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Sabbath School Publications.  
Presbyterian Church in Canada.

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

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# The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XII.

August, 1906

No. 8

*Editor*

August is a good month to think out plans for the coming season in the Sabbath School. It is well to be forehanded in planning, and a plan well thought out is a plan already half carried out.

*Editor*

What about Teacher Training? There are so many ways in which the Course may be taken up. If you write us or Rev. J. C. Robertson, the General Secretary, details will be most gladly given. One little bit of wise and determined effort will set a Teacher Training Class agoing in almost any congregation.

## Gardening

*By Rev. John A. Cormie, B.A.*

The story is told of a man who imported at great expense some rare flowers, which he planted in his own garden and tended carefully for years, until they accommodated themselves to the strange soil and climate. When his own garden was filled with their gorgeous beauty, he transplanted them to the roadsides and the hillsides, wherever there was a vacant place, until the waste places in all the surrounding country bloomed with the strange beauty.

A glance at the broad landscape of human life reveals many spots that are amazingly beautiful; but one does not need to look very closely to be impressed with the fact, that there are many waste places which are ugly to look upon. Some of them are mere spots, and others comprise whole fields upon which little that is beautiful is growing. This is not due to the soil. The soil is good, but is covered with unsightly growths of weeds, because no one has planted flowers.

Religion is a plant that grows in a man's soul. Its roots must go down to the centre of his life, and its tendrils run to the springs of his being. But when it has flourished there and brought forth its lovely blooms, it may help to brighten other places that are unlovely enough. It must, however, first flourish there, for it cannot be transplanted until it is flourishing. When it has blossomed forth in the personal life, there is no limit to its power of beautifying the whole landscape.

Some very good people are concerned only with their own plot. Their eyes either do not see, or are not offended by, the ugly sights about them. They feel no responsibility for brightening the dull places, and put forth no serious effort to transplant the beauty that enriches their own life. The waste places can be reclaimed only by serious effort. The flowers will not bloom there unless they are planted. He who approaches seriously this business of making the world brighter and purer and happier, will find plenty of soil that will grow flowers as well as thistles, if only the flowers be planted.

Oak Lake, Man.

## "Is it Worth While?"

*By Rev. W. J. Clark*

There are certain temptations which the honest and faithful servant of Christ may be said to leave almost entirely behind him. They tried him once, but the upward course of his spiritual life has led him away from the atmosphere where such temptations flourish. But with the growth which is his, there arise certain other temptations, which are severe tests of his faith. Among these is that which

may be succinctly summed up in the question taken as the title of this article, "Is it worth while?"

First, in regard to the self-denials which are practised by him, the abstention from certain pursuits and occupations that others even of his fellow-disciples indulge in freely. In the first flush of endeavor, he gladly assumed the renunciation of certain pleasures which he had been accustomed to. Indeed, the only difficulty then was that it seemed there was no sacrifice sufficiently great laid upon him. But the results of it all seem so insignificant. He has not even been called upon to defend his course. His friends smile at him as a little peculiar, but that is the only taste of persecution he has known. And the temptation is to think he may relax a little the laws he has made for himself. The gain seems to be so slight, that it is hardly worth while to continue this discipline of self-denial. There are few temptations as insidious as this; but, if yielded to, there is sure to be a falling away from high endeavor, a lessening instead of a growth in spiritual things. Slackness of soul spells defeat and disaster.

In regard, also, to work undertaken in the name of Christ for others. When an architect plans a house, he may hope to see his thought embodied in brick or stone or marble. When a business man enters on a commercial enterprise, he may hope to count the gains in tangible form. But when one is working for the things "unseen and eternal," very often there may be no evidence which can be taken knowledge of with assurance. To the Sabbath School worker this temptation often comes. Sabbath by Sabbath passes, and there is so little evidence that a harvest is growing from the seed which was sown. And many answer the question, "Is it worth while?" in the negative, and drop out from the ranks of those who teach in the name of Christ, remembering that it "is not the will of your Father which is in heaven, that one of these little ones should perish." One sometimes wonders if this temptation comes to those who are greatly gifted and highly honored in the church visible. Perhaps theirs is a more insidious and terrible temptation. But it is certainly a frequent and trying temptation for those who toil in the ranks of the humble

unknown, never heard of beyond the confines of a contracted circle.

But when the servant's task is done, and we pause for a moment to think concerning him who has passed away, there are only two things which seem to us to have been worth while. First, what he had grown to in himself. And there is no real growth without much discipline of self-denial. Secondly, what he had done for others in influencing them to holy living. The money he leaves behind him, the fame he has had in his day, the pleasures which he enjoyed—the money belongs to others, the fame is forgotten in a day, the pleasures are but dust and ashes. But his character has not only affected many while he passed through: it is his one capital in the land and the life to which he has gone; while the work that he did in inciting and instructing others is like fruitful seed, ever bringing forth greater harvest in the lives he has influenced.

London, Ont.

### For Our Confidence

By Rev. F. W. Murray

Every man is new. No man was ever made like him before. None like him will ever appear again.

The reason is, that each man has a special work to do in the world. A special equipment was given him, and he is expected to take hold of his work and go on.

He will never succeed in doing like any one else. Such a thing never was done, and there is only pain in the attempt. One's only hope is to do his work in his own way. He may acquire whatever knowledge and skill he can from the experience of others. But he must be original in his work, and he must fear to be otherwise.

And as to his beliefs, shall he dare to be original here? Rather, shall he dare to be aught else? Can any other see God for him? It is true we may be directed where to look. But we must use our own eyes, be they dull, or sharp, of sight. No helps that were ever framed have any other intent than to make a man a man—able to see for himself, and do for himself.

Conformity is what no church and no man

ever succeeded in getting. It is one of the absolute impossibilities of life. Hearts were never made to conform. They were made to grow, each opening up to God's eternal sunshine, and being filled and satisfied with no tinted lights or half lights.

As we read the words of David and Jeremiah and Paul, we should every man listen for his own special word from God, as they listened for theirs, and heard, when, and as, they listened.

Labor we all, then, in word and doctrine and life, not that any man shall do or believe as we have done. Verily, no! But we seek so to labor, that each, for himself, and to himself, may be answerable.

Do we respect persons? Do we fear to trust men? God does neither. He has confidence in His handiwork. May not we so trust Him as to have like confidence?

The ark is safe. Truth will stand. Righteousness varies not. The on-coming generations, how majestic they are! How they bear the ark! How royally do they stand in the breaches! There is hope in all those ranks, is there? Ay, better than hope. There is face-to-face sight. There is courage born of standing in heavenly places with God's fair Son.

Then, with age, and problem, and method, and men, new and ever new, we labor rejoicingly, catching from day to day some hint of the rarer beauties of the shimmering pattern, and growing in gladness, as, turning aside to the holy ground, we take the shoes from our feet, and bow down in worship before Him who sits in the loom.

Upper Musquodoboit, N.S.

### The Other Prodigal

By Rev. John A. Clark, B.A.

The prodigal son has too often been looked upon as the type of all sinful men. It has been forgotten, that the father, in our Lord's parable, had two sons. The elder son represents man, just as much as his prodigal brother. To go into the far country and waste one's substance in riotous living, is not any more common, nor is it more dishonoring to the father, than the cultivation of a mean, narrow, grudging, jealous nature. To be

respectable and industrious and thrifty and moral, is not the whole of virtue. No man is a true son of the perfect Father, who is not generous and forgiving and loving.

It is not difficult to recognize the elder son. He is a very excellent and useful man. He is one of those steady, industrious men, who do their work and discharge their duties in such a way that no one can possibly charge them with neglect. The neighbors and friends of the family often contrast him with his brother. The prodigal is a lazy, vicious, degraded creature. His brother is a hard-working, trustworthy, useful citizen.

But the morality of the elder son is a poor thing after all. It is a mere formal, external, monotonous performance of duty. There is no motive of love in it. There is no joy nor power in the daily task. The law of the father is a constraint rather than an impulse. Life is wanting in all the deeper and sweeter emotions. This explains his conduct when his prodigal brother comes home again. The prodigal's absence and folly have been the shame and sorrow of the father and the father's house. It has meant nothing to the elder brother. The prodigal's return and repentance are causes for the greatest rejoicing to his father. They have no interest for his brother. This elder son has no living, loving relations with those around him. He lives at home, but he is not at home; for he has nothing of that sympathetic and fraternal spirit which makes a home. He lives with his father; but he is separated from his father by a distance greater than that of any space, because he has no fellowship with his father's generous and loving spirit. And so his life is empty of all gladness. We know why his father never gave him a kid, that he might make merry with his friends. He had neither time nor inclination for play or the cultivation of cheerful friendship. "Music and dancing" are for living men, not for mechanical drudges. To be worthy and true sons of our heavenly Father, we must be more than dutiful and moral. We need most of all to have that mind and spirit which is warm, pitiful, generous, forgiving, loving. There is a grave temptation to think ourselves excellent and worthy men, because we despise and

ignore the vicious, the improvident, the indolent, the foolish. Our prodigal brother is a fool and an outcast. We are thankful that we have nothing whatever to do with him. This sin of selfish indifference, of proud separation, is so great, that it constitutes us prodigals as truly as he who lives in drink and vice. It was this which Jesus affirmed time and again to the respectable and religious men of His day, that publicans and harlots would enter into the kingdom, while they would be thrust out. Would He say anything different to you and me ?

Calgary, Alta.

### The Teacher and The Poets

IN TWELVE ARTICLES,

#### VIII. WITH SHAKESPEARE

By Rev. F. H. McIntosh, M.A.

The Sunday School teacher who resolves to study Shakespeare must be reminded of the far horizons of this land he comes to see. The thirty-seven plays of Shakespeare are a whole world of their own, and it would take a lifetime to survey their wealth. Therefore, in the brief space at our command, we can but show a twinkling gem or two from this imperial realm.

It is Dr. Van Dyke who says, that Shakespeare's mightiest message is contained in his emphasis on the *majesty of moral law*. Let this clue be a light to our path as we go.

But let us not think that this majesty is proclaimed with a flourish of trumpets. Shakespeare was a dramatist, not a preacher; and his conception of good playing was far other than making preacher's applications. It was to hold, "as 'twere, the mirror up to nature." It is very true, he puts unmistakable moralizings into the mouths of his noblest characters; but he put sentiments as opposite and candid on the lips of his chiefest profligates.

How then shall we know his mind ? By close attention to the plot. As Professor Moulton says, the plot in Shakespeare's dramatic world corresponds to Providence in that bigger world, where real mortals have their being. We know what God thinks of right and wrong by His providence,—by His dealings with men and women.

We know what Shakespeare thought of right and wrong by his plots—by the way in which "all things work together for good" to those who do the right, and for bad to those who do wrong. No man can make us feel more deeply, that it is never worth while to do wrong, that it is ever worth while to do right.

To see that it is not worth while to do wrong, let us read Richard III. In the opening words of Richard we have the key—"I am determined to prove a villain." He was determined to prove a villain, because he preferred villainy above his chief joy.

For a time the tide goes with him. He gains the throne through slaughter. He sows lavishly to the wind, and defies the whirlwind. He is sure he has the iron will to keep this up until the curtain drops. But he counts without his God. There is a moral causation no iron will can stay. To quote Professor Moulton again, "He loses temper, he makes mistakes, he casts about for devices, he changes his mind, he feverishly takes refuge in strong drink."

Clearly, the determined man is breaking. Then, on the night before the fatal battle, he dreams and sees the ghosts of all his hapless victims. From his sub-conscious self there leaps to the light of dreams a few grim facts like foreshadowings of eternal judgment. He starts from sleep with a fearful cry :—

"Have mercy, Jesu !—Soft ! I did but dream.  
O coward conscience, how dost thou afflict me!"

Then, with the breaking of day, he goes to battle, shrunken to half his strength through nameless terror. He—leads, he fights, he fails, his horse is slain, he cries :—

"A horse ! a horse ! my kingdom for a horse !"  
But there is no help; and he dies, crushed by the majesty of moral-law.

To see that it is only worth while to do right, turn to the acquittal of Antonio in the Merchant of Venice. That good and beloved man, through no fault of his own, falls into the cruel power of Shylock. By a legal trick the relentless Jew becomes entitled to a pound of Antonio's flesh. Shylock demands his right before a court of law. He is in a fair way to gain his point, when, just at the darkest hour, the tendency that

makes for righteousness intrudes. A Daniel comes to judgment in the person of Portia. Disguised as a lawyer, she appeals to Shylock's sense of mercy. But as well may she plead with the unfeeling wave or the cruel lightning. She appeals to his avarice; but in vain. Then, at the climax she tells him to take his pound of flesh, but dares him to take more—to spill one drop of blood. The bond is so construed, that Shylock may

have his pound of flesh, but no drop of blood. The Jew is balked, Antonio is freed, sheltered by the majesty of moral law.

Thus, in history after history, and tragedy after tragedy, Shakespeare exemplifies the supremacy of moral law—a supremacy as varied in its application as life is manifold in its activity. Outside the Bible, there is no such portraiture of human nature in relation to the conscience.

## The Birth of a Sunday School in the Mountains

By *Rev. W. G. W. Fortune, B.A.*

For articles on "The Birth of a School" in the city and on the prairie, respectively, see *THE TEACHERS MONTHLY* for April and July.—EDITORS.]

The church ever seeks to keep pace with the influx of population. Accordingly, in mining towns, lumbering towns, and railway centres, you will find the church planting the banner of the cross, and this, just as soon as there are a sufficient number of people to warrant the establishing of a mission.

The missionary, on his arrival upon the scene of action, sizes up the situation, takes note of the number of families, and also the number of children, who would be likely to attend Sabbath School, and, recognizing that the school is the nursery of the church, determines that one shall be started. Accordingly, a house to house visitation is the order of the day, and a pressing invitation is issued to parents and children to attend the Sabbath School on the following Sabbath.

In the meantime a building has been secured for the services. It may be a private house, or part of an unused store, or a store itself, which the proprietor has kindly placed at his disposal; and boxes of groceries serve for seats. If the town is fortunate enough to have a schoolhouse, naturally it is made use of.

The next step is the securing of teachers; and the missionary finds that the material out of which teachers are made is very limited. It may be that the Sabbath School is started before the day school, and the day school teacher is, therefore, not available.

Every excuse is offered by those who are approached: "Have never taught"; "Am not well enough informed"; "Am not fit"; "There are others better qualified than I". One argument which has often proved successful in securing a teacher is, "It is a question of your taking a class, or the children being without a teacher." The answer in many cases has been, "Well, when you put it that way, I shall try." A couple of teachers being secured, the coming of the Sabbath is anxiously awaited.

It usually devolves upon the missionary to act as superintendent, if it is at all possible for him to do so. Sometimes the number of stations to be supplied renders his presence an impossibility, in which case he has the extra task of securing a superintendent. The writer has, in two different instances, had a woman acting in that capacity, who filled the position with great acceptance.

The Sabbath School being duly opened, with possibly twelve to fifteen pupils present, ranging in age from four to fifteen years, the work of grading is the next problem to be solved. In the initial stage, there may be but two classes. The classes in such a case must be arranged according to age or size, one teacher taking those, say from four to ten years, and the other from eleven to fifteen. The power of adaptation must necessarily be well developed in the teacher

who can make the lesson interesting to a class of pupils in whom there must be a great difference of apprehension. It is to the credit of our teachers, that the attendance at our Sabbath Schools is good, notwithstanding the many attractions which the mountains offer to the boy or girl mind.

From the Bible Class of one of our schools, two have gone into the ministry, and a superintendent of the same school is now preaching in one of our missions, and enters college this fall. Yet that school was started in a building which is now used as a wholesale liquor store. It has about 80 pupils in regular attendance, and they contribute \$50 per annum for Home Missions, besides what they give to the other schemes; but that is the life of a school, and I was to deal with the birth.

Cranbrook, B. C.

### From the School to the Pulpit

*By Professor Walter C. Murray, LL. D.*

From infancy, some, like Samuel, are called to the service of the Master; others, like Bunyan, are called from a life of sin to preach the gospel. The ranks of the ministry in times of great religious revival may be recruited largely with Bunyans; but the constant and steady supply in the long periods of quiet religious growth must come from the homes of the Samuels.

Time was when the home undertook the entire religious training of the young. Thorough and severe it was. Careless reading of the scriptures, halting rendering of psalm or paraphrase, slipshod repetition of the catechism, received more than a frown or look of displeasure.

To-day the Sunday School has in large measure taken the place of the home; and the tendency of the times is to place more of the burden upon the school. Faithful, yet self-distrustful, Hannah may feel that the temple alone is fitted to prepare for the Master's service. Indifference or an evaporating enthusiasm may leave to others the task of teaching the young. Whatever the explanation, the fact remains—the Sunday Schools are to-day giving the religious instruction once given in the homes.

The demands of the home and the foreign fields for more men are rapidly increasing. Whence must come the supply?

It is a significant fact, that the principals and professors of our theological halls are keenly alive to the work of the Sunday Schools. In them they see the sources from which the ministry must be supplied.

The preparation for any calling is not the work of a day. True preparation is more than the acquisition of information, more than an acquaintance with the secrets of the art or the "tricks of the trade," as it is sometimes called. It means the acquisition of a certain kind of character, the development of professional or business habits.

Banks require a long apprenticeship; so do other kinds of business; so do the professions of law and medicine. The insistence to-day upon practical work for candidates for professional degrees, like the apprenticeships of an older time, implies that the important thing is to acquire habits of doing, as well as habits of study and thinking.

Preparation for the ministry, more than any other kind of preparation, means the acquisition of character—character in the professional sense, but, above all, character in the moral sense. It means growth in true manliness—in the likeness of the perfect Man.

Is it then not true, that the best and greatest agency for the development of Christian character is a Christian home? And next to the Christian home stands the Christian school. The school can assist the home. It may direct the child's thinking. Character implies habits of thinking, as well as habits of doing. As a man "thinketh in his heart, so is he." "Blessed are the pure in heart: for they shall see God." Outward actions are less important than inward thoughts.

The Sunday School may dominate the thinking of the child, and so shape his life. But to do this, its teaching must be of the highest kind. For the Sunday School has much to contend with—short hours, much noise, few appliances, and mixed material. The forward movement in Sunday School work strives to equip the teachers at every point for their difficult and highly important work.

Dalhousie University, Halifax, N.S.

## Class Rewards

By Rev. R. M. Dickey

The first requisite to a successful Sabbath School is regular attendance on the part of the teachers. A very ordinary teacher, who is regular and punctual, will do more real good than a more accomplished teacher who lacks in this primary requirement. I have in mind a class which was given up by one teacher after another as hopelessly incorrigible. In a very perfunctory way the superintendent got another new teacher, not hoping for any success, for her appearance was not encouraging. Whatever her other qualifications were, she was never absent and she was never late. In six months, in regard to attendance, conduct and work, that class had no equal in the school.

Class recognition is a good thing. The "star" class system is perhaps the best. A large chart is hung up in the Sabbath School room. When a class has the teacher and all the pupils present, each having a Bible, a star is put opposite the name of that class. Provision is made for unavoidable absence, when properly reported. The star class system fosters the class spirit, and makes each member of the class vigilant in looking after absentees. The inclusion of the teacher with the class puts him upon his honor to be present, or if unavoidably absent, to provide a substitute, so that the class may not lose a star through him.

The star class system has this one disadvantage, that sometimes there may be one member of a class who is hopelessly irregular, and, however regular and attentive all the other members may be, they lose their class honors week after week, and so get discouraged. To remedy this, it is well to have, supplemental to the star class system, some method of recognizing individual merit. Of all such methods, the reward button system appeals most strongly to the pupils. The boy, especially, wants to have a button on his coat, and, if possible, a button that means something.

We recently introduced the "Little Cross and Crown" system, with marked results already in the attendance. There is a series of seven buttons, graded from the celluloid up to the solid gold. The celluloid button

is given to each pupil in the school, and the others are given according to a carefully graded series of qualifications, making it more difficult to attain the next higher button. From the beginning, we include in the qualification attendance at church and Sabbath School.

Selkirk, Man.

## Sabbath School Work in Glengarry

By Rev. D. McVicar, B.D.

The men of Glengarry, and more particularly the women, are deeply interested in Sabbath School work. This is due probably to a combination of three causes: first, the greater importance everywhere attached in recent years to this particular phase of religious activity; secondly, the careful attention given to it by Presbytery; and thirdly, the educational work, through its Annual Conventions, of the Presbyterial Sunday School Association, which was organized in Gordon Church, Indian Lands, in the year 1881. Two of the present officers of the Association, Mr. A. McInnis, Vankleek Hill, the energetic treasurer, and Mr. J. W. Scott, of Lancaster, who has been its efficient secretary for twenty-three years, took part in the preparation of the programme for its first Convention.

It was the opinion of the original founders of the Glengary Association, that definite work assigned to the schools, which would be their own, and for which they were solely responsible, would increase the interest of the scholars in the missionary work of our church.

Following out this policy, the Association has become a strong missionary force, as the following facts gleaned from its records indicate. In 1883, funds were provided for the building of the Glengarry Chapel, Formosa. In 1884, it was decided to support a native preacher in the Glengarry Chapel. In 1886, the Glengarry Chapel was repaired at a cost of \$100. In 1895, the support of four native teachers in Central India was undertaken. These five native workers have, since then, been supported by the annual contributions of our schools.

At the last Annual Convention of the Association, held at Finch in January, 1906,

it was decided to celebrate the 25th anniversary of the organization by taking another step forward, and the annual support of a pupil at the Pointe aux Trembles school was added to the list of our missionary benevolences.

At the last meeting, also, the claims of Home Missions in New Ontario and in our great West were sympathetically considered; but the pressure from Roman Catholicism

at our doors turned the balance in favor of French Evangelization.

The outlook for Sabbath School work in this Presbytery is promising. There is a growing sense of the importance of the work, and the number of scholars is increasing. Last year, 197 scholars became members of the church, and our contributions for all purposes are growing larger.

Finch, Ont.

### Lesson Calendar: Third Quarter

WORDS AND WORKS OF JESUS (MATTHEW, MARK, LUKE).

1. July 1..... Jesus and the Children. Matt. 18: 1-14.
2. July 8..... The Duty of Forgiveness. Matt. 18: 21-35.
3. July 15..... The Good Samaritan. Luke 10: 25-37.
4. July 22..... Jesus Teaching How to Pray. Luke 11: 1-13.
5. July 29..... Jesus Dines with a Pharisee. Luke 14: 1-14.
6. August 5..... False Excuses. Luke 14: 15-24.
7. August 12..... The Parable of the Two Sons. Luke 15: 11-32.
8. August 19..... The Judge, The Pharisee, and The Publican. Luke 18: 1-14.
9. August 26..... The Rich Young Ruler. Mark 10: 17-31.
10. September 2..... Bartimeus and Zaccheus. Luke 18: 35 to 19: 10.
11. September 9..... Jesus Enters Jerusalem in Triumph. Matt. 21: 1-17.
12. September 16..... Jesus Silences the Pharisees and Sadducees. Mark 12: 13-27.
13. September 23..... REVIEW.
14. September 30..... Temperance Lesson. Gal. 5: 15-26; 6: 7, 8.

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R. DOUGLAS FRASER

CONFEDERATION LIFE BUILDING, TORONTO

Lesson VI.

## FALSE EXCUSES

August 5, 1906

Luke 14: 15-24. Commit to memory vs. 23, 24. Read Matthew 22: 1-14.

GOLDEN TEXT—And they all with one consent began to make excuse.—Luke 14: 18.

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

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

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

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

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

Revised Version—1 Rut he said; 2 he; 3 he sent forth; 4 field, and; 5 out; 6 And the; 7 told; 8 maimed and blind and lame; 9 what thou didst command is done; 10 constrain.

## LESSON PLAN

I. The Feast Provided, 15-17.

II. The Feast Despised, 18-21a.

III. The Feast Enjoyed, 21b-24.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—False excuses, Luke 14: 15-24. T.—Invitations despised, Matt. 22: 1-10. W.—The gospel rejected, Acts 13: 42-52. Th.—Punishment of rejectors, Prov. 1: 20-33. F.—Loss by refusal, Ps. 81: 8-16. S.—Would not hear, Zech. 7: 8-14. S.—Gracious invitation, Isa. 55: 1-7.

## EXPOSITION

By Rev. Principal R. A. Falconer, D.D., Litt.D., Halifax, N.S.

**Time and Place**—As in Lesson V., winter of A.D. 30; a Pharisee's house.

**Connecting Links**—The Pharisees were so self-satisfied, that they laid little of Christ's teaching to heart. At the words, "resurrection of the just" (v. 14), with which the Lesson of last Sabbath closes, they at once thought of that blessed future, which, they were persuaded, was to be the reward of every righteous Pharisee. Jesus utters this parable to answer their complacency.

## I. The Feast Provided, 15-17.

V. 15. *One of them*; a guest with Jesus at the Pharisee's table (see last Lesson). He expresses not only his own thought, but the feeling of the Pharisees as a whole. *Heard these things*; the words about "the resurrection of the just." *Blessed is he*, etc. The speaker really means, "How thankful I am that I am a good Pharisee, who shall of course find my seat ready for me" (ch. 18: 11). Others, however, see in these words a wistful longing to enjoy the privileges spoken of. *Eat bread in the kingdom*. The Pharisees looked for a sudden coming of the kingdom from above, when this earth would be changed

and all their enemies overthrown. The final blessings of the Messianic age, when these changes would be brought to pass, were often pictured by the Pharisees under the figure of a feast.

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

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

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

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

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

Shorter Catechism—*Ques. 24. How doth Christ execute the office of a prophet? A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.*

**The Question on Missions**—29. How are the adults reached with the gospel? More than 100 services are held in churches and schoolhouses each Sabbath, by missionaries and native preachers, and through the week the gospel is carried to the homes of the people. The printed page is also used.

**Lesson Hymns**—Book of Praise, 251 (Supplemental Lesson); 26; 136; 27 (Ps. Sel.); 560 (from PRIMARY QUARTERLY); 101.

V. 16. *Then said he* (Jesus); seizing the opportunity of teaching how the blessedness of God's kingdom, here, and hereafter, is to be obtained. *A certain man*; a great lord, who was able to entertain on a large scale. *A great supper*; a picture of the blessings of God's kingdom, now, and in heaven. In Matt. 22: 3, it is a marriage feast. In Matt. 9: 15, Jesus is spoken of as a Bridegroom among His disciples, and in Rev. 19: 9, there is the marriage of the Lamb. *Bade many*. This was the first invitation; a reminder was given on the day of the feast. The "many" here are the Jewish people as a whole. They were the chosen of God. Long ago the invitation had been given to them through patriarchs, like Abraham, lawgivers like Moses, and many prophets.

V. 17. *Sent his servant*. See Light from the East. Possibly Jesus is thinking of John the Baptist (see Mark 1: 6-8). At

*supper time*; the second invitation just before the feast, as is still the custom in the East. (See *Light from the East* and *From the Library*.) *Come*. Jesus and His disciples always began with the Jews in giving the gospel message. Indeed, but few Gentiles heard the message until after the death of Jesus. *All things now ready*. Jesus and His disciples preached that the kingdom of God was already among men, because Jesus had come. John the Baptist had said that it was near, Matt. 3 : 2, 3.

## II. The Feast Despised, 18-21a.

Vs. 18-21a. *All with one consent*. As an actual fact, very few of the Pharisees or of the rulers of the Jews were willing to accept the invitation which Jesus brought. *To make excuse*; beg off. "It is not usual for invitations to princely dinners to go a-begging, but the improbability of the incident is the very point of it." (Maclaren.) *Bought a piece of ground*, etc.; a very poor excuse, for the ground might have lain as it was for another day. *See it*; that is, look after its cultivation. *Five yoke of oxen*; a valuable property in those days. *To prove*; to test or try them. *Married a wife*; in the man's eyes, a very good excuse (see Deut. 24 : 5). The three excuses are examples of reasons given for refusing to accept the Lord's invitation to His feast. Men are either too absorbed in worldly affairs, or too much preoccupied with their own private enjoyment, to give heed to the spiritual call. This is the secret, in most cases, of the rejection of Jesus Christ.

## III. The Feast Enjoyed, 21b-24.

V. 21b. *The master . . . being angry*; for he had been insulted, treated with contempt by the friends who should have honored him. *Go out quickly*. It was the very day and hour of the feast, and no time was to be lost. (See *Light from the East*.) *Streets and lanes of the city*; the open squares and narrow streets, where the blind and diseased basked in the sun and the beggars asked for charity, appealing with their sightless eyes and maimed limbs to the passers-by. Note that the invitation is still to those within the city walls. *Poor . . . maimed . . . halt . . . blind*. By these are meant the publicans and sinners, who were

outcasts, social and religious, in the eyes of the Pharisees, as were the beggar tribe. They were Jews, but their practices were abhorrent to these self-righteous Jews, who put them under the ban. Jesus, however, always offered the gospel to the publicans and sinners, Matt. 9 : 13. If the rigid and self-righteous Pharisee would not enter the kingdom, there were other guests.

Vs. 22, 23. *It is done as thou hast commanded*. The command had been executed at once. Jesus had, during His ministry in Galilee, been preaching to the publicans and sinners. *Yet there is room*. How vast is God's grace and the kingdom of God! *Highways and hedges*; that is, outside the city. This means the Gentiles who were beyond the borders of Israel. *Compel* (Rev. Ver., "constrain"). The invitation is such a surprise, that, at first, they will not believe it. So, every effort must be made to persuade them. Paul sought, not the Jews only, but was "made all things to all men," that he "might by all means save some," 1 Cor. 9 : 20-22. *My house . . . filled*. Very soon after Christ's death, the gospel passed from the Jews to the great Gentile world (see Matt. 24 : 14; 28 : 19.) The whole world shall be invited to the feast of God's salvation.

V. 24. *None of those men . . . shall taste*. The Jewish nation perished at the fall of Jerusalem in A. D. 70. What a terrible answer to the complacency of the Pharisees as seen in v. 15! It was a calamity which they had brought upon themselves by their obduracy.

## Light from the East

By Rev. James Ross, D.D., London, Ont.

SENT SERVANT—When there were no watches or clocks in any house, it was not easy to determine the hour for the assembling of a party. So, when an old time householder of any social standing gave an invitation, he specified that, on the appointed day, his servant would call at the proper time and conduct the guest to the feast. This custom, not only solved the question of time and removed all difficulty that a stranger might have experienced in finding the house of the host, but it became a recognized courtesy which could not well be omitted.

ANGRY—To refuse to come to a feast after accepting the invitation, was an insult to the host. Where he had power to do so, as in the case of a king, he would likely enough issue an order for the arrest and execution of those who had done him this despite, as Jesus makes him do in another parable (see

Matt. 22 : 7); especially where the indignity was accompanied with violence towards his servants. In the rare cases where such a thing happened in the East, it would be natural for the host to cover up his disgrace in the manner mentioned, by bringing in whoever would come.

## APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

*Blessed is he that shall eat bread in the kingdom of God*, v. 15. It meant much to be permitted to eat bread with an Oriental king.

By that act the king became the friend and protector of his guest. Any foe, in making an attack, would have to reckon with this powerful ally. His aid could be counted upon in operations against an enemy. Now, God invites us to be His guests. When we accept this invitation, it is as if we had eaten bread with Him. There is no assault of our enemies against which He will not defend us, there is no fight against evil in which He will not make us more than conquerors. His love and His power, His wisdom and His riches, are all pledged to meet our need. We can be safe and joyful, with the Almighty as our Friend.

*A great supper*, v. 16. How great the gospel feast is, appears when we consider what had to be done to prepare it. Those

who were to be the guests—  
 At a Great every one of them—had broken  
 Price God's holy law. They had failed and fallen short of His requirements, they had transgressed His precepts. Before the invitation could issue to such rebels as these, the law's penalty must be endured, the law's commands must be obeyed. Neither of these things could any man do. Left to themselves men must have perished. To save them, the Second Person in the glorious Trinity had to take into union with His divine nature their human nature, dwell for a season on earth, be crucified and buried, rise again from the dead, and enter into glory. All this was done, that the gospel invitation might come to us freely. Truly this is a "great salvation" which has been provided. What guilt can be greater than the guilt of those who "neglect" it?

*Come*, v. 17. Coming to the gospel feast is practically the same thing as coming to Jesus. For it is by His hand that all its provision has

What "Com-  
ing" Means

been made. And coming to Jesus always means some definite act of obedience to Him. The four fishermen of Mark 1 : 16-20 came to Him, when, at His bidding, they forsook their nets, and followed Him. Zacchaeus came, when he gave half of his goods to the poor and turned his back on all his dishonest practices. Saul of Tarsus came, when he ceased persecuting the Christians and began to preach the gospel. So will it be with each one of us. When it is said to us, "Come," let us look for the thing we know Jesus wants us to do, and do it. Or, if we are in doubt as to what He would have us do, let us ask Him to show us. It may be a very simple thing in itself, as simple as signing our name to a card declaring that we are resolved to follow the Saviour. But if it is done out of obedience to Him, it is really coming to Him. Obedience is the fruit and proof of our faith. Conduct is the sure test of creed.

*They all began to make excuse*, v. 18. In olden times, men, in order to escape military service, used sometimes to cut off the thumb of the right hand, thus disabling themselves for handling the bow. In more modern

Unwillingness, the Root days, men of wealth, drafted into the army, have paid large sums to substitutes. It is very seldom, however, that we find men trying to escape from the offer of wealth or pleasures or honors. But such conduct would be wisdom itself compared with the folly of refusing the offers of salvation. And every excuse for acting thus has its root in unwillingness. "Ye will not," said the Saviour, "come unto Me, that ye might have life." It is never His hand that shuts the door be-

tween us and happiness that will satisfy and endure. If that door is ever closed against us, it is by our own hand. No one misses salvation, but the blame is his own.

*I have bought five yoke of oxen*, v. 19. "When are you going to begin to think of eternity, and come to the house of God?" asked Dr.

A. B. Davidson of a respectable tradesman. "I know, sir, that  
**In Comparison** I ought to come," was the honest reply; "but it's no use; my mind is so full of business, I can think of nothing else." But how foolish is the excuse! What are five yoke of oxen, or the affairs of some business concern, in comparison with the weighty interests of the soul? Have we not seen mighty business establishments in ill-fated San Francisco crushed to the ground by a tremor of the earth, or licked up by the remorseless fire,—the accumulations of years swept away in a moment of time? How futile, therefore, to make these uncertain and fleeting riches a substitute for eternal things!

*Go out quickly . . . and bring in*, v. 21. Picture the multitudes of immigrants, varied in lan-

guage and customs and beliefs, pouring into our vast and wonderful West.

**Now or Never!** Railway companies are pushing on through lines and branch lines with almost feverish haste, to catch their trade. Business houses are sending in their agents to secure their custom. Shame on the church if she is less in earnest in seeking to win and hold them for Christ! It is now or never; for, if these great hosts are not speedily conquered by righteousness, they will surely be enslaved by evil.

*Compel them*, v. 23. When Simeon, the great English divine, was summoned to the death-bed of his brother, he was thus greeted:

"I am dying, and you never  
**Take by the Collar** warned me of the state in which I was." "Nay," said Simeon, "I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters." "Yes," said the dying man, "but you never came to me, closed the door, took me by the collar of my coat, and told me that I was unconverted and that if I died in that state I should be lost."

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

Christ's searching table talk led one of the guests, as an excuse for filling an awkward gap, to offer what he thought a pious remark, v. 15. Jesus takes it up, to show that pious acts are called for. It is no use to express admiration for the reign and supremacy of Jesus, if we withhold the allegiance of our lives. It is easy to praise Him; harder to follow, Matt. 19 : 16, 22. The falsity of every excuse for going without the present enjoyment of gospel blessings is exhibited in this parabolic picture of—

1. *God's Amazing Graciousness*, vs. 16, 17. Dwell on the greatness of the provision made (Isa. 25 : 6; 1 Cor. 2 : 9, 10), and the greatness of the number of guests invited (Rev. 7 : 9)—so "many" that it became hard to find people enough to fill the places of absentees, v. 23. Refute the notion that the gospel is narrow

and limited in its scope and application. God can never be reproached for shutting any out, 2 Pet. 3 : 9. This accentuates—

2. *Man's Amazing Indifference*, vs. 18-20. Other things than Christ, as He presents Himself in the gospel, have so absorbing an interest that pretexts multiply for slighting Him. The excuses mentioned may all have been facts; but, as excuses, they were none the less false in point of urgency. The ground to be viewed (v. 18) would not run away. It would be just as tangible after the feast as before. The oxen to be tried (v. 19) could be left securely in the stall till the feast should be over. The newly-married bride (v. 20), even if Oriental etiquette forbade her presence at the feast, could at least exercise patience at home till her husband should be free. The point to be pressed home upon your class is that, however legitimate and urgent other business may be, there is no business more urgent than immediate acceptance and enjoyment of the divine hospitality expounded and offered by Christ.

Other things can wait till the one thing needful is attended to, 2 Cor. 6 : 2. Draw from your class the reasons why any may be disposed to delay the acceptance of Christ and full salvation in Him, and you will have little difficulty in showing that none of these reasons are more urgent than definite, instant acceptance of Christ. Spend the greater part of your time examining excuses and disclosing the insult they offer to a gracious Host, by their essential pretentiousness, falsity and added aggravation of indifference. Then close with—

3. *The Amazing Outcome of Trifling with our Privileges*, vs. 21-24. They are taken from us and given to others, Matt. 20 : 16; 25 : 28; Luke 19 : 24; 20 : 16. When guests who count themselves respectable spurn the proffered hospitality of divine grace (v. 21), the ragged, the maimed, the halt, the blind, whom they despise, are called to their places, 1 Cor. 1 : 28. Those near at hand (v. 21), and those far away (v. 23), are sought out and urgently pressed to accept what others in their indifference have declined. In the end, what short-sightedness to despise the "roomy" hospitality of grace! (See Heb. 2 : 3, 4.)

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

This should be a "decision day" in each class, and for each scholar. There are few more pungent appeals in all scripture than those of this Lesson. They should be pressed home pointedly, tenderly, and, so far as may be, individually—that is, in the class; and then, after the class,—immediately after, on the same day, or the same week (lose no time),—the appeal should be followed up, each scholar being taken by himself or herself. It is this quiet, direct, loving, personal word, often, which settles the question. Few can resist it. It was Christ's own way (see John chs. 3 and 4).

The Lesson, be sure and have the class understand, is a continuation of the table talk of Jesus in the great Pharisee's house (v. 1); the guests were Pharisees: they thought God's kingdom was only for them, and that they were already in it, and every one else outside. The Lesson shows what Jesus

thinks, and where the Pharisees really stood, and who *do* come into the kingdom of God.

Of what joyous event had Jesus spoken in v. 14? The Pharisees believed that, *of course*, they all would be foremost in that new and heavenly kingdom; one of them says so, v. 15. Explain that a favorite description of heaven, by Jewish teachers, was as a great feast.

Jesus, in the parable of the Lesson, adopts their description of the kingdom of heaven; but we shall learn from the parable, that that kingdom is now, as well as hereafter, far different from what the proud, self-righteous Pharisees conceived it to be.

Vs. 16, 17 will give the scholars a chance to tell about Oriental feasts and the invitations to them. Let the talk flow freely. Then show that the gracious heavenly Father is the "certain man"; and that what He has provided for men, in Christ, is the "great supper"—how wondrously great! pardon, peace, joy, strength, fellowship with Himself, and with all the holy on earth and in heaven. The first invitation—"bade many" (v. 16) was, long ago, to God's chosen people, Abraham and his seed. The second (v. 17) was again to them through John the Baptist (see Matt. 3 : 2, 3). The same invitation comes to us through every sermon we hear, and every scripture lesson we study, and every friend who speaks to us of God's love in Christ the Saviour.

Will those invited accept? Now for the excuses, vs. 18-20. Have the scholars talk about them. Show that the pith of them all, is being taken up with oneself and one's own concerns, rather than with God's love and God's fellowship. There is little need to emphasize the folly of the excuses and of those who made them: it is sufficiently plain.

Can God be angry? Get the answer in such verses as these three—Neh. 9 : 17; Ps. 7 : 11; Mark 3 : 5.

What a surprising command! v. 21. Is it like God? Matt. 5 : 45; John 3 : 16, and the parables of Luke, ch. 15, are the answer to the question.

Who are meant in v. 21? The despised and outcast Jews, such as the publicans. Who are meant in v. 23? All sinners, of all nations and of all times.

Verse 24 is an awful saying. It is like that other saying of Jesus, ch. 13 : 34, 35; like that still more awful saying, Prov. 1 : 24-28.

Who was to blame that they were shut out? Who will be to blame if *we* are shut out?

In closing, show, once more, how foolish are all excuses for remaining away from Christ, and refusing to receive the good things which God offers us in Him; and urge the scholars to come to the Saviour here and now.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

By Rev. J. M. Duncan, B.D.

The more fervently we hope for heaven, the more faithful should we be in the duties of earth. v. 15.

No soul need hunger, with divine grace all around like the harvest of the prairies. v. 16.

The gospel offers men the choicest blessings for the present, as well as the brightest prospects for the future. v. 17.

Folly is none the less fatal because it is fashionable. v. 18.

Wheat may be a foe to holiness. v. 18.

Religion will prove, not a hindrance, but a help, in our daily work. v. 19.

The happiest homes are those whose windows are open towards heaven. v. 20.

Where men are neediest, there God is nearest. v. 21.

Grace knows no limit of country, or color, or creed. v. 22.

The penalty of rejecting the gospel offer is to be rejected. v. 23.

#### From the Library

For a great supper, preparation is made beforehand. If an ox or a heifer is to be provided for the feast, a very large number must be invited, since the whole of the flesh must be consumed at once, meat in the East never being kept over night.—Tristram.

If a sheikh beg, or emeer invites, he always sends a servant to call you at a proper time. This servant often repeats the very formula mentioned in Luke 14 : 17 : "Come, for the supper is ready."—W. M. Thomson.

It is beautifully remarked by Bengel, that there is another buying of a field (Matt. 13 : 44), another setting of the hand to the plough (Luke 9 : 62), the participation in another wedding (2 Cor. 11 : 2), which would not

have hindered the accepting of this invitation, since rather they would one and all have been identical with it.—Trench.

If you knew God—and what those "things" are which He has prepared for them that love Him, all "excuses" would be flung to the winds. It would not be, "Have me excused!" but, "I come! I come!" "Me first—me now—me forever! Lord, bid me—Lord, let me—Lord, make me come!"—Vaughan.

God, when He's angry here with any one, His wrath is free from perturbation;

And when we think His looks are sour and grim,

The alteration is in us, not Him.

—Herrick.

Only the first few stragglers, as it were, from the streets and lanes and highways, have yet taken their seats; but the messengers of the Lord of the feast are busy over an ever-widening area, carrying the invitation to an ever-increasing multitude. We should not be missed, amid the numbers without number that people heaven, but oh, how much we should miss!—W. M. Taylor.

#### Prove from Scripture

That we are commanded to be kind.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Where was Jesus when He spoke this parable?

15 About what had He been speaking? Who was led to desire the blessings of heaven? How did he express this desire?

16, 17 What story did Jesus tell? Who is meant by "a certain man"? What by the "supper"? By the "servants" of v. 17? What by all things being "ready"?

18-21a. Tell the excuses made by the guests first invited. Give their real reason for not coming to the feast. What should we do with God's invitations?

21b-24 Who were now called to enjoy the feast? Whom do these represent? What about the guests invited at first? Who was to blame for their being shut out?

**Seniors and the Home Department**—What led to the speaking of the parable of the Lesson?

15-17 What is required of us in order to enjoy the blessings of salvation? (Isa. 55 : 1; Matt. 11 : 28; John 7 : 37; Rev. 22 : 17.)

18-21a Show that nothing should keep us from accepting Christ's invitations. (Mark 10 : 29, 30; Luke 18 : 22.) Who despised his birthright? What was the result? (Heb. 12 : 16, 17.)

21b-24 Is there plenty of room in heaven? (John 14 : 2; Rev. 7 : 4-9.) Need any one be shut out from it? (Matt. 9 : 13; Luke 19 : 10; 1 Tim. 1 : 15.)

### The Catechism

By **Rev. J. M. Duncan, B.D.**

Ques. 24. *Christ a Prophet.* A prophet is one who speaks for God to men, as Aaron was appointed to speak for Moses, Ex. 7 : 1. Now, only Christ can perfectly make known the thoughts and purposes of God. The prophets of the Old Testament, and the apostles of the New, could speak for God only as Christ enabled them to do so. Besides making known God's will through the

men who wrote the Bible, Christ has shown us in His own holy life what the will of God is. It is not only by His Word, that Christ has spoken to men, but also by His Spirit. (Read John 15 : 26.) And remember, that the will of God made known to us is for our salvation. It is God's desire that we should be saved through His Son.

### The Question on Missions

By **Rev. J. Morton, D.D., Tunapuna, Trinidad**

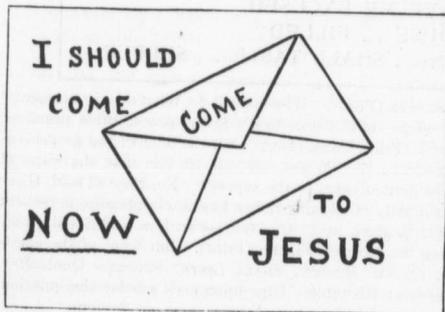
Ques. 29. How are the adults reached with the gospel? The gospel is preached in over 100 places in Trinidad, at a regular hour every Sabbath. Through the week it is carried to the hamlets and homes of those who do not attend church. It is carried to the sick bed, the hospital and the wayside. This is the ministry of *men*. Then there is the ministry of *books*—the scriptures, The Pilgrim's Progress, hymn books, and a great variety of booklets. There is the influence of children taught to read, which often wins the parents. Sympathy in trouble, dispensing medicines and other aid in sickness, and friendliness to all, are a ministry for Christ often greatly blessed. Need I add the constant exercise of patience, hopefulness and prayer? All this applies equally to the work of our mission in British Guiana and St. Lucia.

### FOR TEACHERS OF THE LITTLE ONES

By **Mrs. Jessie Munro Johnston, North Bay, Ont.**

*Lesson Subject*—Jesus telling about God's invitations.

*Introduction*—Make use of an envelope containing an invitation. Open it. Read



it. It is an invitation to a party—a feast. Have you ever received an invitation? Were you glad to be invited? Did you go? Did you enjoy it?

*A Great Feast*—Jesus tells His disciples a story. A very rich man made a splendid feast. Servants were sent hither and thither with invitations. (Outline a number of envelopes with COME printed on them.) All the preparations were carefully made. No good thing was lacking, and such a "great lot" of everything! More than could

possibly be eaten. The supper is ready, the tables are laden, the host (explain) is waiting to receive the guests. He sends out a servant to say, "Come, for all things are now ready."

*Joy Over an Invitation*—When mother tells you of an invitation to a party or "to tea," you little people usually clap your hands (show me how you do it), and dance about. You can hardly wait for the day and hour. You scarcely think of anything else. You are "getting ready" all the time. "Mother, will my dress be ready for the party?" "Mother, let me get my bath to-night, so I'll be ready early for the party to-morrow." "Mother, hurry please and brush my hair; I'll be late for the party."

*Excuses*—Suppose you sent word, "I want to go for a drive that day"; or, "I have bought some new toys, and I would rather stay at home and play." Just think how sorry, and perhaps angry, your friend would be!

*Golden Text*—This is just the way those invited to the king's feast acted. They began to make excuses, vs. 18-20. They did not want to come. Tell of the anger of the king. "Go out and ask others to take their places, the poor, etc., etc." The servant did so, and yet there was room. "Go out to the highways, etc. None of those who refused

my invitation shall ever taste of my supper."

*Meaning of the Parable*—

The HOST—God.

The FEAST—The good things Jesus gives (Joy, Peace, Forgiveness, Heaven, Eternal Life).

The INVITATION—God's Word.

The INVITED GUESTS—The Jews; everybody, you and me.

The SERVANT—The minister, teacher, mother, father (whoever tells you of Jesus and God's invitation).

The EXCUSES—Whatever keeps us from Jesus and His house and His good things.

*Our Excuses*—Did you ever hear a boy or girl say, "I can't go to Sunday School, I promised Jack or Mary I would go for a walk"; "I can't go to church in my old dress"; "I can't give pennies to the Mission Band: I want them to buy those marbles I was looking at, or to buy that doll I saw in the shop window"? Would you say that these are accepting God's invitation?

*Hymn*—Sing Hymn 553, Book of Praise—

"If I come to Jesus,

He will make me glad", etc.

*Something to Draw at Home*—Draw an envelope with the word COME.

*Something to Remember*—To come when God calls.

### SUPERINTENDENT'S BLACKBOARD REVIEW

By Rev. J. M. Duncan, B.D.

<p>A GREAT SUPPER          BADE MANY          HAVE ME EXCUSED          HOUSE . . FILLED          NONE . . BIDDEN . . SHALL TASTE . . SUPPER</p>
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The Lesson speaks of A GREAT SUPPER (Print). Who made it? What does it represent? Speak of the blessings the gospel offers—forgiveness, God's favor, peace, Bible promises, hope of heaven. Who were invited? Print, BADE MANY. So, the offer of the gospel is as wide as the world. Quote here Rev. 22: 17—"Whosoever will, let him take the water of life freely." Did all those who were invited come to the supper? No, they all said, HAVE ME EXCUSED (Print). Emphasize the folly of allowing riches, business or pleasure to prevent our coming to Jesus. Had the feast to be given up? Question as to how additional guests were obtained, so that at last we see the HOUSE . FILLED (Print). But what of the guests first invited? The last verse tells. NONE . BIDDEN . SHALL TASTE . SUPPER. Quote Rev. 7: 9. God will have plenty of guests at His table. Urge upon each scholar the question, "Will I be there?" Every one of us may be, if we take Jesus now as our Saviour.

## Lesson VII.

## THE PARABLE OF THE TWO SONS

August 12, 1906

Luke 15 : 11-32. Commit to memory vs. 17, 18. Read Luke 7 : 36-50 ; 15 : 1-10 ; 19 : 1-9.

GOLDEN TEXT—Return unto me, and I will return unto you, saith the Lord.—Malachi 3 : 7.

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

12 And the younger of them said to his father, Father, give me the portion of <sup>1</sup> goods that falleth to me. And he divided unto them his living.

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

14 And when he had spent all, there arose a mighty famine in that <sup>2</sup> land ; and he began to be in want.15 And he went and joined himself to <sup>3</sup> a citizen of that country ; and he sent him into his fields to feed swine.16 And he would fain have <sup>4</sup> filled his belly with the husks that the swine did eat : and no man gave unto him.17 <sup>5</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish <sup>6</sup> with hunger !18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and <sup>7</sup> before thee.19 <sup>8</sup> And am no more worthy to be called thy son : make me as one of thy hired servants.20 And he arose, and came <sup>9</sup> to his father. But <sup>9</sup> when he was yet a great way off, his father saw him, and <sup>10</sup> had compassion, and ran, and fell on his neck, and <sup>11</sup> kissed him.21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, <sup>12</sup> and am no more worthy to be called thy son.

Revised Version—<sup>1</sup> thy substance ; <sup>2</sup> country ; <sup>3</sup> one of the citizens ; <sup>4</sup> being filled with ; <sup>5</sup> But ; <sup>6</sup> here ; <sup>7</sup> in thy sight ; <sup>8</sup> I am ; <sup>9</sup> while he was yet afar off ; <sup>10</sup> was moved with ; <sup>11</sup> quickly ; <sup>12</sup> Omit hither ; <sup>13</sup> make me ; <sup>14</sup> to him ; <sup>15</sup> inquired ; <sup>16</sup> might be ; <sup>17</sup> and his father came out ; <sup>18</sup> But he answered and ; <sup>19</sup> and I never transgressed a commandment of thine ; <sup>20</sup> when this thy son came ; <sup>21</sup> killedst ; <sup>22</sup> all that is mine is thine ; But it was meet to make merry.

## LESSON PLAN

I. The Wanderer, 11-16.

II. The Home-coming, 17-24.

III. The Angry Brother, 25-32.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Lost and found, Luke 15 : 1-10. T.—Parable of the two sons, Luke 15 : 11-24. W.—Parable of the two sons, Luke 15 : 25-32. Th.—The far country, Jer. 2 : 9-19. F.—Repent and turn ! Ezek. 18 : 20-32. S.—Promise of mercy, Hos., ch. 14. S.—Returning to God, 2 Chron. 33 : 1-13.

Shorter Catechism—*Ques. 25. How doth Christ execute the office of a priest ?* A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God ; and in making continual intercession for us.

The Question on Missions—30. Is anything being done specially for women and girls ? For years, Girls' Homes have been set up at some of the stations by the wife of the missionary, and a central Home has now been established at Princetown under the care of Miss Archibald. Ten Bible women are employed to teach women in their homes.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson) ; 129 ; 152 ; 76 (Ps. Sel.) ; 548 (from PRIMARY QUARTERLY) ; 151.

## EXPOSITION

Time and Place—Winter of A.D. 30 ; Peraea.

Connecting Links—Jesus' practice of mingling with the outcasts of society in order to bring them into His kingdom had scandalized the self-righteous classes. The three parables of Luke, ch. 15, have the same theme, God's gracious seeking of the erring, the lost, the sinful. In this third parable of the series, a new element is added, the sinner's turning towards the Father, who is waiting to receive him. The parable of the Prodigal Son is the pearl and crown of all parables. "It is a world of wisdom and hope condensed into a few words, as a whole landscape is painted on the retina

22 But the father said to his servants, Bring forth <sup>11</sup> the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet ;

23 And bring <sup>12</sup> hither the fatted calf, and kill it ; and let us eat, and <sup>13</sup> be merry :

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

25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing.

26 And he called <sup>14</sup> one of the servants, and <sup>15</sup> asked what these things <sup>16</sup> meant.

27 And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 <sup>17</sup> And he was angry, and would not go in : <sup>17</sup> therefore came his father out, and intreated him.

29 <sup>18</sup> And he answering said to his father, Lo, these many years do I serve thee, <sup>19</sup> neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends :

30 But <sup>20</sup> as soon as this thy son was come, which hath devoured thy living with harlots, thou <sup>21</sup> hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and <sup>22</sup> all that I have is thine.

32 <sup>23</sup> It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

of the eye." It is, verily, the gospel in miniature.

## I. The Wanderer, 11-16.

Vs. 11-13. A certain man, representing the heavenly Father. Two sons ; who are two types, the elder, of the respectable Jews, who had never been guilty of shocking unrighteousness, the younger, of penitent publicans and sinners. The younger ; who would have a smaller portion of the estate, and therefore less interest in its improvement. Portion of goods ; that is, one-third of the father's possessions, Deut. 21 : 17. He divided. Often an old man might renounce his whole property to his sons ; but they were required to support him in comfort to the end of his

days. In this story the father still retains the chief authority over his estate. *His living*; lands and flocks and herds. *Not many days after*. He had already made up his mind what to do. *Gathered all together*; and so had no further claim on the home when he finally quitted it. *Far country*; beyond reach of the restraints of home. *Wasted his substance*; scattered his wealth in all directions. *Riotous living*; debauchery; literally, living so recklessly, that he was apparently past saving.

Vs. 14-16. *A mighty jamine*; not uncommon in Palestine, Acts 11 : 28. The prodigal's want was also spiritual, Amos 8 : 11. *Joined himself*, etc.; practically became a slave. *A citizen*; evidently not a Jew, for he sent him into his fields to feed swine. The occupation was most loathsome to a Jew (see Lev. 11 : 7). It shows how far he had fallen. *Husks*; pods of the carob tree, a kind of locust (see illustration, HOME STUDY QUARTERLY). This was swine's food. *No man gave*. Pity often dies in famine, when each has little enough for himself.

## II. The Home-coming, 17-24.

Vs. 17-19. *When he came to himself*. He began to think who he was. The true self is always lost in a life of selfishness, ch. 9 : 24. To regain self-respect is the first step upwards. *How many servants*, etc. "What a rich home I left!" The first step in repentance is to think with desire of his father's home. *And I*; the son of a father who had given me such love. *I will arise and go*. True repentance issues in immediate action. *To my father*. He knows enough of him to be sure that he will not be utterly disowned. *I have sinned*. Hard to say; but far better to say it, than to perish in pride, too foolish to own to having done wrong. No excuse, no claim, nothing but the simple hard fact of sin, and no refuge but in the father's mercy. *Against heaven, and before thee*. Heaven here stands for God. Every sin is against heaven first (see Ps. 51 : 4), whatever woe it may have caused, whatever injury it may have inflicted. *No more worthy*. He has neither claim to, nor fitness for, a son's place; he scarce dares ask for a servant's.

Vs. 20-22. *Yet a great way off*. On the

first sign of his return, the father is ready to receive. *Had compassion*. Not justice, but love, provides the reception. *Ran, and fell on his neck*. Note the father's eagerness. God does not hate the sinner, Ezek. 33 : 11. *Kissed*; tenderly or fervently. *Father, I have sinned*, etc. The son is true to his purpose, and repeats all but the request to be made a hired servant. After the warmth of his father's welcome his heart tells him that such a request would be out of place. Or perhaps the father's reply cut him short. *Bring forth quickly* (Rev. Ver.). That reply is to load him with honor; not forgiveness alone, but a joyous restoration. *Best robe*. "These tattered garments hide his true sonship. On with his proper garments, the robe that will honor him most, quick!" *Ring*; a signet ring, the sign of authority as a son; not only for wearing, but for sealing documents. *Shoes*. Slaves went barefoot.

Vs. 23, 24. *The fattened calf*; always kept ready in prime condition for any great occasion. *Son was dead*; to all intents and purposes, so far as the father was concerned. *Was lost*; out of sight for years, though never out of mind. *Began to be merry*. A great welcome for one who had come home, as he thought, in deep disgrace.

## III. The Angry Brother, 25-32.

Vs. 25-32. *In the field*; faithful as usual in all his duties. *Asked*, etc.; offended because he had not been consulted as to such a feast. *Thy brother is come*. This should have been, in his eyes, a sufficient reason for the feasting. *Angry*. Almost unintelligible; and yet this was the attitude of many self-righteous Jews, when they saw the good news of the gospel offered to, and accepted by, publicans and sinners. *Serve thee. never transgressed* (Rev. Ver.); rather a self-righteous claim to the performance of duty. *Killed. the fattened calf*; as though rejoicing more in the prodigal, than in the one who had always done his duty. *Son, thou art ever with me*; as loving a welcome for the elder son, in its way, as for the prodigal. *It was meet*. The elder son is as dear as ever, even though, at the moment of the prodigal's return, the father's heart overflows with joy at this unexpected pleasure.

## Light from the East

FAMINE—Was caused by the absence of the usual rainfall, or by the destruction of crops by floods, frosts or hailstorms, by terrible invasions of caterpillars, or locusts, or by the enemy in case of war. When the grain was ripening, it was sometimes burned. This is never done now, even in the fiercest wars. As the crops in Palestine depend very much on the heavy dews or night mists, which come off the sea, an unfavorable direction of the wind for weeks may seriously affect them. And all through that region the common people have always lived so close to want, and their agricultural methods are

so imperfect, that it does not take much of a failure in their crops to produce much privation, and even death. Then, the total want of any adequate means of transportation renders the abundance of one region, even to this day, altogether useless to relieve the want in another, although the area of famine may be comparatively restricted. The number of deaths in a famine year in India now may give us some idea of the suffering in a similar time long ago. The terrible straits to which people were reduced in time of war are depicted in the accounts of the sieges of Samaria and Jerusalem. (See 2 Kgs. 6 : 24, 25 ; Lam. 4 : 4-12.)

## APPLICATION

*Wasted*, v. 13. Carlyle was once about to go over a street crossing, when he stooped down and picked up something out of the mud, at the risk of being run over by the passing carriages.

Carlyle and the Crust  
He brushed the mud off, and laid it on the clean curbstone. It was only a crust of bread. But he said, "I was taught by my mother never to waste, and, above all, bread, more precious than gold, the substance that is the same to the body that the mind is to the soul. I am sure that the little sparrows, or a hungry dog, will get nourishment from that bit of bread." It is a great sin to waste, when there are so many mouths to be fed, and so much good that can be done in the world.

*Began to be in want*, v. 14. The prodigal's vain pursuit of pleasure in the far country is not unlike many a futile attempt that has been made to discover the North Pole. With what bright anticipations the anchor is raised and the canvas spread; over what sunlit seas, at first, the brave bark cuts her silvery furrows, past islands of tropical luxuriance, past temperate regions with their golden grain fields and their ripening vineyards. But anon the air grows chilled; above the cheerless pine forests rise the snow-covered peaks; the pine forests, in turn, give place to dreary icebergs; and in a region of endless frost, the path is barred, the heart sickens, and the Pole is never found. Such has been the unhappy fate of many a thought-

less youth, who, following the "will o' the wisp" of his own inclinations, has found his expectations sadly disappointed, and, instead of attaining happiness and accomplishing his end, has awakened to see himself in a land of desolation and in a state of want. The North Pole has never been found, but the ice has never been escaped.

*When he came to himself*, v. 17. A good fairy, it is said, took a pig and sought to change its filthy habits. Each morning it was washed, and sent out to roam over the green grass.

The Pig and The Fairy  
But alas! whenever it saw a place where there was mire, it would wallow in it. In vain the fairy reproved the pig, and tried to teach it better ways. Each morning it was sent out clean, and each evening it came home dirty. At last the pig said to the fairy that there was no use in trying any more: it could not help wallowing in the mud, however earnestly it strove to do so. Then the fairy said she would try another plan. She took the swinish heart out of the pig and put a lamb's heart into place. And, lo! the next morning the pig gambled like a lamb on the grassy sward, and felt no temptation to roll itself in the mire. It was a changed heart that led the prodigal to hate the sins of the far country, and to love, as never before, the duties and pleasures of his father's house. In like manner, the Holy Spirit will make our hearts new, so that we shall always hate the evil and love the good.

*He arose, and came to his father*, v. 20. It

was as if he had before his eyes a list of all he owed to his father—love, confidence, obedience, loyalty. His return is equivalent to putting his signature to this list, acknowledging that the debt is his, that he has miserably failed to pay, but that henceforth he is resolved to meet the father's requirements. Like the prodigal, we owe a debt, the debt of obedience to God's holy law. We, too, have failed in payment. Shall we not own our debt, confess our failure, and by God's grace do His will in days to come?

*I have sinned*, v. 21. "Missed the mark"—so the Old Testament says of those who sin. And how shall those be treated who have thus lost their chance? Take the bow out of their hands, and allow them no further opportunity of hitting the centre? It is not so that the Father deals with His children when they fail. He puts the best bow in their hands, and bids them try again.

*A ring*, v. 22. The Arabian tales tell of a guardian spirit who gave his follower a ring which had this peculiar virtue, that, whenever the wearer took the wrong path, the ring tightened and pinched his finger. Our heavenly Father puts on all our hands such a ring. It is our Christian conscience. It is both a seal that we are God's, and it is a guide.

This section embraces teaching material for the various grades in the school.

### For Teachers of the Older Scholars

Jesus by this parable vindicates His conduct in receiving sinners against the fault-finding of the Pharisees, v. 2. He exhibits God's love in relation to—

1. *A Pitiable Son*, vs. 12-19. Alienation of the home affection led him to go far off in the hope of becoming his own master. This desire for liberty grows into license, and ends in slavery. The successive steps are rapid: (1) Waste, v. 13. He loses not only his "substance", but his bodily, mental, moral and spiritual powers, James 4: 3. (2) Want, v. 14. When famine rages, his resources are exhausted. (3) Wallowing,

When we are tempted to take the wrong way, to forget our obligation to God, to stay away from His church, to neglect His word, mingle with forbidden company or engage in any mean or dishonest transaction, it tightens on our finger, and reminds us whose we are, and whose loving heart we shall grieve by our conduct. The Christian possesses no rarer jewel and no more indispensable possession.

*His elder son . . . heard musick and dancing . . . and asked what these things meant*, vs. 25, 26. "I cannot understand this at all," said an old

Christian, "Here have I been serving Christ for these twenty years, and I have never experienced such joy as that man expresses, and yet he has not been converted for more than a few weeks." The song and laughter and certitude of the new convert, whose heart is overflowing in gratitude for his Father's love, grates on the solemn ears of the good old man who has never been to the "far country." This music and shouting seem frivolous and almost blasphemous. He would have the young convert keep quiet, until he had stood a fair test. Not so the angels in heaven. They rejoice at once over every sinner that is converted; and so should we join in the general joy, and with happiness and glee celebrate the wanderer's return to the Father's home.

### The Angels' Song

### TEACHING HINTS

vs. 15, 16. He "pins" himself to a "citizen", who betrays Gentile contempt by giving him only work abhorrent to a Jew. There he learns the habits of swine and the taste of husks. (4) Wailing, v. 17. With a dawning sense of his deprivations, how bitter his remorse! (5) Waking, vs. 18, 19. He comes to himself at last, and resolves to return home, that he may plead for a subordinate place there. When we wake from the nightmare of sin, how much better we find things than we have any right to expect, John 3: 16! This comes out in the case of—

2. *A Pitiful Father*, vs. 20-24. Picture the yearning watchfulness and the glad reception. No one is more surprised than the returning prodigal. In the kiss of reconciliation (1) He receives more than he has the

heart to ask. He meant to plead for the place of a servant, v. 19. The father is so eager, he does not give him time to finish his premeditated speech, v. 21; compare 1 John 3 : 1; 4 : 10. (2) He receives (a) the stola, or robe of honor (v. 22); (b) the signet ring and sandals (v. 22); and, to crown all, (c) a joyous banquet, vs. 23, 24. Back of all is the picture of a soul resurrected by divine grace, Rev. 1 : 5, 6. The love of God is further seen in the lenient treatment of—

3. *A Pitiless Elder Brother*, vs. 25-32. Admit that it is just as natural to sympathize with this brother in his pitiless mood, as with the servants in the vineyard in their grudge against the over-paid eleventh-hour laborers, Matt. 20 : 12. But show the twofold blunder in the elder brother's reasoning : (1) The younger brother was not, as he supposed, over-rewarded. It is a travesty of truth to talk as if a sinful life is an unbroken round of unbridled enjoyment,—with a feast added. The deprivations and pains of riotous living are as real as the remorse. It is vindictive, therefore, to yearn for further punishment, when divine mercy meets penitence, Jonah 4 : 10, 11. (2) The elder brother himself, on the other hand, was not under-rewarded. His blameless service really counted. Not only had he the joy of his father's uninterrupted presence, which for years the prodigal had lost, but he fully shared the paternal possessions, v. 31. It was fitting to rejoice in the restoration of the resurrected son to his forfeited privileges, v. 32.

### For Teachers of the Boys and Girls

Ask the scholars why this parable is called the "pearl of parables". It is because of its beauty, and its wonderful showing forth of God's love to sinners.

Get them to tell the story : they all know it; and take pains to bring out clearly any point they omit. Every word of the parable illustrates some fresh phase of precious truth.

Then go back to the beginning. Here are two brothers in one house. In each there is something wrong; and in each, something right.

1. *What was wrong, in the younger brother?* His leaving home? Is it wrong for a lad to leave home? (There will be plenty of dis-

cussion here.) It depends on *why* he goes. Discuss this young man's motives—v. 12, his selfish greed: he was in too great haste to get what was to come to him; he loved money more than he loved his father or his home. But this is only the half; v. 13 tells the rest: he was eager to get away from home, that he might rush unrestrainedly into sin. Here is a fine opportunity of showing the scholars how blessed an influence is home, in keeping them out of evil ways and in good ways. A lad may only safely leave home, if he does not forget home, when he has left. Nor is there any more striking lesson on the slippery and downward path of sin, than that of vs. 14-16. The warning is evident and clear. There is no one surer to suffer than the transgressor, James 1 : 15.

2. *What was right, in the younger brother?* In one word,—that he went back. Go over the steps carefully :—(1) He "came to himself," v. 17 (Be sure and explain, that it is by God's Holy Spirit that we are brought to see our sins, John 16 : 7, 8). (2) He resolved to return to his loving father, vs. 17-19. What encouragement have sinners to return to God? Jer. 4 : 1; Isa. 44 : 22; Mal. 3 : 7, are sample passages in reply; and Matt. 11 : 28. (3) He carried out his resolve—"he arose, and came to his father". The story of his reception (vs. 20-24) will bear repeating a thousand times. Dwell on the father's eager joy, his full forgiveness, the feast of gladness. God, and the angels, and the redeemed in heaven, and God's people on earth, are all glad, when a sinner comes back to the Father's heart of love.

3. *What was right, in the elder brother?* This is easier to see, than in the case of the prodigal. He was a model son, in staying by his father in the old home, and in living a steady, wholesome, clean life. He was not fool enough to sow any "wild oats". After all, the poor prodigal's was a broken, spoil life, although he did get back to his father's love and his father's house : sin always mars and disfigures and blasts (emphasize this). A thousand times rather be the son who never got astray, than the son who went astray, although he did return.

4. *What was wrong, in the elder brother?* The gist of vs. 25-30 is, that he cared more

for what he got out of his father's love, than for that love itself; and more for his own gain and pleasure, than for the refor-

mation and restoration of his brother. He was good, but hard and unloving—the sort of person it is hard to love.

#### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

Lawlessness is the counterfeit of liberty. vs. 11, 12.

Men may forsake God's house, but they cannot get beyond the reach of His grace. v. 13.

Swiftly the pendulum swings from profligacy to penury. vs. 14-16.

Food from heaven alone can satisfy the hunger of the soul. v. 17.

Repentance is the road from sin to the Saviour. vs. 18-20.

So long as God is a Father there is hope for the fallen. v. 21.

God's gifts to us are measured, not by our merits, but by His mercy. vs. 22, 23.

We never really live until we live with God. v. 24.

Jealousy leads to injustice. vs. 25-28.

The saved soul will rejoice in the salvation of others. vs. 29-32.

#### From the Library

We call it the parable of the Prodigal Son; it might with equal propriety be called the parable of the Bereaved Father, for the whole story crystalizes about that name, repeating it, in one form or another, no less than twelve times.—Burton.

Every sin is at bottom the result of saying—"I will not conform myself to God, but I am going to please myself, and take my own way." My own way is never God's way; my own way is always the devil's way. And the root of all sin lies in these two strong, simple words, "*Your* thoughts not Mine; *your* ways not Mine."—Dr. Alexander Maclaren.

These "husks" are . . . the fruit of the carob tree. . . They are common in South Italy, in Spain, on the northern coast of Africa, and in the Levant; being sometimes eaten by the very poor, but oftener used for the foddering of cattle. In shape they resemble

a bean pod, though larger, and curved more into the form of a sickle. . . They have a dark, hard outside, and a dull, sweet taste.—Trench.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.—Colton.

My days are in the yellow leaf,

The flowers and fruits of love are gone,  
The worm, the anguish, and the grief,  
Are mine alone.

The fire that on my bosom preys

Is lone as some volcanic isle;  
No torch is kindled at its blaze—  
A funeral pile.—Byron.

Repentance is the younger brother of innocence itself.—Fuller.

Repentance is heart's sorrow,  
And a clear life ensuing.—Shakespeare.

"Who is this elder son?" The question was once asked in an assembly of ministers at Elberfeldt, and Daniel Krummacher made answer, "I know him very well: I met him only yesterday.—" "Who is he?" they asked eagerly; and he replied solemnly, "Myself." He then explained that, on the previous day, hearing that a very gracious visitation of God's goodness had been received by a very ill-conditioned man, he had felt not a little envy and irritation.—Dr. W. M. Taylor.

#### Prove from Scripture

That we ought to confess our sin.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What three parables in the Lesson chapter?

11, 12 How many sons spoken of? For what did the younger ask?

13-16 Whither did he go? Why did he leave his home? How did he live at first in the "far country"? What brought this kind of life to an end? From whom did he ask help? What was he sent to do? How hungry was he?

17-24 What did he resolve to do? What place in his father's house did he expect? How did his father receive him?

25-32 How did the elder brother feel? What had he enjoyed? Which did he love more—his own pleasures or his father?

**Seniors and the Home Department**—What was Jesus' purpose in the parables of the Lesson chapter?

11-16 Whom does the father represent? Whom the two sons? What temporal blessings does the heavenly Father give us? (Acts 14 : 17.) What does He provide for us in heaven? (John 14 : 2.)

17-19 Show that only those who confess their sin will be forgiven. (Prov. 28 : 13.)

20-24 Quote a promise of divine forgiveness. (1 John 1 : 9.)

25-32 How should we feel when sinners repent?

### The Catechism

Ques. 25. *Christ a Priest.* The Question speaks of two duties which belong to priests. The one is to offer up sacrifices, the other to make intercession. The first of these Christ has done, the second He is still doing for us. The sacrifice He offered was just His own precious life. This He laid down on the cross. By doing this He satisfied divine justice. That is, because He died, God, who is justly offended at our sins, is ready to forgive us. The sacrifice of Christ was offered

once. It does not need to be offered again. Then, He makes "continual intercession for us." This means that He prays for us, as Abraham prayed for Sodom (Gen., ch. 18), or as Moses for his people, Ex. 32 : 10, 11.

### The Question on Missions

Ques. 30. In our day schools there are twice as many boys as girls. The girls are taught sewing by a mistress. This does not reach far enough. These girls, after they leave school, are often exposed to temptation in adverse home surroundings. There are, besides, other promising girls who have not been sent to school. To help such, Mrs. Morton, in January, 1890, opened a Home for girls, for which the women of Canada provided the means. Mrs. Thompson (daughter of Dr. and Mrs. Morton—EDITORS) carried her mother's plan to Couva, and all the missionaries' wives and Canadian teachers have tried to do something in this way. In the first Home, 67 girls have been trained, of whom 10 have died, 11 are still in the Home, and the others with three exceptions are living virtuous and useful lives in homes of their own. With 1906, a central Home has been established at Princetown under the care of Miss Archibald, who is to give her whole time to this work. For years Bible women have been employed in their homes. Ten are now so employed.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus picturing God's wonderful welcome.

*Introduction*—Little Jimmy, aged four years, wandered from home one day. All

afternoon his father and mother searched for him. His mother was nearly ill with grief. Just as dark was coming on, Jimmy's father saw the little fellow toddling homeward along a country road. The father ran to meet him. Soon the little wanderer is clasped in his father's arms, the tears all kissed away, the tired head resting on the father's shoulder. He is carried home, and placed in his mother's arms.

*A Father's House*—Describe a mansion (outline). In such a home (built according to

GOD } WELCOMES  
 } FORGIVES  
 SINNERS

to Eastern ideas of grandeur) lived a father and two sons, and servants. The elder son (stroke) was contented and obedient to his father; but the younger son (shorter stroke) was unhappy, wanting his own way, wanting to have money to spend as he wished, wanting to get away from home. At last the younger son said, "Father, give me the portion of goods (explain) that falleth to me."

*The Far Country*—Describe in some vivid way (by use of blackboard, objects or pictures) the journey, and the temptations met with. Here is the lad leaving his father's house. He does not go far, till he falls in with a lot of boys (strokes), who prove bad companions. These continue with him, helping him to spend his money till it is all gone, and then they leave him alone. There came a famine in that land, and he began to be in want. He was hungry, and had no money to buy food. He goes to a farmer to get work, and is put at the very lowest kind of work. He is so hungry he would be glad to eat even the husks (explain) that the swine eat.

*A Good Resolve*—The unhappy lad begins to think of the home he left, and of his kind father. "I will arise and go to my father (Repeat), and tell him I have sinned, and ask him to take me into the

home again, even if it is only as a servant."

*The Home-coming*—Picture the welcome. Tell of the confession. Describe the joy,—servants hurrying about preparing for the feast, vs. 23, 24. The best robe is brought out, the ring is placed on his hand, and shoes on his feet. All is joy and merry-making in the home.

*The Son Who Stayed at Home*—What about him? He is annoyed at the welcome given to the prodigal son, vs. 28-32. (The Jews acted in just such a way when Jesus welcomed sinful ones.)

*God's Welcome to Sinners*—God is our Father in heaven. We are all His children. When we are naughty and disobedient, wanting our own way, not God's way, we are like the son who went into the far country of sin. Jesus means to teach us that God is waiting and watching for us to come back to Him, confessing our sin and asking forgiveness. What joy there is in the home in heaven, when sinful ones come back to God and goodness!

*Golden Text*—Repeat Golden Text.

*Something to Draw at Home*—Draw a house, and remember that the prodigal son came home from the far country of sin.

*Something to Remember*—To turn back from sin.

#### SUPERINTENDENT'S BLACKBOARD REVIEW

**JUST AS THOU ART, WITHOUT ONE TRACE  
OF LOVE, OR JOY, OR INWARD GRACE,  
OR MEETNESS FOR THE HEAVENLY PLACE,  
O GUILTY SINNER, COME!**

Have the scholars repeat the above lines until they are firmly fixed in their memories. Then question out the story of the parable—first, the downward course, beginning with the rebellion against home restraints, passing on to the riot, and ending in the ruin, of the far country. Now the wanderer longs to go home. What will he do? Wait till he can earn money for better clothes, so that he may look less like a beggar? No, he goes back just as he is, ragged and wretched. Ask about the homeward journey—the repentance, the return, the restoration. Picture the welcome. Who is our great and loving Father? How have we wandered from Him? What is sin sure to end in? How can we come back to God? (Show that we do this by repenting of sin.) Shall we wait until we can make ourselves better? No, it is just sinners whom God invites to come to Him. Let all repeat again the lines on the blackboard. Impress the welcome that is waiting for every repentant sinner.

## Lesson VIII.

## THE JUDGE, THE PHARISEE, AND THE PUBLICAN August 19, 1906

Luke 18 : 1-14. Commit to memory vs. 13, 14. Read Mark 7 : 24-30 ; Luke 11 : 1-13.

**GOLDEN TEXT**—God be merciful to me a sinner.—Luke 18 : 13.

1 And he spake a parable unto them to <sup>1</sup> this end, that men ought always to pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, <sup>2</sup> neither regarded man :

3 And there was a widow in that city ; and she came <sup>3</sup> unto him, saying, Avenge me of mine adversary.

4 And he would not for a while ; but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me, I will avenge her, lest <sup>4</sup> by her continual coming she weary me.

6 And the Lord said, Hear what the <sup>5</sup> unjust judge saith.

7 And shall not God avenge his <sup>6</sup> own elect, which cry <sup>7</sup> day and night <sup>8</sup> unto him, though he bear long with them ?

8 I <sup>9</sup> tell you that he will avenge them speedily.

**Revised Version**—1 the end that they ought ; her continual coming ; <sup>2</sup> unrighteous ; <sup>3</sup> Omit own ; <sup>4</sup> you ; <sup>5</sup> Howbeit ; <sup>6</sup> also ; <sup>7</sup> set all others at nought ; upon ; <sup>8</sup> humbled ; but he that.

**LESSON PLAN**

- I. The Judge, 1-8.
- II. The Pharisee, 9-12.
- III. The Publican, 13, 14.

**DAILY READINGS**

(By courtesy of I. B. R. Association)

M.—The Judge, the Pharisee, and the publican; Luke 18 : 1-14. T.—Persevering prayer, Mark 7 : 24-30. W.—Vain prayers, Isa. 1 : 10-18. Th.—Unacceptable fasting, Isa. 58 : 1-8. F.—Penitent prayer, Ps. 25 : 1-11. S.—Hope in prayer, Ps. 130. S.—Prayer for mercy, Ps. 51 : 1-13.

**EXPOSITION**

**Time and Place**—February or March, A.D. 30; Perea.

**Connecting Links**—During the last month of His life, the teaching of Jesus was colored by the thought of His impending death. His disciples also will have to face terrible suffering, but they must remain constant in prayer and strong in faith. The visit to Bethany and the raising of Lazarus (John, ch. 11) took place between last Lesson and to-day's. Returning to Perea, He journeyed slowly toward Jerusalem. The two parables of the Lesson were spoken by the way.

**I. The Judge, 1-8.**

V. 1. *Spake a parable*; to encourage His disciples in prayer. *Ought always to pray*. Compare 1 Thess. 5 : 17. Men are never to give up praying, but are to keep on till the answer comes. *Not to faint*; that is, not to grow weary in our life of prayer, even though the answer be long delayed (compare Gal.

10 Nevertheless when the Son of man cometh, shall he find faith on the earth ?

9 And he spake <sup>9</sup> this parable unto certain which trusted in themselves that they were righteous, and <sup>10</sup> despised others :

10 Two men went up into the temple to pray ; the one a Pharisee, and the other a publican ;

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as <sup>11</sup> other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I <sup>12</sup> possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote <sup>13</sup> upon his breast, saying, God be merciful to me a sinner.

14 I <sup>14</sup> tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be <sup>15</sup> abased ; and he that humbleth himself shall be exalted.

2 and regarded not man ; <sup>3</sup> oft ; <sup>4</sup> she wear me out by to him ; <sup>5</sup> and he is long suffering over them ; <sup>6</sup> say unto the rest of men, extortioners ; <sup>14</sup> get ; <sup>15</sup> But ; <sup>16</sup> Omit

**Shorter Catechism**—*Ques. 26. How doth Christ execute the office of a king ?* A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

**The Question on Missions**—31. How are the teachers and preachers trained ? Teachers and preachers were at first trained by the personal efforts of the missionaries. There is now at San Fernando a Training School for teachers and a Training College for preachers, to which Dr. Coffin devotes almost all his time.

**Lesson Hymns**—Book of Praise, 251 (Supplemental Lesson); 168; 155; 23 (Ps. Sel.); 154 (from PRIMARY QUARTERLY); 152.

6 : 9). One of Jesus' most urgent commands to His followers is, that they should endure with patience when things are going hard against them.

Vs. 2, 3. *A judge*. See Light from the East. *Feared not God, neither regarded man*; a very wicked man. These two things often go together—godlessness and inhumanity. *A widow*; one of a particularly helpless class, often preyed upon by bad and powerful persons. In the early Christian church, the widows were carefully provided for, Acts 6 : 1 ; 9 : 39. *She came oft* (Rev. Ver.). She did not mind being a bore, for her only hope was in wearing him out. *Avenge me*; that is, give me justice as against my enemy, afford me the protection of the law. *Mine adversary*; her opponent in the lawsuit.

Vs. 4, 5. *Would not*, etc. Again and again he had refused to listen to her case. *Fear not God*, etc. He acts only from self-interest,

and had no right to be called a judge. *Because this widow troubleth*; an endless worry. *I will avenge*; grant her request, altogether apart from the question whether her case was just or not. *Let her wear me out* (Rev. Ver.); weary me to death, as we would say.

Vs. 6-8. *Hear. the unjust judge*. Even from such a man importunity gets its request. What will the unceasing prayer of His children not get from God? *Shall not God?* the loving Father. *Avenge* (do justice to, protect, deliver) *his own elect*; those on whom He has set His love and chosen for His kingdom, the disciples of Jesus. *He is long-suffering* (Rev. Ver.). He delays, only out of patience with the world, in the hope that it will repent. *He will avenge them*; proving in the face of a hostile world, that their faith is not a delusion, and that they have the truth which will prevail. *Speedily*; slowly only from our point of view, in reality as quickly as is possible. *Nevertheless*; a sad possibility. *Son of man cometh*. This points to our Lord's return after His ascension, Acts 1 : 11. *Shall he find faith...?* There will not be failure on God's part; but what about men? Will they continue steadfastly to hold to their faith in the midst of the terrible trials that await the world? Constant prayer is the only remedy against unbelief in this present sinful world.

#### II. The Pharisee, 9-12.

Vs. 9, 10. *Also this parable* (Rev. Ver.); not definitely connected with the last, except as teaching the right spirit in prayer. *Certain which trusted*, etc.; the Pharisees. *Set all others at naught* (Rev. Ver.). This contempt for the masses was common among the Pharisees. *Two men went up*; that is, to the temple hill, at one of the fixed hours of prayer, namely, the "sixth" (Acts 10 : 9), twelve o'clock, or the "ninth" (Acts 3 : 1), three o'clock.

Vs. 11, 12. *The Pharisee*; a member of the sect which claimed to be specially pious, and which kept the law with great strictness. *Stood*; took up the proper position before he began. In full confidence, he made elaborate preparations in public view (see Matt. 6 : 5-7). *With himself*. God was in reality not in his thoughts. *God, I thank thee*, etc. There is no prayer here, for there is no communion

with God. *The rest of men* (Rev. Ver.). What an awful judgment on his fellows, and what a pitifully loveless heart! *I* (the one righteous man) *fast*, etc.; on Mondays and Thursdays: even more than was required by the law. *Give tithes* (tenths); even of small garden produce (Matt. 23 : 23), as well as of farm crops, which alone the law was understood to require (see Num. 18 : 21). He had fulfilled every ritual obligation, and yet he had broken the whole law (see ch. 10 : 27, 28).

#### III. The Publican, 13, 14.

Vs. 13, 14. *Standing afar off*; from the public, and so also from the Pharisee who was in their midst. *Would not lift. eyes. unto heaven*. As he retired from the gaze of men, so also did he feel unworthy in God's sight. *God be merciful*; the only true prayer for us sinful creatures. *A sinner*; literally "the sinner." He can only think of himself in his sin; in comparison with his, the sins of others are trifling. (Compare 1 Tim. 1 : 15.) *Justified*; righteous in God's sight, and so with his prayer answered. So Jesus teaches the doctrine on which Paul afterwards laid such stress, "The just shall live by faith" (compare Rom. 3 : 28).

#### Light from the East

JUDGE—Our judiciary occupies so high a moral level, that it is impossible for us to think of influencing a judge by any appeal either to cupidity or fear. Unfortunately, corruption is so general in the East, that a man scarcely ever hopes to obtain justice, unless he has offered some special consideration to the judge. He begins by bringing him a gift, and promises him more if the decision be favorable to him. This woman was not able to offer the judge money, and therefore used the power she had to annoy him.

PUBLICAN—Two general classes of taxes were imposed by the Romans on the Jews, namely, direct taxes, including ground, income, and poll taxes, and the customs, including bridge money, harbor dues, etc. These customs dues in a particular district were farmed out to publicans for a fixed annual sum; the publican gained what the revenue yielded in excess of that amount,

while he had to make good any deficiency. The rate was not excessive, varying from two and a half to five per cent. on ordinary goods, and twelve per cent. on luxuries. But the reckless examination of goods,

opening of letters, tedious delays, false entries, and illegal exactions, made the publicans intensely hated. They were classed with robbers and murderers, with harlots and heathen.

## APPLICATION

*Always to pray*, v. 1. At the Palace Beautiful Christian saw many rare and wonderful things: Moses' rod; the hammer and nail with which Jael slew Sisera; Our Victory the pitchers, trumpets and lamps with which Gideon put to flight the armies of Midian; Shamgar's ox-goad; Samson's jaw-bone of an ass; David's sling and stone. But none of these was given to Christian as his particular armor. Instead, the pilgrim was provided with an ordinary complete suit of mail, with its shield, its sword, its breastplate, and its novel weapon called "all-prayer". So, we may not be gifted with the powers bestowed on men singled out for some special work. But to each of us is given a suit of armor and weapons of defence, (Eph. 6: 13-18.) And among these none is more necessary than the weapon of all-prayer. Christian went forth and conquered the great and terrible Apollyon, and we, with the armor offered to us, and especially through prayer, may gain the victory over Satan, our strongest and most determined foe.

*Her continual coming*, v. 3. A very ingenious invention, employed in some town water-works and known as the Holley engine, is constructed on a plan whereby the more water is drawn from the water mains, the more the draft of the engine is increased and the faster it labors to fill the diminished pipes again. Every child in the town who opens a faucet to draw water increases the draft of the engine, and when a fire plug is drawn and the drain is very heavy, the very furnace drafts fly open, a warning bell rings for more fuel, the steam gauge rises swiftly, and the revolving wheels double their diligence. This may, in some small measure, illustrate God's beneficent government of the world. The more we ask, the more we receive; the more numerous our demands upon His goodness, the more wonderfully

does He reveal His infinite stores of grace. Our "continual coming" never wearsies, but only delights our gracious heavenly Father.

*Though he bear long with them*, v. 7. Delays are not denials. A little child, crying loudly on a doorstep, attracted the attention of a kind-hearted passer-by, who stopped to ask the little one what was the cause of all this passionate grief. Imagine his amusement to find that the little fellow was bawling so lustily, because his mother would not give him his breakfast before the usual time, and was training him to control his hunger, in accordance with the needful rules of the household. The mother had not denied, but only wisely delayed the breakfast until the proper hour. God, who sees further than we do, and who has more interests to consider than our individual ones, is forced sometimes to postpone action for our highest good, and seems to "bear long" with us. In the end we shall find that His delays are only fraught with richer blessings.

*When the Son of man cometh, shall he find faith on the earth?* v. 8. "How can I do anything else?" said that young Canadian hero, Henry Albert Harper, as, in the winter of 1901, he plunged into the icy cold waters of the Ottawa, in the attempt to rescue a young lady skater. The heroic attempt failed, and both were drowned. A monument in the capital of the Dominion now commemorates that shining example of courage and self-sacrifice. The opportunity for such a deed of heroism may never come to us, but in the dullest and most obscure lives, occasions daily arise which test our faithfulness to the duty our absent Lord expects us to perform. Will it be said of us, when He comes, that we did not fail?

*The Pharisee stood and prayed*, v. 11. Professor Franke of Halle, strolling into the

Water that  
Feeds Fire

A Canadian  
Hero

country, overheard two children conducting a prayer-meeting behind the hedge. He was charmed, and even helped, by the beautiful prayer which one of them offered. But the charm was quickly dispelled by the little fellow's opening his eyes and saying to his companion, "There, didn't I make a fine prayer?" Prayer, to be either acceptable or effective, must come from a humble and devout heart. It must not be like Trajan's pillar of brass which he erected to himself at Rome, and which he covered with the record of his own triumphs.

*God, be merciful to me a sinner*, v. 13. When the ship is on the rocks, when she is

being pounded to pieces by the rising seas, the people on the shore simply shout, "A wreck! A wreck!" and immediately the life-boat is launched. Or, when one discovers the ugly black smoke emerging from the roof, he rouses the neighborhood with the shrill cry of "Fire, fire!" The brief, intense, spontaneous outcry of the soul never misses God's ear. But such cries cannot be simulated. No one can say: "Go to, I will pray like the publican, and not like the Pharisee." We can only pray like the publican when we feel like the publican. Otherwise it will be but the publican's petition on the Pharisee's lips.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars

This is another Lesson on prayer. It fittingly supplements that of a few Sabbaths ago, Lesson IV., July 22, Luke 11 : 1-13. Three striking cases are cited: the Widow, the Pharisee, the Publican. Each illustrates a desirable or undesirable temperament in prayer:

1. *Perseverance in Prayer*, vs. 1-8. The "fainting" spirit (v. 1; Gal. 6 : 9) can only paralyze our approaches to the throne of grace. Jesus encourages us to be bold, Heb. 4 : 16. He reasons from the less to the greater. Here is a godless, inconsiderate judge (v. 2), pestered by an uninfluential widow, who seeks justice, v. 3. He ignores altogether the equity in the case, and defers action till selfish desire to be rid of her worrying importunacy moves him, v. 5. Christ's argument is this: God is infinitely greater than an unjust judge—ininitely more ready to avenge wrong and set things right in answer to our pleadings, even though for good reasons He may delay, v. 7. Delayed answers are not necessarily denied answers, Heb. 10 : 36. So sure are God's purposes, that, even if they take ages to mature, they are swift, v. 7; 2 Pet. 3 : 8. We have every encouragement to persevere in prayer, since God is so good, strong and wise, Matt. 7 : 11.

2. *Pride in Prayer*, vs. 9-12. This Pharisee's prayer is nothing but one loud, intoler-

able brag. As regards his relations to his fellows, he has injured neither the property nor the persons of others, v. 11. He speaks only of the letter of the law, and knows nothing of the spirit, Matt. 15 : 19, 20; Rom. 2 : 1; 1 John 4 : 20. As regards his relations to God, he boasts superb punctiliousness. He goes beyond the Mosaic law, fasting not once a year, on the day of atonement, as required (Lev. 16 : 31, 34), but a hundred times a year, v. 12. He tithes his whole income (v. 12), instead of a part of it, Deut. 14 : 22. In a word, he prays as if he were the only saint in the world. Such unjustifiable pride (1 John 1 : 8, 10) Jesus contrasts sharply with—

3. *Penitence in Prayer*, vs. 13, 14. The publican, with his crushed heart, talks as if he were the only sinner in the world,— "me, the sinner" (Rev. Ver.). His sin had been real. As a hopeless extortioner, he was classed with murderers, thieves and harlots. The publican came into the temple court a conscious sinner. Jesus contradicts the unenlightened notion that God will not hear sinners, John 9 : 31. Not a proud heart, but a broken heart, ensures acceptance at the throne of grace, when the approach is made through Christ, v. 14; Ps. 34 : 18; Isa. 57 : 15; 1 John 1 : 9.

#### For Teachers of the Boys and Girls

Another Lesson on prayer, as Mr. MacVicar reminds us in his hints For Teachers of the Older Scholars. Ask the class, "Why

so many lessons on prayer, given by that Master of all teachers?" and help them to see that, "prayer is the Christian's vital breath," and the sinner's sure way into peace. If one is to become a Christian, or remain a Christian, or grow in the Christian life, he must know how to pray. There cannot be too many lessons on prayer.

There are two parables, each with its single point. The plan is to take up the parables one by one, and see that the point of each is made perfectly clear.

I. THE PARABLE OF THE UNJUST JUDGE, as it is usually called, vs. 1-8. Recall some of Jesus' parables where the reader is left to find the meaning for himself. In this case, it is different: the point to be illustrated is nailed, as it were, on the very front door; have some one recite v. 1. (explain "faint"). Then have the class put the point in their own language: the common word is "importunity,"—no giving up, till the answer comes.

Make the picture clear—the judge, who has no regard for God's displeasure at injustice, and no feeling for any fellow-being, however greatly wronged, waiting only, as the custom of the judge was then, for a fat bribe: one might as well try to coax water

from a flinty rock; then the poor, friendless, moneyless widow, as last prevailing, by her only resource—importunity.

That is the story: *keeping at it* wins, even from a heartless, conscienceless man.

Verse 7 becomes easy. The dullest scholar will instantly give the point:—from the just and gracious God, His own chosen ones may look with certainty for an answer ("elect" means "chosen"; "avenge" means "come to their help"). Have the scholars give scripture instances of persevering prayer which prevailed, as of Hannah for a son, 2 Sam., ch. 1; King Hezekiah, for his life, 2 Kgs., ch. 20; the Syrophenician woman, for her daughter, Matt., ch. 15.

Explain, "though He bear long with them," v. 7. It is often better that the answer to our prayers should not come just when, and in the manner, we wish it to come. Explain, further, that the latter part of v. 8 is our Lord's sad fear that His people's faith may fail in the long waiting for His second coming.

II. THE PARABLE OF THE PHARISEE AND THE PUBLICAN, vs. 9, 10. The point of the parable is in v. 14. Go over the details—they will be found of absorbing interest; and impress the great truth that pride kills prayer, whilst humility gives it life.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

The work of Christ in us and through us can no more be carried on without prayer than a watch can run lacking a mainspring. v. 1.

He who reverences God cannot despise man, who is made in God's image. v. 2.

No investment yields such rich returns as help given to the needy. v. 3.

Selfishness is the dry rot of the soul. vs. 4, 5. Heaven's judgments are echoed by the human conscience. v. 6.

The lives of God's children are ruled, not by fickle chance, but by His faithful choice. v. 7.

Warnings are always welcomed by the wise. v. 8.

With infallible skill, the great Physician diagnoses the soul's disease, and applies the sure remedy. v. 9.

Boastfulness is a barrier to blessing. vs. 10-12.

Confessed sin will never be condemning sin. vs. 13, 14.

#### Prove from Scripture

That we need God's mercy.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Whom had Jesus raised from the dead? Towards what city was He now journeying?

1-5 For what purpose did Jesus tell the story of the widow and the judge? What did the widow ask? How did the judge at first treat her request? Why did he at last grant it?

6-8 In what is God different from the judge of the Lesson? Will He answer our prayers? Why does He sometimes delay?

10-12 What two men went to pray?

Whither? Who were the Pharisees? Whom did this Pharisee praise?

13, 14 Who were the publicans? How were they looked upon? For what did the publican ask? What was the result?

**Seniors and the Home Department**—What parables in the Lesson? State the purpose of each.

1-8 Where do we find encouragement for perseverance in prayer? (Matt. 7: 7-11; Rom. 8: 32; Phil. 4: 6.) Give some examples of importunity in prayer. (Geh. 18: 23-32; 32: 24-30; Deut. 9: 25; 1 Sam. 1: 10.) Show the contrast between God and the unjust judge. (Ex. 34: 6.)

9-12 What was the sin of the Pharisee? (Prov. 30: 12; Isa. 65: 5.) About what were the Pharisees very careful? What did they neglect? (Matt. 23: 23.)

13, 14 How did the publican show his sense of God's greatness? Of his own sin? What is justification? (S. Catechism, Ques. 33.) Show that salvation depends on the divine mercy. (Tit. 3: 5.)

### The Catechism

Ques. 26. *Christ a King.* Christ refused to be made a King by force. He would rule only by love. Obeying Him does not interfere with our obedience to our earthly king. It is by love that He "subdues" us to Himself. When we see all that He has

done and suffered for us, we gladly yield ourselves over to Him. He "rules" us. We have His laws in His Word, and if we obey them we shall be truly happy. Then, He "defends" us. We never know from how many unseen outward dangers He protects us, or from how many temptations we are shielded by Him. He is as powerful as He is loving. The great foes of sin and death He has overcome; and He is able to give us the victory over all other enemies also.

### The Question on Missions

Ques. 31. How are the teachers and preachers trained? See Eccl. 10: 10. They are doing in British Guiana to-day what we had to do at first in Trinidad—each missionary trains his own workers. The work, however, has been greatly advanced by the Training School for Teachers, the cost of which is entirely contributed by government. The course is at least one year's, and generally two years', residence and study, by which certificates are won. The same is true of the work of the Training College for Preachers, which the church supports. It was opened in 1892, and taught entirely by the missionaries. A further step was taken in the appointment of Dr. Coffin to give his whole time to the training of preachers and teachers. For those who cannot attend college, an extra-mural class is held at all the stations.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus showing that we need mercy.

*Introduction*—This little girl's name is Mary (show

picture, or draw outline). One day she came crying to her mother. "Oh, mother dear, I want to 'fess' something. I disobeyed you, mother," she sobbed. "I climbed on a chair to get my silver mug off the sideboard, and I knocked down your beautiful glass dish and broke it all to pieces. Oh, please, mother, forgive me and I'll never disobey you any more. I am so sorry."

*Lesson*—Print and repeat—  
 JESUS { CONFESS OUR SIN  
 WANTS { PRAY FOR FORGIVE-  
 US TO { NESS

<p>PHARISEE</p> <p>I NEED NO</p> <p>FORGIVENESS</p>	<p>PUBLICAN</p> <p>GOD BE MERCIFUL TO ME A SINNER</p>
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*A Bad Judge*—Jesus tells a story about a bad judge, who cared neither for God nor for anybody but himself. A poor widow came, asking him to settle some trouble between her and a neighbor. At first he would not listen to her, but she continued to ask, and after a while he said to himself, "I'll do as she asks, because she will weary me by coming to me."

*A Good Judge*—If this wicked judge helped the poor widow against her enemy, do you not think that God, the great Judge of all the earth, will "take the part" of His own people against all their enemies, if they ask Him? (Recall Lesson IV., July 22, Luke 11 : 1-13.)

*Two Prayers*—Here is the great temple at Jerusalem (Draw some hills and an outline suggestive of the temple building). Here are two men going up to pray, one a Pharisee and the other a publican (strokes). (Explain terms.)

*A Bad Prayer*—Yes! There can be bad prayers! Listen to this proud Pharisee as he stands in a foremost place, praying, "I thank Thee, God, that I am not as other people are—greedy, unjust, wicked," and—he turns and looks with disdain at the publican standing afar off. "I thank Thee that I am not even like this publican. I fast twice in the week (explain), I give (to the

temple) a tenth part of all I possess." He does not ask for mercy and forgiveness. He thinks he is no sinner. He just tells God how good he is.

*A Good Prayer*—Let us now step away back and stand near this humble publican. He seems in great sorrow. He is beating his hands upon his breast (all imitate motion). He does not even raise his eyes to heaven. Listen! "God be merciful to me a sinner." Ah! that is the kind of prayer God likes to hear. He is sure to hear and answer all who thus pray to Him.

*Golden Text*—Repeat. We all need God's mercy and forgiveness. Do not think (because you go to church and Sunday School and do not act as badly as some boys and girls you see on the streets), that you are not sinners. Perhaps in your heart you may be proud and selfish, and have quite as much need as these other girls and boys of confessing (telling God) your sins and getting forgiveness. The publican went home forgiven; the proud Pharisee was unforgiven (explain v. 14).

*Something to Draw at Home*—Draw two strokes. Beside one print, I NEED NO FORGIVENESS. Beside the other print, GOD BE MERCIFUL TO ME A SINNER.

*Something to Remember*—I should confess my sin.

#### SUPERINTENDENT'S BLACKBOARD REVIEW

A PERSEVERING  
PROUD  
PENITENT PRAYER

Mr. MacVicar's, For Teachers of the Older Scholars, suggests a plan for the Blackboard Review. The Lesson is about PRAYER (Print). How many prayers are mentioned? Three: the Widow's; the Pharisee's; and the Publican's. To whom was the Widow's prayer offered? To the Unjust Judge. Why did he answer it? Question until you bring out the thought that her prayer was heard because it was A PERSEVERING (Print) prayer. Now, take the Pharisee's prayer. It will be easy to bring out the description of this prayer, offered professedly to God, as a PROUD (Print) prayer. So with the Publican's, which was a PENITENT (Print) prayer. Which of these three qualities must mark our prayers if we expect God to hear them? Emphasize the encouragement we have to persevere in prayer, since God is so wise and loving (quote such promises as Matt. 7 : 7-11); and also the need of humbly confessing our sin and seeking mercy (quote such passages as 1 John 1 : 9)

## Lesson IX.

## THE RICH YOUNG RULER

August 26, 1906

Mark 10 : 17-31. Commit to memory vs. 23, 24. Read Matthew 19 : 16-30 ; Mark 10 : 2-16.

GOLDEN TEXT—If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matthew 16 : 24.

17 And <sup>1</sup> when he was gone forth into the way, there <sup>2</sup> came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ?

18 And Je'sus said unto him, Why callest thou me good ? <sup>3</sup> there is none good but one, that is, God.

19 Thou knowest the commandments, Do not <sup>4</sup> commit adultery, Do not <sup>5</sup> kill, Do not steal, Do not bear false witness, <sup>6</sup> Defraud not, Honour thy father and mother.

20 And he <sup>7</sup> answered and said unto him, Master, all these <sup>8</sup> have I observed from my youth.

21 <sup>9</sup> Then Je'sus beholding him loved him, and said unto him, One thing thou lackest : go <sup>10</sup> thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and <sup>11</sup> come, take up the cross, and follow me.

22 <sup>12</sup> And he was sad at that saying, and went away grieved : for he <sup>13</sup> had great possessions.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

24 And the disciples were <sup>14</sup> astonished at his words.

Revised Version—<sup>1</sup> as he was going forth ; <sup>2</sup> ran one to him ; <sup>3</sup> none is good save one, even God ; <sup>4</sup> kill ; <sup>5</sup> commit adultery ; <sup>6</sup> Do not defraud ; <sup>7</sup> he said unto ; <sup>8</sup> things ; <sup>9</sup> And Jesus looking upon ; <sup>10</sup> Omit thy way ; <sup>11</sup> come, follow me ; <sup>12</sup> But his countenance fell at the saying, and he went away sorrowful ; <sup>13</sup> was one that had ; <sup>14</sup> amazed ; <sup>15</sup> a needle's eye ; <sup>16</sup> exceedingly, saying unto him, Then who can, etc. ; <sup>17</sup> Omit and ; <sup>18</sup> all things are possible with God ; <sup>19</sup> Omit Then ; <sup>20</sup> Jesus said ; <sup>21</sup> mother, or father, or children ; <sup>22</sup> for the gospel's sake.

## LESSON PLAN

I. The Way Sought, 17, 18.

II. The Way Shown, 19-21.

III. The Way Rejected, 22-27.

IV. The Way Chosen, 28-31.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The rich young ruler, Mark 10 : 17-31. T.—Taking up the cross, Luke 9 : 18-27. W.—Failure of riches, Luke 12 : 13-21. Th.—Treasure in heaven,

Luke 12 : 22-34. F.—Durable riches, Matt. 6 : 19-24. S.—Root of evil, 1 Tim. 6 : 6-12. S.—God's gift of eternal life, 1 John 5 : 9-13.

Shorter Catechism—Review Questions 24-26.

The Question on Missions—32. How does the Mission obtain Christian writings ? The Mission gets from India, Hindi, and Urdu Bibles, books and tracts ; but a printing press has been set up at Tunapuna to meet the need of local Hindi literature.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson) ; 122 ; 136 ; 7 (Ps. Sel.) ; 238 (from PRIMARY QUARTERLY) ; 238.

## EXPOSITION

**Time and Place**—February or March, A.D. 30 ; Perea.

**Connecting Links**—Jesus had taught His disciples that children are to be taken as the type of those who are most certainly members of the kingdom, v. 15. (Compare Matt. 18 : 1-14, Lesson I., July 1.) In the Lesson for to-day, we find the disciples further astonished at the terms of entrance required of a rich young ruler who came to Him.

## I. The Way Sought, 17, 18.

Vs. 17, 18. *He (Jesus) was gone forth*; from the house where He had blessed the little children (vs. 13-16), still on the way to Jerusalem (see last Lesson). *Came one running*; with breathless eagerness. He was young (Matt. 19 : 20), rich (v. 22), a ruler (Luke 18 : 18), and so a man of influence, both in the synagogue and in the community. *Kneeled to him*; showing esteem and reverence for Jesus as a great Teacher. *Good Master*.

His calling Jesus "Master" (literally, Teacher) shows that, unlike the ordinary man of his class, he was willing to learn from Him. *What shall I do ?* He hoped that Jesus, being a Teacher, could tell him what special deeds were of most value in the sight of God, and so make him sure of salvation. *Eternal life*; the highest good that could be thought of. To the ordinary Pharisee it meant life in an eternal earthly inheritance with material pleasures, among the just who will rise from the dead. Its real meaning is a life of lasting spiritual joy here and in heaven. *Why callest thou me good ?* Jesus really wishes to lead the questioner on, in order that in time He may show him what a shallow notion of goodness he has. He Himself was good in a sense not understood by this inquirer. *None is good save one* (Rev. Ver.). God is the one good Person, and His revealed will, the infallible guide to goodness. No

man is altogether good. Jesus was not merely a good man, but God's Son, perfect in goodness, Matt. 16 : 16, Lesson XI., Second Quarter.

#### II. The Way Shown, 19-21.

Vs. 19, 20. *The commandments.* These reveal God's will, and hence the way of life. If the inquirer wishes to do something to win eternal life, let him obey the laws given on Sinai, the direct Word of God, Ex. 20 : 1. The Commandments mentioned refer to duties of man to man—the Second Table—(see Ex. 32 : 15-19; 34 : 1); for Jesus perceives that His questioner could be touched most easily on this side. The order of the Commandments is somewhat changed, probably with a view of emphasizing the duties in which the young man had most failed. Matthew (ch. 19 : 19) adds, "Thou shalt love thy neighbor as thyself"; not an additional Commandment, but a well-known summary of the Second Table, Lev. 19 : 18. *All these have I observed.* Doubtless this was honestly said. He had not broken the Commandments in act, and he had given alms freely to his neighbors who were in need.

Vs. 21, 22. *Jesus . . . loved him.* The Saviour was greatly drawn to this honest, open-hearted, high-born youth. *One thing thou lackest.* Compare Luke 10 : 42. And this was the chief thing, that is, seeking first the kingdom of God, Matt. 6 : 33. *Sell . . . give,* etc. This was because his wealth was a real obstacle. He loved it more than goodness. A similar selling and giving is not required of all, but each must give up that which he loves more than God. *Treasure in heaven;* the imperishable blessings of goodness, found only in the eternal kingdom, Matt. 6 : 20; Luke 16 : 9. *Take up the cross (enter on a life of self-denial) . . . follow me.* The command implies a surrender of his pride as well as his wealth, for was not Jesus the despised Nazarene? But it means, also, that to obey Jesus' word, and to follow His example, because it is perfect, is the only way of life.

#### III. The Way Rejected, 22-27.

V. 22. *His countenance fell* (Rev. Ver.); became clouded. *He went away sorrowful* (Rev. Ver.). This has well been called, "The Great Refusal." He was "very sor-

rowful" (see Luke 18 : 23), which is so much to his credit, although he fell so sadly short. *He had great possessions;* and the trial was very severe.

Vs. 23-26. *How hardly,* etc.; as they had just seen. Riches are so apt completely to fill the heart. They could not understand such a saying, so it had to be repeated. It was the common belief that the rich man was an especial favorite of heaven. *Easier for a camel, etc.* See Light from the East. *Astonished exceedingly* (Rev. Ver.). "The severity of the Master's doctrine on wealth took their breath away." (Bruce.) They were sorely puzzled—the rich shut out, and the little children let in (see vs. 13-15)! *Who then can be saved?* If not the rich, the "favored of heaven," who then?

V. 27. *With men . . . impossible.* Wealth is a hindrance to the kingdom not to be overcome, humanly speaking. *But . . . with God all things are possible.* He can renew the heart. He can take away the love of riches. By His Spirit He performs miracles of redemption. So the narrative ends with the proper answer to the young man's question. Eternal life comes by the grace of the only good One, that is, God, v. 18.

#### IV. The Way Chosen, 28-31.

Vs. 28-31. *We have left all;* not as much as this rich man had, but their whole livelihood. *Jesus . . . said,* etc. Many Christians who read this Gospel have had to undergo such sacrifices for Christ's sake. *An hundredfold now;* in the intense love of the early brotherhood of the disciples. *With persecutions;* as they were to discover before long. *World to come eternal life;* the great reward which the young ruler desired, v. 17. The disciples of Jesus alone are sure of this greatest of all possessions. *First;* in this world. *Last;* in the world to come. *The last,* etc.; those who are held in slight esteem here, the poor and weak (compare 1 Cor. 1 : 26-28).

#### Light from the East

POOR—The same causes which now produce poverty were at work then, and some others, such as famine, raids, and forced labor. On the other hand, little was then needed in the way of a house, furniture, clothing, fuel, or even food; and there were

mitigating circumstances in the lot of the poor. Early marriages and polygamy prevented some of that destitution among unmarried women, which is common in our civilization. The institution of slavery increased the credit of the poor man, because he was able to offer his person as security for a loan. Slavery was regarded with less horror, and carried with it less disgrace, than our poorhouse. The slave was better off relatively than many of our working people. The Old Testament legislation on behalf of the poor, although founded on

Eastern customs, was far ahead of anything in the surrounding nations. And Jesus made almsgiving a duty, and tried to purify the motive that underlay it.

**EYE OF NEEDLE**—Beside the large gate in some cities, there was a smaller one for foot passengers, called the "Needle's Eye", through which a camel without any burden might possibly have squeezed himself on his knees. Some think it was to this that Jesus referred, and that He does not use a figure implying absolute impossibility, but one of very great difficulty.

### APPLICATION

*Eternal life*, v. 17. There are three doorways into the cathedral at Milan, and each has an inscription of its own. Over one is

The Three  
Doorways

written, "All that which pleases  
is but for a moment"; over the  
second, "All that which troubles

is but for a moment"; but underneath the great central entrance the visitor may read, "That only is important which is eternal." These three doorways remind us of the three great avenues of life that the pilgrim may tread. He may be enticed by the pleasures of the world, or he may be oppressed by its cares, or he may be impressed by the thought of the great eternity that environs it. And the inscriptions are truly written, for the pleasures and cares of this life are of but momentary importance. The supreme concern is that of eternity, and the supreme question, "What shall I do, that I may inherit eternal life?"

*One thing thou lackest*, v. 21. Up, up, up, stretched the ladder to the sky, and the schoolmaster in his dream was climbing it with all his ardor. But alas! he came at length to a place where there were no more rungs, and there he had to halt, with the sky still far beyond his reach. So have men tried to scale heaven by their own good works, but all in vain. One Commandment after another have they kept, one rung after another have they successfully climbed, it is true; but in time there comes the great hiatus, the impassable gap, the disheartening omission, some notorious lack in their moral and spiritual life, which they cannot get over, and which renders their

Ladder or  
Wings

his ardor. But alas! he came  
at length to a place where there  
were no more rungs, and there

method of attaining eternal life impracticable to them. To such defeated ones the gospel comes, and on its wings of faith and love bears them to the goal of their desire, as it did the apostle of the Gentiles in its early days. Surely we too can trust that same gospel to do for us what the law, through the weakness of our flesh, has failed to accomplish.

*Treasure in heaven*, v. 21. A few eagles' feathers, some wampum, and two or three strings of glittering beads, were the treasures of the old Indian's wigwam.

The Treasure  
in Heaven

How paltry they are, compared with the masterpieces of art, the historic pictures and the superb sculptures that adorn the mansion of the millionaire! Just as paltry will these latter seem—mere silly trinkets—in comparison with the treasure in heaven. For that treasure consists not chiefly in the gorgeousness of heaven's beauty, but in its uninterrupted peace, its harmony, its love, its companionship, its endless song, and the brightness of the presence of its Lord. Heaven is a day without night, sunlight that knows no eclipse, spring that never changes to autumn and whose leaf never withers. How unwise to sacrifice its bliss for the doubtful chance of the world's baubles!

*Riches*, v. 23. No mirage of the desert has ever led deluded traveler into more barren sands than has the prospect of riches led those worldly people, who have been foolish enough to be deceived by it. How they have toiled and sacrificed to get wealth; and what then? Stephen Girard, accounted one of

The Glamour  
of Money

the wealthiest men of his day, wrote: "As to myself, I live like a slave. I am constantly occupied all through the day, and often passing the night without being able to sleep. I am worn out with the care of my property. If I can only keep busy in the day and sleep all night, this is my highest happiness." Rothschild placed a pistol under his pillow before he laid his head upon it. And even with all that anxiety, how true is the Telegu proverb, "Worldly prosperity is like writing on water." It is not necessary to be in the way of a great fortune to be fascinated by money; there is glamor enough about even a paltry fifty-cent piece to buy some men's souls.

*Them that trust in riches*, v. 24. The evil, of course, is not in the yellow gold itself: that can be neither good nor bad. But the harm lies in the feeling which it awakens in a man's heart. Indeed, there is no touchstone for character like gold. Show us a man's attitude to money, and you show us what that man really is. Just as he who gently handles a rose preserves its bloom and its

fragrance, while he who grasps it roughly loses both, so the man who puts riches to any unselfish use becomes a benediction to his fellow-men, while he who hoards up the glittering pile and trusts in its accumulation for honor and happiness, shall lose all, miss the peace and the love which the kingdom of God stands for here, and eternal life in the world to come.

*First. last. last first*, v. 31. Have we not seen—

"The thorn frown rudely all the winter long,  
And after bear the rose upon its top;  
And bark, that all the way across the sea  
Ran straight and steady, perish at the last  
E'en in the haven's mouth?"

Let no one be discouraged by rebuffs and seeming failures. For as surely as the spring sun and showers brings the brilliant rose beside the prickly thorn, so surely will God crown all honest effort with the garland of His praise. And let none be carried away with a too swift success. For the prize is not for the one who is ahead at the start, but for the one who is first at the goal.

A Blessing or  
a Blight

The Start and  
The Goal

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Teachers of the Older Scholars

The Lesson properly includes not only the incident in which the rich young ruler figures, but also Christ's commentary on it.

1. *The Great Refusal*, vs. 17-22. Youth is a period notable for intensity. Touch on this young man's energy—he came running, v. 17; his earnestness—he kneeled, to put a grave question, v. 17; his grasp of truth in a day of unsettled faith—his question betrays no tinge of Sadducean scepticism, v. 17; his moral excellence, v. 20—it won Christ's love, v. 21. When you have admitted his virtues, point out his defects. He was ready to come part of the way to Christ, but would not come the whole way, John 5: 40. Suggest as reasons for his failure: (1) Unwillingness to go the whole way into his own heart, and see sin there, vs. 19, 20. A moral life is not necessarily sinless, 1 John 3: 15. Had he looked deeper,

he would not have been so sure of himself:

(2) Unwillingness to go all the way and call Jesus God, as well as "good", v. 18. Had he fully recognized Jesus, he would have answered, I call you "good", because you are God, John 11: 27; Heb. 7: 26. (3) Unwillingness to go all the way and recognize sacrifice as the one satisfying law of life, vs. 21, 22; Rom. 15: 1, 3.

2. *The Reason for the Refusal*, vs. 23-27. Great possessions, whether mental, moral or material, make it hard to put aside false hopes of acceptance. Jesus says it is hard, not impossible, for the rich to be saved, v. 23. They have a severe struggle before they will take, as the ground of acceptance, His merits, rather than their own. They too readily trust in their riches to do everything for them, v. 24; Luke 12: 19, 20. They need to be stripped of their possessions as a ground of merit with God. Some have long understood the figure of the camel's eye (v. 25) as referring to the little gate set in the big gate common in the Orient. In order to

get the camel through this, it needs to be stripped of its load and urged much. Whether that is the meaning, or not, divine grace is strong enough to accomplish the seemingly impossible, and bring the will of the wealthiest man captive to Christ, Luke 19 : 9. Whatever we possess that keeps us from Christ must be surrendered to Him, Rom. 12 : 1, 2.

3. *The Reward of Sacrifice*, vs. 28-31. Peter, with his usual impulsiveness, is eager to have it known whether or not the sacrifice which he and the disciples are making in order to follow Christ, will pass unnoticed, v. 28. Christ points out that no one ever gives up anything for His sake without receiving infinitely more in return. The sure reward touches this world and the next, 1 Tim. 4 : 8. Be direct in your personal application of this Lesson. Do not be satisfied with refusal. Urge every one of your scholars, at any sacrifice, to accept Christ. Warn them against finding themselves now first, in point of privilege, and last, hereafter, in the actual fruit of their opportunities, Matt. 20 : 16; Heb. 6 : 4-6.

#### For Teachers of the Boys and Girls

By way of variety, it is sometimes well to give the whole outline at the start : the filling of it in holds the interest. Try this outline: I. A CONVERSATION; II. A COMMAND; III. A RIDDLE; IV. A PROMISE. Use a little blackboard, or a slate, or a sheet of paper, to work it out, spacing the headings, as they would appear below, were the small print taken away. Then fill in as the Lesson proceeds.

I. A CONVERSATION, vs. 17-20. *In an unusual place* :—the public highway. *Between two remarkable persons* :—the great Teacher and Miracle-worker, who, every one thought, had some wonderful touch with heaven; and a very earnest, eager (show this from v. 17) young ruler (see Luke 18 : 18). *Upon a vital subject* :—how to get "eternal life" (Explain the phrase—see Exposition) Follow the conversation in detail :—the question of v. 17 (the question of questions); the reply (What does Jesus mean in v. 18 ? Evidently this—"Open your eyes a little wider, and you will see that I am God, and therefore speak with absolute authority

about that which only God can give, namely, life"); then, the pointing out of the way v. 19 (compare Matt. 19 : 17). Why the second table of the Commandments, and not the first? Because the keeping of the second table is proof that the first also is being observed); then, the young man's confident reply, v. 20 (Has he obtained that eternal life he sought for? We shall see), for we have—

II. A COMMAND, vs. 21, 22. What moved the Master to "love" this young ruler? The answer should not be difficult. Why does He give him the severest command that could possibly be given to him—to part with what he loved most, and, proud ruler as he was, to follow the despised Nazarene as his Master? (Luke 14 : 25-27 will help us to understand.) And why did he make the great refusal? v. 22. What did he gain by it? What did he lose? What sort of bargain did he make? (See Matt. 16 : 26.)

III. A RIDDLE, vs. 23-27. The young man was sad, as he went away (v. 22) : he realized what he was missing, while he was unwilling to pay the price for it. Was not Jesus sadder still for this young man, to whom He had been so drawn, v. 21? But there is a great truth to be taught His disciples, and the world, v. 23. Why were the disciples astonished (v. 24)? Remember, that among the Jews, riches were thought to be the token of the highest favor of God. Does v. 25 make the riddle easier? (Those who cling to riches, like the camel to its load, can no more enter God's kingdom here or hereafter, than can the camel the little wicket in the great city gate.) The key to the riddle is in v. 27 : God's Spirit, who alone can make men love God more than their dearest possession, He it is, that can accomplish the impossible task.

IV. A PROMISE, vs. 28-31. Peter is a mere child, as yet, in the ways of Christ's kingdom : he is eager for the reward, rather than for the service. This explains v. 28; (compare, "What shall we have therefore?" Matt. 19 : 27). He receives no rebuke, because, though childish, he is sincere; but, instead, he receives a wonderful promise, vs. 29, 30. What does this mean, if not, that he who surrenders himself wholly to

Christ, shall have an hundredfold true enjoyment of the present life, as well as the possession of the life beyond? There are two bitter drops, to give a tang to the sweetness, the one, the "persecutions", of v. 30

(all faithful followers of Christ must suffer with Him); the other (v. 31), the necessary slaughter of self-sufficiency and pride, of which Peter (and who has not?) had his share.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

No one can be half so eager to get salvation, as Jesus is to give it. v. 17.

Human goodness is to God's as the flickering candle to the glowing sun. v. 18.

The divine law is the plumb line and spirit level for the testing of our lives. v. 19.

Mortality can never do away with the need of mercy. v. 20.

It is better to lose our living than our life. v. 21.

Unless we make riches wings to lift us up to heaven, they will become weights to drag us down to hell. v. 22.

The greater the handicap the more honor in winning the race. vs. 23-25.

When God makes the heart right, the motives will be pure. vs. 26, 27.

Christ has the true "philosopher's stone," which turns our commonest experiences into pure gold. vs. 28-30.

Our place in heaven will depend on fitness, not favoritism. v. 31.

#### From the Library

Had Herod Antipas come to Him, inquiring what he must do to inherit eternal life, He would, like John the Baptist, have laid His hand on the plague-spot and answered: "Put away thy brother's wife." Had Nicodemus come to Him with a like inquiry, He would have said to him: "If thou wishest to be perfect, go, conquer thy craven fear, and confess Me before men." And even so, when the young ruler came to Him, He discovered what was the plague of his heart, the canker that was eating into his soul. It was his wealth, and Jesus laid His hand upon it and declared that it must go.—David Smith.

Avarice is rarely the vice of a young man: it is rarely the vice of a great man; but Marlborough was one of the few who have,

in the bloom of youth, loved lucre more than wine or women, and who have, at the height of greatness, loved lucre more than power or fame. All the precious gifts which nature had lavished on him he valued chiefly for what they would fetch. At twenty he made money of his beauty and vigor. At sixty he made money of his genius and glory.—Macaulay.

I would ride the camel,  
Yes, leap him flying, through the needle's  
eye

As easily as such a pampered soul  
Could pass the narrow gate.—Southey.

The purest forms of our own religion have always consisted in sacrificing less things to win greater; time, to win eternity; the world, to win the skies. The order, *sell that thou hast*, is not given without the promise—*thou shalt have treasure in heaven*; and well for the modern Christian if he accepts the alternative as his Master left it—and does not practically read the command and promise thus: *Sell that thou hast in the best market, and thou shalt have treasure in eternity also*.—Ruskin.

#### Prove from Scripture

That Christians must not covet.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What gracious act had Jesus just done? Whither was He going?

17, 18 Tell all you can about Jesus' visitor. What did he want? How did he think he could get it?

19-22 What does Jesus tell the young man to do? Which command includes all those mentioned? What did the young man say? How did Jesus feel toward him? What did He tell him to do?

23-28 Why did the young man go away? Why was he grieved? How hard is it for those who trust in riches to be saved? Who can save them?

29-31 What had the disciples left, for Jesus? What does He promise them?

**Seniors and the Home Department—**17; 18 What did the young ruler call Jesus? What was Jesus' response? What was His object in this? What did the ruler ask? Show that good works cannot save us. (Rom. 3 : 28.) What is the true standard of character? (Eph. 4 : 13.)

19-22 What claim did Jesus' visitor make? How did our Lord test him? Which commandment tested Paul's righteousness? (Rom. 7 : 7.)

23-28 What kept the young ruler out of Christ's kingdom? What does Paul say about the love of money? (1 Tim. 6 : 10.)

29-31 What does Jesus require us to give up for His sake? (Luke 14 : 33.) Where does He say that those persecuted for His sake are blessed? (Matt. 5 : 10, 11.) What reward does He promise? (Rom. 8 : 18; Rev. 2 : 7.)

### The Catechism

Ques. 24-26 (Review). A very simple plan of review will serve for these questions. Begin with :

1. *Christ a Prophet.* What is a prophet? Who alone can make God's thoughts known perfectly? In what three ways does Christ do this? What does God desire for us?

2. *Christ a Priest.* What two duties

belong to priests? What was the sacrifice which Christ offered? Where did He offer it? Who is offended at our sin? Why does He forgive us? How often was Christ's sacrifice offered? Can it ever be offered again? What is meant by intercession? Where does Christ intercede for us?

3. *Christ a King.* How does He rule? Does obeying Him hinder us from obeying our earthly king? Where do we find Christ's laws? From what does He defend us?

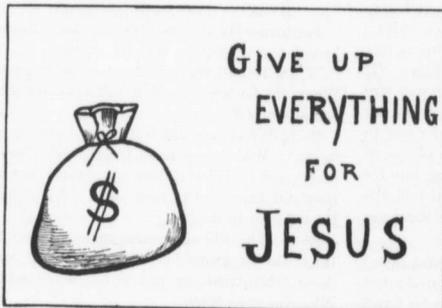
### The Question on Missions

Ques. 32. We are under unspeakable obligation to the translators of the Bible and to the Bible Society, for the supply of Hindustani scriptures. The whole Bible in Hindi is sold in Trinidad for 48c., the New Testament in beautiful large type for 24c., and in small type for 6c. We are also greatly indebted to the translators of The Pilgrim's Progress, and to the authors of many other valuable works, among them to our missionary, Rev. W. A. Wilson, of Indore, for his translation of the Shorter Catechism into Hindi. It became evident, however, that we needed a local literature. So Hindi type was purchased, and a press set up at Tunapuna. Besides printing hymn books, and a number of other books, for the past year at least four pages are printed monthly in Hindi for The Trinidad Presbyterian.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Jesus teaching how to be His disciples.

*Introduction*—Print on the blackboard, GIVING, and, GIVING UP.



*Giving*—A very rich man sent a gift of a great bag of money to help the work of a Foreign Missionary Society. Everybody was delighted. "How generous he is! It is the greatest gift we ever received!" they all said.

*Giving Up*—"I know of at least one more generous," said a listener. "A very aged man said good-by to his only son leaving to do mission work in a far away land. The father had known that his son wished to go, but was staying at home on his account." "How could

I keep him back?" said the old man. "I had prayed all my life, 'Thy kingdom come', 'Send forth laborers into the harvest'; and although he is all I have in the world, and I know I shall never see him again on earth, yet I am glad to give him up for Christ's sake, the dear Lord who died for us."

*The Rich Young Ruler*—This is just what Jesus was trying to teach a rich young man,—that he must be willing to give up everything (if need be) for Christ's sake. See him running after Jesus! kneeling before Him, saying, "Good Master, what must I do to get eternal life?" (Explain.) That is what we all want to know. When we say, "Look!" what do we do? When we say, "Listen!" what do we do? Let us all touch our ears with our fingers, to help us to remember that we must keep our ears wide open and listen to Jesus' answer. This rich young man had been taught God's laws, and had obeyed all these laws, v. 20. Jesus looked at him, and loved him at once: he, no doubt, had a bright, truthful, happy face.

*Giving Up*—Jesus said, "There is just one thing more you must do to be My true follower, and have eternal life. Sell all you have and give the money to the poor, and be willing to do anything and bear anything for My sake, and follow Me."

*Unwilling to Give Up*—The rich young man

went away sorrowful; but we hope he soon followed Jesus and served Him as a true and loving disciple.

*Golden Text*—Repeat and explain. Jesus says that no one who gives up everything for His sake will ever be sorry. Such will gain far more than they give up, even though this should be the whole world.

*What We Must Put Away*—There may be pride in our hearts, or ill temper, or selfishness. These must all be put away if we would follow Jesus and get eternal life, with all its joys.

*Better than Gold*—"I'll give that to the missionaries," said little Billy; and he put his fat little hand on a tiny gold dollar, as he counted the contents of his money box. "Why?" Susie asked. "'Cause it's gold. Don't you know the wise men brought Jesus gold? And the missionaries work for Jesus." Susie said, "The gold all belongs to Him anyway. Don't you think it would be better to go right to Him, and give Him what He asks for?" "What's that?" "My son, give Me thine heart," Susie replied. That is the gift Jesus longs for, most of all.

*Something to Draw at Home*—Draw a bag of money. Print, GIVE UP EVERYTHING FOR JESUS.

*Something to Remember*—I should follow Jesus wholly.

### SUPERINTENDENT'S BLACKBOARD REVIEW

WHAT SHALL I DO..?

Print on the blackboard, WHAT SHALL I DO..? Whose question was this? Of whom did he ask it? What was the young ruler seeking? After some such questions as these, tell how Henry Drummond says that he tried to get eternal life and failed. He wrote down a great many rules, and resolved to live by these. This was something like the way Jesus described to the young ruler, when He told him to keep the Commandments. (Our Lord knew that the young man could not get eternal life in this way, and would have shown him the true way.) Ask the scholars why this way is sure to fail. (The rules are likely to be forgotten, and, even if we remember them, we are not able to keep them.) Now, recall Paul's answer to the jailer, Acts 16: 31. Make it clear that, when we simply trust the Saviour (believe on Him), He will give us strength to keep God's holy law. Urge each one to trust Him now, and with all the heart.

## \*AN ORDER OF SERVICE : Third Quarter

## OPENING EXERCISES

## I. SILENCE.

II. *Superintendent.* Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

*School.* He that hath clean hands, and a pure heart.

*Superintendent and School.* He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

III. SINGING. Hymn 251, Book of Praise. (It is expected that this "Supplemental Hymn" will be memorized during the present Quarter.)

IV. THE LORD'S PRAYER. Repeat in concert.

## V. SINGING.

Hail to the Lord's Anointed,  
Great David's greater Son!

Hail, in the time appointed,  
His reign on earth begun!

He comes to break oppression,

To set the captive free,  
To take away transgression,  
And rule in equity.

—Hymn 444, Book of Praise

## VI. RESPONSIVE SENTENCES. Ps. 93.—

*Superintendent.* The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself:

*School.* The world also is established, that it cannot be moved.

*Superintendent.* Thy throne is established of old:

*School.* Thou art from everlasting.

*Superintendent.* The floods have lifted up, O Lord, the floods have lifted up their voice;

*School.* The floods lift up their waves.

*Superintendent.* The Lord on high is mightier than the noise of many waters,

*School.* Yea, than the mighty waves of the sea.

*Superintendent.* Thy testimonies are very sure:

*Superintendent and School.* Holiness becometh Thine house, O Lord, for ever.

## VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental Lessons.

X. READING OF LESSON PASSAGE.

XI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From THE PRIMARY QUARTERLY.")

## CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

## CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. James 1: 21, 22.—

*Superintendent.* Receive with meekness the engrafted word, which is able to save your souls.

*School.* But be ye doers of the word, and not hearers only.

## V. SINGING.

Father of mercies, in Thy Word,

What endless glory shines!

Forever be Thy name adored

For these celestial lines.

Here springs of consolation rise

To cheer the fainting mind;

And thirsty souls receive supplies,

And sweet refreshment find.

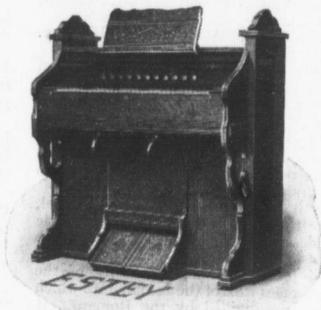
—Hymn 118, Book of Praise

VI. BLESSING OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR THIRD  
QUARTER, 1906

**A'-bra-ham.** Meaning "exalted father." He was the first ancestor of the Hebrew race. The Jews prided themselves on their descent from him.

**Beth'-a-ny.** A small village on the Mount of Olives, about two miles from Jerusalem, on the way to Jericho. It was the home of Lazarus and his sisters (John 11 : 1 ; 12 : 1), with whom Jesus often lodged, as well as of Simon the leper, in whose house one of the anointings of Jesus took place, Matt. 26 : 6-13; Mark 14 : 3.

**Beth'-pha-ge.** A village near Bethany. The exact site is unknown.

**Cæ'-sar.** The family name of the Roman emperors, beginning with Julius Cæsar. The Cæsar referred to in Lesson XII. was Tiberius.

**Christ.** The official title of our Lord, corresponding to the Hebrew Messiah (the anointed One). It is frequently added to Jesus, His personal name, and virtually forms part of the proper name.

**Da'-vid.** The second king of Israel, successor to Saul. "Son of David" is a title of the Messiah applied to Jesus (see Lesson XI.).

**Gal'-i-lee.** The most northerly of the three provinces west of the Jordan, into which Palestine was divided by the Romans. It was the chief scene of Jesus' ministry and public success. The lake of the same name is fed by the Jordan, and is called a sea, because of its extent. The water is fresh.

**He-ro'-di-ans.** A political party rather than a religious sect. They were partisan supporters of the Herod family, therefore favorable to the Romans and indifferent to the religion of the Jews. In these two respects they were in direct antagonism to the Pharisees, with whom, however, they combined in the attempt to ensnare our Lord by the question about tribute, Lesson XII.

**Ho-san'-na.** Greek for the Hebrew words translated, "Save now," Ps. 118 : 25.

**I'-saac.** Meaning "laughter." One of the Hebrew patriarchs. He was the promised son of Abraham and Sarah. At God's command Abraham was about to offer Isaac in sacrifice, and was only prevented by the voice of the angel of the Lord, Gen. 22 : 1-19.

**Ja'-cob.** "Supplanter." The son of Isaac and Rebecca. He was also called Israel, and was the father of the ancestors of the twelve tribes of Israel.

**Jer'-i-cho.** A city about 17 miles north-east from Jerusalem, in the valley of the Jordan. It was known as the city of palm trees, Deut. 34 : 1, 3.

**Je-ru'-sa-lem.** The ancient capital of David, which became the seat of the temple, and hence the sacred city of the Jews.

**Je'-sus.** The name given to our Lord by direction of the angel, Matt. 1 : 21. It means "Saviour."

**John.** The Baptist, son of Zacharias and Elisabeth; the immediate forerunner of Jesus. Having rebuked Herod for marrying Herodias, his brother's wife, he was put to death through a plot of that wicked woman.

**Le'-vite.** A descendant of Levi, son of Jacob. The Levites had charge of the temple.

**Mo'-ses.** The great statesman and law-giver of Israel, who led the people from Egypt to the Promised Land. Our Lord appeals to his writings to prove the resurrection of the dead, Lesson XII.

**Naz'-a-reth.** A town in Galilee, where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

**Ol'-ives.** A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

**Pe'-ter.** The Greek form of the Aramaic Cephas, meaning "a rock," which Jesus gave to Simon, the brother of Andrew, one of the twelve apostles. He was a native of Bethsaida, and afterwards lived in Capernaum.

**Phar'-i-sees.** One of the three chief sects of the Jews, the other two being the Sadducees and Essenes. The Pharisees were noted for their strict observance of the ceremonial law. They were denounced as a class by Jesus for their hypocrisy and self-righteousness.

**Pub'-li-can.** One employed as collector of the Roman revenue. As a rule the publicans were dishonest and unscrupulous. They were hated by all, especially by the Jews.

**Sad'-du-cees.** A Jewish party taking their name from Zadok, a priest in the reign of David, 1 Chron. 24 : 3. They were the opponents of the Pharisees, and were disbelievers in the resurrection and in angels Acts 23 : 8.

**Sa-mar'-i-tan.** A half heathen people who occupied Palestine after the deportation of the Jews to Babylon. On account of the Jews' refusal to accept their assistance in rebuilding the temple (Ezra 4 : 1-3), a bitter strife began, which continued many centuries, and was prominent in Jesus' day.

**Si'-on.** Or Zion. One of the hills on which Jerusalem stood. After the rebuilding of the temple, it included Mount Moriah, the temple hill. It is often used for the whole of Jerusalem.

**Zac'-chæ'-us.** A resident of Jericho, a Jew by birth (Luke 19 : 9, Lesson X.), but having become a publican, he was regarded as an outcast. Jesus invited Himself to his house, and he became a disciple.

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## THE BOOK PAGE

Natural history, up-to-date, and entertaining as well as instructive, yet with no loss of scientific precision,—this characterizes Ernest Ingersoll's The Life of Animals (Mammals), (The Macmillan Company, London, New York and Toronto, 555 pages, profusely illustrated, including 15 colored plates, price \$2.00 net). The order followed is from man downward. The description and information as to locality, structure, and habits, is very full, and given in easy style. The illustrations, literally on almost every page, tell the story almost by themselves: many of them are from the original and admirable pictures of animals, made by the photographers of the New York Zoological Society, and from well-known private collections. We could wish to see this solid and attractive volume in every public library and home. Young readers will go back to it a hundred times.

A good idea of the nature of modern problems created by a serious consideration of Christ's deity and humanity in relation to His unique claims upon individuals and society, may be obtained from Dr. D. W. Forrest's scholarly discussion in, The Authority of Christ (T. & T. Clark, Edinburgh, The U. C. Tract Society, Toronto; 437 pages, \$2.00). The standpoint of the writer is fairly well exhibited in his contention, that to call Jesus God is true and to call Him Man is true, but to call Him either exclusively is false. He bases Christ's authority on His sinlessness and mediatorship. The discussion of the extent to which Christ, in becoming Man, "emp-

tyed Himself," draws a marked distinction between Christ in His absolute state and in His incarnate state. The position is boldly maintained, that Jesus was subject to the ordinary limitations of human knowledge and made no pronouncement upon matters of higher criticism and science. At the same time it is recognized that everything He did, He did with His whole personality, never acting merely as God, or merely as Man, but in all cases as "God manifest in the flesh." The book is one that should stimulate the thoughtful, whether or not they agree with all that it contains. It sheds some new light upon old perplexities as to the nature of Christ's authority on individual duty and corporate duty. One of the strongest chapters is that which represents Dr. Forrest's positive view of Christ's authority in revealing God through His personal harmony with the Father.

Notwithstanding all that has been written, the French Canadian habitant, and his simple, homely life, with its intense family affection, and with the passion for the forest and the river, which drives out so many of the young men from the family nest, remains largely an unexploited field in fiction. This new story, The Ancient Miracle, by Jane Grosvenor Cooke (A. S. Barnes & Company, 366 pages, \$1.50) is written with intimate knowledge of Jean Baptiste and his ways. It lets one into the very heart of his life. The country curé, the Francours, and their flock of fourteen, the summer cottagers from the "States" with their new ideas; above all, the loves, and the lovers' quarrels and sacrifices,

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and how true love wins in the end, are all done to the life. The scene is in the romantic Bay Chaleurs region. To an English Canadian the story gives, what we all ought to want to have, a real picture of his French Canadian neighbor. It is a thoroughly satisfying and delightful book.

How to deal with the unfit—the incorrigibly criminal and vicious classes—is the problem of the really powerful book, **Made in His Image**, by Guy Thorne (The Copp, Clark Co., Toronto, 300 pages, \$1.25). Two methods—the gospel and segregation—are placed in sharp contrast. Charles Bosanquet, the Minister of Industrial Affairs, works out the latter method in his slave colony. But the slaves revolt, and the experiment ends in failure. John Hazel is the exponent of the former method. In the end, Bosanquet realizes his personal need of the gospel, and its power to uplift the fallen, as shown in the case of George Mason, the degenerate. Woven into the narrative, is the love story of John Hazel and Muriel Glendinning.

**A New and Complete Harmony of the Gospels**, by Rev. John H. Ruttan, of Portage la Prairie, Manitoba, (William Briggs, Toronto, 207 pages, \$2.00 net), is a painstaking effort to arrange in their true chronological order the events of the sacred narratives of our Lord's life and ministry. Mr. Ruttan's conclusions sometimes differ widely from those commonly held. For example, he makes the length of our Lord's ministry five years and over, and finds two healings of Peter's wife's mother. The book is interesting as the work of an independent and industrious investigator.

In his series of articles now appearing in **THE TEACHERS MONTHLY**, Rev. F. H. McIntosh is showing how the study of the poets may be helpful in Sabbath School Teaching. Along a somewhat similar line, some of Alan Northman's "brief talks on literature", which were originally contributed to the London (England) Sunday School Chronicle, are now published in book form under the title, **Literature as an Aid to Teaching**: With Three Essays on Literary Matters and a List of Books (The Sunday School Union, London, 63 pages, 35c. net). This modest volume contains many hints of great value to the teacher.

**Donalds**: A Scottish Canadian Story, by Elizabeth S. MacLeod (William Briggs, Toronto, 281 pages, \$1.00 net), touches, as the sub-title indicates, both sides of the ocean, and there is sin and repentance, love making and heart breaking, and a happy ending to it all. The reader will be interested to know that the heroine, Donalds, is a niece of Lord Strathcona, who himself is represented by another of the characters, Donald Graeme.

The **Upper Canada Tract Society** (Toronto) has many old favorites in its three cent reprints, published in pretty paper covers. Probable Sons, by Amy Le Feuvre; Teddy's Button, by the same author; The Voyage of the Steadfast, by W. H. G. Kingston; Jessica's First Prayer; are a few of the large number of attractive titles. Seventeen of these set us are in the "Bouverie Series." The stories are good reading, and excellent value for the extremely small price.

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Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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