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[New Series.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 15.]

AUGUST, 1882.

[No. 8.

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THE SUNDAY-SCHOOL BANNER

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SUNDAY SCHOOL BARBER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XVI.]

AUGUST, 1882.

[No. 8.

What is Best.

BY MARIANNE FARNINGHAM.

We do not know! Thou knowest!
As children in the dark
We lift our hearts, our hands to Thee,
And find a rest, an ark;
We trust Thee in our ignorance,
O Wise, O Good, O Strong;
And though the shades encompass us
We find Thee with our song.

We think we know. Thou knowest.
We dream, and hope, and plan,
And make mistakes, and sigh to know
How frail and weak is man;
But Thou from the beginning,
Canst see the end of all;
We rest upon Thy knowledge,
Father, on whom we call.

We do not know the best for us,
And so we strive in vain;
And for our sowing often reap
A harvest dire of pain;
We fail and fall, and then at last
We cry to Thee for aid,
And only rest when Thou dost say,
"Tis I, be not afraid."

Oh, God, we would be wiser yet,
And only pray, "Choose thou."
Lead as one leads the little ones,
We are Thy children now;
And day by day, and step by step,
We need the guiding hand;
Oh, let us cling to Thee, until
We reach the safe home-land.

And then let days be fair or dark,
The journey short or long,
Our hearts will rest in comfort,
And we will sing our song;
Since Thou dost know, our ignorance
And weakness matter not,
We trust in Thy great love, Oh, God,
And Thou dost choose our lot.

The Unfailing Cruse.

Is thy cruse of comfort wasting; rise and share
it with another,
And through all the years of famine it shall serve
thee and thy brother:

Love divine will fill thy storehouse, or thy
handful still renew;
Scanty fare for one will often make a royal feast
for two.

For the heart grows rich in giving; all its wealth
is living gain;
Seeds, which mildew in the garner, scattered,
fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag
wearily?
Help to bear thy brother's burden; God will
bear both it and thee.

Is the heart a well left empty? None but God
its void can fill;
Nothing but a ceaseless fountain can its cease-
less longings still.

Is the heart a living power? self-entwined its
strength sinks low;
It can only live in loving, and by serving love
will grow.

A Scholars' Parliament.

SUNDAY, at 4.45 p.m., around the window of a tobacconist's open shop. Parliament-house well attended on this occasion.

James Jones, aged 14. "Do you see that pipe? what a nice one! I think it will suit me."

John Smokey, 15. "Yes; I have smoked one like it a long time."

Henry Cleanmouth, 13. "Why, you cannot mean it, surely! How queer it must taste! What makes you do it?"

Robert Segar, 16. "What! don't you know that it's genteel to smoke?"

Alfred Spruce, 14½. "Yes, it's jolly and fine to show yourself equal to the older ones; what swells we are on the promenade!"

Arthur Clever. "Well, I don't mean to smoke; I have read about it, and it is certainly injurious to the body and mind."

William Sprightly. "Nor I either; it is a very dirty habit, and annoys cleanly people very much in railway carriages."

Henry Cleanmouth. "I will try and follow your example; but oh! did you see who passed us last Sunday, after school, smoking his cigar?"

Alfred Spruce. "Yes, I did, it was my teacher; he smokes, so I don't see that it can be wrong."

Robert Segar. "Well, now, I know some teachers who 'light up' every Sunday after school, and they would not do it if it was injurious."

Arthur Clever. "But you know it is an expensive habit, and will soon eat up your loose coppers, and perhaps sixpences too; besides, it leads to the public-house, to drink as well as smoke."

William Sprightly. "Yes; I heard my father say that it eats up the vitality of the human frame, though I don't quite understand it; but if it is a good thing, I am sure he would do it."

Alfred Spruce. "Ah! but it cannot be hurtful, or our teacher would never smoke. I saw his meerschaum case sticking out of his pocket this afternoon."

John Smokey. "I do like a pipe; it seems to bring me into such a pleasant dreamy state, that I muse, and muse, till I can think—well, of nothing."

Henry Cleanmouth. "I don't mean to make a chimney of my mouth, if teacher likes to do so. Our superintendent warned us two Sundays ago of the evils of it."

James Jones. "I mean to have that pipe; if Sunday-school teachers smoke, it can't be a bad thing. They tell us sometimes to follow good examples; I shall follow them. It will be genteel, manly, and it makes a fellow look large; besides, one does not like to be singular. As for the expense, it won't cost much, as wages are so good for boys and men now, you know."

Scholars disperse; some to follow the example set by their teachers. W.M.R.

Hints for Conventions.

PROF. W. F. SHERWIN gave an address before the Atlanta Convention in which the following hints were thrown out in regard to holding conventions. They are applicable in principle to such gatherings on any scale, whether local, state, or national. And although an institute proceeds in a manner different from a convention, yet these suggestions are applicable:

"In the first place, call them at a place that is easy of access, so that the representation shall be as large and general as possible. Get a spacious house, one in which you can have a platform, and one without straight, high-back pews—not a high pulpit in which the speakers instinctively feel solemn and are compelled to give you a sober "preach" instead of a free and familiar "talk." You want a place that seems more like a busy religious work-shop, where you can have your tools around you, and not a solemn, stately ware-room to display your goods. It is, second, best to change the place of meeting often, that many localities in your state may share the stimulus that a good convention always imparts wherever it goes. Third, make the best arrangements you can with the railroads for reduced fares, and make them early, that you may announce weeks in advance just what the fare will be and what roads to take. Next, see to the ventilation of the house. Instead of opening the windows

on both sides of the house and inflicting influenza on all the brethren from the cold drafts of air, open but one side of the house, that away from the direction in which the wind is rushing in on you. Begin in time to prepare—to talk the convention up, get some fire kindled, some enthusiasm, that the people may believe that it is going to be something worth coming to.

"In making the programme, don't have too many speakers. Don't think you must compliment every country and every town, and every denomination, and every church represented, by having some one from each to deliver a speech. . . . Limit your speakers, kindly but firmly, so that the ones who go before shall not run away with the time that belongs to others—time that is no more their own than is their brother's pocket-book. . . . Then, begin on time. Much time goes wrongfully to waste at the beginning that is never recovered. Again, see that all the exercises are permeated with a loving, earnest, tender devoutness and spirituality of tone. While there is cheerfulness and joy, let the whole drift and undercurrent be devotional."

Efficient Sunday-school Teachers.

SOME of the most successful superintendents and teachers ever connected with Sabbath-schools—those who have had the honour of leading the largest number of scholars to the Saviour—have been those who, apparently, have had very small advantages for qualifying themselves for their work. They have been men and women whose daily employments have left them but little time during the week-days for this purpose; but they have been persons of a plain and simple piety, and of earnest prayer. They have been accustomed to study their lessons on their knees, and to go from their closets, as from the very presence-chamber of the Almighty, to their schools and classes; and their faces almost shone with a heavenly radiance, as did the face of Moses when he came down from the mount of God. They received the qualifications mainly from the teachings of the Holy Spirit. God was with them, and

they taught under divine guidance. Their great aim was not only to please and interest their pupils, but to secure their salvation. For this they laboured earnestly in the class, and for this they daily prayed. And the fruit of their labour was a rich harvest of souls.—From "*Fifty Years in the Sabbath-school.*"

THE Holy Spirit is the great Teacher of God's children. It is his mission to guide them into all truth, and teach them all things, to take of the things of Christ and show them unto Christ's followers. We are in little danger of giving too great prominence to his work in the converting and training of souls. A London teacher, who feels the importance of this truth, writes to us of his method with his scholars. A form of brief prayer for the presence of the Holy Spirit is printed on a card, as shown herewith:

O LORD GOD! GRANT THY HOLY SPIRIT TO REST ON OUR CLASS, AND ON OUR FRIEND; FORGIVE US OUR SINS, AND MAY WE ALL MEET IN HEAVEN. FOR JESUS CHRIST'S SAKE. Amen.

EVENING.

EIGHT O'CLOCK THE HOUR OF PRAYER.

John 16: 8.—Luke 11: 13.—1 John 1: 7.

These cards are given to the scholars with the request that at eight o'clock of each evening the prayer indicated be offered by each member of the class. This plan is no longer an experiment. The faithful teacher referred to has used it for now forty-two years. Of its use he writes: "At eight o'clock that short prayer ascends. A lad told me he was swimming in a lake. He heard the hour strike. He was out of his depth; so he swam and prayed the prayer." "I meet some," again he says, "who are now forty or fifty years of age, who remember that prayer. A merchant in the city [of London] invited myself and class of fifteen to his house, six miles from town. We sang Sankey's hymns, the daughter of our host presiding at the piano. At eight one of the youths said, 'It is eight o'clock.' Our host knew its meaning. He said 'Let us pray,' and one of the class prayed

the prayer. Our host remembered it, and spoke of it to the class. He used it thirty-five years ago." Of the influence of such a prayer our English brother adds: "That prayer binds teacher and class together. If as teachers we ask the Holy Spirit to teach us to teach our classes, we shall find help. Brother and sister teachers in America, adopt it."—*S. S. Times*.

THE works of Voltaire comprise over two hundred and sixty separate publications, and constitute not less than fifty thousand printed pages; while his published correspondence embraces over ten thousand letters. This voluminous writer, whose influence upon the thought, not only of France, but of the world, has been so great, passed from the earth only a little over a century ago (1778). And yet his best American biographer, Mr. James Parton, finds occasion to say: "Every circumstance in the history of this man, from the date of his birth to the resting-place of his bones, is a matter of controversy." This language is certainly remarkable; but no one is in a better position to know that than Mr. Parton. But if this can be said of one of the best known of men, and one who has lived so recently as Mr. Voltaire, and we are not yet to discredit the fact that he lived, and wrote, and influenced human thought, why shall we be asked to discredit the writers of the inspired Book because many of the events of their lives are, after a lapse of so many centuries, involved in obscurity. Why shall we not be persuaded, in view of the doubts that have been cast upon every circumstance and event of Mr. Voltaire's life, to deny first that he ever lived; or granting that he ever lived, deny that he ever wrote anything; or granting that, deny that the writings ascribed to him are genuine? Why, indeed, shall we not go through the whole round of denials with which the methods of skepticism have rendered us familiar? And to extend the method a little, another subject might be found in William Shakespeare, whose writings fill so great a place in literature, while upon many of the circumstances of his personal life so much doubt has been thrown.

Methodism and the Young.

At the Ecumenical Conference a forenoon was devoted to the discussion of "The Relation of Methodism to the Young;" and papers were read on "The training of children in Christian homes, so as to bring them to Christ and attach them to Methodism," and "The training of children in the Sunday School and the Church, so as to secure the largest Evangelical denominational results." In the discussion of these questions the chief feature brought out was regret at the large number of the children of Methodist homes that forsook the Church of their fathers for other communions, accounted for: 1st. By the lack of teaching the young the catechisms of Methodism in the Sunday-Schools, the desire of many to obtain for their families social advantages which they ignorantly think Methodism cannot offer, and, as John Macdonald, of Toronto, forcibly argued, the reprehensible and wicked practice often indulged in the family of speaking against ministers of the Church in the home. England suffers more largely than other places in this respect, and it is worth enquiry whether the use of the liturgy of the Church of England in the principal churches has not something to do with this. It will seem strange to many Methodists in Canada that in London particularly and in many other centres of population the Church liturgy is used at the morning service. I am persuaded that the effect of this is inimical to the highest success in the matter of evangelistic work. It neither tends to the spirituality of the worshipper nor to loyalty to Methodist usages and Church life.

THE Rev. W. F. C. Mossell, rector of St. Philip's Church, of Philadelphia, has a Bible-class which meets at the close of the mid-week prayer-meeting, on Wednesday evening. The attendance at this class is this year fully four-fold what it was a year ago. And "the bringing in of a table made all the difference," he says. When his scholars sat before him, there was a lack of freedom in taking part in the exercises. He brought them around a table in pleasant social intercourse, and their tongues were loosed.

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The Sunday School Banner.

W. H. WITROW, D.D., Editor.

TORONTO, AUGUST, 1882.

The Conferences and the Sunday-Schools.

It is very encouraging to witness the growing interest manifested year after year at the Conferences in the Sunday-school work. The Conference Sunday-school Committees embrace a large number of earnest Sunday-school workers, who give much time and labour to furthering these important interests. We had the privilege of meeting two of these Committees, and of receiving valuable suggestions from them with reference to the department under our own special charge. It is by the hearty and loyal cooperation of the ministers on the circuits that the great and unprecedented success of the past year has been achieved. The common object that we all have in view, is to promote these Sunday-school interests

which are being recognized more and more as being among the most important in the Church.

Each of the three Western Conferences requested the establishment of still another Sunday-school paper, to come on the intermediate weeks when *Pleasant Hours* is not published, so that those schools which require a paper every Sunday may be able to get one without going outside of our own Church for it. The universal testimony was, that our own papers were now as good as any in the market, indeed, for our own schools much better than any foreign ones can be, and for their size and character, cheaper than anything to be had elsewhere. Their rapid growth is one of the best demonstrations of this. About two years and a half ago our single Sunday-school paper had a circulation of only 13,500; now the two papers which have taken its place have a circulation of 44,000 copies, and steadily going up; we expect to see a circulation of these papers before long of 100,000 copies.

The Editor of the Sunday-school periodicals has had the honour and responsibility conferred upon him of being elected a delegate to the General Conference. Among the other delegates are several who have given special attention to Sunday-school work. So these important interests are not likely to be neglected in that august body.

The attendance at the Conference S. S. meetings was larger, we think, than on any previous occasion, and at some of them we know that the collections were also in excess of previous years. The collections for the general Sunday-school Fund for supplying books and papers to poor schools, were also considerably in excess of any previous year, yet, some large and wealthy schools, by a strange inconsistency, continue to neglect the requirements of the Discip-

line in this respect. We hope that every school will this year fall into line; for we are sure, that in no way can so little money do so much good as in helping new and poor schools in destitute neighbourhoods, which schools become the beginnings and nurseries of future churches.

The schools have also done much for the Missionary cause. The visit of Mr. and Mrs. Crosby has stirred up many of them to work for the Girls' Home, the Mission Boat, and other special objects, but there is still room for much improvement. The adoption of the plan of the systematic collection recommended by Dr. Sutherland, and the formation of Juvenile Missionary Societies might greatly increase the amounts given. The schools at present raise about one-tenth of the annual income of the Society. In England they raise, we understand, one-third of that income. We must do a great deal before we equal the English schools, yet, if all would do as some do in Canada, we would soon surpass that standard. The schools in the city of Montreal raise, we believe, over \$2 per scholar. One school near Toronto raises considerably over \$2 per scholar. Mr. J. Moore, its superintendent, has promised an article describing how they do it. If all our Schools did as well as these, they would alone more than double the present Missionary income from all sources, including the present collections by the schools.

But above and beyond the money value of these donations, will be the moral influence on the minds of the children, bringing them into intelligent sympathy with the great missionary enterprise, and cultivating the grace of giving. In a few years these boys and girls will be the men and women who will support our Church, and carry on the work of God in our land. How important that they should be trained in right views of their privilege and duty, taught the luxury of giving and of working for Him, who gave Himself for them.

The Sunday-School Parliament holds its sessions during the month of August, at its famous Camp Ground, Wells Island, in the St. Lawrence. It promises to be more successful than ever. It is the only

one of a strictly International character, and its situation among the Thousand Islands is unequalled. It is easily reached from Toronto by the steamers *Cuba* and *Armenia*, which will carry passengers the round trip of nearly 500 miles, and give them a bed and 6 or 8 meals for about \$7.

Just as we go to press we learn that an excursion to Chautauqua has been organized by the Y. M. C. A. of Toronto. Four dollars will pay for the trip to Chautauqua and back—a trip of about 300 miles. Tickets good for one week, beginning with the tenth of August. This will include the two Red Letter days of the Assembly—the graduation of the first C. L. S. C. Class, and the Normal Alumni Meeting.

Communications.

THAT UNRULY CLASS.

"WHAT shall we do with class No. 2?" said a despondent teacher to the superintendent. With deep sympathy he pondered this question over in his mind, and there sprang into existence this plan: I will ask Mr. B—, the father of the most unruly boy in the class to come and visit the school next Sabbath, and take a seat with the class his son is in. First he obtained permission of the teacher, then asked the father. To his great joy the father consented. Now this gentleman was one of the most respectable members of the Church, and had a good deal of influence in the town, but like many more had not felt it his duty to be often at the Sabbath-school.

The time came round, and true to his promise the father was at the school promptly at the hour. After opening exercises the superintendent conducted the gentleman to the teacher, and asked him if he would allow his friend to have a place in the class with the boys—of course it was given.

It need not be added that there was capital order and attention that afternoon, and one teacher's heart was made glad. But, that is not the end of the matter. The teacher had to leave town shortly after, and the father has become the teacher of the class, and it is no longer known as the unruly class. Nor is there any unruly class in school now. For this class has influenced all the others to an extent that the most sanguine had not expected. This is but one way of reaching the difficulty. But it has been tried, and worked well, and is worthy of being repeated elsewhere.

ALFRED ANDREWS,

Sec. of the S. S. Board.

KINCARDINE, July 3rd, 1882.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

AUGUST, 1882.

NOTE—The Scripture verses to be committed to memory are indicated by an index [S] at the side.

A. D. 29.

LESSON VI.—THE FRUITLESS TREE.

August 6.

Mark 11. 12-23.



S 12 And *a* on the morrow, when they were come from Bethany, he was hungry: *a* Matt. 21. 18.

S 13 And *b* seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

b Matt. 21. 19.

S 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.

15 And *c* they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves:

c Matt. 21. 12; Luke 19. 45; John 2. 14.

16 And would not suffer that any man should carry any vessel through the temple:

17 And he taught, saying unto them, Is it not written, *d* My house shall be called of all nations the house of prayer? but *e* ye have made it a den of thieves.

d Isa. 56. 7; 60. 7; Zech. 2. 11.—*e* Jer. 7. 11.

18 And *f* the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all *g* the people was astonished at his doctrine.

f Matt. 21. 45; Luke 19. 47.—*g* Matt. 7. 28; chap. 1. 22; Luke 4. 32.

19 And when even was come, he went out of the city.

20 And *h* in the morning, as they passed by, they saw the fig-tree dried up from the roots.

h Matt. 21. 19.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For I verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

i Matt. 17. 20; 21. 21; Luke 17. 6.

GENERAL STATEMENT.

After a night in Bethany, Jesus once more turns his steps toward the city, which is unconsciously awaiting his last teachings. So eager is the Saviour to reach his Father's house, and be

gin his work, though he knows how bitter and thankless is the task before him—that he does not pause to partake of Martha's store of food, but goes fasting on his way. Hunger asserts its sway upon the human body of the Son of man, and as he walks over the ascent of Olivet he turns aside from the footpath to a fig tree, whose green leaves give a promise of fruit, though the season of figs has not yet arrived. It is a vain hope: the tree bears "nothing but leaves." In it the Saviour sees a picture of the Jewish people, fair in externals, yet not fulfilling its promise of godliness. For a lesson to the twelve, and a warning to all, he utters the solemn sentence of an enduring fruitlessness upon the tree as a representative of the people, and then goes on his way toward the temple. Here he finds in the Gentiles' Court the noise of beasts sold for slaughter, the sound of birds in their cages, the rattle of coins, the din of trade—God's house dishonoured by the selfishness of men. By the majesty of his look and the terror of his word he expels the intruders, assuming the authority of a prince in his father's house. Priests cower before him, traders fly in abject fear, but the blind and the lame come to the holy precincts for healing, and children's voices sound "hosannas" among the cloistered walls. He forbids that the Court of the Gentiles shall be a thoroughfare for business, and demands that God's house be kept sacred for the worship of all the nations. After a day of mighty deeds and wondrous teaching, he returns once more through the twilight to the home of the faithful friends at Bethany. On the morrow, as they re-ascend the hill, and once more enter the valley, they behold the fig-tree standing as if smitten by invisible lightning; its leaves, so green yesterday, now sere and brown, rustling in the morning air. The sentence of fruitlessness had stopped the current of its being, and it was dead! Peter, quick to notice and to speak, calls his Master's attention to its condition. Jesus, without referring to its deeper symbolical lessons, makes it the text for an impressive utterance concerning faith in God, which they were soon to require as they would enter upon the work of winning a world to the Gospel.

EXPLANATORY AND PRACTICAL NOTES.

Verse 12. On the morrow. Early on Monday morning, on the week of Jesus' suffering and death. Come from Bethany. The village two miles east of Jerusalem, where Jesus

had passed the night. **He was hungry.** Jesus was too eager for the work which was before him, to delay in Bethany until the break-fast hour, which, among the Jews was about one o'clock, the time of the morning sacrifice. (1) *See the self-denying spirit which ever actuated our Lord growing more intense to the last.* (2) *Christ knows how to feel for those who are hungry and are in want.*

13. A fig-tree afar off. Away from the path, on one of the slopes of Mount Olivet, where both olives and figs grew in abundance at that time, though the hill is now treeless. **Having leaves.** The fruit appears on the fig tree with the leaves, and sometimes before them. Hence, although it was not yet the season for figs, the leaves might give a promise of them. **If haply he might find.** Christ did not at all times exercise his divine omniscience, but in most matters, especially in relation to himself, used the ordinary judgment of a man; and in this instance was ignorant whether he should find ripe figs or not. 3. He who could have stood as God, chose to stand upon our level as man, placing himself under our conditions. **Nothing but leaves.** Where there were leaves there should be fruit. **Time of figs was not yet.** The fig ripens in Judea in May or June, though sometimes earlier. This was in March or April.

14. Jesus answered. Not in anger, but seeing in the fig-tree a living picture of the Jewish people, he used it as an enacted parable for the instruction of his disciples, and a warning to his enemies. **No man eat fruit of these.** As the fig-tree among the trees, precocious in its leaves, yet barren of fruits; so stood the Jews among the nations of earth, advanced in privilege, with the leaves of profession, yet without the fruit of true godliness, only in their wasted privileges better than the peoples around them. The tree doomed to death for its unprofitableness represented the loss of their privileges and the destruction which the sword of Rome should work within forty years. 4. The same warning applies to Christian professors who fail to show forth the fruits of grace. 5. "Two faults doth God find with any vicious tree: no fruit, ill fruit."—*Bishop Hall.* **Disciples heard it.** And noticed the result which followed, not at once, but on the following day.

15. Went into the temple. The particular portion of the temple here referred to is the Court of the Gentiles, which the Jews, out of contempt for the Gentiles, did not consider the sale of offerings, but, as a result, for household purposes generally, as it was much frequented by the people. **Cast out them that sold.** Early in his ministry, as related in John 2. 13-17, he had once before purged the temple of these evils; but they had grown upped them. 6. The temple of the heart which is not filled by God's spirit, soon becomes occupied by evil spirits. It is an illustration of the this work single-handed in the face of public opinion, and against the will of the guardians

of the temple. **Tables of the money changers.** Those who exchanged the foreign money of the pilgrims for the sacred half-shekel temple. This business, as well as the sale of offerings, would be brisk during the passover-week, with its throngs from all parts of the world. **Sold doves.** The offering of the poorer class was a pair of doves. One high-priest is reported to have amassed a fortune from his dove-cots on Mount Olivet. In this act Christ his divine power; (3) Hallowed his father's law; and (4) placed honour upon the Gentiles, by making their portion of the temple holy.

16. Would not suffer. Asserted the law, and enforced it while he was present. **Carry any vessel through the temple.** The nearest road from the Mount of Olives to the city was through the Court of the Gentiles; which, being lightly esteemed, had become a thoroughfare. 7. We must be willing to take some trouble for the sake of observing the sacredness of God's house and God's day. [Teacher, Sabbath a convenience, for travel, visiting, and secular life.]

17. Is it not written? A free quotation and combination of two passages, Isa. 56. 7, and Jer. 7. 11. **Of all nations.** For Gentiles as well as Jews. **Den of thieves.** "Den of robbers." [Revised Version.] Not literally, but by their covetous, grasping, and worldly practices. Mark omits the fact that the blind and the lame came to him for healing in the temple; and that the children were crying "Hosanna to the Son of David." See Matt. 21. 14, 15. 8. May we not pollute God's house by worldly and selfish thoughts during worship?

18, 19. How they might destroy him. They had already determined upon his death, and were in treaty with the traitor, but this new manifestation of his authority and influence led them to hasten their plans. **Feared him.** They did not dare to restrain his acts, dared to plot for his slaughter. **People was astonished.** The vigor, energy, and authority of both acts and words amazed and awed the people, who had never seen Jesus assume such an attitude. **Doctrine.** "Teaching." [Rev. Ver.] **Went out.** To Bethany, where he was at home and in safety.

20. In the morning. This was on Tuesday, the last day of the Saviour's public teaching, as he was now on his way to the temple. **They saw the fig-tree.** They might not have seen it on their way to Bethany in the twilight of the previous evening; or the withering may not have advanced sufficiently to be noticed. **Dried up from the roots.** In the case of the tree, Christ's command wrought in a day what may be the result of years to the individual—that death which surely follows from fruitlessness. The failure to use power results in its loss; he who neglects privileges loses them; only as we produce fruit can we maintain spiritual life. The acted parable applies,

(1) To the Jewish people; (2) To the Church as an organized body; (3) To the individual.

21, 22. Peter calling to remembrance. Quick in perception and always prompt to speak out. **Which thou cursedst.** Peter's word, not Christ's; but to curse, primarily means "to devote to destruction," though in modern use it has come to mean angry and profane language, which is not its true signification. **Have faith in God.** Christ did not explain the symbolical reference of the event, for that would be remembered and understood in due time, but makes an application, which, especially in view of his approaching departure, was then their greatest need of faith in God.

23. Unto this mountain. The Mount of Olives, over which they were passing. **Be thou removed.** Like many of Christ's sayings this is not to be taken literally, but figuratively, with reference to the difficulties and oppositions which they were to encounter in establishing the Gospel. To them it meant that no obstacles, however great, would stand in the way of the world's salvation through the preaching of the Gospel. **Shall not doubt.** As no one need doubt who is in the way of God's will, which is always to be understood. **Shall have whatsoever he saith.** As Paul accomplished his purpose to plant the Gospel among the Gentiles; as the apostles lived to see the Roman world seeded through and through with the truth; as we are witnessing the success of the modern missionary movement.

GOLDEN TEXT.

Herein is my Father glorified, that ye bear much fruit. John 15. 8.

OUTLINE.

1. Fruitlessness, v. 12-14.
2. Fidelity, v. 15-19.
3. Faith, v. 20-23.

LESSON HYMNS.

No. 891, *New Hymn Book.* 4-6s & 2-8s.

The Lord of earth and sky,
The God of ages, praise;
Who reigns enthroned on high,
Ancient of endless days:
Who lengthens out our trial here,
And spares us yet another year.
Barren and withered trees,
We cumbered long the ground;
No fruits of holiness
On our dead souls were found:
Yet doth he us in mercy spare
Another and another year.
Then dig about our root,
Break up the fallow ground,
And let our gracious fruit
To thy great praise abound:
O let us all thy praise declare,
And fruit unto perfection bear!

No. 245, *New Hymn Book.*

Depth of mercy, can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners, spare!

7s.

I have long withstood his grace,
Long provoked him to his face;
Would not hearken to his calls,
Grieved him by a thousand falls.
Lo! I cumber still the ground;
Lo! An Advocate is found;
"Hasten not to cut him down;
Let this barren soul alone."
There for me the Saviour stands,
Shows his wounds, and spreads his hands;
God is love! I know, I feel;
Jesus weeps, and loves me still!

No. 732, *New Hymn Book.* 7, 6, 7, 5, 6, 7, 6, 5.

Work for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work, when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.
Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labour,
Rest comes sure and soon.
Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more.

HOME READINGS.

- M. The fruitless tree. Mark 11. 12-23.
- Tu. The temple cleansed. John 2. 12-25.
- W. The warning of the prophet. Jer. 18. 1-12.
- Th. Parable of the vine. Ezek. 15. 1-8.
- F. The branches of the vine. John 15. 1-16.
- S. The fruit required. Luke 3. 1-11.
- S. The upright character. Psa. 101. 1-8.

Time.—A. D. 29, on the Tuesday before the crucifixion.

Places.—Bethany and Jerusalem.

Parallel Passages.—Matt. 21. 10-21; Luke 19. 45-48; 21. 37, 38.

Explanations.—*He was hungry*—He was going to teach all day in the temple without having eaten; showing his earnestness to do good. *Fig-tree . . . having leaves*—Fig-trees bear their fruit as early as their leaves; hence the leaves might give a promise of fruit. This tree brought forth leaves earlier than usual, but no fruit. *No man eat fruit of thee*—This was not in anger at the tree, but as a lesson to the Jewish people. They were like the tree in the profession of godliness, and in not showing its fruit of right character. The tree was cursed as a token of what would take place with the people. So far from showing anger, it showed mercy. *Sold and bought*—In the court of the Gentiles, which the Jews despised as unholy, was a market for the sale of animals for sacrifice. Christ, by this act of driving out the traders, showed them that the place of the Gentiles should be kept as holy as the rest of the temple. *Tables of the money-changers*—Places where Jews from foreign countries could change their money into the coin of Judea. *Carry any vessel*—He would not allow the courts of the temple to be made a thorough-

fare for travel and business. *Den of thieves*—By corrupt practices. *Doctrine*—Teaching. *In the morning*—Coming again to the temple to teach the people. *Withered away*—From being unfruitful it became dead; just like the Jewish people in their rejection of Christ. *Whoever shall say*—With a faith which is at the same time wholly submissive to God's will.

QUESTIONS ON THE LESSON.

1. **Fruitlessness**, v. 12-14. What happened as Christ came from Bethany? How does the hunger of Christ show that he was human, like ourselves? Heb. 4. 15. Why was this tree like the Jewish people? What did Christ say to the tree? Why did he say this? What warning had been given in Luke 3. 9? What is said in the Golden Text? What kind of fruit does God expect us to bear?

2. **Fidelity**, v. 15-19. What did Jesus find in the temple? Why were these things allowed in the temple? What did Jesus do? Why did he do this? What did Christ say that God's house ought to be? What did he say it had become? Who came to Christ in the temple? Matt. 21. 14. When had Jesus cleansed the temple in this way before? John 2. 13-16. How did the priests feel toward Christ?

3. **Faith**, v. 20-23. What did the disciples see the next morning? What did Christ say to them? How did Christ say that great things may come to pass? What is the promise of John 15. 7?

PRACTICAL TEACHINGS.

Where are we here taught—

1. That we should be fruitful in goodness?
2. That we should have reverence for God's house?
3. That we should have faith in God?

The Lesson Catechism.—(For the entire school.) 1. What did Christ find on the road to Jerusalem? A fruitless fig-tree. 2. What did he say to it? "No man eat fruit of thee hereafter." 3. What did he find in the court of the temple? People buying and selling. 4. What did he do to them? He drove them out. 5. What did the disciples notice about the fig-tree on the next morning? It had withered away. 6. What did Christ give them as the lesson of the event? "Have faith in God."

DOCTRINAL SUGGESTION—The power of faith.

QUESTIONS FOR SENIOR STUDENTS.

1. **Fruitlessness**, v. 12-14. What showed Christ's zeal for his work? How did his hunger show complete humanity? What event took place on the journey? What was the motive of these words to the fig-tree? Wherein was the tree a type of the Jewish people?

2. **Fidelity**, v. 15-19. What did Christ do in the temple? Why had such business been permitted in the temple? Was this the first time that Jesus had cleansed the temple? John 2. 14-16. How could Christ effect such a cleansing of the temple alone? Why did he do it? How did he rebuke the people, and how were his words received?

3. **Faith**, v. 20-23. What did the disciples witness on the following morning? What lesson

did Christ draw from it? What was his promise concerning faith? Under what conditions may this promise be realized?

PRACTICAL TEACHINGS.

How are we here taught—1. The duty of fruitfulness? 2. The duty of holiness? 3. The duty of faith?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **Fruitlessness**, v. 12-14. Where did Jesus go in the morning? From Bethany to Jerusalem. What did he see on the way? A fig-tree with leaves. What did he think it might also have? Fruit. What did he find on it? Nothing but leaves. What did he say to it? That no one should ever eat fruit from it. Why did he say this? To show that God expects fruit of his people. What kind of fruit does God expect? The fruit of being and doing good. What is said in the GOLDEN TEXT?

2. **Fidelity**, v. 15-19. What did Jesus find in the temple? People buying and selling. What did he do to them? He drove them all out. What did he say God's house should be? A house of prayer. What did he say they had made it by their wickedness? A den of thieves.

3. **Faith**, v. 20-23. What did the disciples see the next morning? The fig-tree withered away. What did Jesus say that this should teach them? To have faith in God. What did Christ promise to those that have faith? They shall have whatever they ask of God.

WORDS WITH LITTLE PEOPLE.

What kind of fruit may I show? 1. The fruit of a kind heart. 2. The fruit of a gentle temper. 3. The fruit of doing right. 4. The fruit of doing good. 5. The fruit of love to Christ.

ANALYTICAL & BIBLICAL OUTLINE.

Aspects of the Saviour.

I. HIS HUMANITY.

He was hungry. v. 13.

"Partakers of flesh and blood, he also." Heb. 2. 14.

II. HIS DIVINITY.

No man eat fruit of thee." v. 14.

"The word was God." John 1. 1.

III. HIS ZEAL.

Began to cast out... sold. v. 15.

"Zeal of thine house... eaten me," John 2. 17.

IV. HIS AUTHORITY.

Would not suffer... should carry. v. 16.

"Lord... of the bread... and living." Rom. 14. 9.

V. HIS COURAGE.

Sought how they might destroy him. v. 2.

"Lo, he speaketh boldly." John 7. 26

VI. HIS FAITH.

Have faith in God. v. 22.

"Jesus, the author... of our faith." Heb. 12. 2.

ADDITIONAL PRACTICAL LESSONS.

The Fruitless Tree.

1. The leaves on the fruit-tree are a promise of fruit; and when they appear men expect to find fruit in its season. So the profession of religion is the promise to bring forth the fruits of grace. v. 18.

2. Christ, as the head of the Church, takes notice of the trees of his garden, whether they have fruit or not. v. 18, 14.

3. Where fruit is not produced, the sentence of fruitlessness is given from the Head of the Church. v. 14.

4. No immediate effect may be seen when God's sentence is given against a Church, a people, or an individual. v. 14.

5. The result of deadness follows when fruitlessness is the condition, for the springs of life cease to flow in the fruitless tree. v. 20, 21.

6. Both in wonders of mercy and of wrath, in the rewards of the fruitful and the penalty upon the fruitless, the disciple may learn lessons of faith in God. v. 22.

CATECHISM QUESTIONS.

49. In what manner did God show his displeasure for this sin?

God, to show his displeasure against the Israelites for this sin of idolatry, gave them up, sometimes, into the hands of their enemies, who plundered them, and made slaves of them.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

DISAPPOINTMENT is a common thing in every-day life. It falls even to the lot of the youngest and most inexperienced. Though so frequent a guest, it is never welcome; and provide against it as we may, put as many obstacles to its entrance as we can, it will find its way in after all.

He who became perfect man for our sakes knew disappointment in its keenest form. There are many instances of this in the gospels, but the passage for to-day brings the subject forward with peculiar prominence.

We see our Lord

Disappointed as to what he might have expected for the supply of his bodily need.

"I must work the works of him that sent me while it is day," had once been the utterance of our Lord in Jerusalem. And now, on this second day in the last week of his earthly life, he probably started early from Bethany, to commence his ministry in the temple. It may be that he had "risen early, a great while before day," (comp. chap. 1. 35,) for prayer, and had then set off at once with his disciples, without stopping to partake of a meal, his "meat and drink" being to do the will of

his Father. But, on the way, as once before, when he rested by the well of Samaria, he hungered. And full in view before him stood a fig-tree, conspicuous afar off by its green foliage, a contrast to the as yet leafless trees that crowded around Bethphage, (house of figs.) The time for the fruit had not arrived, but the leaves, which never precede it, seemed to announce its presence on this particular fig-tree, promising, therefore, a supply of the needed nourishment. And Jesus came, therefore, to seek it. But its luxuriant foliage was deceptive. That for which the tree existed, for which it had been planted, cultivated, and preserved, was wanting. There was no fruit to appease the Saviour's hunger. He was disappointed in his search, and continued his way to Jerusalem without the needed meal. What awaited him there? He was

Disappointed as to what he might have expected from his nation.

Yesterday the multitude had hailed him as the "Son of David," had welcomed him with royal honours. All the city had been "moved" at his coming. Such a reception he had never yet had in Jerusalem. It was a fair show. But what was beneath it all? He went to the temple, and there, in the court where the Gentiles were admitted to worship, that house being a "house of prayer for all nations," he found the buyers and sellers and money-changers carrying on their business, transforming the place into—not a mere market, but a "den of thieves." Reverence was to have been expected in the house of God; obedience to his command was to have been expected; fair and upright dealing was to have been expected; but they were not found.

The authority and zeal of the Lord Jesus once (as in the first year of his ministry) cleansed his Father's house. But the scribes and Pharisees "sought how they might destroy him." And what of the people who had eagerly welcomed him? At first, they were "astonished at his doctrine." But three days later they shouted "Let him be crucified!" That fair show of affection and loyalty had been but as the green foliage of the fig-tree. There was no fruit beneath.

But did not our Lord know these things beforehand? Certainly. As God, omniscient, he knew them all. And yet he stooped to submit to them. As the Son of God, in whom dwelt the fullness of the Spirit, he could see beneath all the deceptive appearance which might have caught the eye of another. But as very man, he felt these things. He became "acquainted" with disappointment.

Is he ever disappointed now?

He came to the Jews as the Anointed One, sent to "preach the acceptable year of the Lord," as the Son of David, him of whom Moses and the prophets had written. He

comes to us now, in the word and by the Spirit, as the Crucified and Risen One, as one who laid down his life and rose again, for our sakes. From whom should he expect the most, from them or from us?

What does he see in our outward show? Knowledge of the Bible, it may be; attendance at meetings and classes, a front of good conduct presented to the world. But he looks for fruit below the leaves, for unselfishness, gentleness, humility, strict uprightness, etc.; and for more than that—for real love to himself, and trust in him, and a real steadfast aim to please him. Is the fruit there, or is it wanting? Is he not again and again, disappointed.

Whose is the real loss when he is disappointed?

Look at the fig-tree—in the morning fruitless, in the evening withered—the sap which had produced no fruit dried up—the life that had been wasted taken away. This was done quickly. With the Jewish people the Lord had long patience, but their doom came at length. Matt. 23. 37, 38; 24. 2. And from among the Gentiles he gathered out a people for himself.

So it is still. Look at Prov. 8. 36, "He that sinneth against me, wrongeth his own soul." If we disappoint the Lord who died for us we are the losers. If he find no fruit in us, he will find it in others. For "he shall see of the travail of his soul and shall be satisfied." Isa. 53. 11.

But how can we help disappointing him? Are there not mountains of difficulty in the way of our pleasing him, and bringing forth the fruit for which he looks—our own evil hearts—the temptations of the world—the snares of the devil? There is a means of getting over these, namely, "faith in God." We are warned many times in Scripture to attempt nothing in our own strength. In all that is of man there must be disappointment. But the Lord has promised his strength to those that trust in him. 2 Cor. 12. 9. And he has never yet disappointed and never will disappoint any one of these.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Show the fact that with this lesson begin the events of the last two days of the Saviour's teaching. . . . Location of Bethany, Olivet, the Temple. . . . A plan of the temple, showing where the market was held in the Court of the Gentiles. . . . the parable of the fig-tree as here shown: (1) The promise and profession of the fig-tree—a symbol of the Church and the individual. (2) The falsehood of the fig-tree—promising but not per-

forming. The tree could not help it, but the man and the people can. (3) The sentence upon the fig-tree—its application—to whom? (4) The temple in its likeness to the fig-tree—both professing, both fruitless. Christ's conduct in the temple, and what it showed. (5) The fate of the fig-tree—silent, gradual, yet inevitable, and in its results apparent, a foretoken of the results of fruitlessness of the heart and life. . . . Note in Christ: (1) His self-denying spirit, v. 12. (2) His earnestness, zeal for his work, v. 12, 13 (3) His love for men; destroying a tree as a warning, when he might justly have destroyed his enemies. (4) His personal influence; power in the face of opposition. (5) His spirit of zeal for the holiness of God's house. (6) His mercy to the Gentiles; their part of the temple to be regarded as holy. (7) His courage. (8) His divine power, v. 20. (9) His faith in his kingdom. . . . For thoughts on leaves and fruit see Additional Practical Lessons. . . . Duties: (1) Be earnest and self-denying in God's work. (2) Be fruitful in the results of grace. (3) Hold God's house and God's day in reverence. (4) Be willing to suffer trouble rather than encroach on sacred times and places, v. 16. (5) Have faith in God and in the triumph of God's cause. . . . ILLUSTRATIONS. See Pilgrim's Progress, Christians in the Interpreter's house, beholding the rotten tree. . . . Hymn, "Nothing but leaves, the Spirit grieves," etc. [Read it to class or school.] . . . Hindus who live for years with one hand closed as an act of penance are unable afterwards to use it. . . . That which is fair on the surface may be rotten at heart. The wooden pillars of a native church in India fell, and showed within that they had been eaten through and through by minute ants, which had made the interior a crumbling mass, without a mark on the surface.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 13, Prose, 288; Poetical, 2418, 2918. Ver. 14, Poetical, 3428, 3429. Vers. 15-17, Poetical, 4047. Ver. 20, Poetical, 3430. Ver. 21, Prose, 5704. Ver. 22, Prose, 2137, 2128. Ver. 23, Poetical, 1222; Prose, 8568. . . . FREEMAN'S HAND-BOOK: The temple market, 688.

Primary and Intermediate.

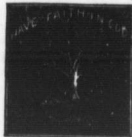
BY M. V. N.

LESSON THOUGHT. *Fruit is from God.*

OBJECT LESSON. Show fruit of some kind also leaves from the tree which bore the fruit. Question about it, going back to bud and blossom, letting children tell what they can. To show that the real fruit can only be made by God, we may show man's imitation in wax or candy, letting children draw contrast. We

may also show a fig, and speak of the fig-tree and its peculiarities.

Tell the lesson story and, connecting with last lesson, show where Jesus was going, when, etc. Point out Bethany on the map, and tell that Jesus had friends there with whom he had probably spent the night.



Explain that Jesus did not speak as he did to the fig-tree from displeasure or disappointment, but because he wanted to teach his disciples a lesson. We, too, are his disciples if we are trying to learn from

him.

THE LESSON FOR US.

Pin a bunch of leaves to the blackboard, and print above it, "Here is fruit." Tell that this is the promise which the fig-tree made. It hung out leaves of promise, but there was no performance of fruit. The Jews said that they were God's people, but they did not love and obey him, and love and obedience are fruits which God has a right to expect from all his people. So the Jews were doing the same thing that this fig-tree was doing. Give an instance, as of the rich young man. Now let us see in what ways children are often like this fig-tree, and like the Jews. When a child says, "I love Jesus," that is a promise of fruit. What do we expect to see in that child? Patience, good-nature, helpfulness, unselfishness, etc. But if the child makes this promise, and then goes on trying to get the best place for himself, unwilling to deny himself a pleasure for the sake of another, and showing himself fretful and unloving, then there is danger that Jesus will condemn him as he con-

demned the fig-tree. Get children to tell what fruits the child will bear who not only says, "I love Jesus," but who really does love him.

It will please the children to draw a tree on the board, and let them name the fruits that hang on the branches. Teach that before the tree can bear fruit it must have sap in it. So before a heart can bear fruit it must have God's holy spirit in it.

Blackboard.

BY J. B. PHIPPS, ESQ.



The leaves represent the promise of work. Between the promise and the fulfilment is duty, so that duty represents the branch from which is suspended the fruit, which is the fulfilment. You can use this illustration as an object lesson if preferred.

THE FRUIT OF FAITH IS

- WATCHFULNESS.
- O BEDIENCE.
- R IGHTEOUSNESS.
- K NOWLEDGE.
- S ACRIFICE.

A. D. 99.

LESSON VII.—PRAYER AND FORGIVENESS.

August 13.

Mark 11. 24-33.



24 Therefore I say unto you, What a things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, b if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But c if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and d as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And they say unto him, By what authority

doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for e all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither f do I tell you by what authority I do these things.

Job 5. 13; Psa. 9. 15; 33. 10; 1 Cor. 3. 19.

GENERAL STATEMENT.

The Saviour and the twelve are still crossing the crest of Olivet, on their way to Jerusalem, where the last eventful day of Jesus' teaching awaits him. With the withered fig-tree in their view, they listen while the Master states anew the principles of true prayer. He tells them that every desire uttered in prayer with faith is accepted before the father, and is sure of an answer. But as there must be faith toward God, so there must be forgiveness toward men, if our prayers are to be accepted. They have now reached the gate of the temple. Here Jesus is promptly met by the priests and elders, with a demand that he will show the authority under which he presumes to teach and to rule within those sacred walls. Calmly, and without fear, not recognizing the right of man to call the Son of God to account, he asks them a question in return. He demands of these elders and rulers what is their attitude toward the work of John the Baptist; was he a messenger of God or a deluded fanatic? The question has the most vital relation to them; since the ministry of Jesus began with and was endorsed by that of John, and accepting the one, they must admit the divine authority of the other. On the one hand these members of the ruling class who had hoped to entrap Jesus in blasphemy, now found themselves compelled to recognize both John and his greater successor as sent from God, or to face open scorn and, perhaps, violence from the masses. With unwilling lips they are compelled to admit, "We cannot tell." Then Jesus declares that since they could not account for John's work, it was vain for them to expect to judge the evidences of his authority.

EXPLANATORY AND PRACTICAL NOTES.

Verse 24. Therefore. This word takes us back to the last lesson with its closing exhortation to faith in God, and the promise of power. **What things soever ye desire when ye pray.** An incorrect translation. It should be as in the Revised Version, "All things whatsoever ye pray and ask for," or, "ask for in prayer." We may ask in prayer whatsoever we desire, but in the very idea of prayer there must be submissiveness to the will of God in our asking, and complete coincidence with that will. 1. How high is our privilege to bring all our needs directly to the throne of the king! 2. There is absolutely no limit to the subjects of our prayers. **Believe that ye receive them.** We have no right to expect that God will alter the course of nature at our whim and desire, or that, merely because we ask, he will give us what may not be best for us. But we may believe that our prayer will be answered, if not in the way which we expect, yet in some larger and better way; that God will give us just what we would give to ourselves if our knowledge and wisdom were as great as his. So when we pray for any specific object, we may believe that our prayer is in the hands of one who loves us, one who has power to bestow all that we ask, and wisdom to give us either what we ask or something better. 3. "Pray-

ing breath is never spent in vain." **Ye shall have them.** The prayer shall not be without its results in bringing us into fellowship with God, in shaping the plans of God, and in obtaining its results in our experience.

25, 26. When ye stand praying. Standing was the ordinary attitude of worship in the temple, hence is here named; but the emphasis is not on the standing, but on the praying. 4. The posture of the heart is more important than that of the body. **Forgive.** The Saviour, has shown his disciples the feeling to be exercised toward God while in prayer; he now shows that which is to be held toward men. We are to have the spirit of love toward all, ready to forgive, even before forgiveness has been asked. **If ye have aught.** We may have just grounds for sore and unfriendly feeling against others, but we must lay all unkind thoughts aside while we pray, for these are the clouds which will obscure the sun of righteousness from our eyes. **That your father... may forgive.** Reconciliation with God, which is the pre-requisite for all other blessings, cannot be possessed while we are unreconciled in heart with men. 5. Even the children of God commit trespasses and need forgiveness. **If ye do not forgive.** This verse is omitted from the Revised Version. Its thought is necessarily included in the previous verse. **Neither will your Father.** God cannot forgive us until we are in the lowly, repentant spirit which is shown by forgiving others.

27. They come again. The conversation of verses 22-26 took place while Jesus and his disciples were on their way from Bethany to Jerusalem. **Walking in the temple.** Probably in the covered portico known as Solomon's Porch, and discoursing as he walked. **There come to him.** These officials had been enraged at his assumption of authority on the day before, but found themselves unable to resist it. They now come in judicial state to call him to account for these proceedings. **Chief priests.** These were, perhaps, the heads of the twenty-four courses into which the priesthood were divided for service in the temple. **Scribes.** Laymen who devoted their lives to study and exposition of the law, and were held in high respect. **Elders.** Heads of the principal families in Israel. Collectively these three classes constituted the Sanhedrin, or council of elders, which was the supreme tribunal of the Jews.

28. Say unto him. Probably not in a body, but through an appointed committee. **By what authority.** They were the guardians of the temple, and having permitted the customs with which Jesus had interfered, felt themselves called to account by his action. **Doest thou these things.** The reference was partly to Jesus' expulsion of the traders from the temple on the day before, partly to his teaching and general ministry, which was independent of the regular authorities. **Who gave thee this authority?** The answer to this question might afford an opportunity for a charge of blasphemy if Jesus should allege that his commission came from God.

29. Jesus answered. He answered by

asking them another question, thereby claiming an authority equal to their own, so that they were rather accountable to him, as the Messiah-Prince, than he to them. His answer shows a quickness, a consciousness of power, and a readiness of mind equal to all emergencies. 6. The disciple, like his Master, must be prepared for enemies on every side.

30. The baptism of John. Meaning in this his whole ministry and his authority as a reformer. **Was it from heaven?** Was it inspired and endowed with divine authority? or was it the unauthorized work of a common man? **Answer me.** The connection between Christ's question and theirs was closer than appeared. John the Baptist had endorsed Jesus, had proclaimed him not only as his own successor, but as "the Lamb of God," as the Prince of the heavenly kingdom. If they recognized John as inspired, they could not refuse allegiance and submission to Jesus; if they rejected John, it was of no avail for Jesus to give them other evidences of his authority.

31, 32. They reasoned with themselves. Their desire was not to ascertain the truth, and to obey it, but to agree upon an answer best suited to their own interests. **Why then did ye not believe?** And believing him, they would be compelled to believe in Jesus, to whom John bore testimony. **Feared the people.** Feared for their influence with the people, and feared the violence of the people's wrath. 7. Even those who do not fear God often stand in awe of public opinion. **That he was a prophet.** Even those who had failed to live up to John's teachings yet believed in them. 8. True character will in the end win confidence.

33. We cannot tell. "We know not." [Rev. Ver.] They might rather have said, "We know, but are not willing to tell." **Neither do I tell you.** If they confessed themselves unable to decide upon the claims of John the Baptist, how could they decide upon those of Jesus? 9. How much of the so-called investigation of religious truth by skeptics is false and hypocritical!

GOLDEN TEXT.

Forgive us our debts, as we forgive our debtors. Matt. 6. 12.

OUTLINE.

1. The Spirit of Prayer, v. 24-26.
2. The Authority of Christ, v. 27-33.

LESSON HYMNS.

No. 396, *New Hymn Book.* C. M.

Our Father, God, who art in heaven,
 All hallowed be thy name;
 Thy kingdom come; thy will be done
 In heaven and earth the same.
 Give us this day our daily bread;
 And, as we those forgive
 Who sin against us, so may we
 Forgiving grace receive.
 Into temptation lead us not;
 From evil set us free;
 And thine the kingdom, thine the power
 And glory, ever be.

No. 390, *New Hymn Book.* C. M.

Shepherd Divine, our wants relieve,
 In this our evil day,
 To all thy tempted followers give
 The power to watch and pray.
 Long as our fiery trials last,
 Long as the cross we bear,
 O let our souls on thee be cast
 In never-ceasing prayer!
 The Spirit of interceding grace
 Give us in faith to claim,
 To wrestle till we see thy face,
 And know thy hidden name.
 Till thou thy perfect love impart,
 Till thou thyself bestow,
 Be this the cry of every heart,
 "I will not let thee go."

No. 395, *New Hymn Book.* C. M.

Lord, I approach the mercy-seat
 Where thou dost answer prayer;
 There humbly fall before thy feet,
 For none can perish there.
 Thy promise is my only plea,
 With this I venture sigh;
 Thou callest bidden souls to thee,
 And such, O Lord, am I.
 Bowed down beneath a load of sin,
 By Satan sorely pressed,
 By war without, and fears within,
 I come to thee for rest.

HOME READINGS.

- M. Prayer and Forgiveness. Mark 11. 24-33.
- Tu. The prayer of Abraham. Gen. 18. 22-33.
- W. The prayer of Jacob. Gen. 32. 24-31.
- Th. The prayer of Elijah. 1 Kings 18. 30-46.
- F. The prayer of Christ. John 17. 11-26.
- S. The duty of forgiveness. Matt. 18. 19-35.
- S. The spirit of brotherly kindness. Eph. 4. 23-32.

Time—A. D. 29, Tuesday before the crucifixion.
Place—The Temple at Jerusalem.

Parallel Passages—Matt. 21. 23-27; Luke 20. 1-8.

Explanations.—*Believe that ye receive*—That is, have faith that God will answer prayer. *Ye shall have*—The answer may be in a different manner from that expected, yet will be given. *Stand praying*—That is, when in prayer, whatever may be the posture of the body. *Forgive*—Have the spirit of forgiveness, cherishing no unkind feelings, and being willing to have peace with those who have done you wrong. *If ye do not*—God cannot be forgiving to those who cherish the sin of hatred. *Elders*—The leading men among the Jews. *By what authority*—They asked what right Jesus had to drive out the traders from the temple, and act as a master in it. *The baptism of John*—Meaning the whole ministry of John the Baptist. *Was it from heaven*—If they acknowledged it as from God, then they must also acknowledge Christ's authority, since he received testimony from John. *Or of men*—If they denied Christ's power, they must also deny John's. *Feared the people*—Luke adds, "For fear they might be stoned." *We cannot tell*—They were unwilling to take a stand either for or against John the Baptist.

QUESTIONS ON THE LESSON.

1. **The Spirit of Prayer**, v. 24-26. What is prayer? For what things should we pray? What should be our spirit in prayer? In whose name should we pray? John 16. 24. How should we feel toward others when we pray? What motive for forgiveness is given in Eph. 4. 32? What is said in the Golden Text? How often should we forgive those who wrong us? Matt. 18. 21, 22. What will be the result of an unforgiving spirit when we pray? How is this illustrated in Matt. 18. 32-34?

2. **The Authority of Christ**, v. 27-33. Who came to Christ in the temple? What question did they ask Jesus? How did Jesus answer them? What John is here meant? Why was this question an answer to theirs? How did they meet Christ's question? What were their difficulties in answering Christ's question? Why did they fear the people? Luke 20. 6. How did they answer Christ? What did he then say to them?

PRACTICAL TEACHINGS.

Where are we here taught—

1. To pray for all our needs?
2. To pray with the spirit of faith?
3. To pray with the spirit of love?

The Lesson Catechism.—(For the entire school.) 1. What does Christ tell us to pray for? For whatever we desire. 2. How should we pray? Believing that we shall be answered. 3. What spirit should we have toward others? The spirit of forgiveness. 4. How will God reward our forgiveness of others? By forgiving our trespasses.

DOCTRINAL SUGGESTION—The authority of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Spirit of Prayer**, v. 24-26. How may we have our prayers answered? What is the spirit of true prayer? Will our prayers always be answered as we expect? How was Paul's prayer in 2 Cor. 12. 7-9 answered? What spirit should we have toward our fellow-men when we pray? What kind of forgiveness is here meant? How often should we forgive those who have done us wrong? Matt. 18. 21, 22. What will be the result to ourselves of an unforgiving spirit?

2. **The Authority of Christ**, v. 27-33. Who came officially to Christ? What questions did they ask him? To what things did they refer? How did Christ answer them? What had John's baptism to do with Christ's authority? What was the difficulty in answering Christ's question? What was their conclusion and Christ's reply? Why was this a just answer to them? From whom did Christ receive his authority? John 5, 19, 22, 23.

PRACTICAL TEACHINGS.

How are we here taught—1. To pray to God? 2. To feel toward men? 3. To regard Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Spirit of Prayer**, v. 24. 26. In what spirit does Christ tell us to pray? Be-

lieving that God will answer us. What did Jesus say about the things for which we ask? "Believe that ye receive them." What else did Christ say we should do when we pray? "Forgive if ye have aught against any." Whom should we forgive? Those who have done us wrong. What is promised to those who forgive? That God will forgive them. How is this asked in the GOLDEN TEXT? [Repeat GOLDEN TEXT.]

2. **The authority of Christ**, v. 27-33. Who came to Jesus in the temple? The chief priests and rulers. What did they ask him? By what right he did these things. How did Jesus answer them? By asking them another question. What was Christ's question about? About the work of John the Baptist. What did he ask about John the Baptist? Whether John spoke from Heaven or of men. What did the rulers say in answer to Jesus' question about John? We cannot tell. What did Jesus then say to them? "Neither will I tell you what right I have to do these things." Why would not Jesus tell them that he came from God? Because they would not believe him.

WORDS WITH LITTLE PEOPLE.

1. Pray to God every day. 2. Pray for what ever you need. 3. Pray believing that God will give you what you need. 4. Pray with love toward all, even those who have done you wrong.

ANALYTICAL & BIBLICAL OUTLINE.**The Conditions of Successful Prayer.****I. THE CONDITION OF NEED.**

May forgive you your trespasses. v. 25.
"If our heart condemn us." 1 John 2. 20.

II. THE CONDITION OF SONSHIP.

Your Father which is in heaven. v. 25.
"Now are we the sons of God." 1 John 2. 3.

III. THE CONDITION OF DESIRE.

What things soever ye desire. v. 24.
"Know not what we should pray for." Rom. 8. 26.

IV. THE CONDITION OF UTTERANCE.

When ye stand praying. v. 25.
"Ask, and it shall be given you." Matt. 7. 7.

V. THE CONDITION OF FORGIVENESS.

Forgive, if ye have aught against any. v. 25.
"Every one that loveth . . . born of God." 1 John 4. 7.

VI. THE CONDITION OF FAITH.

Believe that ye receive them. v. 24.
"According to your faith be it." Matt. 9. 29.

ADDITIONAL PRACTICAL LESSONS.**The Spirit of Faith and of Unbelief.**

1. The spirit of faith brings all its needs to God in prayer. v. 24.
2. The spirit of faith rests in the assurance of the promises, leaving its prayer with God. v. 24.

3. The spirit of faith shows forgiveness toward its enemies, and those who have done it wrong. v. 25.

4. The spirit of unbelief seeks opportunity to accuse the good works of Christ. v. 27, 28.

5. The spirit of unbelief shows no reverence for the authority of God's Son. v. 28.

6. The spirit of unbelief seeks not the truth, but its own selfish interests. v. 31.

CATECHISM QUESTION.

50. How did God deliver them from the hands of their enemies?

When the children of Israel had fallen into the hands of their enemies, and cried unto the Lord, he raised up Judges, who subdued their enemies and delivered the people.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN people are going abroad to live for some time in a foreign country, they mostly make careful preparation, not only for the journey, but also for the new condition of life to which they have to look forward. The missionary who is going to work among the snows of north-west America provides himself with furs; while those whose lot is cast in the equatorial regions of Africa take with them the lightest and coolest clothing they can procure. And all are glad to obtain information from any who may be acquainted with the countries for which they are bound, as to the articles of supply which will be most needed.

In a very few days the Lord Jesus was about to be parted from his disciples—to be delivered up to his enemies, leaving the "flock scattered." And although they were shortly to see him again, in his resurrection body, he was not going to remain with them. He would return to heaven, and they were to be left on earth. A new life altogether lay before them. Hitherto they had been sheltered. The wrath of wicked men came, not on them, but on their master. When he was taken they were to "go their way." John 18. 8. But soon the case would be different. After he was ascended to the right hand of God they were to be his witnesses on earth. They were to go forth in his name "as sheep among wolves," and the world which hated their Lord, would henceforth hate them. John 15. 18-21; 16. 1-4. There lay, as it were, a new world before them—a world full of danger and trial, a world in which they were to be, more than ever before, "strangers and pilgrims," and yet a world in which there were rich harvests to be gathered and fine kingdoms to be conquered. For these new conditions of life they needed to be thoroughly equipped.

And in the passage for to-day's lesson our attention is drawn to an important part of the equipment which our Lord told them they would find needful. There are three special things mentioned.

1. *Prayer.*

That they know the need and the worth of this is taken for granted—"when ye pray," "when ye stand praying." They have not to hear of this for the first time. It is a thing with which they are familiar, though they as yet know little of its marvellous efficacy. Without it, indeed, they would feel forsaken. It is a link that is to connect them perpetually with the throne on high on which their Lord shall have sat down. It is to be their means of communication with him whose servants they are, and whose business they have to carry on. It is to be the electric cable which shall flash to and fro the messages from the heavenly shore to the coasts of earth. It is to be the medium through which they may, though surrounded by the heavy atmosphere of this lower world, breathe the pure air of the regions above. There is to be prayer at particular times—"when ye pray"—when some special communication is to be made, or some special request to be sent up. And there is to be the continuous prayer "without ceasing," "when ye stand praying,"—the perpetual attitude of the heart upward and Godward.

But that the prayer may be real and effectual, there are two other things to be connected with it.

2. *Faith.*

There are many prayers uttered by the lips which come to nothing at all. It may be the speaker never intended they should; certainly he can never have expected they should. To pray in this manner is like pulling at a broken bell-wire. You may pull and pull, but no sound will follow, and none will answer that call.

But there is a bell which will sound. And whoever sends up a petition to the God who hears and answers prayer, desiring and trusting to be heard, has pulled the sounding bell. His cry goes right up to God. It is believing prayer, and it is effectual. But effectual for what? For whatever God sees to be right and good for the petitioner. Whoever offers believing prayer commits his case to God. And God will undertake for him; perhaps not in the way he has thought of, but in the best way. A general engaged with the enemy finds the force he has at hand insufficient, and sends to his superior chief for more, in the full belief that needful succour will be granted. Who then is responsible for the additional force required? The chief: his honour is concerned, and he must see to the matter.

3. *Forgiveness.*

What sort of persons should we choose for the constant interchange of thought and desire? Constant intercourse with those whose tastes were the opposite to our own would soon become distasteful; we should desire those who were likeminded. If, then, the disciples of Jesus would maintain a constant and effectual communication with their ascended Lord they must be of the same spirit with him. Two of them had once shown a very different spirit from his. Luke 9. 54-56. They would in the days to come be tried far more than they had been on that occasion. How were they to take scorn and contempt, hatred and violence, persecution and cruelty? They must not resent it. They must not bear ill-will towards those who reviled and oppressed them. They had seen their Master (and were yet to see him,) bear all manner of evil-speaking and injurious treatment. He had borne it meekly and patiently. He ceased not to do good because his enemies did evil. It must be the same with his disciples. The adversaries, who that same day (vers. 27, 33) questioned their Master's authority, would not suffer them either. But if they were to live in constant communion with him, receiving from him, moment by moment, the needed strength, they must forgive, as he forgave.

Do we acknowledge his authority? Are we his servants? Do we wish to live as witnesses for him in this world? Then let us see that we provide ourselves with the needful equipment—prayer, faith, and the spirit of love and forgiveness.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

A brief review of the last lesson as an introduction.....A word picture of Jesus and his disciples on the way to the temple..... Concerning prayer. (1) Need of prayer; (2) Benefits of prayer; (3) Limits of prayer; (4) The Spirit of Prayer; (5) Answers to prayer.... The temple, its courts, and departments.... Jesus in the temple, a picture.... The questioners, who they were, and their right to ask it. Their question, its purport and motive.... The question of Christ in answer; its aptness..... The answer of the Scribes, what it showed.... Christ's final answer; its rightfulness..... Lessons concerning faith and unbelief. (See Additional and Practical Lessons.).... Christ's aspects in the lesson. (1) Knowledge; (2) Authority; (3) Love; (4) Independence; (5) Tact..... Duties: (1) Pray; (2) Believe; (3) Forgive; (4) Submit to Christ. ILLUSTRATIONS. The privilege of prayer is like a blank cheque already signed by a millionaire, needing only to be filled

and indorsed by the receiver to be made available.... A subject, desiring to address a petition to the king, must present it through the appointed officer, and cannot come to the king in person. But the king's young son opens the door, and runs past through all the nobles straight to his father upon the throne. We are the children of the King, and can come to him at all times.... A lesson on forgiveness may be found in the parable of the unforgiving servant. Matt. 18. 23-25.

References. FOSTER'S ILLUSTRATIONS. Verse 24, Prose, 2102, 4543, 8232, 8565. Ver. 25, Prose, 2349; Poetical, 1357, 1673. Ver. 25, Prose, 2352, 2355, 8801. Ver. 27, Prose, 683; Poetical, 3271..... FREEMAN: Standing during prayer, 741.

Blackboard.

BY J. B. PHIPPS, B.S.



Last Sunday's lesson illustrated the spirit of work. To-day's lesson illustrates the spirit of prayer. You can use, as aid to simplify the diagram, a blank note or bond to show an evidence of debt. How can I be forgiven my debt of sin to God if I will not forgive one who has sinned against me? When God forgives me, love must be in my heart, but if my heart is filled with hatred, there is no room for love. The lesson can be further illustrated by drawing two steps, as is shown in the symbol at the commencement of to-day's lesson.

Primary and Intermediate.

BY M. T. M.

LESSON THOUGHT: *Prayer brings God to us.* To be taught: (1) Where prayer comes from. (2) Where it goes. (3) The conditions upon which it is answered. (4) That forgiveness opens the heart.

INTRODUCTION. Read verses 22 and 23 of last lesson, and tell that this was what Jesus said after they had looked at the dead fig-tree, and that the lesson to-day is what he said further as he and his disciples walked on toward Jerusalem. Jesus talked a great

deal with his disciples as they walked along the roads. He gives us his Spirit to speak to us, so, though our outward ears do not hear him, we may hear his voice in our hearts.

1. God's Spirit tells us to pray. Saying prayers is not praying. The words must come from our hearts, if God is to hear them, and since our hearts are sinful by nature, and do not want God, it must be that he has to give us the desire to pray. Is it not good of God to put a prayer into the heart in order that he may answer it?

2. Show a picture-card, and ask if any child wants it enough to ask for it? Let the first who responds ask for it, and show that, though you have told him to ask, you are yet watching to hear. If he speaks very faintly, or just reaches out the hand to take, you know that he really wants it. But if he does not speak, or look as if he cared, more, if he turns away, you know that he does not want it, and so do not give it to him. Teach that this is a poor picture of the way that God asks us to pray that he may answer.

3. Two of the conditions of prayer are

clearly illustrated in the giving and taking of the card. If the child does not desire the card, he will not ask, and if he does not believe, he will not take it. Teach that desire, or want, and faith, or believing, are necessary conditions. But the teacher may make another, and that is what God does. He says, "Do you want your sins forgiven enough to make you forgive those who have treated you badly?"

4. Ask children if they have ever been wronged and forgiven the wrongdoer? Ask if they did not feel loving towards everybody when they had really forgiven? When there is hate, or unkind feeling in the heart, it is shut tight. The hate shuts God out, and so he cannot get in to bring his forgiveness of our sin. Show that forgiveness is a key that opens shut hearts. Make two hearts. Print "Hate" in one and "Love" in the other, and let children tell which is the shut and which the open heart.



A. D. 39.

LESSON VIII.—THE WICKED HUSBANDMEN.

August 30.

Mark 12. 1-12.



1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

a Psa. 80. 8; Sol. Song 8. 11; Isa. 5. 1; Jer. 2. 21; Matt. 21. 33; Luke 20. 9.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and b killing some.

b 2 Chron. 24. 21; 36. 16; Neh. 9. 26; Matt. 5. 12; 23. 34, 37; Acts 7. 52; 1 Thess. 2. 16; Heb. 11. 36.

6 Having yet therefore one son, his c well-beloved, he sent him also last unto them, saying, They will reverence my son.

c Rom. 8. 3; Gal. 4. 4.

7 But those husbandmen said among themselves, This is d the heir; come, let us kill him, and the inheritance shall be ours.

d Psa. 2. 8; Heb. 1. 2; Acts 4. 27.

8 And they took him, and e killed him, and cast him out of the vineyard.

e Acts 2. 23.

9 What shall therefore the lord of the

vineyard do? He will come and destroy the husbandmen, and will f give the vineyard unto others.

f Acts 28. 23-28.

10 And have ye not read this scripture: The g stone which the builders rejected has become the head of the corner:

g Psa. 118. 22; Rom. 9. 33; Eph. 2. 20.

11 This was the Lord's doing, and h it is marvellous in our eyes!

h 1 Tim. 3. 16.

12 And i they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

i Matt. 21. 46, 46; chap. 11. 18; John 7. 25, 30, 44.

GENERAL STATEMENT.

Jesus is standing in the temple. His disciples are by his side, and the emissaries of the priestly party are before him, with hate expressed upon their faces, while the multitude eagerly listen to the controversy. Though he has refused to render an account of his conduct to these rulers of the Sanhedrin, he indirectly proceeds to reveal to them both his own claims and their own conduct. Taking up the picture of the prophet Isaiah, (Isa. 5.) he presents God's Israel as a vineyard, planted, protected, prepared, over which they were the appointed husbandmen and stewards. The supreme owner had sent once and again for the results of their labour, but his claim had been ignored, his messengers persecuted and slain, and his vineyard seized by unworthy hands. At last God had sent his only Son—and this was he against whom they were even now plotting, whose destruction they had sworn to compass.

He shows them his knowledge of their own hearts, and of the nearing future, by describing the Son of the vineyard the Lord, rejected, slain, cast out from his own place by the hands of his own servants. Then he asks, gazing around upon the circle of darkened brows, "What will the Lord of the vineyard do?" The lips of his enemies can only answer, while their hearts sink at their own words, "He will destroy them, and give the vineyard to others!" Thus do their own words condemn them, while they unwillingly utter their own fate. Then the Saviour adds the lines of a psalm which they themselves were wont to attribute to their Messiah, that the stone rejected by the builders should become the very chief corner-stone. Gladly would these enraged rulers have rushed upon him, and stained the temple-floor with his blood, but the multitude are around, with eager ears for the Saviour's teachings, and they dare not arouse the popular wrath by an open attack; so, convicted by their consciences, they depart to nurse their rage, and form new plots against their enemy.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Began to speak. As an answer to the question in the last lesson concerning his authority in the temple. **Unto them.** To the leaders of the people, his enemies, and in presence of his disciples and the people. **In Parables.** By this form of teaching the sharpest arrows of truth could be sent, since it compelled all to listen by its interest, and made its own application. Three parables were given at this time, of which but one is related by Mark. They were The Two Sons, The Wicked Husbandmen, and The Marriage of the King's Son. See Matt. 21 and 22. **A certain man.** God is here represented in his relation to the Jewish people. **Planted a vineyard.** All around Jerusalem were vineyards, planted upon the terraces of the hills; and Judea was a land of vineyards. The vineyard represented the privileges of the Jewish people, who were under the divine protection and care. 1. Our privileges under the Gospel may also be illustrated. **Set an hedge about it.** Hedges in the East are often made of thorns of the prickly pear. This may have represented the law whereby Israel was kept apart from the Gentile nations. **A place for the wine-fat.** "A pit for the wine press." [Revised Version.] A vat or cistern over which stood the wine-press, so that when the juice was trodden out it flowed into it. 1. When God plants a vineyard it is that fruit may be obtained from it. **Built a tower.** For the inspection of the vineyard and its security from robbers and wild beasts. 2. God gives to his people every means of safety and prosperity. **Let it out to husbandmen.** To men who were to pay rent for its use either in fruits or in money; here illustrating the Jewish people, to whom God gave privileges above other nations, and especially applying to their rulers as representatives. 3. Let us remember that God intrusts his vineyard to workers, not to idlers. **Went into a far country.** Rather, "another country." [Rev. Ver.] In one sense God is always with his people, but, with equal

truth, he leaves them to themselves as stewards, expecting to call them in due time to account for their privileges. Here it represents Israel under the law, left to work out their own destiny.

2. At the season. No particular time in the history of Israel is here meant, but the general fact that God at all times looks for fruit among his people. 4. God's people should be like orange-trees, bearing fruit at all seasons. **A servant.** These servants represent the prophets under the old dispensation, who came as God's accredited messengers to their people. **That he might receive... fruit.** The fruits which God required of Israel were love, gratitude, worship, obedience to his law, and the holding up of truth to the world. 5. God expects men to live with reference to himself, and not for themselves alone.

3, 4, 5. Caught him... beat him, etc. The prophets and messengers of God were sometimes slain, often persecuted, and generally rejected by the Israelites. **Empty.** That is, empty-handed. **Another servant.** There is a growth in evil, injuries growing worse, with murder at last. So the history of Old Testament Israel is largely a record of the downward progress of the people in relation to God. 6. See the divine long-suffering in relation to man. 7. See also the ingratitude, selfishness, and depravity of man. Illustrations of this conduct may be found in 1 Kings 19, 10; 22, 8, 26, 27; 2 Chron. 24, 20-22, and Jer. 38.

6. One son, his well-beloved. This saying in Jesus' lips is his answer to the question, "Who gave thee this authority?" Here he expressly claims to be the Son of God, and above all prophets of the past. **Last unto them.** The coming of God's son is the final endeavour to bring men to salvation. 8. There is no provision for mercy beyond the Gospel. **They will reverence my son.** Not to intimate that God did not know how his Son would be treated, but to show God's supreme desire to save men, and his rightful expectation of their loyalty and love.

7, 8. This is the heir. In their hearts these Jewish rulers felt that they were opposing and destroying God's Son, yet they persevered in their wicked purposes. **Let us kill him.** Already their plot was formed, and within three days would be executed. **Inheritance shall be ours.** They vainly imagined that if Jesus were out of the way they could retain their power over the temporalities of Israel. 9. How much better to say, "Let us receive him, and then the inheritance will be ours." Rom. 8, 17. **Killed him.** "They killed him that they might possess, and because they killed, they lost."—*Augustine.* **Cast him out.** Jesus was crucified and buried outside the walls of the capital. Heb. 13, 11, 12.

9. What shall... the lord. Jesus makes his hearers their own judges; and in Matt. 21, 41, the question is answered by the Pharisees, either because they missed the meaning of the parable, or more likely would not admit its application to themselves. **He will come.** This coming was through the sword of Rome

which fell upon the city, temple, and people, and annihilated the Jewish State about thirty-five years afterward. Give the vineyard unto others. A reference to the Gentiles, who were destined to receive the forfeited privileges of the chosen people.

10. This Scripture. A quotation from Psa. 118. 22, 23, which the Jews applied to the Messiah. The stone which the builders rejected. An illustration, perhaps drawn from the building of the temple, in which the stones were hewn and marked for their several places; and one unrecognized and neglected by the builders was placed in the position of honour in the wall. The Jewish leaders were the builders who had rejected Jesus in Christ. Head of the corner. Not the coping on the summit, but the corner-stone at the foundation. This was said to show that the Son, though rejected and slain, should yet become the recognized King.

11. The Lord's doing. "This was from the Lord." [Rev. Ver.] This elevation of the rejected Jesus to the throne; the whole plan of salvation through the atonement, divine and not human in its conception. Marvellous. Strange and mysterious to human understanding. This is the great mystery of the kingdom—a lowly, rejected Saviour, who is nevertheless the world's Redeemer.

12. Sought to lay hold. They would have seized him on the spot, (Luke 20. 19,) for they could not fail to see that the parable was directed against themselves. 10. Where the truth does not convert, it enrages the hearts of men. Feared the multitude. They were convicted in presence of the crowd, but afraid to execute their malice. They left him. "If they could not do hurt to him, they resolved that he should do no good to them."

GOLDEN TEXT.

The stone which the builders refused is become the head stone of the corner. Psa. 118. 22.

OUTLINE.

- 1. The Vineyard, v. 1.
2. The Husbandmen, v. 2-8.
3. The Lord, v. 9-12.

LESSON HYMNS.

No. 670, New Hymn Book. C. M.

Behold the sure foundation-stone
Which God in Zion lays,
To build our heavenly hopes upon,
And his eternal praise.
The foolish builders, scribe, and priest,
Reject it with disdain;
Yet on this rock the church shall rest,
And envy rage in vain.
What though the gates of hell withstood,
Yet must this building rise;
'Tis thine own work, almighty God,
And wondrous in our eyes.

No. 818, New Hymn Book. C. M.

Come, Christian children, come, and raise
Your voice with one accord;
Come sing in joyful songs of praise
The glories of your Lord.

Sing of the wonders of his love,
And loudest praises give
To him who left his throne above,
And died that you might live.
Sing of the wonders of his truth,
And read in every page
The promise made to earliest youth
Fulfilled to latest age.

No. 829, New Hymn Book. 7s & 6s.

Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.
Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershaded,
Sweetly my soul shall rest.

Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears!

HOME READINGS

- M. The wicked husbandmen. Mark 12. 1-12.
Tu. The Lord's vineyard. Isa. 5. 1-7.
W. The messengers persecuted. Acts 7. 37-53.
Th. The persecution of the prophets. 1 Kings 19. 1-16.
F. The Lord of the inheritance. Psa. 2. 1-12.
S. Inheritors of the vineyard. Eph. 2. 8-22.
S. Foundation stone. 1 Pet. 2. 1-10.

Time.—A.D. 29, on the Tuesday before the crucifixion.

Place.—The Temple at Jerusalem.

Parallel Passages.—Matt. 21. 33-46; Luke 20. 9-19.

Explanations.—Parables—Stories containing a great truth. A vineyard—Here meaning the spiritual privileges which God had given to the Jews above all other peoples. Winefat—A cistern for holding the wine pressed from the grapes. Tower—So that the vineyard could be under the eyes of a watchman, to guard it from robbers and wild beasts. Husbandmen—An old word, meaning farmers or those who till the ground. Far country—Here referring to heaven, where God dwells. At the season—The time when grapes were ripe. A servant—Referring to the prophets, whom God sent to the Jewish people, of whom many were slain, and nearly all persecuted. One son—Here referring to the Lord Jesus Christ. Cast him out—A reference to the fact that Jesus was put to death outside the city. Heb. 13. 12. Head of the corner—The corner-stone, most important in all the building.

QUESTIONS ON THE LESSON.

1. The Vineyard, v. 1. What does the vineyard in the parable represent? Who was

the planter of the vineyard? What similar comparison is found in Isa. 5. 1, 2? Where did the lord of the vineyard go? What is represented by the far country?

2. The Husbandmen, v. 2-8. Who were the husbandmen? For what purpose did the lord of the vineyard send to them? Whom did he send? Jer. 25. 4. How were the messengers treated? How is this shown in Acts 7. 52, and Neh. 9. 26? Who was the last messenger sent? Whom did he represent? Heb. 1. 2. How was he received? Of what, then, was this parable a prediction?

3. The Lord, v. 9-12. Who is meant by the lord of the vineyard? What was he about to do in the parable? Of what was this a warning? What scripture did Christ quote, and what was its meaning? [Golden Text.] What is meant by this stone? Eph. 2. 20. How did the rulers receive this parable?

PRACTICAL TEACHINGS.

How are we here taught—

1. That privileges may be abused?
2. That God's messengers are often despised?
3. That Christ is our corner-stone?

The Lesson Catechism.—(For the entire school.) 1. How did Christ represent the privileges of the Jewish people? As a vineyard. 2. Who was the owner and planter of the vineyard? The Lord God. 3. Who were the husbandmen or workers of the vineyard? The Jewish people. 4. How did they treat the messengers whom the Lord sent? They persecuted and slew them. 5. Whom did they at last kill? The Lord's Son. DOCTRINAL SUGGESTION—Christ the corner-stone.

QUESTIONS FOR SENIOR STUDENTS.

1. The Vineyard, v. 1. When and where was this parable related? What was its purpose? What was represented by "the vineyard"? Who is the planter and owner of the vineyard? What is represented by his absence in the far country? In what sense is God absent from his Church?

2. The Husbandmen. What is here related concerning the husbandmen? Who were represented by the husbandmen? Give illustrations from Bible history of such conduct as is here related. Who is meant by "the son"? How does this parable represent Christ?

3. The Lord, v. 9-12. What did Christ say the lord of the vineyard would do? What events are here foreshadowed? When did these events come to pass? Who are the "others" to whom the vineyard is given? What interest have we in this parable? What is taught in the GOLDEN TEXT?

PRACTICAL TEACHINGS.

What is here taught—1. Concerning God's goodness? 2. Concerning man's wickedness? 3. Concerning our privileges?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Vineyard, v. 1. What parable did Jesus tell the people? The parable of the vine-

yard. What did a certain man do? He planted a vineyard. What else did he do after the vineyard was finished? He let it out to men. What were these men called? Husbandmen. What were they to do? To work in the vineyard. What did he then do? He went away.

2. The Husbandmen, v. 2-8. Whom did the lord of the vineyard send to the husbandmen? His servant. For what did he send him? For his share of the fruit. What did the husbandmen do to him? They beat him, and sent him away. What then took place? The lord of the vineyard sent other servants. What did they do to them? They beat some and killed others. Whom did he send last of all? His only son. What did they do to him? They killed him.

3. The Lord, v. 9-12. What did Jesus say that the lord of the vineyard would do to those men? He would kill them for their wickedness. Whom did Jesus mean by the lord of the vineyard? The Lord God. Who were the husbandmen? The rulers of the Jews. What did this parable show? That Christ knew they meant to kill him.

WORDS WITH LITTLE PEOPLE.

What has God done for you? 1. He has given you the Gospel. 2. He has given you salvation. 3. He has sent his Son to you. What does God expect of you? 1. To love him. 2. To serve him. 3. To be grateful to him.

ANALYTICAL & BIBLICAL OUTLINE.

Man's Return for God's Grace.

I. GOD'S GRACE.

1. *Privilege*. Planted a vineyard. v. 1.
"Vineyard of the Lord....house of Israel." Isa. 5. 7.
2. *Long-suffering*. Sent....many others. v. 5.
"Long-suffering to us-ward." 2 Pet. 3. 9.
3. *Salvation*. One Son....sent him. v. 6.
"Gave his only begotten Son." John 3. 16.

II. MAN'S RETURN.

1. *Ingratitude*. Sent him empty away. v. 4.
"Ye have not hearkened." Jer. 25. 4.
2. *Opposition*. Beating some....killing some. v. 5.
"Prophets....your fathers persecuted." Acts 7. 52.
3. *Rejection*. Took him....killed him. v. 8.
"Ye have taken....crucified....slain." Acts 2. 23.

III. MAN'S PENALTY.

1. *Loss of Privilege*. Vineyard unto others. v. 9.
"Through their fall, salvation....Gentiles." Rom. 11. 11.
2. *Destruction*. Destroy the husbandmen. v. 9.
"Fall by the edge of the sword." Luke 21. 24.

ADDITIONAL PRACTICAL LESSONS:
The Divine Dealings with Men.

1. God gives to men privileges of salvation and opportunities of influence, (the vineyard) v. 1.
2. God surrounds men with wholesome restraints of his law and ordinances, (the hedge.)
3. God endows men with the kingdom of grace, and makes them stewards of his mercies, ("let it out.") v. 1.
4. God leaves men to themselves, in order that individual character may be developed and shown. v. 1.
5. God keeps in relation with men through his messengers of the word, the ministry, and the Spirit. v. 2.
6. God is long-suffering and patient in his dealings with men, giving them every influence to induce repentance and righteousness. v. 2-5.
7. God makes his crowning endeavour to save men by sending to them his Son. v. 6.
8. God will finally and utterly destroy those who persistently reject his grace. v. 9.

CATECHISM QUESTION.

51. *What were the names of some of the chief of these Judges?*

Some of the chief of these Judges, by whom God, at different times, delivered the Israelites out of the hands of their enemies, were named Gideon, and Jephthah, Samson, Eli, and Samuel.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

A STORY, in which events generally ran smoothly and pleasantly, in which there is no trouble and no suffering, is not likely to take much with the readers of the present day. It is not only that something more stirring and more exciting is demanded, but that a narrative of unmixed good fortune and unchanging sunshine is actually untrue to common life, and cannot, therefore, arouse any interest. This being the case, the narrative in the lesson to-day should at once command attention. Hardly anywhere in Scripture do we meet with a tale as touching. In sorrowful pathos it reaches the most intense point; while the concluding promise, that the cruel wrong narrated is to be avenged, and that goodness and righteousness are to triumph, satisfies every craving for justice at the end.

Look at the tale as it stands. Picture to yourselves an Eastern vineyard, one such as is described in Isa. 5. 1, in "a very fruitful hill," with the stones gathered out, and the choicest of vines planted; with its "hedge" or low stone wall round about it to keep out

intruders; its tower, whence the whole might be surveyed, and all the arrangements for utilizing the juice of grapes. Imagine the vines growing luxuriantly, the fruit ripening under a glowing sun, and hanging down in rich clusters, while the tender grapes give forth "a good smell." Cant. 2. 13. This fertile place is let out to husbandmen. Everything has been given and prepared for their comfort; their work is pleasant and amply rewarded by the results. Only one thing is required of them: the proper tribute of fruit to the master and owner of the vineyard. But this is dishonestly withheld. The labourers treat the vineyard as though it were their own, refuse to surrender anything, and actually maltreat the messenger appointed to fetch the tribute.

But the owner has patience with them. He might at once have ejected and sent adrift such dishonest and evil occupiers. But he cares not only for his just profit, but for their welfare. He wishes them to enjoy the beauty and advantages of the vineyard, and he sends another servant to expostulate with them. His kindness has no effect. One messenger after another is mishandled, and some are even slain. Still unwilling to turn them out, though he might easily have done so, he sends to them his own and only son, that what the servants were unable to accomplish might be effected by him: not simply the obtaining of the fruit—this might have been done in a shorter way—but the bringing of the occupiers into a proper condition of heart, and securing to them all the privileges that had been from the first bestowed on them.

So the son comes, in the spirit of his father, full of love and mercy. They recognize who it is that approaches, and basely and treacherously resolve to murder one who comes to them as a friend, and to snatch for themselves the inheritance which belongs to him. "And they took him, and killed him, and cast him out of the vineyard." This is the return made for all that they have enjoyed, for the patience exercised toward them, for the consideration shown them, for the love borne them, for the forgiveness offered them.

But no more can be done. The highest love has been outraged, and it is the turn of vengeance now. Nothing is left for the husbandmen but destruction, while the vineyard is handed over to others.

So far the outward story—for the bright promise at the end (ver. 10) cannot find room within its framework. But the story is true to life—is a page in the history of the universe over which angels wonder and weep. We see in it:

God's just tribute withheld.

This beautiful world in which we live might well be compared to a fertile vineyard. Yet the latter signifies something higher. The knowledge of God, the favour of God, access to God—all the blessings implied in the term "kingdom of God," (Matt. 21. 43), are included in the "vineyard" let out to the husbandmen. And who are these? First, the Jews. They, above all nations, were made "a people near unto him." Psa. 148. 14. To them God revealed himself of old. To them he committed the keeping of his word. They were a "people saved by the Lord." Deut. 33. 29. But they neglected his service, slighted his word, wandered from his commandments. He came "seeking fruit" from them and "finding none."

But are there no other privileged ones? We, in Christian lands, have more than the Jews of old. Nearly every boy or girl has the Bible in his or her hand. The Scriptures are taught us. The Gospel is proclaimed to us. What fruit are we rendering to God? Are we giving the best of our love, the best of our time, the best of our lives, to him unto whom they rightly belong?

God's messengers ill-treated.

Many had been sent to the Jews of old. But their message was unwelcome, and they were ill-treated and sometimes put to death. See 1 Kings 18. 13; 22. 26, 27; 2 Chron. 16. 10; 24. 19-21; Jer. 26. 6, etc.; 37. 15, 16; 38. 6-13, 28; Acts 7, 52. How are they treated now? Not much persecution now, unless the messengers are poor and defenceless. But are they listened to? Is their message received? How is the boy treated who stands out boldly for Christ among his companions—who ventures to differ from them in his ways? How are the warnings and instructions of teacher and pastor heeded?

God's Son rejected.

Why had God patience with the Jews? Why did he send them messenger after messenger—"rising up early and sending?" Because he loved them. And in his great love he "spared not his own Son," but sent him. We have been reading how they received him—We know how they treated him. But the same love is borne toward us, the same forgiveness offered us, through Him who was slain. How have we received Christ? He comes to us with the marks of his love—the nail-marks—on him—"wounded for our transgressions, bruised for our iniquities." He invites us to be reconciled. Those who reject him share in the guilt of the husbandmen. And they must share their fate. Others will be found to receive him. Others will render the fruit God looks for. Matt. 21. 41. And Christ, the rejected One, the "stone whom the builders refused," shall "become

the head of the corner." He shall be exalted as head above all, and to him "every knee shall bow, and every tongue confess that Christ is Lord, and to the glory of God the Father."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

When, where, by whom, to whom, and for what purpose the parable was delivered. . . . The vineyard: (1) What it meant to the Jews; (2) What it means to us. . . . The husbandmen—their conduct, motives, etc. . . . Wherein are sinners of the present like them. . . . The Lord of the vineyard: (1) His grace; (2) His long-suffering; (3) His tender interest; (4) His self-denying love; (5) His final wrath. . . . The messengers—who were they? Who are such now? The sins of man: (1) Selfishness; (2) Ingratitude; (3) Hatred against God; (4) Depravity; (5) Impenitence. . . . The principles of the divine dealing with men. (See Additional Practical Lessons.) . . . Application: (1) What is our vineyard? (2) How are we using it? (3) How do sinners show this spirit? (4) How may Christ become "the head of the corner" to us? . . . Aspects of Christ in the lesson: (1) Son of God; (2) Sent to men; (3) Slain by men; (4) Lifted up as head. . . . ILLUSTRATIONS. Wrong to an ambassador is wrong to his king. When the Roman ambassador addressed the people of Tarentum, the messengers ridiculed his imperfect Greek, and threw mud on his robe. Holding up the garment, he said, "It will take much blood to wash away that stain!" As a result their city was besieged and taken captive, many were slain, and the Tarentines became the subjects of Rome. . . . *The rejected stone.* A king desired a fine mosaic picture. The master-artist divided the stones from which it was to be constructed among his workmen, giving to each his own design. One artist considered his fragment too small to notice, and threw away the stone intrusted to him saying, "It is of no worth." When all the work was brought together, his stone was found to be the most important of all, the very centrepiece. He lost his place, and was branded upon the forehead with the words, "Of no worth," as a penalty for his neglect.

References. FOSTER'S ILLUSTRATIONS. Ver. 1-12, Poetical, 3514, 3515, 4085. Ver. 1, Prose, 10018. Ver. 5, Prose, 7187. Ver. 7, Prose, 715. Ver. 8, Poetical, 608, 3241. Ver. 10, Prose, 719, 7570. . . . FREEMAN: Vineyards, 690.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The Heart God's Vineyard.*

INTRODUCTORY. Tell the story of the vineyard with Bible in hand, reading it verse by verse, simplifying and questioning as you go. It may be introduced in some such way as this: Once a great and good man thought he would raise fruit. He planted a large vineyard, and, leaving it in the care of some men, he set out for a distant country. By-and-by fruit time came. To whom did the vineyard belong? Whose, then, would the fruit be? Was it right to send a servant after



the fruit? How should he have been treated? etc., etc. Make children feel that they are expected to answer the questions, and they will listen to the reading.

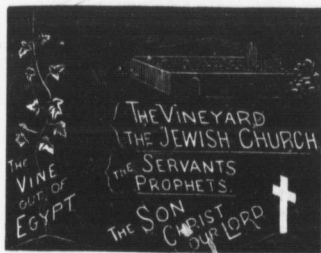
EXPLANATION. The blackboard may help to get the meaning of this parable before the children. Print, The Vineyard means the Church. The Husbandmen, those who had care of it. The Servants means the Prophets. The Son means Jesus. The Lord of the Vineyard means God. Teach that God looked for fruit from his Church. Let children tell what kind of fruit, turning the thought back to lesson VI. Tell that the Jews knew what Jesus meant. They were planning then to kill him, and he told the parable to warn them against so wicked an act.

WHAT THE LESSON MEANS FOR US.

Make a large heart, and tell that this is a picture of each child's vineyard. God has planted it, and he wants fruit from it. He sends his servants very often looking for fruit. His messengers come to us at home, in Church, in Sunday-school, wherever we are. When the Holy Spirit comes speaking to the heart, that is God sending his Son, Jesus. We think the husbandmen very wicked to drive him out, and even to kill him! But what if you do not mind him when he speaks? Is that treating him right?

Print in the heart, S., M., T., W., etc., for days of the week. Interest the children in recalling how God's messengers have come to them every day. One day it was teacher, saying, "Trust Jesus to keep you from anger." Did you get angry, and so drive that messenger away? Another day, perhaps, the Holy Spirit whispered, "Speak gently." Did you do it? If not, you "cast out" Jesus yourself. Another day, maybe, the Bible told us to speak only words of truth. Teach that every time we neglect to hear these voices we are driving away the messengers whom God has sent to us! God will help us to watch for his voices, and to obey, if we ask him.

Blackboard.
BY J. B. PHIPPS, Esq.



EXPOSITION OF THE PARABLE as illustrated on the blackboard. The vine at one side represents the transferring of the Israelites from Egypt. It was transplanted by God in the land of Canaan, and it became a vineyard, or the Jewish Church. The servants, spoken of in the parable, were the prophets. The Son was Christ. The conductor of the review may dwell at length on these points. The symbol of to-day can be used as a black-board lesson, illustrating Christ as the corner-stone, or keystone of an arch.

A. D. 29.

LESSON IX.—PHARISEES AND SADDUCEES SILENCED.

August 27.

Mark 12. 13-27.



13 And a they send unto him certain of the Pharisees and of the Herodians to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true,

and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto

them, Why tempt ye me? bring me a penny that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 Then b come unto him the Sadducees, which c say there is no resurrection; and they asked him, saying,

d Matt. 22. 23; Luke 20. 27.—c Acts 23. 8; 1 Cor. 15. 12.

19 Master, *d* Moses wrote unto us, If a man's brother die, and leaves his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
d Gen. 38; Deut. 25. 5.

20 Now there were seven brethren; and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed; and the third likewise.

22 And the seven had her and left no seed; last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

e Dan. 12. 2; 1 Tim. 1. 7; 2 Peter 1. 19.—*f* Rom. 4. 17; Heb. 11. 16.

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but *g* are as the angels which are in heaven.

g 1 Cor. 7. 29; 15. 42, 49, 52; 1 John 3. 2.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

A Exod. 3. 6.
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

GENERAL STATEMENT.

The hours of the last day of the Saviour's public teaching in the temple are gliding rapidly along, with growing interest on the part of the people, and growing bitterness in the hearts of the leaders. United by a common hatred, the opposite wings of public sentiment, the Pharisees with all their exclusiveness, and the Herodians with all their worldly policy, are allied together against Christ. As if appealing to him as a prophet to decide between their conflicting opinions, they bring the oft-repeated question as to the rightfulness of paying tribute to *Cæsar*, a question which has cost the blood of thousands of lives, and shall yet wreck the Jewish nationality upon the rock of Roman power. On the one side Jesus must by his answer risk the wrath of the people, on the other the charge of rebellion against the empire. Divining their purpose under all their compliments, the Saviour calls for the coin in which the tribute is paid, and inquires whose is the face stamped upon it. They answer, "*Cæsar's*." Then with lightning-stroke he rends asunder their plot with the answer, "Give back to *Cæsar* what belongs to *Cæsar*," and then adds, driving home the application, "and to God what belongs to God!" Thus in a sentence the relations of the heavenly and the earthly kingdoms are declared, and the conspirators are baffled of their purpose. They retire from the scene, and the skeptical Sadducees take their place with a question concerning the future life, which would make the idea of a resurrection absurd by its earthliness of conception. He answers them by showing that they are ignorant at once of God's truth and God's power in their view of the world to come. Then pursuing them still more closely, he presents a

passage from the Scriptures, and reveals a depth of meaning which no rabbi's exposition had ever sounded, showing that in the very language of the lawgiver dwelt the thought that the fathers, whose bodies lay buried in the sepulchre at Hebron, were living still in realms of eternal life with God.

EXPLANATORY AND PRACTICAL NOTES.

Verse 13. They send. The leaders of the people, who were opposed to Christ. **Certain of the Pharisees.** Matthew (22. 16) says, "they sent their disciples," perhaps some of the younger followers. **The Herodians.** The leader of the Herodian family at that time was Herod Antipas, the slayer of John the Baptist. He was ruling over Galilee and Peraea as "tetrarch," but earnestly seeking to be, as his father had been, king over the whole country. The policy of his family was that of subservience to Rome in the hope of gaining power thereby. Hence the Herodians were the worldly political party, lax in their regard for Jewish law, and cultivating foreign relations. The Pharisees, on the contrary, were strict separatists, striving to keep the Jews apart, and submitting to Roman authority only by compulsion. The alliance of two such discordant elements shows the intensity of their common hatred against Jesus. **Catch him in his words.** Literally, "to ensnare him," as bird in a net.

14. They say unto him. They seek to convey the impression that they have come to him as to a prophet, to decide between the views of the Pharisees and the Herodians. **Master, we know.** They said what in their hearts they believed, and yet said it with deceitful purpose. **Thou art true.** They begin with a compliment, as if thereby they could obtain his favour, forgetting that his eyes could penetrate every mask. The word true means in the original "real, unconcealed, open." **Carest for no man.** Neither Jewish opinion nor Gentile authority. **Is it lawful.** Is it according to God's law; is it right. **To give tribute.** The tribute was the poll-tax of a denarius for each person, levied by the Roman government upon all their subject people. The tax was not very burdensome, but was a token of their subjection, and on this account was hateful to the Jews. **To, Cæsar.** The name given to all the Roman emperors, from the founder of the empire, Julius Cæsar. The reigning Cæsar was Tiberius.

15. Shall we give? The question was perplexing. To admit the rightfulness of the people of God paying tribute to a foreign power would be a confession that he, who claimed to be the Messiah, recognized himself and his people as the vassals of Rome. Such an admission would destroy all his popularity with the people, who hated every sign of Roman supremacy and looked for its destruction when the Messiah should appear. On the other hand, if he denied the right of Rome to tax the Jews, the Herodian faction would surely report him to the authorities as a traitor and a rebel, and the strong hand of Roman power would be laid upon him.

Knowing their hypocrisy. "He sees the potsherd that is covered with the silver dross."—*M. Henry*. 1. Never forget the omniscient eye that penetrates every disguise. **Why tempt ye?** He recognizes the question as put not for information, but as a snare. **Show me a penny.** As if assuming ignorance. "Do you pay a tax? In what coin? Let me see one!" Thus addressing himself to the eyes as well as the ears of his audience. 2. Teacher, learn the value of vivid illustration in teaching.

16. They brought it. The denarius was a Roman coin, worth about fifteen cents, stamped with the portrait of the emperor and his titles. **Whose is this image?** A masterly method of teaching, compelling his questioners to answer their own questions. **They say.... Caesar's.** They are compelled to confess that they use Caesar's coin as their own current money, and thus tacitly recognize his authority over them.

17. Render. Literally, "give back." **The things that are Caesar's.** "You receive from Caesar the benefits of his government in peace, order, and law; then give back to Caesar its tribute and due allegiance. He takes neither side of the question as to the justice of Roman supremacy or the right of Jewish independence; he simply declares that government is a necessity, and an acknowledged government has a claim upon the people whom it benefits. **Unto God the things that are God's.** So, the acceptance of benefits from God carries with it the duty of obedience to God. 3. God's providence over man demands man's gratitude and service toward God. Thus in a sentence was shown the relation of Christ's kingdom to secular governments. Each is supreme in its own sphere, and the two need never clash. There was also a hint that the Jews had fallen into dependence upon Caesar because of failure in loyalty to their God. 4. If we give back to Caesar the coin stamped with his face, let us not fail to give to God the heart whereon he has impressed his image. Gen. 1. 27. **They marvelled.** Astonished at his quickness, tact, and wisdom, and at the application which he made of their own question to themselves and their neglected duty toward God.

18. Then come. The Pharisees and Herodians having retired in confusion, the other influential party now took their place in the attempt to perplex Jesus. **The Sadducees.** These were the rationalists of their day; mostly of the priestly families, and hardened by their contact with sacred things; few in number but high in social and political influence, as the high-priest and most of the Sanhedrim or great council belonged to their party. They professed to reverence the law, but found in it no warrant for a belief in the hereafter of the soul as a distinct personality from the body. **Say there is no resurrection.** See the statement of their views in Acts 23. 8. They believed in a comfortable and respectable morality, without any considerations derived from a future life.

19. Moses wrote. This law (Deut. 25. 5, 6) called the levirate law, (from levir, a brother-in law, Latin) was not originated by Moses, but simply recognized Oriental customs still in existence. Its purpose was to keep the families in Israel distinct and perpetuated until the coming of the Messiah. **Raised up seed.** The child of this levirate marriage was to be recorded in the civil records as belonging to the deceased brother. The custom was probably but little regarded in the general mingling of the tribes after the return from captivity.

20-23. Seven brethren. The case was a fictitious one, devised as a puzzle to Christ, and to make the doctrine of the resurrection ridiculous. **Last of all. 5.** Even in their ridicule these skeptics cannot ignore the great fact of death, which looms up before all mankind. **In the resurrection.** The Pharisees believed that in the world after the resurrection men would live, labour, transact business, marry, raise families, just as before, and even wear the same clothes in which they had been buried. From this carnal conception of the hereafter the revulsion of Sadduceic unbelief was natural.

24. Jesus answering. In this, Christ's only meeting with the Sadducees, there has been noticed a gentleness which is in contrast with his sternness toward the Pharisees. **Do ye not therefore err.** "Is it not for this cause that ye err?" [Rev. Ver.] They wander because of their ignorance on two important subjects: the true teaching of the word and the omnipotence of God. **The Scriptures.... the power of God.** 6. "Two things we need to know—what God has taught, and what God can do. From misunderstanding of the one, the Sadducees were led astray in their conception of the resurrection; and from lack of faith in the other, were led into supposing the resurrection impossible. 7. The infidelity of the present is based upon the same errors of ignorance of the word and of the power of God.

25. Neither marry. With bodies divested of carnality, there will be a ceasing of earthly relations. As there are no deaths in heaven, so there are no births, and no marriage relation in its physical sense. "The love in heaven may be a continuance of the love on earth, but it will be purer, more blissful, and glorious."—*Whedon*. **As angels.** Not angels, but like the angels in immortality, in spiritual existence, and freedom from earthly, carnal propensities.

26, 27. How in the bush. In the place containing the account of God speaking in the bush. Exod. 3. **God of Abraham, etc.** Not as if Abraham and the patriarchs were no more, but are living existences. **Not the God of the dead.** He does not say that the passage necessarily taught that the patriarchs were still living, but that this was its real meaning, and their different interpretation of it was erroneous. 8. There is no death to those who live in fellowship with God.

GOLDEN TEXT.

Godliness is profitable unto all things, having promise of the life that now is, and that which is to come. 1 Tim. 4. 8.

OUTLINE.

1. The Earthly Kingdom. v. 13-17.
2. The Heavenly Kingdom. v. 18-25.
3. The Eternal Kingdom. v. 26-27.

LESSON HYMN.

No. 111, *New Hymn Book.* C. M.

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.
Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

No. 108, *New Hymn Book.* C. M.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.
Ye seed of Israel's chosen race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.
Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.
O that with yonder sacred throng
We at his feet may fall;
Join in the everlasting song,
And crown him Lord of all!

No. 721, *New Hymn Book.* 7s & 6s.

Hail to the Lord's Anointed;
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun.
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.
He shall come down like showers
Upon the fruitful earth;
Love, joy, and hope, like flowers,
Spring in his path to birth.
Before him, on the mountains,
Shall peace, the herald, go;
And righteousness in fountains,
From hill to valley flow.

HOME READINGS.

- M. Pharisees and the Sadducees silenced. Mark 12. 13-27.
Tu. The earthly kingdom. Rom. 13. 1-14.
W. Submission to authority. 1 Pet. 2. 13-25.
Th. The right of a citizen. Acts 16. 22-40.
F. The voice in the bush. Exod. 3. 1-14.
S. The resurrection body. 1 Cor. 15. 35-49.
S. Godliness profitable. 1 Tim. 4-16.

Time—A. D. 29, Tuesday before the crucifixion.

Place.—The Temple at Jerusalem.

Parallel Passages.—Matt. 22. 15-33;
Luke 20. 20-38.

Explanations.—*They send*—This conversation took place in the temple, on the last day of Christ's teaching, and only three days before his death. *To catch him*—To lead him into some mistake or false teaching. *Thou art true*—The words about Christ were true, but their purpose in saying them was to flatter and deceive him. *Tribute*—The tax which the Jews, as a subject people paid to the Romans, their rulers. All of the Jews hated this tax, and some considered it wicked for them, as God's people, to pay it. *To Caesar*—The title of the emperor at Rome. *Hypocrisy*—The fact that they were not sincere and truthful. *A penny*—The coin called denarius, worth about fifteen cents. *Render to Caesar*—Pay back to the Roman government the money received from it. *And to God*—Give to God his rights of service as well as the government its rights. *If a man's brother die*—The aim of this story and its question was to make the doctrine of a rising from the dead appear absurd. The law here mentioned is in Deut. 25. 5, and was intended to keep the inheritance of each family distinct in Israel. *Ye know not the Scriptures*—The mistake of the Sadducees arose from not understanding the meaning of God's word. *Neither the power of God*—Not knowing that God can work the miracle of raising from the dead. *Neither marry*—The family relations of earth do not exist in heaven, neither that of husband and wife, nor of parent and child. *As the angels*—Which are not supposed to be in families. *Not the God of the dead*—Those who are dead must then have a life which is eternal.

QUESTIONS ON THE LESSON.

1. **The Earthly Kingdom**, v. 13-17.
Who were the next that talked with Jesus? What was their purpose in talking with him? How did they try to flatter Jesus? What was the question which they asked him? How did Christ answer it? What was on the coin which they showed him? What did Jesus then say to them? What did he mean by this?
2. **The Heavenly Kingdom**, v. 18-25.
Who next talked with Jesus? What was their belief? Acts 23. 8. What was the purpose of the story which they told? What question did they ask? Wherein did Christ tell them that they erred? How did he answer their question? What is said in 1 John 3. 2?
3. **The Eternal Kingdom**, v. 26, 27.
How did Christ show that the dead rise? By what name did God call himself? When and to whom did God so speak? Exod. 3. 6. What did Christ say about God? What is said of the resurrection in Dan. 12. 2? What does the Golden Text promise?

PRACTICAL TEACHINGS.

Where does this lesson teach—

1. That we should serve God?
2. That we should seek to understand God's word?

3. That we should look for eternal life?

The Lesson Catechism.—(For the entire school.) 1. What question did the Pharisees and Herodians ask Jesus? Whether they ought to pay tribute. 2. What did he say they should render to Cæsar? The things that are Cæsar's. 3. What did he say they should render to God? The things that are God's. 4. What did Jesus tell the Sadducees that God is? The God of the living. 5. What did this show? That men shall live hereafter.

DOCTRINAL SUGGESTION—The resurrection.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Earthly Kingdom**, v. 13-17. What were the two parties that united against Christ? What was the import of their question? Why was it a perplexing one? How did Christ answer it? What was the meaning of his answer? What did he teach concerning the rights of human governments? How does his answer show that we have a duty toward God?

2. **The Heavenly Kingdom**, v. 18-25. Who were the Sadducees? What question did they propound, and with what purpose? What did Christ say concerning the heavenly kingdom? Wherein shall we then be like the angels?

3. **The Eternal Kingdom**, v. 26-27. How did Christ show the fact of a resurrection? To what event did he refer? See Exod. 3. How do these words show a future life? What is the Bible teaching concerning the resurrection? How should this doctrine encourage us? 1 Cor. 15. 58.

PRACTICAL TEACHINGS.

What is here taught—1. As to our duties toward the State? 2. As to our duties toward God? 3. As to our condition in the future life?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Earthly Kingdom**, v. 13-17. What did the enemies of Christ ask him? "Is it right for us to pay tribute to Cæsar, or not?" What did Jesus ask them to show him? The money of the tribute. Whose face was on the money? Cæsar's. What did Jesus say to them? "Give to Cæsar what belongs to Cæsar. What else did he tell them to do? "Give to God what belongs to God."

2. **The Heavenly Kingdom**, v. 18-25. About what was the next question asked? About the rising from the dead. Of what did they tell Jesus? Of a woman who had had seven husbands? What did they ask Jesus? "Whose wife shall she be in heaven?" What did Jesus say to them? "When they rise from the dead they do not marry." Whom did he say they would be like in heaven? The angels of God.

3. **The Eternal Kingdom**, v. 26-27. Of what did Jesus tell the people? Of what God said to Moses in the burning bush. What did God say to Moses? "I am the God of Abraham, of Isaac, and of Jacob." What did Jesus say that God is? "God is not the God of the dead, but of the living." What does this

show? That these men live, though they have died. Where shall we live with God, if we love him? In heaven hereafter.

WORDS WITH LITTLE PEOPLE.

What shall I give to God who has made me? 1. The love of my heart. 2. The work of my hands. 3. The praise of my lips. 4. My service, here and hereafter, forever.

ANALYTICAL AND BIBLICAL OUTLINE.

Two Aspects of Christ.

I. CHRIST'S CHARACTER.

1. *Honesty*. Thou art true. v. 14. "That ye may be sincere." Phil. I. 10.
2. *Independence*. Carest for no man. v. 14. "Fear of man bringeth a snare." Prov. 29. 25.
3. *Fidelity*. Teachest... in truth v. 14. "Not as pleasing men but God." 1 Thess. 2. 4.
4. *Tact*. Bring me a penny. v. 15. "Be ye... wise as serpents." Matt. 10. 16.

II. CHRIST'S KNOWLEDGE.

1. *Of Men*. Knowing their hypocrisy. v. 15. "He knew what was in man." John 2. 25.
2. *Of Duty*. Render... to Cæsar... to God. v. 17. "Fear God. Honour the king." 1 Pet. 2. 17.
3. *Of Truth*. Have ye not read. v. 26. "Seek ye out the book of the Lord." Isa. 34. 16.
4. *Of Future*. When they shall rise. v. 25. "This corruptible must put on incorruption." 1 Cor. 15. 53.
5. *Of God*. The God of the living. v. 27. "In the beginning with God." John 1. 2.

ADDITIONAL PRACTICAL LESSONS.

The Two Kingdoms.

1. As in this lesson the representative of the heavenly and the earthly kingdoms stand face to face, so it is often in the world, God's people and the kingdoms of men stand opposed to each other. v. 13.
2. It is not always easy to decide upon the obligations due respectively to the heavenly and the earthly kingdoms. v. 14.
3. Jesus Christ, as Lord of earth and heaven, is the only one who can state with authority the relations of the two kingdoms. v. 14. 15.
4. There is no necessary conflict, but should be complete harmony in the relations

and duties which we bear to the two kingdoms. v. 17.

5. Our benefits received from the earthly kingdom involve obligations and duty toward it. v. 17.

6. Our duties toward the earthly kingdom do not interfere with our higher duties toward the heavenly. v. 17.

7. While the earthly kingdom is for time, the heavenly is for eternity. v. 24, 25.

8. The world to come, in its conditions and its relations, will be different from the present world. v. 25-27.

CATECHISM QUESTION.

52. *Who governed the people of Israel after the Judges?*

The people of Isarel, after they had been some time governed by the Judges, desired a King like other nations; and God bade Samuel anoint Saul to be the first of their Kings.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

It is one of the great wonders of the natural world how much that is good, and pure, and useful, is produced out of things that are bad, and foul, and hurtful. Decaying matter fertilizes the soil; sharp and cutting east winds bring us the life-giving ozone, and cleanse away the bad air from the streets of our cities; poisons, in themselves highly dangerous, are valuable when administered rightly and in proper degree, in lessening suffering and preserving life. These are but illustrations of the grand principle that God brings good out of evil, and an instance of its truth is given in the passage for to-day's lesson.

There we find a band of Pharisees and Herodians gathered round our Lord in the temple courts. The former had already endeavoured to question his authority, and had been obliged to retire confounded. The parable of the Wicked Husbandmen, spoken of and openly applied to them, had still more inflamed their rage. They now made common cause with their rivals, and came, with craft, to "catch" our Lord "in his words." They were followed by the Sadducees, who appeared on the scene with the same intention; both parties making a show of deference to the uprightness, the wisdom, and the authority of Jesus, and pretending to be desirous that he should solve their difficulties for them; and both hoping to compel him to say something which might either ruin him in the popular favour, or might be used against him with the authorities. Their

hearts were full of cruelty and cunning, and their words false and deceitful. Yet out of this evil good was produced. Their hypocritical questioning of our Lord was the occasion of his bringing forth two important lessons, the one concerning this life; the other concerning the life to come.

1. *A lesson about this life.*

The tribute to Cæsar—was it to be paid or not? This was the first question. Shall our Lord decide that it was lawful, he would utterly disappoint the hopes of the people, who longed to be free from the Roman yoke, and to whom the tribute was hateful. No fear that they would recognize him as Messiah after that; for they looked for Messiah to set them free from the rule of the stranger, and give them a high standing among the nations as the chosen people of Jehovah. But if he should judge it unlawful, here was a clear case against him with the Roman governor. Thus the questioners craftily made it appear that the duty of obedience to the civil authorities could not be united with the freedom and privileges of Jehovah's people, and called on him to decide between the two.

But our Lord quickly exposed their treachery and folly. The tribute money was brought to him. There on the coin was stamped the likeness of the Roman emperor, showing that he was acknowledged as ruler over the land. He actually wielded the civil sceptre. Their payment of tribute was the natural and proper result of his sovereignty. The providence of God had brought about the one, and the commandment of God did not forbid the other. Were those Jews who so longed to be free from the tribute to Cæsar giving Jehovah his due? If religion meant freedom from earthly duties and immunity from earthly obligation, they would gladly be religious, but they had no desire to obey God's commandments. And in kicking against the tribute to Cæsar, they were really dishonouring God. Both duties were to be performed—the higher, the obedience due to God—and the lower, which sprang from it, the obedience to Cæsar.

Here is a lesson for us in the present day. "The powers that be are ordained of God." Rom. 13. 1. If we are "under authority" it is he who has so placed us. And to render lawful and proper submission and respect to such authority is our duty. It belongs to those set over us, and we owe it them. When this duty is neglected, the ordinance of God is slighted, "the things that are God's" are not rendered to him. The Christian should be the best servant, the best employe, the best steward, the best citizen, the best subject, the best underling, in every respect. He is himself stamped with the image of

God, and must do honour to that image. And beyond and above all that, there is the soul, the strength, the purpose, and power of life, to be rendered to the Lord to whom they rightly belong, not living as though all earthly things were beneath our feet, but using our every talent, every circumstance, every position, for the Master's service—and yet bearing in mind that this life is not all, but learning

2. *A lesson about the next life.*

There was a party among the Jews who contended that this life was all. The Sadducees maintained that there was "no resurrection, neither angel, nor spirit." Acts 23. 8. And these now came forward to try our Lord. They professed to have noticed a great discrepancy between the law of Moses and the doctrine of the resurrection, and to be puzzled which of the two to follow and which to give up. Whether Jesus decided for the former against the latter, or for the latter against the former, he would expose himself equally to the popular disapproval. So the improbable, and, in fact, absurd, case was brought forward. But our Lord showed the falsity that lay at the base of their question. They were imagining the future life to be a mere continuation of this present one, supposing that "flesh and blood" could inherit the kingdom of God! 1 Cor. 15. 50.

And he taught both them and us that the future life is something very different. The conditions of this present life here will not be carried on there. The eating and drinking, the buying and selling, the striving and competing, the marrying and giving in marriage, which absorb the interest of men and women now, will have no place. The "fashion of this world passeth away." If we have nothing better than this, we have no part nor lot in the resurrection life. For it is a living to God, and unless we attain this here, we can never attain it hereafter.

And this resurrection, and this future life, are facts. From that part of the Scripture—the books of Moses—whence the Sadducees essayed to confound him, our Lord showed the tremendous error of their belief and doctrine. The dead are not passed away, buried out of sight forever, only to be remembered in a tradition day by day fainter and fainter. The resurrection day will come. But the Scriptures teach us in other places—that day has different issues. The resurrection of the godly, and the resurrection of the ungodly, are not alike. Let us seek that we may have "part in the first resurrection, the resurrection unto life." Rev. 20. 5, 6; 1 Cor. 15. 23; 1 Thess. 4. 16. Those who through Christ are reconciled to God, and live to him now, are ready for that blessed future.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Notice place, time, and surroundings, who were present, etc.... Explain Pharisees; Herodians; Sadducees; Cæsar; penny, etc., etc.... The classes against Christ: (1) Pharisees—religious pretence; (2) Herodians—worldly interest; (3) Sadducees—scepticism.... Show how these forces are arrayed against Jesus at the present time.... The relations of the Gospel and the government, or heavenly and earthly kingdoms. (See Additional Practical Lessons).... Teachings concerning the hereafter: (1) There is a hereafter; (2) Its conditions will be different from those of the present life; (3) Its relationship will be spiritual; (4) It will be eternal.... Christ's character as here revealed. (See Analytical and Biblical Outline).... Six worlds in which Christ has knowledge: (1) The heart of man; (2) The world of duty toward society; (3) The world of duty toward God; (4) The world of Scripture truth; (5) The world of future life; (6) The world of the divine attributes.... What are the great duties taught in this lesson? (1) Be honest; (2) Be loyal; (3) Be true to God; (4) Study the word; (5) Wait for the future life; (6) Have faith in God's truth.... ILLUSTRATIONS. Show a coin to the class—one of England or Canada, with portrait of the queen, would be preferable—as an illustration of the principle in the lesson.... The relations of the heavenly and earthly kingdoms may be illustrated by those of the moon, earth, and sun. The moon revolves around the earth, while earth and moon together revolve around the sun. So we have our earthly obligations to earthly states, while at the same time we with our earthly natures have higher duties toward God, who is over all.... Some one has remarked that our theorizings about the future life are like those of a worm about the life of a butterfly.

References. FOSTER'S ILLUSTRATIONS. Verse 14, Prose, 9593, 11904. Ver. 15, Prose, 3115; Poetical, 1894. Ver. 17, Prose, 7010. Ver. 18, Prose, 5027. Ver. 24, Prose, 5034. Ver. 25, Prose, 450.... FREEMAN: Pharisees, 693; Herodians, 694; The denarius, 683.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *God Owns All Things.* To introduce the conversation between Jesus and the Pharisees, tell that Jesus had enemies who hated him, and wanted to get him out of the way. He knew this, for he could read hearts then as he can now. Let

children give reasons why men hated Jesus, if they can, or recall instances in which this spirit was shown. Tell how the priests tried to lay a trap to catch Jesus in his words, so that they might be able to accuse him. They did not know that he could read all their thoughts. Do we ever try to hide anything from God?

Show one of our coins bearing upon it a head of Liberty, and tell that the Roman penny had Caesar's head upon it. The Jews were very unwilling to pay a tax to this Roman emperor, Caesar, but they had to do it, because he had conquered their country. A good while ago our country had to pay taxes to England, because then it belonged to England.

The priests sent men to Jesus to ask him if they ought to pay this tax, thinking that if he said Yes, the Jewish people would be angry with him, and if he said No, the Romans would be angry. Tell how wisely he answered, teaching at the same time the great lesson that all belongs to God.

We may learn from this lesson to give, what to give, to whom to give, and how to give.



In order to give we must have something, and have a heart to give it. We all have something, and God will give us the heart to give what we can, if we will, ask for it. But perhaps you say, "I am poor." Let us count what you have to give—Time, Thought, Work, Study, Play, the Use of Hands, Feet, Head, and Heart.

We should give all these to God because they all belong to him. The fruit of the vineyard belonged to God, not to the husbandmen. The whole earth belongs to God, and all that it produces. So our bodies and souls belong to him, and all the fruit that we bear.

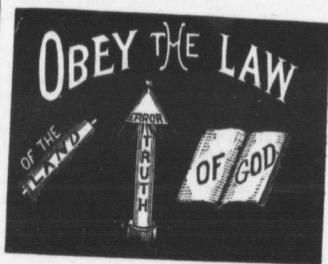
But how can we give to God? We can give him our time by being ready to run on his errands. We give him our thoughts by asking him to take them and make them right. We can ask his blessing upon our play, and then he will direct us in it. We can give him our work, by remembering that he sees how we do it, and by doing it for him. Jesus loves the child dearly who remembers him in all these things.

Blackboard.

BY J. B. PHIPPS, BSG.

Obedience to the law of the land and of God is taught in this lesson. See verse 17. Ignorance of the law will not be a good defence in any court, and, it is, therefore, a plain duty for us to seek to understand God's

law, for by it we are judged. The Sadducees sought to obscure the light of truth by error, and Jesus told them plainly that they knew not the Scriptures. The light of truth should shine, and by its rays we may know the hidden things of God.



[SUGGESTION. Place this diagram on the board as it is. Afterward, at the close, erase the extinguisher of error, and with three or four lines of chalk throw the rays of light on the Bible. The light of truth and God's word are inseparable.

LESSONS FOR SEPTEMBER, 1892.

SEPT. 3. Love to God and Man. Mark 12. 24. 28-44.

SEPT. 10. Calamities Foretold. Mark 13. 1-20.

SEPT. 17. Watchfulness Enjoined. Mark 13. 21-37.

SEPT. 24. Third Quarterly Review.

—Do all our readers know that the Methodist Book Concern publishes a series of works known as "The Lyceum Library," which is as cheap as the widely circulated "Franklin Square," "Seaside," etc., publications? The "Youth's Series" are for young people, and the "Children's Series" for the younger ones. Both contain plenty of good literature, and as cheap as the cheapest, since they cost but *ten cents* for a copy. A volume of forty pages, double columns, clear print, on good paper, and with stout manilla covers, brimful of good things, containing as much matter as a dollar and a half book — all for a dime! A teacher could get a set of the series and furnish his scholars with a library to last ten Sundays, with a change every Sunday, for a dollar.—*The Study.*

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
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