people, are indicated in Titus 1. 10-14.

RELATION OF DOCTRINE AND LIFE.

In general, the lesson is a very fine illustration of Paul's conception of the bearing of doctrine upon conduct. Everywhere Paul is insistent upon right teaching. False teachers were an abomination in his sight. A characteristic of this Epistle to Titus and of those to Timothy is Paul's use of the word "sound" as applied to doctrine. The word is only used in these three epistles. The Greek word is *hugies*, from which we get our word "hygiene," and means "healthy." The word is very suggestive. True doctrines are healthful, they are spiritually hygienic, conducing to the soul's health, as pure air, pure water, and pure food contribute to the health of the body; while false doctrines are unhealthful, corrupting, issuing in manifold vices and practices, the diseases of the soul. "For this cause many are weak and sickly among you" (1 Cor. 11. 30). Note how frequently Paul uses this word "sound" in these pastoral epistles: "If there be any other thing that is contrary to sound doctrine" (1 Tim. 1. 10); "Hold fast the form of sound words" (2 Tim. 1. 13); "They will not endure sound doctrine" (2 Tim. 4. 3); and in Titus, see 1. 9; 1. 13; 2. 1; 2. 2; 2. 7; 2. 8; 2. 10. Paul withstood false teachers everywhere with all his might, for he knew that false teaching always meant corruption of life. And this was in harmony with the teachings of Jesus, who represented his words as the good seed of the kingdom, who declared that the truth should make men free, and who said of his disciples, "Now are ye clean, through the word which I have spoken unto you."

SOBER-MINDEDNESS.

Consistent with, and as the natural result of, the reception of sound doctrine, Paul en-

joins sober-mindedness. The use of this word, and its kindred derivatives, "sober," "soberly," and "sobriety," are found only in the epistles of Paul and Peter. In general, while there are several original words with varying meanings, the common thought is sanity, wisdom, discretion, circumspection, thoughtfulness. For instance, the meaning by contrast is brought out in 2 Cor. 5. 13, where Paul says, "For whether we be beside ourselves [that is, insane], it is to God; or whether we be sober [that is, sane, sound-minded], it is for your cause." To live sober-mindedly, therefore, is to live sanely, thoughtfully, watchfully, moderately, with self-control, temperately. It implies circumspection, the subjection of the passions to reason, calmness, gravity—in a word, rationality.

APPLICATION IN DETAIL.

The duty of sober-mindedness is enjoined upon various classes in detail: (1) *Bishops, or presbyters* (Titus 1. 7). Read verses 5-9, and compare 1 Tim. 3. 1-14. What an impressive portraiture of what the character of those holding office in the Church of God should be! Alas for the Church when its pastors and spiritual overseers lack these qualities of dignity, and consistency, and temperance, and purity, and sincerity, and unselfishness! (2) *Aged men and women* (verses 2, 3). The qualities here named are essential to the ideal of mature character which we so highly reverence in the old. It would be difficult to add anything to the simple beauty of the picture here drawn. Consider one by one the qualities mentioned, and it will be seen that these are the things which command our highest respect and reverence for old age. It is this ideal which we assume to be represented by every old person that demands honor for the gray head. But a light-minded, trifling, or passionate old person is of all beings most pitiable and contemptible. (3) *Young women and young men* (verses 4-6). The aged women are to train the young women to be wise—"to sophronize" them, as Farrar puts it. Such a woman as is here described is invaluable. "Her price is above rubies." She is presented in full-length portrait in Prov. 31. 10-31. The world will never get beyond the urgent need of such women. They are the home-makers and character-makers of the world. Happy the men who have them for wives, and the children who have them for mothers! But young men also should be

sober-minded to ideal manhood foolish a young sober-minded exercise the large and clear plied. (Slavery was that time sought its not be over human brother larger rec essential thing to be Christ to Philemon contains a final abolition master and 16). Now employee for principles just, the lat

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sober-minded. The things that are essential to ideal womanhood are just as essential to manhood. A "wild" young man is just as foolish and just as reprehensible as a "wild" young woman. The world's demand for sober-minded young men—young men who exercise self-control, who are governed by the larger motives, who keep clear brains and clean hearts—is only fractionally supplied. (4) *Servants*. Literally, "slaves." Slavery was an established social order at that time. Neither Jesus nor the apostles sought its immediate overthrow. It could not be overthrown until Christ's ideals of human brotherhood and justice should find larger recognition. In the meantime it was essential that servants should be taught how to be Christians. Paul's next epistle, that to Philemon concerning the slave Onesimus, contains a philosophy which provided for the final abolition of all slavery, a view in which master and slave became brothers (verse 16). Now we may substitute employer and employee for master and slave, and the same principles apply. The employer must be just, the laborer must be honest and faithful.

MOTIVES TO SOBER-MINDEDNESS.

There are various and strong motives for sober-mindedness. Paul mentions one here, namely, the expected coming of Christ (verses 12, 13). It is the watchfulness and faithfulness of the servant that knows not the hour of his lord's coming. Peter gives the same motive (1 Pet. 4. 7). Another reason for sobriety is given in 1 Thess. 5. 8, namely, increased spiritual light: "Let us, who are of the day, be sober." Still another motive to sobriety is urged by Peter: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5. 8). Danger should make a man serious and watchful. He would be a fool who would go carelessly through a lion-infested jungle. A commander will move cautiously through a country where an ambush may be sprung at any moment. So also a pilot guiding his boat among hidden rocks.

Thoughts for Young People.

Love is the Fulfilling of the Law.

1. *Every department of life has its own special duties prescribed by Christianity.* The duties of the master and the servant, of the employer and the employee, of the

aged Christian and the budding youth, of the man and the woman, differ in detail from each other; and true goodness is enhanced and the cause of Christ is glorified when, by the grace of God, one fits into one's position, not merely performing good acts and uttering good words and thinking good thoughts, but doing and saying and thinking those things that especially fit his providential lot in life.

2. *But though duties differ in detail they are in essence the same.* "It is the love of Jesus Christ that constraineth us." He who loves the Lord his God with soul, mind, and strength, and loves his neighbor as himself, fulfills the law. Whether he be an intellectual giant or a person of small abilities, a man of great influence or a man hardly known by his next-door neighbor, if these two great self-sacrificing convictions dominate his nature he will be sure to act exactly right. Love is the essence of duty.

3. *The Gospel is intensely moral.* The repetition of exhortations to sobriety, gravity, temperance, addressed to each class, is intended to show Paul's deep conviction that the only way to adorn the doctrine of God is to live soberly, righteously, and godly. This does not mean to avoid fun and frolic and the innocent outflow of natural life. It means to constantly obey the higher life. A rash man wrote the other day: "To the extent that you are kind and loving you are righteous, no matter how many of the commandments you break. To the extent that you are unkind and unloving you are unrighteous, no matter how many of the commandments you keep." This is a half-truth, and "a lie that is half the truth is ever the worst of lies." The ten commandments are given us out of the love of God, and for the purpose of developing love in our hearts to our fellow-men. No man can really keep these commandments—keep them so as to please God—without love in his heart. No man with love in his heart can willfully break them.

Teaching Hints for Intermediate Classes.

MATERIAL NEEDED.

Pads and pencils as before. If the teacher can, procure some statistical tables showing the amount of money spent for intoxicating drink, the number of criminals produced by it, or any other facts, the pupils will be

much interested in them, and they will be more effective than mere harangues on the evils of intemperance.

INTRODUCTION.

Explain to the class that the words "sober," "temperate" in verse 2, and "soberly" in verse 12 include the idea not only of temperance in the use of intoxicants, but also temperance in all things. One may be intemperate in thought, in speech, in action. Some who harshly condemn the drunkard are guilty of gross intemperance in regard to things other than drink. As, however, this lesson was chosen for the World's Temperance Sunday, we will confine ourselves to the subject of intoxicating liquors.

Ask how many have brought in answers to the question:

WHY SHOULD ONE BECOME A DRUNKARD?

No one will have an answer to that question, because no one desires to become a drunkard. In order that the pupils may not forget it have them print it out across the top of their pads. Then underneath have them print:

WHY DO PERSONS DRINK?

Let the pupils suggest the answers, and when a reason that is frequently assigned for drinking is given by one of the class have all print it, and then question to learn if it is a good reason. Some of the reasons given will be:

- "Because they like to."
- "For sociability's sake."
- "Because so many others drink."
- "Because drink helps one to work."
- "Because beer makes people strong."

The teacher should be prepared to show how foolish these reasons are. We have not space here to suggest the answers to all of them, but take that common fallacy that declares, "Beer makes people strong." Tell the pupils that the beer that is sold for five cents a glass costs about half a cent, and that a five-cent loaf of bread contains many times as much nutriment as the glass of beer.

Take this opportunity for pressing home the oft-repeated truth that the very best way to keep from becoming a drunkard is to resist the first temptation to drink intoxicants of any kind.

Finally, have the pupils take their pads

and print the following as the teacher dictates:

WHY NOT DRINK INTOXICANTS?

I DARE NOT

POCKET'S
BODY'S
MIND'S
SOUL'S
NEIGHBOR'S
SAVIOUR'S

FOR MY
SAKE

Ask the pupils to go home, copy this neatly on two cards, and put one in their Bible and carry the other with them wherever they go, so that a look at it may be the means of resisting the temptation to drink, in whatever way it may come.

By Way of Illustration.

The people to whom this letter was written lived in an atmosphere of vice. Their surroundings were a constant temptation to sin. Dr. T. L. Cuyler tells about visiting a coal mine, and he found growing at the mouth of the mine some beautiful white flowers, but, alas! they were covered with the black dust of the place. He spoke of it regretfully to one of the miners, and he picked one of the flowers and shook it slightly. At once the dirt slipped off and left the beautiful petals glistening white. "You see," said the miner, "this flower has the power to live in the midst of dirt without ever getting dirty." So the Christian can live in an evil world without being contaminated.

Sober-mindedness. Plato says that when a man is sober-minded he is "master of himself," an expression which seems to mean that in the man's soul there are two elements, a better and a worse, and when the better controls the worse, then he is said to be master of himself—he is sober-minded.—*Plummer.*

Homer's use of the word "sober-mindedness." Homer, in the *Odyssey*, tells how the enchantress Circe invited Ulysses and his sailors to her marvelously beautiful palace, where she tempted them with her luxurious feasts. But those who ate were turned into beasts. Ulysses had a flower given him by Mercury which protected him from the enchantments of Circe, so that she had no power whatever over him. This flower was self-control, which made Ulysses strong in the midst of temptation. He was master of himself.

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Exhortations to better living. Does Christianity make better homes and better communities? Look at Five Points, in New York. This was a plague-spot of the city where it was unsafe for a man to go in broad daylight, unattended by a policeman. Now, safe and civilized, because of that mission which has helped thousands into a Christian life.

A man in a mission meeting said: "Even if there were no heaven I would be glad that I and my household had become Christians. Before, our home was like hell itself. Now, it is a happy, comfortable place where we all like to be."

"*That they may adorn the doctrine.*" At an exhibition of pictures it was discovered that a masterpiece by a famous artist was quite unnoticed because it was poorly framed and hung in a shadowed corner very high. The man in charge reframed and rehung the picture, and then everybody acknowledged its beauty. We are to do with the Christian religion what that man did with the picture—present it in the best light and give it a chance to be known. Those who look upon Church work and Christian duties as burdens to be shirked, if possible, and those who in bitterness criticise the minister and Christian people and their work are not an example of adorning the doctrine. Our Master wills to have us beautiful as well as useful Christians, attracting others to him through the beauty which is in us.

Heart Talks on the Lesson.

Keeping in mind the relation of life here with the "afterhere," as Jesus has revealed it in the parables we have been studying, surely we are ready to hear with attention the earnest words of our lesson to-day.

"Rejoice; be glad; the oil of joy for mourning, the garment of praise for the spirit of heaviness," is the master-tone of heaven's message to earth. The music of the Gospel is set to the key of good will and peace. There is nothing to rob us of light-heartedness in the religion of Jesus Christ, but everything to give us the best of cheer. Of all beings in the universe we, who know we have been redeemed by the grace of God, and who, if we choose, may inherit all things in joint heirship with Christ, have the best right to go through the world with singing hearts. And yet, we too of all others should live soberly, that is, wisely and thoughtfully, and not throw away our inheritance

for things which in the end prove worse than useless. I wish indeed you all might see the beauty and joy of sober, righteous, and godly—which means Godlike—living.

Consider carefully the Home Readings for this week, and see what an ideal of character they present—ideal, yet possible, and to a healthy mind in alluring contrast with the rapid, frivolous ways some people call "seeing life," and "having a good time," but which is rather seeing death, and having finally a very bad time. To be thoughtful, earnest, kind-hearted, true; to be and to do something which will enter into the world's real wealth in happiness and hope and be remembered in the eternal ages—is not that attractive to you? It is quite consistent with the wholesome merriment natural to both young and old people who have a sound mind in a sound body, and which of all things I would never wish to suppress. Good, honest fun is needed for an antidote to overmuch work and worry. It "doeth good like medicine." But this is very different from the silly, frivolous, wicked waste of days and nights in "amusements" which break down the mind's fiber and the body's strength, and destroy the soul's capacity to lay up any treasure for that long stretch of being beyond the brief present.

I am glad to believe that many persons are getting a more intelligent, rational, and correct view of Christian living. I wish it were more generally so. Asceticism, which goes about with a long face, thinking everything bright and happy must be wicked because it is pleasant and attractive to the natural eye and heart, is surely not Christian. Neither, on the other hand, is it Christian to seek pleasure in anything which hurts the body or hinders the soul from getting the best which God intends it to have. Let us be wise; let us be sensible; let us take life seriously, thoughtfully, as immortal beings with glorious possibilities should. These words in Ecclesiastes are sound sense and wisdom: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." You cannot be a *whole man* in any other way. If you disregard God and break his commandments you are sure to lose some part of yourself, and possibly all.

Last summer a party of young people went camping for two weeks' vacation. What jolly times they had! Boating, fishing, excursions all day, Indian dances round

bonfires in the evening, games, cracking nuts, and telling stories beside the blazing cedar branches—there were fun and merriment enough to drive away the blues from November to June. Yet everyone there was an earnest Christian, with a purpose to accomplish in life the best possible for themselves and others. On the Sunday evening before the home-going, in a little informal twilight meeting under the trees, when sunset hues were glorifying lake and sky, each one told what of the two weeks' experience seemed the best to be remembered. It was delightful to hear them say with the utmost sincerity that in all their good times, so refreshing to body and mind, the best of all was the spiritual uplift gained from their association together, not only from the bright half hour of morning prayers each day, but from the true Christian principle they had discovered in everyday comradeship.

Our Christian faith is the highest, most beautiful thing on earth. It is the only hope of the hard-working, sorrowful world. Are we making it appear so by honest, hearty, cheerful, sober, righteous, and godly living?

The Teachers' Meeting.

This is a lesson of spiritual counsel. Addressed in turn to special classes of people, they are all, nevertheless, of interest and advantage to all: (1) To mature men—six traits to cultivate. (2) To mature women—what feminine qualities in character will recommend the Gospel to others? Do the counsels of verse 3 differ from those of verses 1 and 2? Wherein do they harmonize? (3) To young women (verses 4, 5)—what essential qualities are here enjoined which would crown a young woman with grace and usefulness whether she were married or single? (4) To young men (verse 6)—what are here represented as the greatest needs of youth? What trait is enjoined on all four classes? (5) To ministers (verses 7, 8)—“patterns of good works.” (6) To subordinates (verses 9, 10)—principles that apply to every man or woman who works for another. (7) To believers in general.

OPTIONAL HYMNS.

Keep to the right.
Arise, go forth to conquer.
No compromise.

We'll help the cause along.
The sparkling rill.

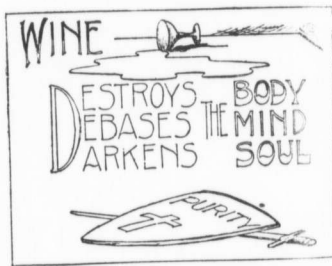
O, we are volunteers.
Go forward, Christian soldier.
The water of life.
Rejoice and be glad.
Rally for the cause of temperance.

Library References.

TEMPERANCE.—The literature of the subject is enormous.—*The Beauty of Temperance*, by Julia Colman; *The Way Out*, by Montgomery; *Temperance in All Nations*, *Alcohol*, by Story, are among the best.

TITUS.—*The Expositor*, Third Series, vol. vi, page 458. Cave, *Lives of the Fathers*, vol. i. Evans, *Scripture Biography*, vol. iii, page 320. Howson, *The Companions of St. Paul*, page 101. Taylor, *Paul the Missionary*. Morris, *Sacred Biography*, vol. ii, page 601. Other Lives of Paul.

Blackboard.



The destruction of our physical frame by the poison of wine or strong drink, and the debasement of the mind, are but outward signs that proclaim the horror of great darkness that falls upon the soul. It is the evil of which the former are but the symptoms, and it is that which forms the greatest curse of the traffic—the ruining of the soul. Purity is a shield not one of us can lay aside for a moment, for our own protection; and the sword of vote and influence should be raised to free our fellows from the power of that which so completely wrecks home and fortune, mind and soul.

PRIMARY TEACHERS' DEPARTMENT.

The Reasonableness of a Rhythmic Teaching.

BY MRS. WILBUR F. CRAFTS.

"MOTHER GOOSE" is a great deal wiser than her name! She certainly understood that the rhythmic instinct of childhood must be fed. Her ingenuity in discovering the rhythmic instinct and adapting material to it should be emulated by all teachers of little children, beginning with the mother in the home, and not excepting the Sunday school teachers. Children are not generally born poets, but they might almost be called born rhymesters, for they no sooner begin to talk a little than they begin to rhyme. Notice them in their play, and you will hear them chattering about it in rhyme. Possibly they will look up into your face and ask, "Did you hear the music?" Occasionally a born poet manifests himself in childhood, and sometimes rhyming will strike a school. If we do not stop to reason about it we will be sorely vexed by the same jingle repeated not only in the playground and street, but in our homes as well. Child study specialists have taken note of the rhythmic instinct, and have spared no pains to make collections of rhymes which have for each succeeding generation formed the basis for ring plays, such as "Oats, peas, beans, and barley grows," etc., or "Ring around a rosy," etc. This has been done by way of pointing out a wise line of teaching. It shows that the rhyming period will surely develop, and that plans should be laid to feed it just as we try to satisfy any other natural craving of a child. Mothers in the home should read choice poems to their very little children, such as, "The Brook," "The Village Blacksmith," etc. They will soon learn their meaning and enjoy them. A child who loves poetry, and is familiar with it, particularly religious poetry, will be almost innocuous to surroundings which might otherwise corrupt and degrade him. There should be more memorizing of hymns in our Sunday schools; in fact little or nothing is at present done in this line. It is true that many beautiful hymns are sung in the Sunday school, but, save in the primary department,

it is always done with books in hand. The singing book is really a barrier to the memorizing of hymns. I would not urge that therefore the hymn book should be banished from the Sunday school, but rather that scholars should be trained to sing some hymns without it, in order that they may memorize them.

But my special plea for the little people is that truth shall largely be given to them in rhythmic form. The lesson should be sprinkled all through with bits of rhyme and song; to be given, on the other hand, all in prose would be prosy indeed to the children. In the beginning let the commandments be taught in rhyme.

"Thou shalt have no Gods but me.
Before no idol bend the knee.
Take not the name of God in vain.
Dare not the Sabbath day profane.
Give both thy parents honor due.
Hate not, that thou no murder do.
Abstain from words and deeds unclean.
Steal not, for thou of God art seen.
Make not a sinful lie, nor love it.
What is thy neighbor's dare not covet."

When they reach seven or eight years of age they can learn the commandments in proper form.

Let prayer be made in rhythmic form as well. What could be sweeter and more appropriate than

"We bow our heads as we draw near
The King of kings, our Father dear.
We fold our hands that we may be
From all our play and work set free.
We close our eyes that we may see
Nothing to take our thoughts from thee.
Into our hearts we pray thee come,
And may they each become thy home.
Cast out the sin and make them free,
More like the Christ-child may we be.
This is the prayer we bring to thee,
Then open our eyes thy light to see;
Lift up our head to praise thee still,
Open our hands to do thy will. Amen."

Let teachers be on the lookout for little

"gems" that can be wrought into a sort of ritual. These should be pasted into a scrap-book under such headings as "Opening Exercises," "Closing Exercises," "Prayer Service," "Collection Service," "Birthday Celebrations," "Welcoming New Scholars," etc., in order to have them in the most available shape.

The memorizing of such hymns as the following should be commenced in the Primary Department, where there are children above six years of age: First and second verses of "Jesus, Lover of my soul," all of "Sun of my soul," "Jesus shall reign where'er the sun," the first two verses of "My faith looks up to thee," "Safely through another week," etc.

INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

LESSON V. (Nov. 4.)

THE UNJUST STEWARD. Luke 16. 1-13.

GOLDEN TEXT: "Ye cannot serve God and mammon." Luke 16. 13.

Primary Notes.

BY JULIA H. JOHNSTON.



Introductory. Do you know what money is? How many of you ever have any money of your own? Can you do what you like with your own money? Yes, if you choose to do right. You must al-

ways choose to do right, but you have a better right to spend your own money as seems best to you than you have to spend another person's money, haven't you?

A man who lived in the country once asked a boy who was going to town, to buy a tool for him, giving him the money. The boy was too lazy to go to the store where the best things of this kind were kept, and he went to the nearest shop and paid far too much for a poor tool. Was this fair? It was a sort of cheating, for he wasted his neighbor's money. It was only fifty cents, but the next time the farmer wanted something that cost much more would he trust that boy to buy it for him? No, indeed. He found that the boy was too lazy and thoughtless to be faithful,

and to do his best. If he wasted part of fifty cents he could not be trusted with two dollars, could he? What he did in little things showed what he would do in larger things. It is wrong to waste pennies as well as dollars. To-day's story tells us about a man who wasted what belonged to another. It is the story of

The unjust steward. To be unjust is to be unfair—to cheat. A steward is what we would call an agent. A man who has so much money that he cannot do all the buying he wishes himself, and has so much business that he cannot attend to it all himself, gets a man to do part of it or all of it for him. This agent, or steward, does business for his master, and has the care of his master's goods. If he is honest and fair he does the business as well as if it were all his own. He spends a little money or a great sum of money in the best way, if he is a faithful man. Jesus told his disciples about a steward who was very unjust, using his master's goods and money as if they were his own, and wasting them in a careless way. His master was rich, and the steward did not care what he did. At last somebody told the rich man how the steward was wasting the goods, and the master said to him, "What is this I hear? You must finish up your work with me, and tell me how you have done it, for you cannot be my steward any longer." The man was much troubled about losing his place. He said to himself, "I am ashamed to beg, and I cannot dig. I must do something to make a place for myself when I can stay here no longer." Now we learn

What he did. He had a last chance to cheat, and he used the chance before he left his master. There were some people who owed his master oil and wheat, and other things, and the steward called a man who owed a hundred measures of oil, and said to him, "Write down on your bill that you only owe fifty." Then he told one who owed a hundred measures of wheat to write that it was only eighty. Of course, these men were very glad to pay less than they owed, and were so much obliged to the steward that when he was turned out they were ready to take him into their houses. While the steward was engaged to work for one master he was trying to serve another, himself, and, to make ready a place for himself, he cheated. He was unjust, unfair, unfaithful. So the lesson we are to learn is

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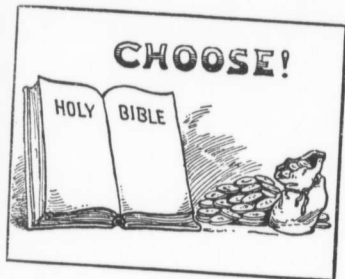
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Faithfulness. Jesus tells us that if we are not faithful in little things we will not be faithful in great things. If we do not use the money given us in the right way we cannot learn how to use the true riches, which are the things that last forever. If this steward had not begun by wasting little things belonging to his master would he have been likely to cheat him out of so much oil and wheat? We cannot work for Jesus and for money, and the things of this world, which the text calls mammon, at the same time, any more than a man can work in two shops at once, for two masters. We must choose. Our crown jewel to-day, our special lesson, is Faithfulness. Nothing is too small to do well for Jesus' sake. He looks to see how we get our lessons, run errands, and do our bits of work.



For the Youngest Children.

BY JOSEPHINE L. BALDWIN.

GOLDEN TEXT: "By love serve one another."

Impression. God wants us to share our blessings.

Expression. Generous thoughts and deeds.

Point of contact. Child who had not learned to share.

Approach. The effect of a generous example.

Lesson story. There can scarcely be said to be any for little children in this lesson. The general thought adapted must be woven with other Scripture.

Clarence Stewart was not a very happy little boy; indeed, most of the time he was quite unhappy, and the reason was that he tried to have good times all alone. When his uncle gave him a new top he went up into the attic to spin it for fear some of the other boys would want to borrow it if he took

it out on the sidewalk. When his sister brought him a box of candy he found a place to hide it, and did not want to give anyone even one piece. But that day his Cousin Harry came to visit him, and just as soon as they were ready for play Harry said: "O, Clarence, I have a new toy engine, and it goes beautifully! Don't you want to run it?" Clarence did want to very much indeed, but when Harry was so willing to lend his engine it made him think, "I ought to let Harry have something of mine," and so very soon he brought the new top from the attic and showed Harry how it worked so that he might spin it. After a while Harry said: "Do you like fruit? I have some I saved for you from the basket I had on the train;" and he rushed off to get it. Clarence remembered his box of candy, and Harry's loving thought and wish to share all his good things helped Clarence to wish to share his blessings too. So while Harry was gone after the fruit Clarence hurried to get the box of candy from its hiding place, and I am very sure he would have been ashamed to have Harry know that it ever had been hidden. All that afternoon as they played together they had a very happy time, because each wanted to share with the other; and when Clarence found how much better that way was he did not want to go back to his old selfish way.

Our heavenly Father tells us all through his word to share the blessings he sends us. In one place he says, "By love serve one another." Harry's love for his cousin made him want to let Clarence have part of his good things, and so he served that way; but I think he did something better even than that, for by his kindness he helped Clarence to be kind.

Jesus taught his friends to serve one another by love. He said, "Love your enemies." He wanted his friends to serve everybody, even those who were unloving and unkind, by being loving and kind to them, and he said something like this: "People who do not love me at all or try to do the things I say are kind sometimes just because they want other people to be good to them, and they know that is the best way to make them so. But you will share your money and all your happy times and blessings because I tell you that is right and you want to please me, and because by doing this you will help those you share with to do the same way. By love you can help one another even in little things."

At another time Jesus taught his friends that even so little a thing as giving a cup of water to some one who is thirsty is a loving service, and now he said, "He that is faithful in a very little is faithful also in much," and I think for us that means, if you do all the little kindnesses you can every day you will be sure to do the big ones when you have a chance.

How good our heavenly Father is to us! He gives us a great many blessings every day, and when we obey him and share these good things with some one else he makes us so happy that we find it is more blessed to give than to receive. Then he lets us help each other to be loving; and all these things are only a little of what David meant when he said, "Thou crownest the year with thy goodness."

LESSON VI. (Nov. 11.)

THE RICH MAN AND LAZARUS. Luke 16. 19-31.

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

Primary Notes.



Introductory. Have you any toys left over from what you had last Where is the Christmas tree, with its stars and spangles? Can you have dinner every day from last Christmas? Thanksgiving? If these

things that are so easily lost and used up were all you had to make you rich you would not be very rich to-day, would you? These things were good at the time, but they did not last, and you cannot use them now. We are made rich by what lasts longest, and can be used most. We call such things treasures. Would you call ice cream, far more than you could eat, a treasure? No, for it would not last. Would you call a diamond, worth many hundred dollars, a treasure? Yes, it might be. But if I should offer you a big diamond if you would give up your mother's love and care would you take it? Would you be richer with the diamond than with the love? Then there are greater treasures than those that you can see and handle. You can handle a diamond or pearl, but not love, nor can you put away loving deeds and thoughts in a

box to keep. Yet they make you very rich. What sort of things should we work for, then — those that are soon lost or spoiled, like last year's toys, or those that last always and are worth most? You are sure, are you, that the lasting things are what really make you rich? Well, this is true, and Jesus teaches us in the lesson to-day about the truest treasure, that will make us rich forever.

The poor rich man and the rich poor man. Jesus tells about two men. One was called rich by his neighbors, and he thought he was. The other was thought to be very poor. The one called rich had a palace to live in, purple and fine linen to wear, and plenty of the most delicious food to eat day by day, with a great deal of money to buy whatever he wished. Yet, after all, he had nothing that would last. All he had belonged to this world, and nothing to the bright world above. He had such a stingy heart that he would not even give away the crumbs from his table to one who had nothing to eat. He did nothing for anyone. He loved himself best of all. Could he be happy? Was he not really poor if he had nothing laid up that would last, and that he could use always? Was he not poor if he had not love in his heart and many to love him? Yes, he was a poor rich man. Outside, at this man's gate, lay a beggar who longed to eat even of the crumbs from the other's table. He was sick as well as hungry and ragged, and the dogs came and licked his sores. If you had passed by perhaps you would have said, "Lazarus at the gate is a very poor man, and the one who lives in that fine house is very rich. But you must wait a while often before you can tell. Lazarus had something in his heart that was worth more than money, and would last longer. It was love to God, and trust in him. By and by the time came for these two to leave the earth. When God called the soul of the beggar he sent bright angels to bring it up to heaven. Lazarus's riches were all in heaven. He had laid them up there, and now he was to have love and joy and peace for evermore, with no sickness, sorrow, or trouble ever again. That good man, Abraham, was waiting for him, and he was taken and laid upon his breast. O, what a rest and what a joy was that! And he was to be with God forever. Was he not rich, this poor man, who lay at the gate?

But the rich man too was called away. He could not take his money with him, and with-

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out love and trust laid up in heaven he could not go to that holy place to be with God forever. He had no treasure there. He had to be shut out. O, how very, very poor he was now! How rich was the poor man who lay at his gate below!

Treasure in heaven. Our crown jewel to-day is Treasure in Heaven. Love and trust in the heart, obedience, unselfishness, kind deeds and words that please Jesus, are the things that last. He remembers and keeps them above. If the rich man had shared his good things with Lazarus, for love's sake, he might have had treasure in heaven.

Where is your treasure?



For the Youngest Children.

GOLDEN TEXT: "Lay up for yourselves treasures in heaven."

Impression. Every loving thought and word given and every kindness done for Jesus' sake is a treasure laid up in heaven.

Expression. Loving deeds and a thankful spirit.

Point of contact. Review of last Sunday's lesson.

Approach. There is another way in which the heavenly Father gives a blessing to those who help others.

Lesson story. Simply told, omitting all references to the torments of the rich man or his requests. For little children the fact of his being shut out from heaven and away from God is a sufficiently terrible punishment.

Last Sunday we talked about a boy named Clarence who did not want to share his top or his candy with anybody. He thought he would be happier if he kept all his good things just for himself. Was Harry the same kind of boy? What did Harry do? Did Harry's

kindness help Clarence to be kind? Do you think Clarence was happier when he kept everything for himself or when he shared with Harry? Does it make you happy to share your good things with some one?

How very good our heavenly Father is to us to give us blessings so that we can make other people happy by giving part to them; and how good he is to make us so happy ourselves when we give cheerfully, and to let us help others to be kind! But besides all this, he has a reward for his givers that is very wonderful to think about, and this is what we are going to talk about to-day.

By and by, if we love our heavenly Father and try to please him every day, we are going to live with him forever in that lovely place where no sorrow nor sickness nor trouble of any kind can ever come. There he is getting ready a beautiful home for each one who loves him, and in that home he puts away a treasure, something very precious, for each kind thought or act that is given on earth, and keeps these treasures all safe until the one for whom the home was made comes to live in it. I don't believe that anyone will have an empty home there, without any treasures in it, because all who love God will want to be kind, but some homes will have more in them than others. Would you like to find a great many treasures in your home when you go to it?

Jesus tells us a sad story about a man for whom no home could be made ready in heaven because he did not love God and never did anything for anybody but himself. He had a great many blessings—a fine house, handsome clothes, the very best things to eat, and plenty of money to buy anything he wanted. He had more than he needed of everything, and yet he never made anyone happy by sharing his good things. A poor, sick beggar lay at his gate and needed help very much, but not even to him did the rich man give anything. The Bible says, "Lay up for yourselves treasures in heaven;" and just think, with so many, many things to give away, how much treasure that rich man might have had in heaven! But when he died and had to leave this earth he was poorer even than the beggar; he had no home and no treasure anywhere, and was shut out from God's house forever.

There is a story about the beggar too, and what a different one it is! He had no money, nor anything to eat, and only rags to wear; what could he do? He could love the Lord,

and he did, with all his heart. Then, because he loved God, he would wish very much that he might do something for somebody, and perhaps as he lay sick and hungry at the rich man's gate he was thinking about what he would like to give to sick and hungry people if he only could. God knew all his thoughts, and with him good wishes and kind thoughts are just the same as acts if the one who wishes and thinks cannot do anything. So when Lazarus, the beggar, died and went to heaven he was rich there, and honored, for he had a place next to Abraham, who was so good a man that the Bible calls him the friend of God.

I am very glad that Jesus told this story, because I like to know that even little children who cannot do big things, and grown people or children who are so sick that they cannot do anything, and so poor that they have nothing to give, can still lay up treasure in heaven if they really wish that they could do something or give something. Our heavenly Father can see the wish, and knows all about it, and counts it just the same as a kindness done.

And now shall we thank God for his goodness in letting us help, and for letting us know that he is getting a home ready for us, and for telling us how we may lay up treasure in that home?

[Close lesson with sentence prayer repeated by the scholars.]

LESSON VII. (Nov. 18.)

THE TEN LEPERS CLEANSED. Luke 17. 11-19.

GOLDEN TEXT: "Be ye thankful." Col. 3. 15.

Primary Notes.



Introductory. How is it that we are all here in our seats to-day instead of being at home in bed. It is because we are strong and well, of course. Do you love to be sick? O, how hard it is to lie in bed, burning with fever, aching with pain! No matter how many playthings are brought you, no matter what nice things to eat, no matter how much money may be given you,

nothing seems good to you while you are sick.

Once upon a time there was a great general. He had many soldiers under him, and the king, his master, was very fond of him. This great man had a beautiful home, plenty of servants, a great deal of money, and a great deal of power, yet there was one thing that spoiled it all. He could not be happy. He was sick with a dreadful disease, called leprosy, that no doctor could cure. He was not kept in bed, but wherever he went he carried with him the unclean disease. At last a little girl who had been brought from the land where God was known told how this great man might be made well by going to the man of God there, and finally this great soldier was made well by the power of God. How happy he must have been then! But there were others in that country and at the time that Jesus lived, long after the soldier had been healed, who had this terrible disease. They were not allowed to stay with well people, for they were likely to give the leprosy to others.

Ten lepers. One day when Jesus was on one of his journeys, as he went about doing good, ten men who were lepers met him. Think how troubled and poor and unhappy they must have been. They had to stay by themselves; they could not work as others could, and no doctor could cure them. They had no money to pay doctors, either. In loneliness and weariness they passed their days. But here was One of whom they must have heard something. They believed he had power to make them well. They had no money to give, but they would ask for mercy, which means something given freely, not because one is worthy of it, but because God is good. They did not dare to come very near, but they could make themselves heard. They cried out with loud voices, "Jesus, Master, have mercy on us."

How they were healed. Jesus was willing to make them well, but he wished them to show their willingness to do as they were told. He said, "Go show yourselves to the priests," and as they went they were made well. So, if we want the Saviour to help us, we must do as he says. No matter what he tells us, whether we understand or whether it is hard or easy, we must start at once; we must obey his word. These men could not make themselves well, but they could walk toward the house of God where the priests

were, who lepers.

Thankful. been to find burning for a child's! to say so but not th Whenever us happy y a shame no came runni had healed said, "Were are the nine the rest had have said so selves, in a the One wh them.

Don't you you have be what you say our crown that we bring t Think how m ways give tha when we were Isn't that bet for everything grumble about it. Be thank write down, o things you are said so to God.



You love thankfu "Thank you" fo whoever does it,

were, who used to pray for the healing of lepers.

Thankfulness. How glad they must have been to find the dreadful disease all gone, the burning flesh smooth and clean and whole as a child's! But only one of them went back to say so to Jesus. Sometimes we are glad, but not thankful. It ought never to be so. Whenever we receive any good thing that makes us happy we should give thanks too. What a shame not to do this! One of these men came running back to find the Saviour who had healed him, to tell how thankful and glad he was. Jesus was pleased with this, but he said, "Were there not ten cleansed? Where are the nine?" One thankful one out of ten! If the rest had really been thankful they would have said so. They were only glad for themselves, in a selfish way. They forgot about the One who had done this great thing for them.

Don't you think it was very mean? Would you have been like the nine? Be careful what you say. We will put Thankfulness on our crown to-day as the lesson jewel. Do we bring that precious thing to Jesus always? Think how much he has given us. Do we always give thanks? Has he not made us well when we were ill? Has he not kept us well? Isn't that better still? If you gave thanks for everything good would you have time to grumble about what you do not like? Try it. Be thankful, and say so. This week write down, or get some one to do it, some things you are really thankful for, and have said so to God. Bring the slips next Sunday.

For the Youngest Children.

GOLDEN TEXT: "Be ye thankful."

Impression. We should give thanks always for all things unto God.

Expression. Constant thanksgiving.

Point of contact. The child's own prayer.

Approach. Showing as far as possible both the duty and beauty of praise and thanksgiving.

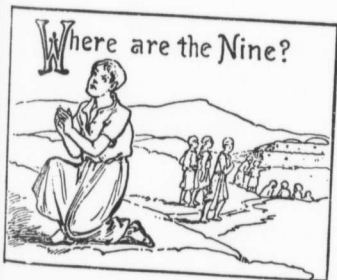
Lesson story. If the lesson story is told as suggested here, as a story told by some one else to other children, care should be taken that the children understand that it is true, something that really happened, and that it is told about in the Bible.

How many of you pray every night to your heavenly Father? What do you pray about? Does he give you something every day? Do you thank him when you talk with him at night? Do you remember the story of the rich man to whom God gave so many blessings? Do you think he ever thanked God for them? I am afraid not. Have you anything to thank God for in the morning, as well as at night? What has he done for you while you were asleep? He is caring for you all the time, is he not? so you have something to thank him for morning, noon, and night—always.

Two sisters, Edna and Katharine, were very glad to find the sun shining one morning when they woke, because Aunt Nellie had promised to take them out in the woods to stay all day, if it did not rain. Before they went down stairs they said together this verse as part of their prayer. Sometimes we sing it in Sunday school, and it is just as much a prayer then as when Edna and Katharine said it:

"Father, we thank thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the day so fair."

When they started for the woods they could not help thinking about "all that makes the day so fair" because everything was so beautiful. The dew on the grass sparkled like diamonds; daisies and buttercups were everywhere lifting their heads. Some birds who had found a tiny spring of water were drinking, and after each drink held up their heads, and Edna said they all looked as if they were saying "Thank you" to God. Other birds were singing, and crickets and grasshoppers were having a merry time in the grass. In



You love thankful people. Be thankful. Say "Thank you" for everything done for you, whoever does it, but to Jesus first.

the woods great feathery ferns were waving in the breeze, and it seemed as if even they were praising God. Aunt Nellie and the children talked about all the beautiful things they saw, and how glad and thankful they were that God had made them, and after a while when the time came for a story Aunt Nellie told this Bible story:

"One day Jesus was walking with his friends, and they came near a village. Ten men saw them coming, and they knew that Jesus was with them, and while he was yet a long way off they called as loud as they could, 'Jesus, Master, have mercy on us.' Of course Jesus knew right away what they wanted. They were sick with a terrible disease that no doctor could cure when it got to be very bad, and they could not go into the town or be with people who were not sick, and they knew they would never be any better unless Jesus helped them. Jesus said, 'Go and show yourselves to the priests;' for it was the law that anyone who thought he was cured of that sickness should go to the priest so that the priest might see if he really was well. The men started, and had not gone very far before they found themselves all well, the dreadful sickness every bit gone. How very glad and thankful they must have been! What would you think they would want to do right away?"

"Go and thank Jesus," Edna and Katharine said.

"Yes, surely, and one of them did. He turned back and, praising God in a loud voice as he went, fell down on his face before Jesus, giving him thanks. Jesus was sorry that the others were not thankful enough to want to come and tell him about it, but he was glad that the one came, and he gave that one another blessing before he sent him away, a blessing that the nine who were not thankful did not have."

[Give the Golden Text to the children, and draw from them some of the things they have to be thankful for. Close with the song mentioned in the beginning if they know it; if not, with a prayer of thanksgiving for blessings they have named and others that ought to be called to their attention.]

LESSON VIII. (Nov. 25.)

SOBER LIVING. Tit. 2. 1-15.

GOLDEN TEXT: "We should live soberly, righteously, and godly, in this present world." Tit. 2. 12.

Primary Notes.



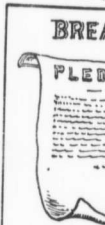
Introductory. Once upon a time, long ago, when much that is now done by machinery was done by hand, there were some weavers who had some cloth to make. They had machines called looms, but they had to put the thread through by hand. To weave the cloth they had to put a great many threads in the loom, and then make the pattern by throwing other threads across the first ones. These crossing threads were wound on a little thing called a bobbin, and the bobbin was put in a little case called a shuttle. So the weavers sat at their looms, busy with their shuttles, weaving the cloth. But there was one man who was very careless about his work. When he set the first threads he put them in crooked, and when he began to fill them in with crossing threads he was not careful about the kind he used. There was one very black, coarse thread which he used that made a black mark against everything it touched, and spoiled all the pattern of the cloth. This man began wrong in the first place, and then he kept on wrong, and the work was sadly spoiled. Was it not a pity? But there is something far worse than spoiling cloth in the weaving, and that is spoiling a life in the living of it. We have days and weeks given us to live, and our lives are made up of the time that goes on, and the things we do each day. We have the hours given us, and they are like the first threads in the weaver's loom. But we must fill them in with thoughts and words and deeds, just as the weaver threw the crossing threads with his shuttle. Every day that passes you are making your life, and filling it in with good things or bad things. If you use the threads of love and trust and obedience and kindness, patience, gentleness, and truth, what a beautiful pattern it will make! But there are some dark threads which will spoil our lives if we use them, as the weaver spoiled his web with the black thread. One of the blackest is intemperance. We do not wish to do this, and so we will listen to the lesson to-day, which will teach us how to keep from it. We learn to-day about

Sober living. This means temperate or temperance living, not to go too far in any

thing, and the different drunken man's life. It is better to be sober, which he lives soberly—and good—and as much as you who touch down his t

We will crown, because from to perfectly su women by a There is on keep on. To grow into they will if in the way are, you can will or will your mind f certain thing change your now, in the your minds r but to live s swallow a co do that than t and burns a more does n makes it wors selves, we mus

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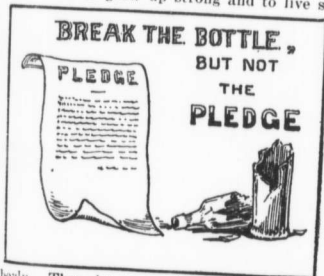


berly. Then be begin wrong a Think how sad

thing, and especially in drinking. You know the difference between a sober man and a drunken man. O, how strong drink spoils a life. It blots it all over. Paul wrote a letter to a young minister named Titus, in which he tells him that God has taught us to live soberly and rightly—that is, righteously—and godly—that is, as God would have us, and as much like God as we can. Does a man who touches alcohol, who takes that poison down his throat, live rightly and like God?

We will write the word Temperance on our crown, because that is what we are to remember from to-day's lesson. How can you be perfectly sure of being temperance men and women by and by when you are grown up? There is one certain way: begin now and keep on. Temperance boys and girls ought to grow into temperance men and women, and they will if they keep on as they have begun in the way of sober living. Small as you are, you can make up your minds what you will or will not do. No one can make up your mind for you. If you do not like a certain thing and don't want to do it, I can't change your mind. You must do that. So now, in the beginning of your lives, make up your minds never to touch the poison stuff, but to live soberly always. You would not swallow a coal of fire, but you would better do that than to swallow the poison that burns and burns and cries out for more, though more does not stop the burning inside, but makes it worse. But besides doing right ourselves, we must

Help others. We can help boys and girls by talking about this matter. Some have not heard about it as you have. Tell them, and help them to grow up strong and to live so-



berly. Then be sorry for those who have begun wrong and are not living soberly. Think how sad it is for them, and for their

friends. Pray for them, be kind to them when you can, and do what you can for the little children who suffer because their fathers drink. Be ready to help, and God will show you how.

For the Youngest Children.

GOLDEN TEXT: "We should live soberly, righteously, and godly."

Impression. It is the duty of the children to help to make the home happy.

Expression. Cheerful obedience to parents.

Point of contact. Family life of birds.

Approach. Human families.

Lesson story. In this abstract lesson there is no story, of course. As instruction is given for the guidance of old people and young people, we may take the family as a subject and weave the teaching into any suitable story.

One spring a father bird and a mother bird began building a nest in a tree just outside my window. I was very glad to have them make their home so near, and watched them every day. In a few weeks there was a whole family in the nest. Four baby birds had come to the nest, and I thought they would all be very happy, but pretty soon I found that one little bird seemed cross to all the others, pecking at them and almost crowding them out of the nest. He made trouble for his mother, too, and I was really glad when the young birds learned to fly and all went away. Out in the barn some swallows had a nest, and everybody liked to watch that family. There were no quarrels. The father and mother worked hard to feed the little ones, and when they were old enough to fly showed them very patiently until they had learned how. The little swallows, too, seemed to want to obey, and to try very hard to learn what the father and mother wanted to teach.

There is another family that I know about that I like very much to see. They are not birds, but people, and there is a father, a mother, and three children. Generally they are very happy, because everyone tries to do right things and to help each other; but one day when I went to that house everybody in it was unhappy and uncomfortable because one of the children was very naughty and cross.

I can think about a family that I never saw but have heard about, and I am sure that the home must have been a very happy

one. Joseph, the father, earned money by doing carpenter work; Mary, the mother, took care of the home and taught her little Boy out of God's word; and Jesus (for Jesus was the little Boy in that home in Nazareth) was always loving, helpful, and obedient. "How good and pleasant a thing it is" to think about such a home! [Have the children sing softly, if they know it:

"And through all his wondrous childhood
He would honor and obey,

Love and watch the lowly mother

In whose gentle arms he lay.

Christian children all should be

Mild, obedient, good as he."

—"Once in Royal David's City," from *Sacred Songs for Little Singers.*]

Our heavenly Father would like all of us to have such homes, and we all would if everyone in the home obeyed him. He says, "We should live soberly"—that is, no one should eat or drink anything that will make him cross or sick; we should live "righteously"—that is, be obedient, kind, and loving; and we should live "godly"—that is, everybody in the home should love and worship God. So this is our Golden Text: "We should live soberly, righteously, and godly," and if grandfathers and grandmothers, fathers and mothers and children all do these things their homes will surely be happy.

GOLDEN TEXT FOR THE QUARTER: "Thou crownest the year with thy goodness." Are you glad that you have a good home and father and mother to care for you? This is one of God's good gifts to you. What can you do to make father and mother happy?

Whisper Songs for November.

FIFTH LESSON.

Dear Lord, I would be guided
Thy faithful child to be.
A heart untrue, divided
I cannot give to thee.

SIXTH LESSON.

Dear Saviour, pure and holy;
I would be more like thee:
O make me meek and lowly,
And keep me close to thee.

SEVENTH LESSON.

We thank thee, Lord, for all things
That come from thy good hand:
The great, the good, the small things
That crown our happy land.

EIGHTH LESSON.

Thy love is like the morning,
It drives away the night.
We promise at its dawning
To walk within its light.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Fourth Quarter.

GREETING.

Teacher. The Lord is in his holy temple.

Children (singing softly and reverently):

"Holy, holy, holy, Lord God of hosts!

Heaven and earth are full of thee,

Heaven and earth are praising thee,

O, Lord, most high!"

T. "Let everything that hath breath praise the Lord."

C. "My lips shall utter thy praise."

PRaise SONG.

T. Why is it right for us to praise the Lord?

C. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

ECHO PRAYER.

T. (Briefly explain a single clause of the Lord's Prayer, following with the concert repetition of the Prayer, slowly and reverently.)

OFFERING. (A simple exercise in connection with the offering may be made pleasant and helpful. This should be varied from quarter to quarter.)

T. Whom does our God love?

C. "God loveth a cheerful giver."

T. How did Jesus say we should give?

C. "Freely ye have received, freely give."

T. What are we told to remember?

C. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

BIRTHDAY EXERCISE.

SINGING (appropriate to the lesson).

RECITATION (to precede Lesson Teaching):

T. What shall we ask for these little eyes?

C. "Open them, Lord,

To see in thy Word

Wondrous things;

Light them with love,

And shade them above

With angel's wings."

LESSON TAUGHT.

LAST WORDS.

CLOSING PRAYER.

"Dear Father, now, before we part,

Receive our humble prayer,

And fill with love each little heart;

Go with us everywhere.

O, may we ever watchful be!

Keep us from sin, and near to thee."

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Our Strength and Stay.

BY M. LOUIS SWART.

In life's morn ere passion blind us,
Ere the chains of self shall bind us,
Following the path assigned us,
Saviour, be our strength and stay.

When temptations gather round us,
When life's problems would confound us,
Throw thy loving arms around us;
Saviour, be our strength and stay.

In life's noontide walk beside us,
Then, whatever may betide us,
We are safe if thou dost guide us;
Saviour, be our strength and stay.

Thou whose love and pity sought us,
Thou whose precious blood hath bought us,
Full and free salvation wrought us,
Saviour, be our strength and stay.

In life's evening be thou near us,
By thy words comfort and cheer us,
In our supplications hear us,—
Saviour, be our strength and stay.

Book Notices.

By way of the Wilderness. By MRS. G. R. ALDEN ("Pansy") and MRS. C. M. LIVINGSTON. London: Chas. H. Kelly. Toronto: William Briggs. Pp. vii-330.

This is the English edition of another story by Mrs. Alden, in collaboration with another accomplished writer. Yet so closely woven is the warp and woof of the tale that even the higher critics, who think they can disentangle the braids of the interwoven Pentateuch, would find it extremely difficult to discriminate between the twin writers of this book.

Sunday-School Praises. Prepared especially for use in the Sunday-school. By WILLIAM J. KIRKPATRICK. Cincinnati: Jennings & Pye. Toronto: William Briggs.

The reputation of Mr. Kirkpatrick as an editor and composer of music is well known. He has collected here one hundred and seventy-seven hymns and tunes, for the most part new. The Gospel in song will often enter the heart where the preached Word will not. Every great revival has been marked by an outburst of

song in the Forward Movement on which the churches of Christendom are entering with the close of this century and the beginning of the new, the help of just such a hymnal as this will be invaluable.

Foreign Missions of the Protestant Churches. By STEPHEN L. BALDWIN, D.D. Cincinnati: Jennings & Pye. Toronto: William Briggs. Pp. 272. Price, \$1.00.

The century now drawing to a close has been specially a century of missions. The growth of missions has been its most marked note. It is specially fitting that their wonderful story should be put on record in concise and permanent form. This Dr. Baldwin has done in this admirable volume. He discusses the nature and scope of missions, true and false conceptions of missionary work, the call and qualifications of missionaries, home organizations and methods, methods of administration in the foreign field, and then records the origin and growth of Protestant missions, of British, Continental, American, and Canadian missionary societies, woman's work and mission progress at home and abroad. Due justice is hardly done the Methodist Church in Canada by the statement that it raises for its foreign work about \$42,000. While our Indian mission work is within the bounds of the Dominion, still it is as purely missionary in character as any in Darkest Africa, in India, China or Japan.

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