

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

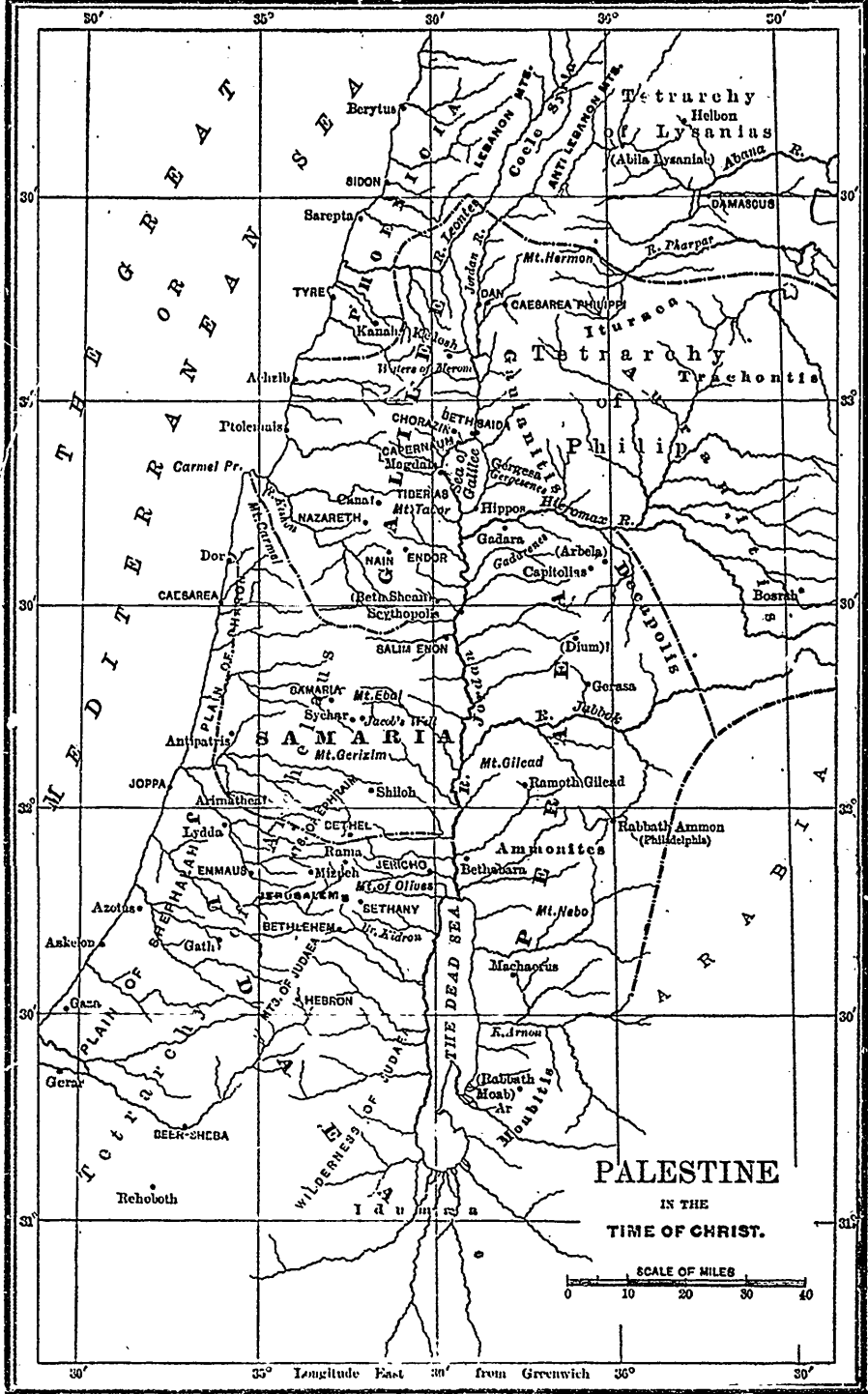
10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

## FINANCIAL APPEAL.

The expenses of the Sabbath School Committee this year have been unusually heavy. We began the year with a deficit of nearly \$1,000 and had to continue the work of the last eight months at a constant expenditure, which was not balanced by a corresponding income. We cannot reduce our expenses in the season when few contributions come in for any of the schemes of the church. Our lesson helps have to be printed and paid for all the year round, in summer as well as in winter. This expense is met by money borrowed on the personal notes of the convener. We expect that in the next three months the contributions of Sabbath Schools will enable us to meet these as they mature. Additional expense has been incurred in publishing a *Scholar's Quarterly* and *Teacher's Monthly*. There were repeated demands for these, and the reception they have met with has amply vindicated the judgment of the committee in issuing them. The largely increased subscription list will eventually more than pay all the extra cost incurred, but meanwhile we are heavily burdened. One who has not had experience in such matters would not imagine how much initial outlay is connected with launching even such a small enterprise as ours. At this season, too, the expenses connected with the scheme of *Higher Religious Instruction* and the *Collection of Statistics* come upon us. For the next three months we shall need the utmost liberality of the friends of the Sabbath School work. These can help us in two ways:

1. **By sending in liberal contributions at once.** Only a small proportion of those who have contributed in the past have, as yet, reported for the current year. Many who received the children's day service still withhold the collection promised. If these friends would kindly remit their usual amounts we should be greatly obliged. Why should not more of our churches follow the example of United Church, New Glasgow, N. S., and others, which took up a congregational collection and sent the handsomest cheque to the convener that he has ever received. Don't forget the Sabbath School Committee when you are allocating your monies to the schemes.

2. **By subscribing for our Lesson Helps.** Those who have no personal interest in them say that they are among the best published. Certainly they aim at two most important objects; the use of the Bible in the school and the home study of the lesson. The largest publishers in the United States are following our lead. But while they demand a double subscription by issuing two leaflets we combine the explanation of the lesson and the written answers on one, and thus reduce the expense to the school to less than one-half. There are no helps published so cheap as ours, and, as far as the essential work of the teacher is concerned, there are few so full and helpful. See what those say about them who use them, (page 60.) Samples will be sent free, to any who wish them, in sufficient quantity to give one *Monthly* to each teacher, one *Quarterly* to each teacher and senior scholar and one *Home Study Leaflet* to every one in the school. When ordering please state that they are wanted as *samples*, to prevent their being charged.



# Notes on the Lessons.

LESSON IX — March 3rd, 1895.

The Raising of Lazarus. JOHN 11: 30-45.

(Commit to memory verses 33-36.)

## GOLDEN TEXT.

"I am the resurrection and the life."

John 11: 25.

## PROVE THAT

Jesus can soothe the sorrowing. Heb. 4: 15.

## LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 188, 63, 202, 206.

## SHORTER CATECHISM.

Quest. 11. *What are God's works of providence?* A. God's works of providence are; his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

**DAILY PORTIONS.** *Monday.* The Raising of Lazarus; John 11: 30-37. *Tuesday.* The Raising of Lazarus; John 11: 38-45. *Wednesday.* The Sickness; John 11: 1-10. *Thursday.* Death of Lazarus; John 11: 11-19. *Friday.* Hopes and Fears; John 11: 20-29. *Saturday.* A Child Restored; Matt. 9: 18-26. *Sabbath.* Triumph over Death; 1 Cor. 15: 19-26. (*The I. B. R. A. Selections.*)

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** The intervening history should be read over. It is found in Luke 9: 51 to 17: 10, and in John 10: 1-42. After the Feast of Dedication, in October, Jesus retired beyond Jordan "into the place where John at first baptized," and made many disciples. While in Perea word was sent to him of the sickness of Lazarus, but he waited still three days before responding to the summons. In the meantime, as our Saviour well knew, Lazarus had died, so that when he arrived at Bethany he was met by the gentle but heart broken reproaches of his sisters. Tenderly reassuring their faith in him, they went together to the grave, accompanied by sympathizing Jews.

**LESSON PLAN.** I. Jesus Comforting. vs. 30-32. II. Jesus Weeping. vs. 33-38. III. Jesus Praying. vs. 39-42. IV. Jesus Restoring, vs. 43-45.

\* **JESUS COMFORTING.** 30. The town. R. V. "the village"—Bethany was but a small village on the eastern slope of the Mount of Olives. This verse is put in parenthesis in the R. V. Why did not Jesus enter Bethany? (1) He wished to avoid publicity and danger (see verses 8, 16, 54) before the proper time came. He knew that the Jews in the house were unfriendly. The result (verses 46-53) proved that his caution was not without justification. (2) Another and, more probably, the true reason, may have been that he wished to see the sisters alone first and comfort them, and prepare their minds for the miracle.

31. **The Jews**—These were neighbors and friends. They did not hear Martha's whispered message. They brought the usual condolences, which in their noisy, demonstrative way probably brought as much, or as little, real comfort as our black drapery and flowers. The deepest and truest grief demands solitude, and the intrusion of well-meaning friends may divert but it cannot console. Unspoken sympathy is often the sweetest. To weep there—The word means "to wail aloud" contrast Jesus' tears, (v. 35). Orientals are very demonstrative in their grief. It was considered a kindness to join in such lamentations around the tomb. "After the burial there are three

days of lamentation, and twenty-seven more of mourning. During the three days the hired mourning women maintain an almost ceaseless wail. During the remainder of the month the women of the family visit the tomb daily, to weep and lament. All the ceremonies connected with this weeping at the grave are minutely laid down by the Talmud. The friends are to accompany the mourners, but at a respectful distance, as the Jews follow Mary to the grave. They are to sit down behind the women and weep and meditate; then they are to rise and stand silent for a while, and then sit down and weep again, repeating the ceremony several times, till the chief mourner signs to them to depart." (Canon Tristram.)

32. **Fell down at his feet**—Martha was the strong-minded sister, hopeful amid her sorrow. Mary is the tenderly sensitive one, prostrated by her grief. She makes an effort to overcome it. Fell down at his feet—clinging to Jesus in suppliant affection. Mary loved to be at Jesus' feet. Compare Luke 10: 39 and John 12: 3. *If thou hadst been here*—The sad refrain of their grief, uttered over and over again during those weary days as their brother's life ebbed away, "If Jesus were only here!" Martha uses the simple verb, "My brother had not died." Mary uses

an intensified form, which often means "to put to death" (Matt. 26: 35; Acts 21: 13; 25: 11; Rom. 5: 6, 7, 8; Heb. 11: 37). "To her vivid imagination her brother had succumbed to an enemy who would have been powerless in the presence of Jesus. The position of the pronoun 'my' in the Greek is touchingly emphatic, and suggests that a part of herself, as it were, is gone." (Godet.)

II. JESUS WEeping. 33. He groaned in spirit. R. V. margin, "was moved with indignation in the spirit" — The spirit here referred to is our Lord's own mind and heart. His emotions were deeply stirred. What was the object of his "indignation"? (1) "The insincere wailing, etc., of the mourners, which so painfully contrasted with the real grief of the sisters." (Meyer.) But they were only doing what their race and time considered proper; and doubtless there was much true grief among them. (See verse 45, and compare verse 38.) (2) "At the unbelief of the Jews." (Compare verse 38.) (Wordsworth.) But this had not yet shewn itself, and the sisters were not unbelieving. (3) "He suppressed his own rising emotions by a strong effort of will." (Alford.) This does not come up to the meaning of the word. (4) "In the whole scene he sees a miniature of human suffering caused by sin, and is moved with a holy indignation at sin." (Schaff.) But why was he not so moved by other death scenes? There must be something peculiar to this occasion calling forth such feelings. (5) We prefer Godet's view. He is similarly troubled at Judas' treachery (ch. 12: 2; 13: 21.) He knows that to raise Lazarus is to sign his own death warrant. He is about to perform the miracle which will set in motion the train of causes leading to the cross. The most glorious of his miracles, in which he pre-eminently stands forth as the Lord and Giver of Life, will exasperate his enemies and bring about his sufferings and death. Was troubled—means that his agitation of soul was shewn in movements of his face and body.

34. Where have ye laid him—A courteous hint that they should all repair to the grave. "He who could raise him up could also know where he was, yet he chose to lead them to the grave by inducing them to point the way." (Barnes.) Note the graphic simplicity of the whole narrative, and the absence of any attempt at display.

35. Jesus wept—The word implies that he wept silently, not as the others with clamorous wailing. "A calm and gentle grief." (Godet.) "The tense of the verb indicates that he began to weep, burst into tears." (Kendrick.) In Luke 19: 41 Jesus weeps out aloud, and his lamentations are given. This is the shortest verse in the Bible, and one of the most precious. It reveals to us the loving tenderness of Jesus, and hallows our human grief as we stand by the closed tomb. "The Word was made *flesh*." "One does not raise the dead with a heart of stone." (Hengsten-

berg.) These tears reveal to us the heart of God, "the bowels of compassion of the Almighty and Eternal, condescending to appear as we are capable of receiving it, in the form of human nature." (Newman.) (Heb. 4: 15, 16.) Refer also to those other tears in Gethsemane (Luke 22: 44).

36—These were the words of friendly Jews. They repeated the words over and over again to one another as they went to the sepulchre.

37. But some of them—These were sneering enemies, who didn't believe that he had ever really opened a blind man's eyes. The reference to his last and most noted miracle in Jerusalem comes naturally from these Jerusalem Jews. One would have thought that some of them had heard of the raising of Jairus' daughter and the son of the widow of Nain. These malicious words again arouse the indignant emotions of Jesus. He knows that the speakers will be the first agents in bringing about the final crisis.

38—Compare verse 33. A cave—The sepulchres of the rich were either natural or artificial caverns in the rock. The door was often a circular stone that could be rolled away like a wheel.

III. JESUS PRAYING. 39. Take ye away the stone—He will not do by a miracle what they can do for themselves. He wishes the faith and obedience of his friends. Four days—He must have died soon after the messenger was sent to Jesus (verse 3). It was the custom of the Jews to wrap the dead body in spices without cutting it in any way as the Egyptians did. Martha's words prove that Lazarus was really dead, and that she had no expectation that Jesus was going to raise him up. She may have thought that Jesus only wanted to take a look at the face of his deceased friend, and her practical mind at once saw the objection to this.

40. The glory of God—He had said this to his disciples (verse 4), and he had doubtless repeated it to Martha. "The glory of God" means some manifestation of the glorious attributes of God. Here it was his power and compassion as exercised by Christ.

41. Lifted up his eyes—(Ps. 123: 1). A natural expression of worship. See ch. 17: 1. That thou hast heard me—He gives thanks for the miracle as if it had been already wrought. There would have been no opportunity for these solemn and impressive words afterwards amid the excitement of Lazarus' return to life. Jesus' prayers in regard to it were about to be answered.

42. I knew—There was nothing unusual in the Father hearing him, but he utters aloud this thanksgiving that the Jews may perceive that he is really God's Beloved Son.

IV. JESUS RESTORING. 43. Lazarus, come forth—lit. "Lazarus, hither, out." He, by a word, restores completely to health, bids the heart throb once more, and recalling the soul from Hades, re-enthrones it in the busy

brain. (Rev. 1: 18; Heb. 2: 14.) Lazarus is the same name as Eleazer.

44. **Bound hand and foot**—The dead responded instantly to the Creator's voice. Then eager, loving hands would loose the bandages. But a veil is drawn over a reunion too sacred

for comment. Lazarus never told, if indeed he was permitted to remember, the secrets of those three days among the departed ones.

45—This was one of the last as it was the crowning miracle of Jesus, and the one that directly led to his crucifixion. See verses 46-53.

### LESSONS.

1. In sorrow Jesus calls us to himself for consolation. 2. We should trust the love of Jesus, even when he permits dear ones to die. 3. If Jesus wept at the grave of Lazarus, he still sympathizes with natural grief. 4. Jesus is the Lord of Life. 5. Our bodies shall be raised again from the grave.

### SUMMARY AND REVIEW.

It will be necessary to consider the whole narrative. The fragment given as our lesson portion is all the more interesting when we study its connection. If the scholars have followed the *Daily Portions* they will be familiar with it.

**Jesus Summoned**—Where was Jesus when the messenger came? What was the message? What a touching appeal. How long did Jesus still delay? Why? He may have had work that he could not leave. Or he may have waited until the disease should run its usual course. The delay would test the faith of the family at Bethany, and the restoration of their brother be a glorious manifestation of his divine power. We are glad he delayed, for had he not done so the shortest and most beautiful text in the whole Bible might never have been written.

**Enemies Plotting**—When Jesus proposed to go to Lazarus, what objection did the disciples raise? What did Jesus say about Lazarus? What did the disciples think that he meant? Why was Jesus glad that he was not at Bethany when Lazarus was sick?

**Sincere Disciples**—When the disciples saw that Jesus was resolved to return, what did they say? Compare this with their conduct in the garden. They really loved him, and were willing to venture their lives for him. Good resolves are not enough without God's help to keep them.

**Unkind Reproaches**—When Jesus arrived at Bethany (describe his coming, etc.) what were the first words each of the sisters said to him? Show how natural this was, yet how little Jesus deserved it. God's seeming delays in answering prayer and averting calamity are only in order to bring some blessing that we could not get if our impatient desires were granted.

**Sisterly Affection**—Contrast the two sisters. Show what is worthy of imitation in each. God has given us different dispositions and tastes. We should consecrate these to his service. If you cannot sit, like Mary, "at Jesus' feet," you can, like Martha, do something else that He will accept as graciously as the tribute of your affection.

**Weeping Friends**—These came to show their sympathy. Where did they come from? Describe some of the customs of the Jewish funeral. We have other, and we think, more rational ways, of condoling with sorrow, but we are not more sincere than they were.

**Envious Jews**—There were some there who were not Jesus' friends, but his enemies. Why did they hate him? How did they show their jealousy here?

**The Prince of Life**—What is the Golden Text? Give the rest of verses 25 and 26. Jesus is the Creator. He gave life at first. As the God of Providence he sustains and blesses us every day. He will raise us up at the last day. He is the Sower of spiritual life. Over this new life of the soul death has no power. We get this life by believing on him. Try and make this simple and real.

**Treacheroous Sympathizers**—Read on a few verses more and you will see that this miracle was the one event which set in motion the train of circumstances which led to Calvary and its cross.

Dwell as fully as time will permit on the closing thought, "Touched with the feeling of our Infirmities."

## THE RAISING OF LAZARUS.

**J**ESUS SUMMONED

**W**EEPING FRIENDS

**E**NEMIES PLOTTING

**E**NVIOUS JEWS

**S**INCERE DISCIPLES

**P**RINCE OF LIFE

**U**NKIND REPROACHES

**T**REACHEROUS SYMPATHISERS

**S**ISTERLY AFFECTION

"Touched with the Feeling of our Infirmities."

## LESSON X — March 10th, 1895.

### The Rich Young Ruler. MARK 10 : 17-27.

(Commit to memory verses 21-22.)

#### GOLDEN TEXT.

"Seek ye first the kingdom of God."  
Matt. 6: 33.

#### PROVE THAT

Self-sacrifice is the way of life. Matt.  
16: 24.

#### LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 21, 36,  
105, 141.

#### SHORTER CATECHISM.

Quest. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

**DAILY PORTIONS.** *Monday.* The Rich Young Ruler; Mark 10: 17-27. *Tuesday.* Hindrance of Riches; Matt. 6: 19-24. *Wednesday.* Temptation of Riches; 1 Tim. 6: 9-19. *Thursday.* How to Follow Christ; Matt. 16: 24-28. *Friday.* Heirs of Eternal Life; Titus 3: 1-8. *Saturday.* Foolish Trust; Luke 12: 13-21. *Sabbath.* What to Seek First; Luke 12: 22-31. (*The I. B. R. A. Selections.*)

### NOTES AND EXPLANATIONS.

**INTRODUCTORY.** The incident in our lesson occurred during our Lord's ministry in Perea about a month before the crucifixion. The excitement produced by the raising of Lazarus was so great that Jesus could not safely remain near Jerusalem. He, therefore, removed to Ephraim, in the north of Judea, and after a few weeks returned to Perea, where he healed ten lepers (Luke 17: 12-19), and blessed little children. Read Luke 17: 12; 18: 17. Parallel passages, Matt. 19: 16-30; Luke 18: 18-30.

**LESSON PLAN.** I. An Earnest Seeker. vs. 17-20. II. A Severe Test. vs. 21, 22. III. Our Only Hope. vs. 23-27.

**I. AN EARNEST SEEKER.** 17. Gone forth into the way—He left the house where he had blessed the little children. "This can mean no other than the final departure from Perea to Jerusalem." (Lange.) There came one—Luke mentions that he was "a ruler," or elder of the synagogue. Matthew adds that he was a "young man," probably under forty. He was eager and respectful. Mark alone mentions (1) his "running and kneeling;" (2) the expressions "take up thy cross," "defraud not;" (3) that Jesus "loved him;" (4) that the ruler was "sad;" and (5) our Lord's looking thrice. (Lindsay.) Good master—"This title was never given by pupils to their teachers, and indicates, some have thought, a tone of patronage" (Lindsay), as we sometimes say "my good man." Hence our Saviour's gentle rebuke. Rather, we think, he correctly perceived the moral excellence of Christ. What shall I do? In Matt. "What good thing shall I do?" The same question was asked in Lessons III and VII. He thought that eternal life was to be gained by some very meritorious action. Not what we do but what we are counts with God. By using the word "inherit" he discloses the fact that he conceives of eternal life as a personal right in virtue of his Jewish descent. Christians regard themselves as "joint heirs" with Christ

(Rom. 8: 16, 17.) "Jesus saw that he was putting all upon moral goodness; some higher virtue to be reached by his own efforts entitling him to eternal life." (Hanna.) "He had lived externally a blameless life; but yet he was not at peace; he was anxious and he came to ascertain what, in the view of Jesus, was to be done, that his righteousness might be complete." (Barnes.) He looked upon Jesus as a pre-eminently "good" man, and therefore as one who likely possessed the secret of that peace which he sought for in vain. Jesus told him the secret. Let us read it for ourselves, and teach it to our scholars to-day.

18. Why callest thou me good?—The young man recognized in the blameless life of Christ, illuminated by his marvellous teachings and gracious acts of beneficence, a higher standard than he had been able to attain. He would fain know the secret of it. But he regards Jesus as a man only. He was wrong here, and Jesus gently reminds him that such perfection of character is to be found in God only. Hence he must look to something higher than human ability for what he seeks. Christ does not disclaim the title of "good," but he would turn the thoughts of the young man to the only source of eternal life, namely, God himself, and surrender of self to Him. The mind of the young man was not yet prepared

for the disclosure of Christ as divine. "If your address is a sincere one you have answered your own question. Bending with the heart of a child at the feet of the 'Good Master,' and pledging your all to him, will lead you to the heavenly life (ver. 21). Do you know who I am? (ch. 8: 27; John 4: 10; 20: 15). God is the only one who is good; submit yourself to him. You want eternal life. God alone can give you that. Will you obey him?" (Buell.) Eternal life, the one good thing to be gained, is to be found only in obedience to God, the supremely Good. Not in doing some one great thing, but in keeping perfectly all the commandments. Jesus, however, does not say that anyone would obtain eternal life in that way, but it was the only other way besides that which he lays down in verse 21. On the impossibility of being saved by our good works read Rom. 3: 20, 28; 4: 6; Gal. 2: 16; Eph. 2: 9; 2 Tim. 1: 9. In the R. V. of Matthew 19: 17, the words of Jesus are "Why askest thou me concerning that which is good?" This connects our Saviour's words with "good thing" rather than with "good Master."

19. Defraud not—Either a reference to Lev. 19: 13, (see also Deut. 24: 14); or a brief version of the tenth commandment; or it is a more general way of expressing, as in Matthew's account, "thou shalt love thy neighbor as thyself." Jesus selects the simplest moral laws in order to suggest that perhaps he does not fully know what keeping them, as God wants them to be kept, means.

20. All these things have I observed.—Such a statement shows how little the ruler perceived the deeper meaning of the laws. Compare Matt. 5: 21, 22, 27, 28; Luke 10: 27. He believed that he was blameless, but still felt that he lacked something (Matt. 40: 20). "God requires more than irreplicable outward conduct. Paul was blameless as touching the righteousness which is in the law; and was content to lose that for Christ's sake (Phil. 3: 6)." (Lindsay.)

II. A SEVERE TEST. 21. Beholding him—giving him that significant and searching look which the evangelists so often noticed in our Saviour's eye (John 1: 42; Luke 22: 61; Mark 10: 27). Loved him—"He read in his countenance genuine anxiety and effort for everlasting salvation, and at the same time fervid confidence in himself." (Meyer.) "Christ loves not only virtues, but also the seeds of virtues, in their degree, however." (Grotius.) One thing thou lackest—Suggested by his own question, as in Matthew, "What lack I yet?" Compare James 2: 10, "One link wanted, breaks the chain." He had not surrendered his whole heart to God. Thorns grew amongst the good grain. He tried to serve God and mammon. Sell whatsoever thou hast—Matthew adds "If thou wilt be perfect," i. e. complete, lacking in nothing. This was a special test for a special case. By enjoining this special act of self-

denial, Christ would open the young man's eyes to perceive how much he loved his wealth, and how it stood between him and the highest kind of obedience. "Hence these words of Jesus cannot be twisted to mean that the highest Christian life implies monastic renunciation of property, or the practice of Christian Socialism. The command is not a specific rule of life for all Christians in all ages. It is rather a particular application of the great general principle, that we should test our love to God by willingness to give up that which ties us most to the world." (Lindsay.) Treasure in heaven—the eternal life he sought (Matt. 6: 19-21; Luke 12: 33). Take up the cross—Referring to the Roman custom of making the person about to be crucified carry his own cross (Matt. 27: 32; John 19: 17). Jesus means to say, "Be willing to bear any shame and suffering for my sake." Read Matt. 10: 38; 16: 24. What a much more solemn meaning these words now have to us since Christ himself was crucified.

22. His countenance fell (R. V.)—His disappointment shewed itself in his face (Matt. 13: 45, 46).

23—Another glance of the wonderful eyes of Jesus, a sad and loving one. A sigh mingles with his words. How hardly—"with what difficulty," "at what a sacrifice of their inclinations." They don't easily overcome their covetousness, their pride, their love of the world, their self-indulgence, etc. "The phrase has reference not to the sufficiency of God's grace, which is equal in all cases, because infinite, but to the hindrances with which the man himself must struggle, and which nothing but that grace can overcome." (Alexander.) Job 31: 24; Ps. 52: 7; 62: 10; 1 Tim. 6: 17.

III. OUR ONLY HOPE. 24. The disciples were astonished—They had been accustomed to regard worldly prosperity as a mark of divine favor. Children—"The heart of our Lord, yearning after the young ruler who had made the refusal, opens to the disciples, who had chosen to follow him and bear his cross, and he addresses them in words which express, not only affection, but fellowship of the most intimate kind. They had faith in him; they had gained that higher spiritual life which could only be reached by loving fellowship with him." (Lindsay.) John 13: 33; 21: 5. Them that trust in riches—"It is not the having, but the trusting, that creates the difficulty. It is not the kind or quantity of the wealth possessed, but the kind or quantity of the attachment that is lavished upon it. The love of the penny may create as great an impediment as the love of the pound." (Hanna.) The margin of the R. V. omits the words, and makes the verse read simply "how hard it is to enter into the kingdom of C. d." This is a more general truth of which the young man was an illustration.

25. Easier for a camel—An oriental proverb, meaning something extremely difficult or



impossible. A millionaire must come as a helpless sinner, or not at all. The explanation of the proverb, that the "needle's eye" is the name of the smaller gate in the larger one, through which one person only can pass at a time, and a camel only with great difficulty, lacks confirmation. It has not been shewn that the small gate bore this name in our Saviour's time, or that natives would, at the present day, ever connect with its name the idea of a needle's eye. Others read "cable" instead of "camel" but this reading is not sustained by any manuscript of importance.

26. Who then can be saved? — "If the standard for entrance is so high, who can come up to it?"

27. With God all things are possible— "This is the same as saying, 'all things are

possible to him that believeth.' This, which it is impossible for man to accomplish in his own strength, namely, such a making himself poor in spirit, such a loosening of himself from the bands which bind him so fast to the world and to the creature, shall yet be possible for him in the strength of God. The impossible thing, which is yet possible with God, is not the saving of the rich man, but the making of the rich man poor, one of God's poor, and so an inheritor of his kingdom." (Trench.) Christ answers, in effect, "No one by his own efforts, but every one by God's grace." He can take away the love of riches or anything else that stands between our hearts and complete devotion to himself. (Deut. 30: 6; 1 Kings 8: 58; Ps. 110: 3; Prov. 16: 1; Jer. 24: 5; 32: 38-40; Ezek. 11: 19, 20; 2 Cor. 4: 6; 7: 5; Col. 1: 12, 13.)

### LESSONS.

1. We should earnestly seek eternal life.
2. No one can obtain it by perfect obedience.
3. Jesus loves the earnest seeker.
4. The one thing that we are unwilling to give up, is the thing that we *must* give up.
5. We may love riches too much without being very rich.
6. God's grace, and that alone, can save, and keep, rich and poor.

### SUMMARY AND REVIEW.

In reviewing this lesson we would fix attention upon the need of completeness and concentration, making the words **One Thing** our key-note.

This young man was rich and respected. He stood high in the estimation of the church and of society. He wanted to serve God aright, and be all that the Searcher of hearts desired. He was very near the kingdom of God, and wanted to feel himself quite sure of eternal life. No wonder Jesus loved him. He was sincere, earnest, anxious for salvation. Just **one thing** shut heaven and God's smile out of his heart. Show what that was. What may keep Jesus out of our hearts: — Love of pleasure, fear of ridicule, unable to say "no," secret sin, "putting off," etc.

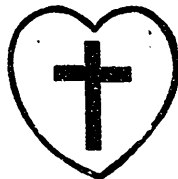
Illustrate the **one thing** chosen by Mary (Luke 10: 42). A heart wholly given to Christ. And the **one thing** pursued by Paul (Phil. 3: 13). Urge to immediate, hearty, entire, and persevering discipleship. Write the name of "Jesus" on your heart, never to be erased.

# ONE THING

LACKING  
CHOSEN  
PURSUED

## WHAT CHRIST

SEEKS



BOUGHT

I WILL GIVE

# LESSON XI—March 17th, 1895.

## Zacchæus the Publican. LUKE 19: 1-10.

(Commit to memory verses 8-10.)

### GOLDEN TEXT.

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

### PROVE THAT

There is a present salvation. 2 Cor. 6: 2.

### LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 22, 143, 133, 144.

### SHORTER CATECHISM.

Quest. 13. *Did our first parents continue in the estate wherein they were created?* A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God,

**DAILY PORTIONS.** *Monday.* Zacchæus the Publican; Luke 19: 1-10. *Tuesday.* Call of Matthew; Luke 5: 27-32. *Wednesday.* Christ's Care for the Lost; Luke 15: 1-10. *Thursday.* A Publican's Prayer; Luke 18: 9-14. *Friday.* Call to Repentance; Isa. 55: 1-7. *Saturday.* The Far-away Coming First; Matt. 21: 28-32. *Sabbath.* Sent to Save; 1 John 4: 7-14. (*The I. B. R. A. Selections.*)

### NOTES AND EXPLANATIONS.

**INTRODUCTORY.** Jesus was now on his way to Jerusalem to be "offered up." The incident in our lesson occurred as he passed through Jericho (see map). The intervening history is found in Matt. 20.

**LESSON PLAN.** I. Seeking. vs. 1-4. II. Finding. vs. 5-7. III. Saved. vs. 8-10.

**I. THE SINNER SEEKING.** 1. **Jericho**—Jesus "was passing" (R. V.) through Jericho about a week before the crucifixion. Here it was necessary for him to rest for a little before beginning the arduous ascent of over 3,000 feet in twenty miles which lay between him and Jerusalem. "The small but rich plain, sloping gently upward from the level of the Dead Sea, 1,350 feet under the Mediterranean, to the stern background of the hills of Quarantania, had the climate of Lower Egypt, and displayed the vegetation of the tropics. Its fig-trees were famous; it was unique in its groves of palms of various kinds; its crops of dates were a proverb; the balsam plant, which grew principally here, furnished a costly perfume, and was in great repute in healing wounds; maize yielded a double harvest, and wheat ripened a whole month earlier than in Galilee. Rising like an amphitheatre from the midst of this luxuriant scene, lay Jericho, the chief place east of Jerusalem— at seven miles distance from the Jordan— on swelling slopes, seven hundred feet above the bed of the river." (Geikie.)

2. **Zacchæus**—The name is from a Hebrew word meaning "pure" (Ezra 2: 9; Neh. 7: 14). He was a Jew (verse 9). A chief publican (R. V.)—He was the agent, or steward, of the Roman "Receiver-general," of the province. The tribute, or taxes, imposed by the Romans on subject nations, was let by contract to wealthy Roman knights, who, for a certain sum agreed upon, obtained the right to collect them. These generally sub-let their contracts in smaller sections to "chief publi-

cans," who in the same manner paid a fixed sum for the right to exact the revenue within their assigned district. Zacchæus was one of these sub-contractors, and doubtless had many of the common "publicans" under him. While he might not be permitted to do anything illegal if it were known, yet irregularities would be overlooked very readily, and countless opportunities for "boodle" and "blackmail" would offer themselves to a dishonest man in his position. Jericho was a very important business centre. It was a halting-place for caravans from the east of the Jordan, and the great market for balsam. He was rich—Most of his wealth must have been gotten honestly, or he could not have carried out the proposal in verse 8. Riches will no more satisfy the heart than salt water will quench thirst.

3. **Sought to see**—The tense implies that he made repeated attempts. We can imagine that we see the little arch-publican running amongst the crowd, peering over taller shoulders, standing upon doorsteps, etc., as he tries to get a look at Jesus. **Who he was**—i. e. which of all the company was Jesus. His interest doubtless arose from more than mere curiosity. Had He not been called "the Friend of publicans?" (Compare others who wished to see Jesus. Luke 9: 9; John 12: 21.) **The press**—the crowd around Jesus.

4. **Sycamore tree**—should be spelled "sycomore." This is not the American "button-wood," called *sycamore* in the west, which is a species of plane tree. It was the Egyptian fig-tree, which bore worthless figs, and had leaves like the mulberry, or sycamine tree of

ch. 17: 6. It was very abundant in Palestine (1 Kings 10: 27; 1 Chr. 27: 2; Isa. 9: 10). Compare the four who brought a palsied man to Christ (ch. 5: 19.)

II. THE SINNER SOUGHT. 5. He looked up—Probably the jeers of the crowd would draw His attention to him. Jesus, however, knew the desire of his heart, and made amends to him for the ridicule he endured, by inviting himself to be his guest. I must abide—the divine compulsion of love. We never read of Jesus inviting himself to be the guest of any other. Zacchæus thought himself happy if he could only carry away the memory of Jesus' look, now he finds Him a willing guest. How much more ready He is to "abide" with us than we are to draw near to him. The most timid look of yearning penitence, faith and love will meet a gracious response.

6—Zacchæus showed by his joyful welcome that his heart was ready to receive Christ. "If he had not been alert now, he would have failed of his only opportunity. That is always a memorable time in any man's history, when, through a book, a letter, a personal interview, a sermon, a special providence, he is brought in contact with that spiritual power which arrests his waywardness and changes the whole current of his being." (Adams.) The scoffing crowd felt rebuked.

7. They all murmured—The crowd, not the disciples. Their self-righteous pride was shocked at the idea of a holy prophet becoming the guest, on terms of friendship, with a publican, who, whatever his personal character might be, belonged to an ostracised class (Matt. 9: 11; Luke 5: 30). "Till a man is converted he can never be reconciled to the way God dispenses his favors. There were almost as many priests dwelling in Jericho as in Jerusalem, and they doubtless moulded public opinion. This religious teacher seemed to countenance an agent of Roman tyranny, and his lofty notions were lost sight of. Really he went to the house where he could do the most good. Let us not be surprised when our good efforts are reported as evil. Let us be careful not to mistake and despise the good deeds of others." (Hurlbut's Notes, 1895.)

III. A SINNER SAVED. 8. Zacchæus stood—The word "has something formal and predetermined about it; he stood forward with some effort and resolve." (Alford.) He did this publicly before all that were present. Compare the Pharisee, ch. 18: 11. This proves that it is not impossible for a rich man to enter into the kingdom of God. The half of my goods—He was thought to do the utmost who gave one-fifth, but Zacchæus on the spot renounces one-half of his possessions. He was willing to do what the rich ruler would not do. He gave himself and all he had to Christ. And if—No uncertainty is expressed. He knows that he has done so, but does not recall the instances to mind. By false accusation—lit. "by scyphancy." R. V. "wrongfully

exact aught of any man." "The word *scyphant* literally means a 'fig-shower,' i. e. one who informs against persons exporting figs, or plundering sacred fig-trees, in Greece, and, since this class of informers often resorted to blackmail, it came to mean 'a false accuser.'" (Liddell & Scott.) Fourfold—This was what the Roman law required. For the Jewish law see Ex. 22: 1, 4; Num. 5: 7. Compare 1 Sam. 12: 3; 2 Sam. 12: 6. These words were not a statement of his past practice, but a declaration of his intentions for the future. This conduct would prove the sincerity of his repentance. "Note the example of Zacchæus: 1. In studying the divine methods and keeping himself in accord with them he learned the place Jesus would most likely pass and was on the spot at the right time. 2. In allowing no obstacle to contravene his purpose. 3. In giving thoughtful attention to a public movement even though it must have been unpopular to him, namely, a homeless pauper preaching self-denial. 4. In recognizing the crisis of his life, which came, as usual, unheralded. 5. In making no quibble over technicalities, but offering as a compensation for an unproved fraud all that the Roman law demanded for a fraud when proved. 6. In making no capital of extenuating circumstances and no screen of his business, which he might have done, since Roman law demanded restitution only of stolen goods from a publican. 7. In sacrificing that which must have been dear to him, since, in order to secure it, he had been willing to forfeit the good wishes and esteem of his fellows." (Willey.)

9. Salvation—He spoke to Zacchæus, and yet in the hearing of those present. It meant "thy sins are forgiven thee." Forasmuch—"in accordance with the fact that" (Meyer). He has availed himself of his rights as a son of the covenant, and has received the Messiah into his heart and life. Salvation has come to him because he has shewed himself to be a true son of Israel. His name shews that he was a Jew by birth, and therefore our Saviour does not mean that, as a gentile, he has shewn that he belonged to the spiritual Israel. However much the people might despise him and call him "a false Jew," his penitence and honesty showed that he was an "Israelite indeed" (John 1: 47). Compare Luke 13: 16. Read Rom. 4: 12-17; Gal. 3: 7.

10. For—"For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the Good Shepherd came to seek and save" (Alford). "With full right do I say this, for my mission is to seek and save such as he" (Meyer). Is come—R. V. "came." This word stands first in the Greek, and is therefore emphatic. His manifestation in the flesh was for this purpose. To seek—Not a reference to the Good Shepherd, but generally "the seeking of the love that is solicitous for souls" (Meyer). Compare Luke 15: 4-7; Matt. 9: 13; 18: 11. To save—to rescue (Matt. 25: 24.) "The 'Salvation' of the New Testament is the preservation of

that which would otherwise have become the prey of an irrevocable destruction. Jericho is changed from what it was. So little is left of the city, of its hippodrome and amphitheatre, of its towers and palaces, that it is difficult to determine its site. Its gardens and its groves are gone, not one solitary palm tree for a blind beggar to sit beneath, nor a sycamore for anyone to climb. The City of Fragrance it was called of old. There remains now but the fragrance of those deeds of grace and mercy done there by him who, in passing through it, closed his earthly journeyings, and went up thence to Jerusalem to die." (Hanna.)

### LESSONS.

1. No one ever sought Christ sincerely that did not find him. 2. There are places where Jesus passes by (church, Sabbath school, Bible, prayer, etc.) We should go there to meet him. 3. Jesus never passed that way again. We may not have another opportunity of coming to him. 4. The proofs of conversion are repentance, confession, restitution, and benevolence. 5. Jesus came to save the lost. Have you found him?

### SUMMARY AND REVIEW.

Note the story of blind Bartimæus. Tell as graphically as you can the lesson story. Then use it to impress the following thoughts.

1. The *Sinner Seeking* displays an earnest purpose, overcomes difficulties and disregards ridicule. Each of these points should be illustrated from life.

2. The *Sinner Found*. Whenever the eye of longing is turned to Jesus he returns the look of faith by one of acceptance. When the heart calls to Jesus, he responds by speaking pardon and bidding it open to receive him. He enters in bringing full salvation.

3. The *Sinner Saved*, shews the sincerity of this conversion by *confession of guilt, restitution* to those he has wronged, and *charity*, liberality towards the support of the gospel and the relief of the poor.

## THE SINNER.

SEEKING	SOUGHT	SAVED
Earnest Purpose	Jesus Looking	Confession
Difficulties Overcome	Jesus Calling	Restitution
Ridicule Disregarded	Jesus Coming	Charity

"Behold, I stand at the door and knock."

### LESSON XII — March 24th, 1895.

Purity of Life. ROMANS 13 : 8-14.

(Commit to memory verses 10-12.)

<p style="text-align: center;">GOLDEN TEXT.</p> <p>"Abstain from all appearance of evil." 1 Thess. 5: 22.</p> <p style="text-align: center;">LESSON HYMNS.</p> <p style="text-align: center;">CHILDREN'S HYMNAL, Nos. 2, 100, 116, 101.</p>	<p style="text-align: center;">SHORTER CATECHISM.</p> <p>Quest. 14. <i>What is sin?</i> A. Sin is any want of conformity unto or transgression of the laws of God.</p> <p style="text-align: center;">PROVE THAT</p> <p>God honors the pure. Matt. 5: 8.</p>
---	--

**DAILY PORTIONS.** *Monday.* Purity of Life; Rom. 13: 8-14. *Tuesday.* Dead to Sin; Rom. 6: 11-18. *Wednesday.* A Living Sacrifice; Rom. 12: 1-9. *Thursday.* Be Separated; 2 Cor. 6: 11-18. *Friday.* Resist; James 4: 1-10. *Saturday.* Be ye Holy; 1 Peter 1: 13-23. *Sabbath.* For Christ's Sake. 1 Peter 4: 1-7. (*The I. B. R. A. Selections.*)

### NOTES AND EXPLANATIONS.

**INTRODUCTORY.** The Epistle to the Romans was written by Paul, from Corinth, in the spring of A. D., 58, towards the close of his third missionary journey. He had resided in Corinth for some months, and was just about to leave for Jerusalem (Acts 20: 2-3; 1 Cor.

16: 6). The Epistle deals chiefly with the cardinal doctrine of "Justification by Faith," and concludes with practical exhortations (chaps. 12-16) regarding the various relations in which the Christian stands. Our lesson deals with personal character and holiness of heart.

LESSON PLAN. I. Walk in Love. vs. 7-10. II. Walk in the Light. vs. 11, 12. III. Walk Honestly. vs. 13, 14.

**I. WALK IN LOVE.** 8. Owe no man anything—"(1) Because it is part of our duty as good citizens; and (2) because it is a part of that law which teaches us to love our neighbor, and to do no injury to him (verse 10). This rule, together with the other rules of Christianity, would propose a remedy for all the evils of bad debts in the following manner: (1) It would teach men to be industrious. (2) It would make them frugal, economical and humble in their views and manner of life. (3) It would teach them to bring up their families in habits of industry. (4) It would produce sobered, chastened views of the end of life, of the great design of living; and would take off the affections from the splendor, gayety, and extravagances which lead often to the contraction of debts. (5) It would put a period to the vices and unlawful desires which now prompt men to contract debts. (6) It would make them honest in paying them." (Barnes.) Discharge all obligations, debts, taxes, revenues, respect (see verse 7), but you cannot pay back love so as to have no more obligation to love. You ought not to want to close that account. The more of this kind of coin you pay out the richer you become. Hath fulfilled the law—because the object of the law was to show him how love acts (Gal. 5: 14; Col. 3: 14; 1 Tim. 1: 5; Jas. 2: 8). "In order to illustrate this, the apostle, in the next verse, runs over the laws of the Ten Commandments in relation to our neighbor, and shows that all those laws proceed on the principle that we are to love him, and that love would prompt to them all." (Barnes.)

9. It is summed up (R. V.)—This is the one principle from which all the commandments flow. (Matt. 22: 39; Mark 12: 31; Gal. 5: 14.) "Love as obligatory is the law of our being. In substance, and as expressing his inmost nature, Love is the one imperative word uttered by God in the Bible. It is also the one imperative word uttered by him through the constitution and conscience of men, and in the coincidence of these two utterances we find perfect proof that both are from him. Law and love! These are the two mightiest forces in the universe. It is because there is in the divine Being this harmony of law and love that he is perfect." (Dr. Mark Hopkins.)

10. Neighbor—See Luke 10: 25-37, Jas. 1: 27. "Love leads us to make others happy. This law would silence the voice of the slanderer; it would stay the plans of the seducer and adulterer; it would put an end to cheating and fraud and all schemes of dishonest gain. And there are many employments, all whose tendency is to work ill to a neighbor. This is pre-eminently true of the traffic in

ardent spirits. It cannot do him good, and the almost uniform result is to deprive him of his property, health, reputation, peace and domestic comfort. He that sells his neighbor liquid fire, knowing what *must* be the result of it, is not pursuing a business which works no ill to him; and love to that neighbor would prompt him to abandon that traffic. See Hab. 2: 15." (Barnes.) Strong drink is the most fruitful source of misery in the world. "A story is current in the orient of a wise old sheik, who gave to a young Arab prince, from whom he was about to part, a list of crimes, and bade him choose the one which seemed least harmful. The young man turned in horror from murder, theft and loss of virtue, and told the patriarch that he would choose intemperance. 'You have chosen that,' said the wise old man, 'which brings you all.'"

**II. WALK IN THE LIGHT.** 11. And this (R. V.)—i. e. "and let us do this," viz. live in no debt but that of love, for other reasons, and especially for this following one. (Alford). **Knowing the time**—Knowing that life is short and eternity close at hand. Every day is bringing us nearer to it. Therefore let us bestir ourselves and do all we can while we live. (1 Cor 15: 34; Eph. 5: 14; 1 Thess. 5: 5, 6). "The best thoughts we can have about the future life are thoughts that make better men now—more fit to live under the eye of God, and in daily intercourse with our neighbors, just where we are—kinder and purer at home, more just and honorable in business, more reverent and humble in prayer, more charitable in our judgments of each other. Unless we are very thoughtless indeed, there cannot fail to be a strong and salutary influence breathing on us continually by remembering this: that we are so near, one day's march nearer every night, to a world that is all love and all life, without selfishness and without death, and that world eternal. The prospect of self, if we realize it, would shed some new sanctity over the life we are living." (Bp. Huntingdon).

12. The night—the time of sin and sorrow—our life here on earth. "Our present imperfect and obscure condition as contrasted with the pure light of heaven." (Barnes). **The day**—the light and blessedness of heaven. (Rev. 21: 23, 25; 22: 5). Death is viewed not as the close of life's day but as the dawning of immortal existence. **The works of darkness**—break with all sinful acts, habits and customs. (Eph. 5: 11; Col. 3: 8). **The armour of light**—We are, as it were, to put off defiled cloths and put on the armour of a soldier of light for the battle against evil. (Eph. 6: 13; 1 Thess. 5: 8). We should not

faller in our warfare against intemperance, and every other form of evil, within us and around us.

III. WALK HONESTLY. 13. Walk—*i. e.* live, be stirring,—the things we are actively engaged in shew our true disposition and character. **Honestly**—becomingly, with dignity and decorum. Conduct ourselves as Christians should. (Phil. 4: 8; 1 Thess. 4: 12; 1 Pet. 2: 12). “It is not possible, nor would it be proper to describe the scenes of licentious indulgence of which all pagans are guilty. As Christians were to be a peculiar people, therefore the apostle enjoins on them purity and holiness of life.” (Barnes).

14. Put  $\frac{y_2}{2}$  on—“Be clothed with.” Christ put on man, that man might put on Christ. Wear the character of Christ. (Gal. 3: 27; Eph. 4: 24; Col. 3: 10, 12; 1 Pet. 5: 5). **The flesh**—the sinful nature within us. Do not plan for the gratification of your evil desires, but “crucify the flesh” (Gal. 3: 24), and “mortify the deeds of the body” (Rom. 8: 13). “When Christ is really put on the world falls off, and the lusts of property and fame and appetite subside or fall away. The effect runs both ways under the great law of action and reaction—as the old man is put off that the new may be put on, so the new put on still further displaces the old. And so if there be any overmastering temptation which baffles you, and keeps turning you off in your endeavors, and boasting itself against you, here is your deliverance—raise no fight with it in your own will, as you always have done when you have failed,

but simply turn yourself to Christ alone, let your soul be covered in by the power of his face upon you.” (Bushnell).

WISE ADVICE. The will of the late Rufus Hatch, a very wealthy and prominent broker, was up for probate at New York yesterday, (1893). There was no contest. After the bequests to the family, Mr. Hatch gives the following advice to his sons: “I do not wish my boys to go to college, but to receive a commercial education. Should any of them, however, wish to become a lawyer, doctor, or clergyman, then he may go to college; but I should much prefer that my sons should learn a mechanical trade, so that they will always be sure of an honest livelihood. I most strongly warn my children not to use tobacco in any shape, taste or use wine or liquor in any way. I earnestly desire that my children shall not gamble in any way for money. Their father has had experience sufficient to serve for all his posterity.” Rufus Hatch’s warning to his sons against tobacco, liquor and gambling, is good, healthy gospel. One of the oldest and most successful of State Street bankers, asked how he managed to continue so active when most of his early associates were either dead or in retirement, replied: “A clear conscience and a clear mind are two wonderfully efficient preservatives. You can’t take your cocktail in the morning, your tippie at noon, and your nightcap in the evening, and retain the latter. You can’t override your neighbor or ruin him and possess the former.”—(Pelotou’s Notes, 1894).

### LESSONS.

1. We owe debts of respect and service as well as of money.
2. If we cultivate love and kindness our own heart will grow better.
3. No one who really wishes you well will offer you intoxicating liquor, or teach you to use tobacco.
4. Always act in a becoming manner, having respect for yourself and the company you are in.
5. Fleshly lusts war against the soul.
6. Try to be like Christ always.

### BLACKBOARD REVIEW.

Break up the white light of Love into the seven precepts derived from the lesson, all together giving God’s Law, of which love is the fulfilling. If your blackboard is long enough you might introduce a prison between and shew the colored rays emanating from one side as the white ray enters the other.

LOVE =

- G o not into debt. (Violet).
- O ve love to everyone. (Dark blue).
- D o no harm to others. (Light blue).
- S eek the good of all. (Green).
- L ive in the light. (Yellow).
- A wake to danger. (Orange).
- W alk in Christ. (Red).

## LESSON XIII—March 31st.

### REVIEW.

#### GOLDEN TEXT.

“Take my yoke upon you and learn of me.” Matt. 11: 29.

#### PROVE THAT

We should cherish Christ’s word. Col. 3: 16.

#### SHORTER CATECHISM.

Review Quest. 1-14.

#### LESSON HYMNS.

CHILDREN’S HYMNAL Nos. 1, 27, 29, 31.

**DAILY PORTIONS.** *Monday.* Five Thousand Fed; Mark 6: 30-44. *Tuesday.* Christ, The Bread of Life; John 6: 25-35. *Wednesday.* The Great Confession; Matt. 16: 13-23. *Thursday.* Christ and the Children; Matt. 18: 1-14. *Friday.* The Good Samaritan; Luke 10: 25-37. *Saturday.* The Man Born Blind; John 9: 1-11. *Sabbath.* Raising of Lazarus; John 11: 30-45. (*The I. B. R. A. Selections.*)

### REVIEW CHART—FIRST QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	CENTRAL THOUGHT.
I. Mark 6: 17-20	J. H. B.	Fear not . . . .	F. P. — B. B. — M. P.	We should do our duty at any cost.
II. Mark 6. 30-44	F. F. T.	Ho hath filled.	N. M. — S. S. — A. M.	Christ supplies all our need.
III. John 6: 25-35	C. B. L.	He gave them.	B. P. — B. H. — B. L.	Without Christ we die eternally.
IV. Matt. 16: 13-23	O. O.	Thou art. . . . .	O. O. — O. F. — O. F.	We should confess Christ.
V. Luke 9: 28-36	T.	This is my. . . .	H. C. — E. D. — F. A.	We shall be made like Christ.
VI. Matt. 18: 1-4	C. C.	It is not. . . . .	B. H. — H. S. — G. L. Y.	Let nothing keep us from Christ.
VII. Luke 10: 25-37	G. S.	Thou shalt. . . .	G. Q. — A. E.	Our “neighbor” is any one we can help.
VIII. John 9: 1-11	C. M. B. B.	I am the. . . . .	M. E. — S. R. — S. F.	Jesus cures spiritual blindness.
IX. John 11: 30-45	R. L.	I am the. . . . .	J. C. — J. W. — J. P.	Jesus sympathizes with grief.
X. Mark 10: 17-27	R. Y. R.	Seek ye. . . . .	E. S. — S. T. — O. H.	Love nothing more than Jesus.
XI. Luke 19: 1-10	Z. P.	The Son of. . . .	S. — F. — S.	Repentance involves restitution.
XII. Rom. 13: 8-14	P. L.	Abstain . . . . .	W. L. — W. L. — W. H.	Put on Christ.

### REVIEW QUESTIONS.

*The Lesson Title will give a hint of the answer.* What prophet was put to death? Who climbed a tree to see Jesus? What miracle was performed near Bethsaida? Who alone can enter the kingdom of heaven? Where does Christ explain the reason why misfortune comes sometimes? In what lesson does he speak of manna? When did Peter say “It is good to be here?” Where are we told to waken up? Who went away from Jesus very sorrowful? When was Peter called “a rock”? On what occasion did Jesus weep? In what lesson are “two pence” mentioned?

*Give number of Lesson and the Golden Text.* In what lesson are we told of an open air feast? Of one who lacked one thing? Of the rock on which the church is founded? Of a dancing girl? Of the pool of Siloam? Of Walking honestly? Of “the work of God”? Of kindness to a wounded man? Of one who was called “a sinner”? Of a voice from heaven? Of Jesus’ prayer of thanksgiving?

*Point out on the map the places mentioned in connection with the lessons, and tell what occurred at each—* Capernaum, Bethany, Corinth, Bethsaida, Mt. Tabor, Jerusalem, Jericho, Machaerus, Caesarea Philippi, Perca.

# Primary Department.

Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

## LESSON IX. March 3rd, 1895.

### The Raising of Lazarus. JOHN II: 30-45.

#### I. GOLDEN TEXT: "I am the resurrection and the life." John 11: 25.

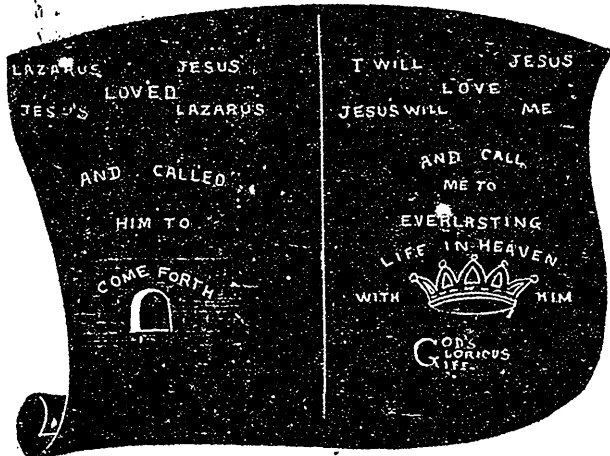
Usually put the Golden Text on the upper left hand corner of the blackboard with yellow letters trimmed with scarlet or crimson. This can be done before the school hour.

#### II. PREVIEW THOUGHT: "Eternal Life." See January number for quarterly preview.

III. LESSON STORY: In this lesson kindergarten blocks can be used with good effect to teach the lesson story. Build up on one corner of your table an oriental house, and as you build tell how Jesus loved to visit frequently the house of Mary, Martha and Lazarus. Now, with some sticks or long blocks, make a road, and tell of Mary leaving the house and going out where Jesus was. The meeting of Jesus and the sympathy of Jesus. Now tell of the visit to the tomb, and of the raising of Lazarus from the dead. To help you to do this, and to make it very vivid to the child mind, have prepared on the blackboard before the session of the school, the following: Dip some white chalk in milk and write the words, "Everlasting Life in Heaven with Him," and draw the crown as in the cut. Let this dry, and after it is thoroughly dry, take some ordinary white chalk and draw over, what you have drawn and written, the picture of a tomb; doing it in such a manner that the tomb will cover up the words "everlasting life in heaven with him," and the crown, so they will be entirely hidden from view. The idea is that you shall ultimately erase the tomb, which will leave upon the board the work done with the milk-dipped chalk, *which will not erase*. While you are teaching the lesson story it might be as well for you to cover over this picture on the board with a piece of black or brown paper, the former preferred. After you have taught the lesson story with the blocks, uncover the picture and write the words, "Lazarus loved Jesus, Jesus loved Lazarus and called him to come forth." A few strokes to represent men and women, and a white cross to represent Jesus will make this all very vivid to the child mind.

IV. APPLICATION. The element of surprise is a helpful factor in teaching children. It will enter very largely into this lesson and be very effective if you are careful in your work.

Any exercise on the blackboard in which erasing and adding takes place I have found to be most helpful. Erase the word "Lazarus," the last "d" in loved, the last "ed" in called, and the word "him," and write in the words "I will" as shown on the other side of the picture. Now you are ready to erase the tomb, the words "come forth," etc., and astonish the children with what is behind remaining upon the board, and teach them a lesson they will not easily forget. If the work with the milk-dipped chalk is well done, you will



\* Patterns of any symbols used in these lessons may be obtained by sending two two-cent stamps, either Canadian or American, to Miss Ethel Archibald, 93 Catherine Street, Springfield, Mass.



find that warm water is necessary to erase it from the board. Do not try this lesson without practising it beforehand, and be assured that you will be amply repaid for any trouble you may take in practising it. Of course it is not intended that the lesson will show on the blackboard as in the cut herewith. The blackboard at the end of the lesson story teaching will be as the left hand side of the cut, but when the application is finished it will be like the right hand side of the cut.

## LESSON X. March 10th, 1895.

### The Rich Young Ruler. MARK 10: 17-27.

I. GOLDEN TEXT: "Seek ye first the kingdom of God." Matt. 6: 33.

II. PREVIEW THOUGHT: "Best things." See January number for quarterly preview.

III. LESSON STORY. Write on the board at the top, the words "good things," then lower down "better things," and again lower "best things." Use scarlet or crimson chalk for this. As you tell the lesson story, draw on the board under the first head, or pin a symbol of, a bag of money with the word "riches" under it. As you go on with the story, getting from the children or telling them, as you find necessary, the facts concerning the rich young ruler. Pin some picture that will convey to the minds of the children the idea of great possessions.

#### IV. APPLICATION.

It will not be difficult to teach that good health and a good name are better things than riches or possessions. Indeed the thought under each of the heads is so simple that the teacher will find this method very easy in making the application clear and impressive. If you want to make your application very realistic, you can unpin the bag of riches and put it inside the heart, afterwards taking it out again and putting it back in its place, thus showing the children why the rich young man was unwilling to follow Jesus.



## LESSON XI. March 17th, 1895.

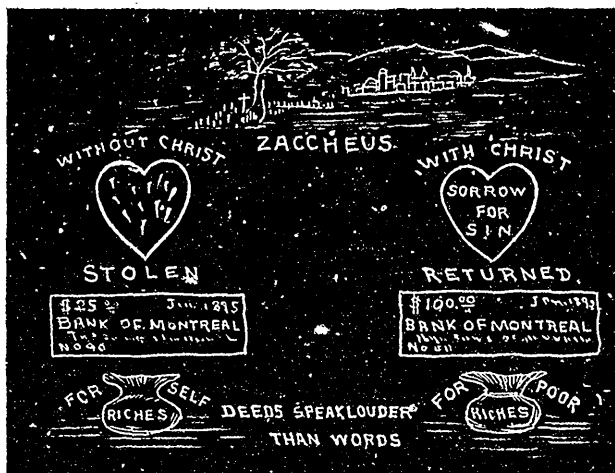
### Zacchæus the Publican. Luke 19: 1-10.

I. GOLDEN TEXT: "The Son of Man is come to seek and to save that which was lost." Luke 19: 10.

II. PREVIEW THOUGHT: "True repentance."

III. LESSON STORY. To teach the lesson story you might draw, or have drawn on the board beforehand, a tree with a path running beside it, and picture the scene with Zacchæus climbing up the tree. Make a mark showing him there and a white cross for Jesus standing below and calling to him. Now erase the mark for Zacchæus up in the tree and put it alongside of the white cross. Then erase both, and pointing to a house in the distance which you can draw, tell the children how Jesus went to be a guest of the publican.

IV. APPLICATION. What were some of the sins that spotted and made black the heart of Zaccheus? Without Christ he was greedy, selfish and dishonest, without Christ he was full of conscious guilt.



Get two blank bank checks, and filling them in put one on one side and the other, made out for four times the amount of the first, on the other side. Now use the same bag of riches that you used in teaching the lesson of the rich young ruler, with the application as shown in the cut. Impress the thought that true repentance is that which carries the act into the life, and illustrate the truth with some little story suitable to child life. Some

teachers may find bank bills more convenient than checks.

## LESSON XII. March 24th, 1895.

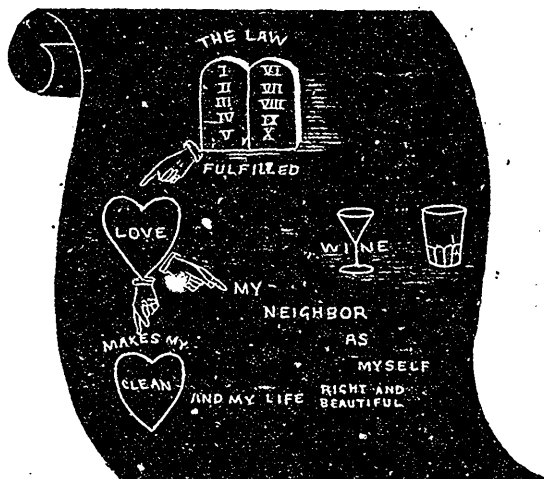
Purity of Life. Rom. 13: 8-14.

I. GOLDEN TEXT: "Abstain from every appearance of evil." 1 Thess. 5: 22. Revised Version: "every form of evil." The latter is the best for the children. It is more easily understood than that of the Authorized Version.

II. PREVIEW THOUGHT: "Right living."

### III. APPLICATION.

Our lesson is about right living. Love does many things. It fulfills the law; it makes our hearts clean; it makes our lives right and beautiful, and if our lives are right and beautiful we will shew it in our behavior towards others. We will abstain from every form of evil for the sake of others.



CHILDREN KEEP YOUR { Hands  
Faces  
Tongues  
Hearts } CLEAN.

## The A B C of Missions.

- A**sk of me, and I shall give thee the heathen for thine inheritance. *Psa. 2: 8.*
- B**ehold I have set before thee an open door, and no man can shut it. *Rev. 3: 8.*
- C**ome over into Macedonia and help us. *Acts 16: 9.*
- D**ecclare among the people his doings. *Psa. 9: 11.*
- E**very knee shall bow to me and every tongue shall confess to God. *Rom. 14: 11.*
- F**or the earth shall be filled with the knowledge of God. *Hab. 2: 14.*
- G**o ye into all the world. *Mark 16: 15.*
- H**ere am I, send me. *Isa. 6: 8.*
- I**, the Lord, will hasten it in his time. *Isa. 60: 22.*
- J**esus answered, *now* is the judgment of this world. *John 12: 31.*
- K**ingdoms of this world are become the kingdoms of our Lord and of his Christ. *Rev. 11: 15.*
- L**o! I am with you alway, even unto the end of the world. *Matt. 28: 20.*
- M**any shall come from the East and the West. *Matt. 8: 11.*
- N**ot by might, nor by power, but by my Spirit, saith the Lord of Hosts. *Zech. 4: 6.*
- O**bserve all things whatsoever I have commanded you. *Matt. 28: 20.*
- P**ray ye, therefore, the Lord of the harvest, that he would send forth laborers. *Luke 10: 2.*
- Q**uit you, like men, be strong. *1 Cor. 16: 13.*
- R**edeeming the time. *Eph. 5: 16.*
- S**urely the isles shall wait for me. *Isa. 60: 9.*
- T**hy sons shall come from far, and thy daughters shall be nursed at thy side. *Isa. 60: 4.*
- U**nto the uttermost parts of the earth. *Acts 1: 8.*
- V**erily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.
- W**e do not well; this is a day of good tidings, and we hold our peace. *2 Kings 7: 9.*
- X**ept they be sent. *Rom. 10: 15.*
- Y**e have chosen me, but I have chosen you and ordained you that ye should go. *John 15: 16.*
- Z**eal of the Lord of Hosts will perform this. *Isa. 9: 7.*

— Gospel in All Lands.

## Important Questions Answered from the Word of God.

- Q**UEST.—*Should children obey their parents?*  
**A**NSWER.—Children, obey your parents in the Lord, for this is right.—*EPH. 6: 1.*
- Q**.—*Does Jesus love little children, and desire them to come unto Him?*  
**A**.—Jesus said, Suffer little children, and forbid them not to come unto me.—*MATTH. 19: 14.*
- Q**.—*What does God promise children in the Bible?*  
**A**.—Those that seek me early, shall find me.—*PROV. 8: 17.*
- Q**.—*Should little children like you remember God?*  
**A**.—Remember now thy Creator in the days of thy youth.—*ECCLES. 11: 1.*
- Q**.—*Is God in every place, seeing everything?*  
**A**.—The eyes of the Lord are in every place, beholding the evil and the good.—*PROV. 15: 5.*
- Q**.—*Are wicked persons happy?*  
**A**.—There is no peace, saith the Lord, unto the wicked.—*ISA. 48: 22.*
- Q**.—*What is the way of the righteous?*  
**A**.—Her ways are ways of pleasantness, and her paths are peace.—*PROV. 3: 17.*
- Q**.—*Are we all sinners?*  
**A**.—All have sinned, and come short of the glory of God.—*ROM. 3: 23.*
- Q**.—*Whom did Christ come into the world to save?*  
**A**.—Christ came into the world to save sinners.—*1 TIM. 1: 15.*
- Q**.—*How can your soul be saved?*  
**A**.—Believe on the Lord Jesus Christ, and thou shalt be saved.—*ACTS 16: 31.*
- Q**.—*Is Christ the only Saviour?*  
**A**.—There is none other name under heaven given among men whereby we must be saved.—*ACTS 4: 12.*
- Q**.—*Is Jesus able to save all?*  
**A**.—He is able also to save them to the uttermost, that come unto God by him.—*HEB. 7: 25.*
- Q**.—*Must we all die?*  
**A**.—It is appointed unto all men once to die, but after this the judgment.—*HEB. 9: 27.*
- Q**.—*What does the Bible say of Christians when they die?*  
**A**.—Blessed are the dead which die in the Lord.—*REV. 14: 13.*

[Arranged by Philip Phillips.]

(To be used as a weekly drill until thoroughly learned by the class.)

# Normal Department

## ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HAND-BOOK; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrison, M. A., L.L. D., Principal Free Church Training College, Glasgow.

By THOMAS KIRKLAND, M. A.,

Principal, Normal and Model Schools, Toronto, Ont.

## PRINCIPLES OF MEMORIZING.

Amongst the Principles of Teaching Dr. Morrison includes the principle of Association. This is a principle of memorizing, rather than a principle of teaching, and it is one of the most important principles, for no piece of mental or spiritual experience is isolated. Every thought and action in our life is associated with some other thought or action.

### Different kinds of Association.

(1) *Contiguity of Place*, by which the locality is associated with the events that happened there. Ex.—Patmos with John; Jacob's Well with Jesus, &c. Give other examples.

(2) *Association by Similarity*.—When two objects that resemble each other have been contemplated together, the one cannot be recalled without recalling the other. Give examples.

(3) *Association by Contrast*.—By this is meant that one impression, object or event tends to call up the image of its opposite or contrast. Ex.—The house on the rock suggests the house on the sand; Peter boasting suggests Peter denying.

(4) *Cause and Effect*.—This is the most important principle of association. The cause should suggest the effect, and the effect should lead us to look for the cause. See Judg. 3: 28. What is the Association here? Give other instances.

The following is a brief summary of the principles of memorizing:—

### I. A complete and accurate knowledge of the thing to be memorized.

(1) Close association with something else that is well-known and frequently recalled. Always point out the relation between the different parts and the whole, and in this way bring association into play. See the previous LEAFLET.

(2) Undivided attention. The art of memory is the art of attention, says Dr. Johnston; and this eminent thinker has declared that genius itself is nothing but the power of continuous attention.

(3) Close and accurate observation.

(4) Make the subject to be committed as attractive as possible. Excite pleasurable feelings at the time in connection with the object of acquisition.

(5) Point out the need, present or prospective, to the learner.

(6) Keep the thought before the mind as long as possible. Put the subject before the mind again and again, so that a deepening impression may be made.

### II. Ability to Retain. This requires all of the foregoing in learning, and besides—

(1) Frequent repetition. Every impression seems to lose its effect after a time, and in order that the second impression may produce an effect, it must occur before the first impression has vanished.

(2) Present the same view of the subject in early repetitions, and vary the view in later repetitions. Ex.—Matt. 6: 25-31; Acts 10: 11-16. Give other examples.

(3) Recall purposely after intervals of several weeks.

### III. Ability to Recall.—Depends upon—

(1) Frequent practice in recalling what we have learned.

(2) Great accuracy in what we do recall.

(3) Persistency in recalling whatever we attempt to recall.

(4) Great concentration of mind and great will-power in the matter.

# What those who use it think of the "Home Study Leaflet."

---

A Nova Scotia pastor thus writes :

"We have used the *Home Study Leaflet* for a year and think it the best help of the kind that has come under our notice. It has promoted home study in cases where we had reason to believe that little in that line was done. We like it for its suggestiveness and apt Scripture references. It is rather a help to the intelligent study of the lesson than a substitute for that study. We heartily commend it to all superintendents and teachers of our Sabbath Schools."

The following is from a superintendent of a city school in Ontario :

"Replying to your inquiry, I beg leave to say that we have found the *Home Study Leaflet* of the very highest value in stimulating the home study of the lesson and securing a deeper interest alike on the part of the teachers and the scholars. My teachers now are all very much in favor of its use and even in the young classes, except the infant class, it is being used to advantage."

A Toronto minister thus records the experience of his S. S. teachers :

"After using the *Leaflet* for one year in our school our teachers and officers unanimously voted to renew our subscription for the following reasons : (1) Increased interest on the scholar's part ; (2) Interest awakened among parents in the lesson ; (3) Reference to and study of the Bible promoted ; (4) Definite work for class for each week."

Encouraging words from another Nova Scotia minister :

"After twelve months use of the *Home Study Leaflet* I have to record my sense of its great value. It has given our scholars a more intelligent interest in the lesson, and many of them have carefully preserved every issue for future reference. They have discovered its worth in the use of it. The task of revising the answers to the questions has been one of great interest to me, and though in many cases I find replies which merely indicate that the lesson and the helps have been used, in quite a goodly proportion I meet with evidences of study and independent thought. This is to me its greatest recommendation. Our teachers all use the *Leaflet* and *look for it.*"

A Winnipeg superintendent echoes these sentiments :

"Our teachers are well pleased with the *Home Study Leaflet* which is evidenced by the fact that our subscription is renewed for another year. Most of the scholars take a deep interest in answering the questions which has promoted a close study of the lesson at home. Last year we kept a record of the marks and gave a 1st and 2nd prize in each class accordingly. It has caused most of the scholars to bring their Bibles, but it requires a lot of preaching to get some of the boys to bring theirs. Most of our scholars write the answers on a separate piece of paper."

An experienced superintendent in an Ontario town writes :

"The *Home Study Leaflet* if rightly used, *must* prove helpful both to scholars and teachers, to home study and to the use of the Bible in the school. The notes and Scripture references seem very complete and accurate as well as suggestive. The skeleton maps are a fine feature."

The following testimony is from the pastor of a country charge in Ontario :

"I have great pleasure in answering your questions in regard to the Lesson Leaflets. They are a success far beyond our expectations and I cannot fully express my satisfaction with them. Before we received them we could not get the scholars to study at home, but now they take a pride in it. I have recommended them to others."

# Higher Religious Instruction.

## HOW TO USE THE "HOME STUDY LEAFLET."

The aim of the **Home Study Leaflet** is, as its name implies, to promote the home study of the lesson. It cannot do this unless both teachers and parents take a little trouble to use it effectively. Numerous testimonies come to us of the marked improvement in knowledge of the lesson before coming to the class which has resulted from its faithful use, and in almost every case in which the expected results have not been attained the teachers have failed to use the means which it has placed in their hands. We assume that all earnest superintendents and teachers are willing to persist patiently in a method of work if they are hopeful of achieving by it more effectually the end of S. S. instruction, namely, a better knowledge of the Word of God.

Any teacher may use the *Leaflet* with the best results even if no other in the school has adopted it. He must, however, shew the scholars that he esteems it very highly and attaches great importance to receiving the answers regularly and neatly written. He should conscientiously take, or send, it to absent scholars, and always insist upon receiving "excuses" from absentees. He should take the answers home, mark their respective values very carefully, note them in his class register, and comment upon them in an encouraging way next Sabbath. He should speak of them when calling upon the parents of his scholars, refer to the answers given by their children, and awaken their interest and sympathy. At the end of the quarter some small recognition, such as a bright card with a note on the back of it stating why it was given, should be presented to all who have obtained 50% of the total marks for the three months. He should also urge those who have shewn interest and ability to enter for the Quarterly Examination of the scheme of *Higher Religious Instruction*. (See Syllabus under Department I).

The best results, however, will be attained when the school as a whole adopts the *Leaflet* as part of its organized work. The superintendent, or some one specially appointed, should oversee the distribution of the *Leaflets*, their collection, the record of marks, announcement of these to the school, and award of "Merit cards" to those who have shewn diligence. A "Home Study" secretary would fill a very important post in a well appointed school. Frequent references should be made from the desk to questions and answers so as to keep up the enthusiasm and induce the less enterprising to take part.

The following plan has been followed with excellent results. A committee of two was appointed (changed quarterly) to read and value the answers from the whole school. Each teacher was furnished with a large and strong envelope, marked with his name and the number of his class, into which he put all the *Leaflets* handed in by his scholars. These class envelopes were handed to the examining committee who reported next Sabbath and the results were read out from the desk. At first only the brightest scholars and the most active teachers will take part but gradually the whole school will be drawn into the plan if a few are wise and persistent in their efforts.

When the **Home Study Leaflet** was first issued three years ago very few lesson helps contained questions for written answers, now no good series is without them. But we claim for the "*Home Study*" series a superiority over all others in *cheapness*,—the Westminster Lesson Leaf costs 5 cents and the Westminster Question Leaf 20 cents, making 25 cents for what we

give for five ; in *omission of the Bible lesson*, thus compelling scholars to bring their Bibles to school ; in the "*Excuse for Absence*," which is a constant reminder of duty and helpful to the teacher in his "pastoral work ;" in *clearness and accuracy of exposition* ; in aptness of the *Scripture references*, and in the use of *outline maps*, a most useful feature, entirely original, and peculiar to the "**Home Study**" series.

---

"The *Home Study Leaflet* has been used by a few classes in three of my six schools. So far as I can learn the results have been favorable. The scholars who have used them appear to value them, and the teachers have spoken well of them. We have ordered the *Quarterly* for all our schools for the first quarter of 1895. We have been using the Westminster papers, which are excellent, and our session were slow to make the change. But the main reason for making it was that they were anxious to encourage our own publications, and I hope they will find them so satisfactory that they will not wish to give them up."

"The teachers who faithfully use the *Leaflet* find it exceedingly beneficial. My object in ordering was to place something in the hands of scholars that they might have definite work to do. The fact that the majority of the teachers wish to continue the use of the slips is the best guarantee that I have of their utility."

---

## Syllabus for 1895.

The examinations for 1895 will be held as follows: 1st Quarterly on April 6th; 2nd Quarterly on June 20th; 3rd Quarterly on October 5th; and 4th Quarterly, at the same time as the Annual, January 25th, 1896.

---

**DATE OF ANNUAL EXAMINATION FOR ALL DEPARTMENTS, JANUARY 25th, 1896.**

---

**Each Department is independent of all the others.**

---

### DEPARTMENT I.—BIBLICAL.

*All Grades.*—International S. S. Lessons for 1895. *Additional for Senior.*—A paper on "The Life of Jesus Christ," by Rev. James Stalker, M. A. (Price 50 cents.)

Diplomas, but not prizes or medals, will be given to all those, of any grade, who pass the examination on "The Life of Christ" only, without taking that on the S. S. Lessons. This is designed to meet the wishes of Bible Classes and Christian Endeavor Societies which make a special study of Dr. Stalker's Hand-Book.

### DEPARTMENT II.—DOCTRINAL.

*All Grades.*—"The Shorter Catechism," by Prof. Salmond, D. D. Part I, (Quest. 1-38.) (Price 25 cents, 3 vols. in one, 45 cents.)

All Junior and Intermediate candidates who shall be certified by their Pastors or Superintendents as having answered correctly every question in the Shorter Catechism at one recitation, will receive a Diploma.

### DEPARTMENT III.—HISTORICAL.

*Junior and Intermediate.*—"The Church of Scotland," by Rev. P. M'Adam Muir. (Price 20 cents.)

*Senior.*—"Scottish Church History," by Rev. Norman L. Walker. (Price 50 cents.)

## REGULATIONS.

1. Examinations will be held at as many places in each Presbytery as the convenience of candidates may require; in every Sabbath-School if desired. Presiding examiners will be appointed to make the necessary local arrangements and superintend the examination.

2. Examinations will be held simultaneously on the day and at the hour named for each paper.

3. Question papers will be sent to any minister, Sabbath-School superintendent, teacher or other responsible person who may apply to the vice-convenor for them before January 15th, 1896. In the requisition the candidates must be classified according to the grades (Junior, Intermediate or Senior) of the departments in which they wish to be examined. (See Regulation 5.) It is not necessary to send names, as the coupon returned after the examination will contain all the particulars required for enrollment. The applicant will be held responsible for the proper observance of all regulations, and must either, if not a candidate, act as presiding examiner, or suggest the name of some trustworthy person, whose consent has been obtained, for appointment to that duty. Question papers cannot be issued to any candidates whose names do not reach the vice-convenor before January 15th, as after that date parcels will be made up for Presiding Examiners.

4. Candidates may enter in any of the prescribed departments, but are recommended to limit themselves to one, or at most two. When the same work is prescribed for successive, or subsequent years, as in the doctrinal and historical departments, no second diploma, prize or medal will be given for it to anyone, nor will a medallist be eligible for a prize. Successful candidates of a previous year are not excluded from entering, but if the work is the same as that on which they were formerly examined they must take a higher standing, *i. e.* the holder of a diploma must obtain at least 75 per cent. on the second occasion, and one who has taken a prize, at least 90 per cent. in order to receive recognition.

5. Candidates between ten and 15 years of age will rank as Junior; those aged fifteen and under twenty as Intermediate; and those twenty years of age and older as Senior. Ages to be reckoned as on January 25th, 1896.

6. Candidates obtaining 90 per cent. of the full marks in any department will be entitled to a silver medal; those obtaining 75 per cent., but less than 90 per cent., will be entitled to a book prize; and all candidates who obtain 50 per cent. will be entitled to a diploma.

7. The value of each paper will be 200, and two hours will be allowed for writing the answers.

8. One question paper for the whole church will be set on each subject, and copies forwarded, under sealed covers, to the Presiding Examiners. The covers shall not be removed till the candidates are assembled, and the written answers shall be covered and sealed for transmission to the convenor, before the candidates leave the place of examination. The packages must be posted thereafter without delay.

9. A Quarterly Examination on the S. S. Lessons (Department I.) will be substituted for the Annual whenever a special request is made to that effect, but application must be made on or before January 31st, in each year, stating the probable number of question papers that will be required each quarter. The foregoing regulations will be observed as far as applicable, and awards will be made on the aggregate marks of the four quarterly examinations.

### DEPARTMENT IV.—ESSAY.

#### *Theme for all Grades.*—"The Life of Christ."

Essays must be sent in not later than January 25th, 1896. Each essay must bear a motto written at the top of the first page, and the writer's name must on no account appear. It must be written on foolscap paper, and the sheets must be securely fastened together. Each essay must be the composition and in the hand-writing of the candidate. A list of books consulted in the preparation of the essay must be given at the beginning of the manuscript, and quotations must be carefully marked. The writer's name, address, congregation, age on January 25th, 1896, and motto, must be written upon a slip of paper and enclosed with the essay to the Rev. W. Farquharson, B. A., Claude, Ont. Medals, prizes and diplomas will be given to essayists as in the examinations.

No essay in the Junior or Intermediate grades shall exceed 5,000 words, nor in the Senior 10,000 words in length.

The following *Instructions to Examiners of Essays* are published for the information of Candidates.

1. The merits of each essay to be estimated more by the excellence of its matter than its literary form.



2. A fixed round number, say 200, to be taken by all the judges as representing the "full marks" due to an essay in all respects such as might be expected from a young person of the maximum prescribed age.

3. Of these marks a certain definite proportion, say three-fourths, to be given on the ground of (A) excellence of substance, and the remainder for (B) excellence of form. The marks may be apportioned as follows:—

- |   |   |  |
|---|---|--|
| A | { | I. For fullness of historical research combined with accuracy of historical statement—<br>—a maximum of 75.    |
|   |   | II. For aptness, sagacity, originality of investigation, illustration, comment or deduction—75.                |
| B | { | III. For excellence of style as regards choice of appropriate words and grammar, vigor, rhythm of sentence—25. |
|   |   | IV. For symmetry and proportion of the composition as a whole, indicating some feeling for literary form—25.   |

## DEPARTMENT V.—TEACHER-TRAINING.

The Course in this Department embraces:—

A.—A weekly study of the International Sabbath School Lessons.

B.—A supplementary course covering three years.

*First year, 1895.*—The principles and practice of Teaching as applied to Sabbath Schools. Text Book, "The Sabbath School Teachers' Handbook," by Thomas Morrison, M. A., LL. D., Principal of the Free Church Training School, Glasgow. (Price 70 cents.)

*Second year, 1896.*—Christian Evidences. Text Book, "A Primer of Christian Evidence," by R. A. Redford, Professor of Systematic Theology and Apologetics, New College, London. One of the International Sabbath School Normal Text Books. (Price 50 cents.)

*Third year, 1897.*—"The Bible the Sabbath School Teacher's Text Book," by Alfred Holborn, M. A. One of The International Sabbath School Normal Text Books. (Price 70 cents.)

For the prosecution of this course of study it is recommended that teachers and senior scholars form themselves into a class under the most competent leader that can be secured. The name and post office address of the leader, with 25 cents for each member, as enrollment fee, should be sent to the convener, who will send in return *The Teachers' Monthly*. This will contain brief articles on important points connected with the portion of Scripture studied, full notes on the lesson, a working outline for class use, hints to the Primary teacher, (with a blackboard sketch) and an analysis of a portion of the text book. The text book will be covered in six months. Classes may make it up during the first and fourth, or second and third quarters, if they wish.

A written examination will be held at the end of each quarter, and at the close of the year a diploma will be given to all who have obtained 50 per cent. of the total marks. The rules governing the examinations will be the same as in other departments as far as applicable. A class may begin at any time, and four quarterly examinations will count as a year.

If a text book cannot be readily obtained through a local book seller, the order (*with price enclosed*) may be sent to the convener, who will see that it is filled.

All contributions and orders for *Leaflet, Quarterly, or Teachers' Monthly*, should be addressed to Rev. T. F. Fotheringham, M. A., 107 Hazen Street, St. John, N. B., Convener.

All communications referring to the *Syllabus and Examinations* (including *Teachers'*) should be addressed to Rev. W. Farquharson, B. A., Claude, Ont., Vice-Convener, in charge of this branch of the committee's work.

All communications referring to *Statistics* should be addressed to Rev. Jas. W. Ræ, Acton, Ont., Vice-Convener, in charge of Statistics.