

THE S. S. LESSON

INTERNATIONAL LESSON.
AUG. 7.

Lesson VI. Jesus on the Way to Jerusalem, Matt. 19. 1, 2, 13-26. Golden Text, 19. 14.

Verse 1. When Jesus had finished—A common method, with Matthew, of passing from one subject to another (Matt. 7. 28; 11. 1; 13. 53; 26. 1).

He departed from Galilee—He did not go there again until after the resurrection.

Borders of Judaea beyond the Jordan—A New Testament designation for Peraea, by the Jews reckoned as one of their provinces (the other two being Judaea and Galilee). It consists mostly of an elevated plateau, about 85 miles north and south and 25 miles wide, notoriously cold and yielding little cultivation. The population was largely Jewish, as a careful study of this chapter indicates. It was in Peraea that Jesus was manifested unto Israel, and thither the seventy were sent on their mission.

2. Great multitudes followed—Jesus had gone to this district no doubt for retirement, and for recuperation of his forces preparatory to the final ordeal which was but a few weeks distant. But he could not deny an outlet to his compassion for the people, and so healed them and continued also to teach (as Mark expressly states and this chapter and the next clearly show).

13. Brought unto him—Better, "offered unto him," the word being the same as that used of the wise men bringing gifts, and of people making an offering at the altar (Matt. 2. 11; 5. 23). It was a solemn act of dedication. Some have conjectured that the incident took place indoors (compare Mark 10. 17), and that the little children were those of the household, who "were brought to him to say good night and receive his blessing before sent to bed." But the disciples would hardly have remonstrated with them in such a case. They rebuked the parents because the Master's strength and time were already taken up with healing the sick, and it was intolerable that children in sound health should be brought to him.

That he should lay his hands on them—He often laid his hands upon those he was to heal, and these parents thought it would be an inestimable benefit to their children to have him touch them.

14. Jesus said—According to Mark, he was moved with indignation at the rebuke. If the kingdom of heaven belonged rightfully to such as these, it was scandalous to forbid their coming into the presence of the King. This and similar tributes on our Lord's part to the sanctity of childhood constitute the best argument for infant baptism. (For a wise discussion of this difficult subject see Curtis, *The Christian's Faith*, page 437, and note the statement: "It (infant baptism) stands for the sacramental acceptance by the church of the consecration unto Christ of a babe by the home.") The perfect sincerity of the evangelists in admitting such incidents, which were to the discredit of the apostles, is manifest.

15. He laid his hands on them—Mark says (10. 16), "He took them in his arms, and blessed them, laying his hands upon them."

16. One came to him—Commonly known as the rich young ruler. Luke alone says that he was a "ruler," which may mean nothing more than that he occupied a high place in the social order. Matthew is alone in saying he was "young." The fine character of this man, which comes out in his enthusiastic interest in Jesus, his eagerness for the truth, and his freedom from immortality, justifies our Lord's love for him (Mark 10. 21).

What good thing shall I do?—Mark and Luke, more naturally, omit the "good." Could any act, except a good one, win eternal life? The divergencies here, between Matthew on the one hand, and Mark and Luke on the other, are full of interest. What follows suggests that "Good Teacher" is the manner in which the ruler addressed Jesus. He went beyond the usual courtesy, which would demand only "Teacher," and signified his lofty regard for Jesus by the addition of this unusual adjective.

17. Why askest thou me?—If this is the exact form of the Master's response, it must have been in the nature of a challenge to look elsewhere than to some good act for

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the secret of eternal life; such character as is found in him who alone is good can entitle men to that supreme estate. If Jesus said, "Why callest thou me good? None is good save one" (Mark and Luke), it was not because of any consciousness of moral lack, no denial of sinfulness, but a test of the man's conception of goodness; he had given Jesus a title which belonged only to God—was he ready to stand by it?

Keep the commandments—They were the best-known summary of the meaning of good character. The surprise of the ruler, shown by his question, "Which?" (18), arose, perhaps, from the multiplicity of commands other than those of Moses. It may be expected some new commandment.

18. And Jesus said—Notice that the commandments given are entirely from the second table, of the Decalogue, and deal with love for one's neighbor, which may account for Matthew's addition (verse 19) which is peculiar to him (compare Lev. 19. 13).

20. All these things have I observed—No doubt this could be said honestly by the young man. It is at this point that Jesus is said to have loved him. At any rate, the young ruler was evidently not satisfied. The scribes had as much to say to him.

What lack I yet?—Was there no stern duty he could perform to prove himself worthy? Had the Good Teacher nothing more to say to the restless heart of this man than what he already knew, and what had failed to bring peace?

21. If thou wouldest be perfect—Here, as everywhere, Jesus teaches, that perfection consists, not in conformity to an external code, but is purely a matter of heart and motive. Jesus does not deny the young man has kept the law. But he puts his finger on his one imperfection—his love of wealth. In saying, Go sell, and thou shalt have treasure in heaven, Jesus makes no promise that eternal life can be gained in this way. But, in this particular case, there was no prospect of a heavenly life until the young man had surrendered his attachment to earthly gain. "The charge to make the sacrifice was the medicine which the man's soul required. The hard, self-denying life of a follower of Jesus was the bracing that was needed to make a really noble character. Come, fellow me is not so much a command as it is an invitation. Jesus years to have this man for a disciple, but he has named the only conditions upon which this is possible.

22. He went away sorrowful—Jesus might have made the terms easier and thus have gained a follower. But what kind of a follower? The man who, in a covetous spirit, clings to his possessions and is ready to renounce Christ sooner than them, has cause for sorrow. However estimable he may be in other respects, there is a fatal flaw in his character. We never get any happiness out of the thing we choose instead of Jesus.

23. Hard for a rich man to enter into the kingdom—It is hard for anyone to enter, but especially hard for those who are exposed to all the fascinations and perils of great riches.

24. Easier for a camel to go through the eye of a needle—A proverbial saying familiar to the Jews, not necessarily to be taken literally, but used to express an almost insuperable difficulty.

25. The disciples... were astonished—Because they clung to the

idea of a Messianic kingdom of splendor and worldly power.

26. Jesus looking upon them—It was a penetrating look, such as Mark says he gave to the young ruler. Perhaps the latter was at that moment lingering near, and heard the words, with God all things are possible. Was not this man's trouble that he had tried to do himself what only God could do for him?

MISLEADING NAMES.

India Rubber and India Ink—
Brier Root Really Heather.

A vast number of incorrect notions are acquired by reason of misleading names, but after all is it of any particular importance, so long as we get what we are after? For instance, we go into a store and ask for a Dutch clock. We get a clock, the kind we were after, so it does not really matter that it is not a Dutch clock at all but a German manufacture. Practically all the wooden clocks called Dutch are made at the village of Freyburg, in the Black Forest. It is all due to mispronunciation: "Deutsch" in German means "German."

Nothing is more natural than to assume that india ink comes from India, but it does not, and never did, any more than did india rubber. The first originated in and comes from China, and should be called Chinese ink, as it is in France, and the latter comes from Central and South America.

"Let's have an old style country dance!" some one exclaims, and immediately there jump into the mind visions of red cheeked lasses and stout lads dancing gayly in the barn. The term, however, is simply a corruption of "contra dance," from the Latin contra, or opposite, and means a dance in which the partners are arranged in opposite lines, and has nothing to do with country.

Camel's hair brushes are not made from the hair of camels but from hairs from the tails of Russian and Siberian squirrels. The hair of camels is, however, used for making fine fabrics, such as shawls, rugs and underclothing, and is sometimes mixed with silk.

"Genuine French brier root pipes" are not made from the roots of brier but from the root of a white heath which reaches a considerable size and is cultivated in the south of France for pipemaking purposes. The name is derived from the French bruyere, the dialect form of which is briere, meaning heath.

We have a firmly fixed notion that a centipede has 100 feet, and naturally, but we are misled by the name. Count 'em. There are about thirty feet on the largest size.

We remark that such a one "speaks through his nose," when as a matter of fact the queer, disagreeable tone is produced when the nasal passage is closed. Hold the nostrils and prove it.

POLICY OF PREVENTION.

Could do Away With Much Misery in Britain.

"Women and the fight against destitution" was the subject discussed at a recent sitting of the Women's Congress at the White City in London.

Phthisis, said Mrs. Sydney Webb, accounted for one seventh of the expenditure under the poor law. If phthisis were dealt with in the same way as consumption, one seventh of the pauperism of the country might be prevented, and much misery would be swept away. Preventive measures could do much. One-third of the blindness of the country could be avoided if neglected infancy was guarded against, and the public health and education authorities could do much to prevent destitution. The policy of prevention could also be applied to the unemployed.


Mrs. Barnes said that "There shall be in no human life any impediment to the call of the divine which I can remove" was a creed which would carry them far in social reform.

Miss Murby urged that half time labor should be stopped. The country should be able to support itself by means of its adults. The school age should be raised to fifteen. Persons under eighteen years of age should not be allowed to work more than thirty hours per week, and should be required to attend training schools. Employment for many of those at present without work would also be secured if the hours of those employed on railways, buses and trams which were at present excessive, were reduced.

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TWO HAPPY WELSH BOYS ON THE FARM.

Letters From the Lads in Saskatchewan to Folks in the Old Land.

The London Standard prints two letters received in Wales a few weeks ago from young Welshmen who have emigrated to Canada. The first is from Joseph Williams, the second from Jack Pierce. They are of the sort that make the best immigration literature, as the writers are of the sort that make the best immigrants for Canada.

Joseph Williams, writing from Bangor post office, Sask., says:

"I think I ought to write and let you know how we are faring in this far land—the last Great West—the granary of the world." I think the best way for me would be to start from the time I came here—three years ago, on April 21.

"I landed at Portland, Maine, took train to Hamilton, Ontario, via Montreal and Toronto, two days' journey. Landed at Hamilton on the Sunday night, and started to work on the Wednesday following at F. W. Fearman's pork factory, wages \$12 per week; worked there a month, and then got a job on the railway for the summer at \$50 a month. This job finished in October, and for the winter I had to be content on keeping the stove warm.

RODE IN BOX CARS.

"When spring came I started work on a farm at \$25 a month. Then I went up west by 'jumping' the freight train, about two thousand miles, with \$2 in my pocket, and had to live on dry bread and water for ten days. I arrived at Saltcoats on the night of July 10, walked to Yorkton, 26 miles across the prairie. I got a job at Yorkton, which was a turning point to success. I may say here that when I arrived at Yorkton I had the enormous sum of 3 cents in my pocket! Six months later I started business there, butchering, with my brother Arthur as partner, and twelve months later sold out at a good sum, and to-day, I am pleased to say, I can sit and look at my crop growing, from which I hope to receive somewhere from \$2,000 to \$3,000 next fall, besides being the owner of three fine mares and foals, and all necessary farming implements.

ANY MAN CAN GET ON.

"You can show this letter to all my old friends at Abergele, and if you like you can send it to the press if you think it will benefit any young men or women who think of coming to Canada. I can say without the least hesitation that this is a much better country than the old country, and there is no reason whatever why a young man or woman could not succeed here. There is plenty of work for all here, and good places. The servant is looked upon as one of the family; no restriction on what you do and where you go; you share the best place in the house with the boss, and eat from the same table. No talk of 'loft allan' here—nothing is too good for the hired man."

Jack Pierce, a shoemaker, who came out with two other Welshmen, a grocer and a carpenter, writes from Haward, Sask., May 30, 1910:

EAGER TO WORK.

"I am writing you this letter to

give you my idea of this country. On our arrival in Regina we had a brotherly reception at the immigration hall and a comfortable place to stop at, free. We never asked for work at the immigration hall, as we went out in the morning before it was opened, and the three of us got a place right away. There was a large demand for laborers in the city, but our object was going on the land, rather than get higher wages in the town. We hired at \$30 per month and our board. Our food is worthy of calling food, nothing like the food they give in the old country on the farms.

"I told the farmer in the start that I was not used to farm work, but I was used to horses, and that I was willing to do all I could according to his instructions, and I have been very successful up to now; but I have taken good care that he has not to say the same thing more than once to me, and do the work to the letter, as he had told me in the commencement that the trouble they had as a rule with newcomers was that they wanted to do everything in the old way.

"Well, about the country; the name I shall give it is the Canaan of the present world.

IT IS RICH IN EVERYTHING

nature can give it. There is work here for every man that wants to work, and he will get good money for his work. The weather has been good since we have been here—very fine every day, and the sun shining brightly, with a nice breeze blowing all day. I am out every day with four horses, which is a very different thing from shoemaking, but if all the horses in Canada are like these, I would not mind if I had twenty before me.

"I will write you again and tell you how we are getting along. We are very thankful for the good information you gave us before leaving, and we wish you long life to tell more of the Welsh people about the wonders of this country."

HIGHER PRICES IN GERMANY—

Housewives are Asking Where It Will All End.

The prices of the necessities of life continue to rise in a most alarming way in all the large cities of Germany, with Berlin and Hamburg at their head. German housewives are in a state of growing anxiety, asking where all this is to end.

Another phase of the question is now opened up by the attitude of the butchers, who are actively petitioning the Government to "do something" if their trade is not to suffer seriously. In their petitions they state that the prohibition to import cattle from abroad does not enable home farmers to cope with the national demand for the production of "national" pigs, oxen, sheep and calves is practically stationary, and in some districts is even growing less, while the demand increases. They ask for the abolition of all frontier barriers to importation of live stock, and less drastic measures in dealing with cattle supposed to be affected with tuberculosis. This, they say, is carried to absurd lengths.

A curious political coloring is lent to this movement of the German butchers by the threat that if the Government declines to remove their grievances they will, as a body, join the Social Democratic organization. The butchers have hitherto been among the most loyal of the Kaiser's subjects.

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