

## HINTS FOR INFANT CLASS TEACHERS.

**Whisper-Song.**

JESUS THE WONDERFUL.  
 Wonderful grace he brought,  
 Wonderful works he wrought,  
 Wonderful words he taught,  
 JESUS THE WONDERFUL.

This lesson is naturally divided into two parts.  
 1. Four men called by Jesus to preach his Gospel. 2. His own work all over the land. To illustrate the first part a fish, or a net, or a ship, or all may be drawn upon the board, while the story is told. Ask. How many fishermen are named in the lesson? What are their names? Put their initials on the board: S.P., A., J., J., Z. You might call this part of the lesson "*The Story of the Five Fishermen*." Two of them were fishing with a net, and the three others were mending their nets. S.P. and A. were brothers. So were J. and J. Z. was the father of J. and J. [The scholars will soon learn the meaning of these initials.] Two left their nets and followed Jesus. Who were these? Two others left their ship and their father and followed Jesus. Who were these? [The memory may be helped by the use of a few dots on the board. Thus: . . . The first represents the position of the Saviour; the two next Peter and Andrew; the three others James, John, and Zebedee. Then rub out the two, and place two by the side of the single dot as you tell of Peter and Andrew following Jesus. Then as you tell of James and John leaving their father, take two dots from the remaining three, and add them to the three already down. The dots will then have this appearance: . . . .] The Saviour made four of these five men "fishers of men." What did he mean by this? They were to try to bring men to Jesus that they might be saved from sin. . . . The second part of the lesson represents Jesus going about doing good; seeking for men as fishermen for fish. [Put on the board the three things he did: 1. He taught; 2. He preached; 3. He healed. Tell of the different sorts of people who came to him, and what he did for them.] If Jesus were here to-day would you not come to him? Is he not here, even though you cannot see him? Will you not come to him? [Sing, "Gentle Jesus, meek and mild."]

## MISCELLANEOUS.

*Prayer-Meeting Topic:* Christ the Great Physician. . . . *Texts:* 2 Kings xx. 5; Jer. iii. 22; viii. 22; Matt. viii. 23; Luke iv. 18; 1 John i. 7. . . . *Footer:* 659, 671, 2619, 2620, 3434, 4964, 4976.

SUNDAY, AUGUST 10, 1873.

LESSON VI.—*The Beatitudes.* Matt. v. 1-12.

GOLDEN TEXT: Psa. cxxviii. 1.

## English Teacher's Notes.

It would be impossible, in a Note like this, to expound the Beatitudes one by one. It will therefore, probably, be more useful to point out their novel and startling character in the ears of those who first heard them, and thus to give force to the golden text of the preceding lesson, "Never man spake like this man."

Consider the circumstances under which the Sermon on the Mount was delivered. Jesus had been going about Galilee proclaiming "the Gospel of the kingdom," that is the "good news" that the "kingdom of heaven" was at hand. What would this mean in Jewish ears? It would mean that God was about to "restore again the kingdom of Israel;" that Messiah would appear, rally the nation round him, drive out the Romans, and sit in regal splendor on David's throne at Jerusalem. *That* was the "good time coming" for which the Jews waited and longed. And now that a prophet—evidently a greater one than John Baptist, having miraculous powers—is announcing the immediate approach of the "kingdom," multitudes have come together from all parts of the country, from distant north and south, from the shores of Phoenicia and the mountains of Edom, (see Mark iii. 8,) to hear the new Prophet's message. And this Sermon on the Mount is the Prophet's manifesto.

Now observe how prominent the "kingdom" is in this sermon. The very first words mention it, ver. 3. See also vers. 10, 19, 20; chap. vi. 10, 13, 33; vii. 21. And, in fact, the three great topics of the sermon are the character of those called into the kingdom, the laws of the kingdom, and the ultimate judgment upon its professed subjects.

Imagine, then, the effect of the sermon upon the hearers. Not *all* the Jews to share in the kingdom? only some? Who, then? Not the religious leaders, the scribes, and Pharisees—even *they* not righteous enough! (Ver. 20.) No, but the "poor in spirit," who knew they were *not* righteous, who felt themselves unworthy, and therefore came to Jesus—"theirs is the kingdom of heaven." And the kingdom was not, as they expected, to bring power, pomp, prosperity,