

cannot approve his conduct. This is the love of benevolence; and this love we are to bear towards our enemies. It is impossible to love the conduct of a man that curses and reviles us, and injures our person and property, or that violates all the laws of God; but, though we may hate this conduct, and feel deeply that we are affected by it, yet we may still wish well to the person; we may pity his madness and folly; we may speak kindly of him and to him; we may not return evil for evil; we may aid him in the time of trial; and seek to do him good here, and to promote his eternal welfare hereafter." (Barnes.) Read Ex. 23:4; Prov. 25:21; Matt. 5:44; Rom. 12:17, 19-21.

28. Bless them that curse you—lit. "eulogize them, etc." Don't speak of their faults but praise their good qualities, if they have any. Be silent regarding that in them of which you cannot approve. Pray for them—See Christ's example, Luke 23:34; 1 Pet. 2:21-24, and compare Acts 7:60; Rom. 12:19-21; 1 Cor. 4:12; 1 Pet. 3:9. Despitely use you—treat you insultingly and strive to do you harm.

29. Offer also the other—(Matt. 5:39). "The spirit of these injunctions is evident. Hasty retaliation; readiness to stand on one's rights in all cases; deliberate revenge rather than pity, are unworthy a member of the new kingdom. It is for him to teach by bearing, yielding and giving, and not by words only. He must suffer wrong patiently, that

the conscience of the wrong-doer—become its own accuser—might be won to repentance, by the lesson of unresisting meekness. Christ's own divine charity and forgiveness were to be repeated by his followers. But it is far from the teaching of Christ that law is to cease, or that the evil-doer is to have everything at his mercy. Only, as far as possible, the principle of his kingdom is to be the purest, deepest, self sacrificing love." (Geikie.) We are to submit meekly to wrong rather than return it; but Jesus himself (John 18:23) and Paul (Acts 23:3) have shown us that a manly remonstrance is not contrary to the spirit here taught. Cloak—the outer garment, the *abbas*, shaped like a Highland plaid. This was Christ's seamless garment (John 19:23). Coat—the inner tunic fitting close to the body, commonly made of linen. See 1 Cor. 6:7.

30. Give to every man that asketh of thee—This is the general rule, but limited by sound judgment as to the best welfare of the person asking, and our ability to give without injustice to others who have a claim upon us. The Christian must cherish and exercise a benevolent regard for others. Him that taketh away thy goods—i. e. borrows from you. See Matthew's version, ch. 5:42. Do not be harsh and exacting with the unfortunate. (Deut. 15:7, 8, 10; Prov. 3:27.)

31—This is the "GOLDEN RULE." Compare Matt. 7:12; Phil. 4:8. See the ROYAL LAW (Jas. 2:8).

[For Summary and Review see next page.]

Ten Minutes Normal Drill

based on the text-book, "The Sabbath School Teacher's Handbook; or, the Principles and Practice of Teaching, with special reference to the Sabbath School," and prepared by Principal Kirkland of the Toronto Normal School.

TELLING AND QUESTIONING. (CHAPTER VII.)

II. Qualifications of the Questioner.

1. A thorough knowledge of the subject.
2. Power to think logically and clearly.
3. A knowledge of good models of the art of questioning.
4. Practice in the actual effort of questioning.

III. Tests of a Good Question.

1. The language of the question should be simple and familiar to the scholar.
2. The question should be definite and free from all ambiguity.
3. " " " " suited to the capacity of the scholar.
4. " " " " asked in the fewest possible words.
5. " " " " easy at first and gradually increase in difficulty.
6. " " " " in proportion to the importance of the subject.
7. " " " " admit of a definite answer.
8. " " " " given in such an order as to form a systematic and progressive development of the subject.
9. A good question must have the element of the unexpected in it. It should surprise the mind with some fresh and novel view of the subject.
10. Questions should be (1) On the words of the lesson; (2) To exercise the understanding; (3) To develop spiritual truths.