

SUNDAY SCHOOL LESSON.

LESSON IV.—JANUARY 25, 1880.

THE TEMPTATION OF JESUS.—Matt. 4: 1-11.

TIME.—About January, of A. D. 27. Very soon after his baptism, as in the last Lesson.

PLACE.—The northern part of the wilderness of Judaea, between Jerusalem and Jericho on the west, and the Jordan and the upper part of the Dead Sea on the east. Tradition places it in Mount Quarantania, near the Jordan, so named because Jesus passed forty days fasting in one of its caves.

RULES.—Tiberius Caesar emperor of Rome (14th year); Pontius Pilate governor of Judaea (second year); Herod Antipas of Galilee (31st year).

EXPLANATORY.

1. Then, immediately after his baptism by John, so says Mark 1: 12. Was led up. He did not seek, or run heedlessly into, temptation: he only went where the impulse of the Spirit led him. Up. From the low banks of the Jordan into the mountains of the wilderness. Of (by) the Spirit. That blessed Spirit immediately before spoken of as descending upon him at his baptism, and abiding upon him. The wilderness. The scene of Christ's temptation has been identified by the voice of tradition in the Greek and Latin churches as that wild and lonely region between Jerusalem and the Dead Sea, called, in modern geography, Quarantania. It is an extensive plateau, elevated to a considerable height above the plain of Jericho, and the west bank of the Jordan. To be tempted. To tempt is literally to stretch out, or try the strength of. He was led by the Spirit to be proved, tried, to see if he were able to be the Messiah. Satan's temptations, or enticements to sin, were the means by which he was tempted in the higher sense, i. e., proved. Of (by) the devil. Devil means slanderer, or accuser. Here the existence and personality of Satan are placed before us in the most distinct language. It would be the boldest of all paradoxes to assert that the Scriptures do not teach the existence of an evil power whom they call the enemy, the Accuser, the Devil.

First stage of the temptation.—The forty days. Both Mark and Luke say that he was tempted all these forty days. Probably the same general way as the three great assaults at last. Those three were the sum and crowning conflict of all.

2. Fasted forty days. Of the like long fasting, we have antecedent examples in the case of Moses and Elijah; and these cases, like this, were doubtless miraculous. The object in this, as in all fasting, was absorption in spiritual exercises, escaping as much as might be from the bonds of the flesh. He was afterward an hungered. The words imply a partial return to the common life of sensation. The cravings of the body at last made themselves felt.

Second stage.—The three crowning temptations. In each of these three, it is necessary for their perfect understanding, that we clearly see four things: 1. What was the allurements, the intense desirableness to Jesus; without this there is no temptation. 2. What there was wrong in the act proposed. 3. The means of the victory. 4. How it is a type of our temptations.

The First Temptation. Vers. 3, 4. Temptations of the flesh.

3. The tempter came. In what form it is not said; but it is certain that it was not in any hideous form. He never so appears in Scripture. If he had appeared to Christ as Satan, there would have been no temptations whatever, but only repulsion. Neither does Satan now so tempt men. He always comes in a garb of light, of beauty, of attraction; the foam of the wine cup, not the dregs; on a golden throne, in a gilded palace, forever hiding his true nature. Only so could he tempt at all. To him Satan made his severest assault in the time of Jesus' greatest weakness. He still watches his time, attacks when weary, heavy, sick, troubled. If that be the Son of God, since thou art. There is no doubt expressed. Thinking to beguile him with his flattery. Stones be made bread. To answer the double purpose of satisfying his hunger, and proving that he is the Son of God, having all power. John 3: 34, 35. The stones may have been round, resembling loaves. 1. What was the allurements? Intense hunger, a natural and perfectly right and pure desire; and he had the power by one word, or act of will, to satisfy it. 2. What was the wrong in doing what was suggested? It was wrong because he had taken upon himself the nature of man, and the conditions and sufferings of mankind. To have availed himself of his divine power to escape the bodily discomforts of humanity, would have been to fail in his mission of becoming our pattern, and our sympathizing High Priest, at the very outset. Accordingly there is no case in the New Testament in which Christ exercises miraculous power for his own benefit. 3. "The means of victory"—The promises in the word of God. ver. 4.

4. It is written. In Deut. 8: 3; quoted from the Septuagint, or Greek translation. Not by bread alone. Not by the ordinary and visible food alone, but by every word; i. e., whatever God may command or promise. But by every word that proceedeth out of the mouth of God. Of all passages in Old Testament Scripture, none could have been pitched upon more apposite, perhaps not one so apposite, to our Lord's purpose. "The Lord led thee [said Moses to Israel, at the close of their journeyings] these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither didst thou know; that he might make thee know that man doth not live by bread only." &c.

The Second Temptation, vers. 5-7. To gain good ends in bad ways.

5. The devil taketh him up. Either literally, or in thought, in planning for his future life. If Satan did appear in bodily shape, his suggestions could become temptations only as they might act upon the mind of Jesus. Hence the latter view of the temptation is that which regards it as a mental scene. As to the being taken up into the holy city, and into an exceeding high mountain, it may have been in thought, without doing any violence to the terms employed. The holy city, Jerusalem. Pinnacles of the temple. The temple was built on Mount Moriah, on a foundation built up of solid masonry, so as to present a nearly perpendicular wall of 200 feet from the floor of the temple to the valley below; "almost equal in height to the tallest of our church spires." On this wall, overhanging the valley of the Kedron, was Herod's royal portico. From the roof of that portico to the valley below was not less than 300 feet.

6. Cast thyself down. In the presence of a wondering, admiring crowd, who would hail you then as the king of the Jews. For it is written. In Ps. 91: 11. This is quoted to show that he would be safe in doing what was proposed. He could gain his end and yet escape danger. 1. What was the "allurement" in this temptation? To be the Messiah without suffering and death; such a Messiah as carnal Judaism then longed for.

7. It is written. (Deut. 6: 16.) Again, in another place. Shall not tempt the Lord. That is, thou shalt not try him; or, thou shalt not, by throwing thyself into voluntary and uncommanded dangers, appeal to God for protection. This was a "type of our temptations," when we try to gain the blessings of religion and heaven in other ways than God has appointed,—by good works instead of Christ, by forms instead of faith.

The Third Temptation, vers. 8-10. To gain wealth, power, and success, by sinful practices.

8. All the kingdoms of the world, &c. It is not necessary to inquire whether this expression is to be understood as literal or as hyperbolic. In either case the vision must be regarded as supernatural, and as embracing far more than the ordinary prospect of a wide landscape from a high mountain. The supernatural is still more clearly marked by the language of St. Luke, "in a moment of time." 1. What was the "allurement" in the third temptation? It is found in verse 9.—All these will I give thee. I will relinquish my hold and my right, and let you have the whole world as the Messiah monarch. All nations will then be subject to you as the king of the Jews. I will lead them to help you, not hinder; as they otherwise will do. The kingdom of God will come at once, without pain and the cross, without humility and reproach, but with glory and power. 2. What was the "sin"? It is found in the last clause.—If thou wilt fall down and worship me. Not a bald act of falling in outward worship of the grim king of darkness; but such an act of worship, as when men worship money, by loving it better than God; as they worship success, by placing it before duty; a real, not a formal, worship.

10. Get thee hence, Satan. It was here that Satan revealed himself. To give up dying for the sins of the world, to give up converting the world, and let Satan really rule,—this could come only from Satan, the great adversary of all good. Here the robes of light fell off, and Satan was undisguised. It is written. A modified quotation of Deut. 6: 13. Thou shalt worship the Lord. God really rules the world; and there is no lasting good, nothing truly happy, nothing successful, no kingdom gained, except by making God first and chief, a real worship of God as supreme. The third temptation as a "type" of ours. We share the third experience when we are tempted, for the sake of power, wealth, or influence, to conform to the world, and to employ Satan's instruments in even seeming to do God's service. We yield to the third when we are conformed to the world, and adopt its policies and methods, and imitate its spirit for the sake of its rewards. We resist the third when we make a superior love to God the whole inspiration of our hearts, and a supreme allegiance to Him the sole rule of our lives.

11. Leave him. Luke 4: 13, "for a season." He was tempted again and again; at last in Gethsemane and on the cross. Angels. Spiritual beings, probably in visible form on this occasion. Alone in the contest, he had these companions after his victory. Ministered most naturally means "supplied him with food," as in the case of Elijah; 1 Kings 19: 5. Others think, "gave him spiritual companionship," to support him, and prove that "man doth not live by bread alone." The view that the angels brought him food, accords better with the events just narrated. He who would not turn stones into bread was now fed; he who would not call upon angels to uphold him in his confidence, was now sustained by them; he who demanded worship for God alone, received homage from these servants of God.

No. 115 GRAVTON ST. HALIFAX, N.S., August 4, 1879.

Messrs. T. GRAHAM & SON,—Dear Sirs—It gives me great pleasure to inform you of my perfect cure of CATARRH, from which I have suffered in its severe form for 12 years without being able to find a remedy for it, and I had long thought that nothing could cure me, but thanks to Providence and the use of your valuable preparation, CATARRHINE, I have been completely cured of that distressing and I might say disgusting complaint, and I only used one box. I can confidently recommend it to any suffering from that complaint. Yours truly, C. F. F. SCROPPER.

Price 25 cents a box.

STORY FOR YOUNG PEOPLE.

THE EMPEROR HADRIAN AND THE OLD GARDENER.

Sixty-four years after the destruction of Jerusalem by Titus, the Emperor Hadrian appeared in Judaea, in order to suppress the last and greatest national insurrection of the Jewish nation. History has preserved for us the most cruel deeds of this emperor, and even the Roman writers have themselves not been silent concerning them. It is a fact, however, that he sometimes did a noble act, and I will tell you about one of these now.

When the Emperor Hadrian was one day going along the coast of the Sea of Tiberias, attended by some of his courtiers, he found a very old man who attracted him because of his venerable and mild appearance. The aged man was quietly working in the field, digging up the ground, and, as it appeared, planting something.

"You seem to be very old," said the emperor, who was passing by near where he was. "Does it not pain you to perform such hard work in your old age?"

"Oh! no," replied the old man, "I love to do such labor as this. It gives me great pleasure, for I have been accustomed to it from my youth."

"What are you digging here in the ground for?" asked the emperor.

"I am getting the ground ready to plant some figs," replied the old man.

"But you are very aged," answered Hadrian; "and do you believe that you will ever reap the fruit from the trees that you are going to plant?"

The old man said: "My Heavenly Father has spared me to be a hundred years old, and it may be he will spare me three years longer. If he does, I shall be able to eat the fruit of the little trees that I am now planting. Besides, if I should be called away to heaven before three years shall have passed by, then my children and grandchildren will enjoy the fruit from the trees that my hands are this day planting."

Then the old man continued his work, and said nothing further just then. But the emperor, still impressed by his appearance and words, said further:

"I am the Emperor Hadrian. Your working here and your words deeply impress me. If you should be so fortunate as to reap the fruit from these trees which you are now planting, I hope you will bring me some of the figs and let me know how you are getting along."

The old man looked quietly at the Emperor, bowed his head, and Hadrian took his departure.

The sun shone pleasantly upon the aged gardener that day, but he did not feel proud of the visit that the Emperor Hadrian had made him. He finished his day's work, and as the sun was about setting, he offered his evening prayer in the field, and then went home.

The old man was spared to live three more years, and the fig trees he had planted the day when the Emperor Hadrian came by produced beautiful figs, and he enjoyed their fruit. He remembered the words of the emperor, and, going out among the trees that he had planted, gathered a basketful of the best figs that he could find upon them. He laid leaves all over them, and then, after clothing himself in his best apparel, went to Antioch, where the emperor was living.

The gray-haired man met with great respect from everybody around the palace, though nobody knew him, and some thought he might be crazy, for he, evidently a peasant, was asking to be admitted to the presence of the emperor.

Hadrian did not recognize him at first, for the old man was more bent than he was three years before, and there were far more wrinkles on his face. The emperor said to him: "What do you wish with me, old peasant?" "I am bringing you the fruit of the trees which you saw me planting one day along the shore of the Sea of Tiberias. You seemed to think it a strange thing that I, such an old man, should be planting young trees. But I told you that if I lived for three years I would be able to enjoy the fruit, and that if I did not live, my descendants would gather it. You were so kind as to invite me to come to see you in case I lived and my trees bore fruit, and to bring you some of the figs."

The emperor was astonished and delighted with the old man and his gift. He remembered the conversation very well, and had him spend several hours with him in the palace.

The emperor's attendants seemed to be very much astonished that he should pay so much attention to an old peasant, but he said to them:

"What makes you so astonished today?"

One of them replied: "We are astounded to think that you, our great emperor, should pay so much attention and honor to an old man who brings you nothing but a basket of figs."

Then the emperor replied: "The Lord has blessed this old man far beyond the most of men. He has per-

mitted him to reach a very great age. Shall not I, a man too, also honor him? His gray hairs are worthy of honor, and you should all respect him."

The courtiers were then silent, and they vied with each other in paying honor to the aged peasant. The emperor then gave orders that his basket should be filled with pieces of gold, and, true enough, the old man set out from the palace that evening with his basket full of gold, which, indeed, was so heavy that he could hardly carry it.

After he had reached his distant home, the news of the emperor's cordial reception of him and splendid gift soon spread abroad. Friends and acquaintances came to see him and congratulate him upon his good fortune.

Among his neighbours there was one indolent man, worked more than an hour or two a day, and who allowed his family to remain in poverty. He had been thinking for a long time what he should do to make money in an easy way, and at last, after the old peasant had returned from the emperor's presence with a basket of gold, he resolved that he would fill a sack with figs and take them to the emperor. Accordingly, one day he set out with his sack full of figs, and having reached Antioch, implored admission to the emperor's presence.

Having been admitted to the emperor, the latter asked him what he had.

"I have a bag of figs to present to your majesty," replied the man.

"Where do you live?"

"I live near the shore of the Sea of Gennesaret, and I am one of the neighbours of the old man to whom you showed so much honor."

"What do you wish to do with the figs?"

"I mean to make them a present to your majesty."

Now the Emperor Hadrian was a shrewd man, and he saw that the man's plan was—to get a handsome present, perhaps gold, for the sack of figs that he had brought.

"What is your occupation?" said the emperor.

"My occupation is to till the ground, but fearing that I may not have a great while to live, I don't plant many trees, and with great effort have procured these figs for you."

"I am sorry to say," replied the Emperor, "that I cannot except them at your hands. You are comparatively a young man, and should till your land diligently. Please to depart and take your figs with you."

Now, in a corner of the room, there was standing one of the courtiers, who heard the whole conversation. As soon as the man, who was greatly disappointed, had left the emperor's presence, the courtier went and told to his friends the whole affair, and before the man had passed through the doorway of the palace, almost every one about the emperor's residence was acquainted with the circumstance. The man had forgotten to tie up his sack of figs when he left the emperor, and on going down the steps and out of the door, a great many of them fell all along the hall. The courtiers picked these up, and one after another threw them at him; though if the emperor had known of this conduct he would have been very much displeased.

So the only fruit of the lazy man's visit to the emperor was to have his present rejected, and to be pelted with some of his own figs by the emperor's courtiers. On arriving at his home, he had no gold to show to his family and his friends. After a while the news of how he had been received at the palace leaked out, and from that day he was called by all the villagers, "Lazy Jacob."

SCRIPTURAL ENIGMA.

No. 5. FIFTY-EIGHT LETTERS.

- 12, 6, 30, 51, 27, 1, 15, a king mentioned in Second Chronicles.
11, 23, 54, 55, 49, 58, 57, 3, 12, 38, 18, 3, one of the Seven Churches of Asia.
14, 16, 45, 4, 5, 20, 28, 56, what God wishes us to be.
49, 48, 25, 47, 22, 8, was killed by a nail being driven into his temple.
5, 11, 7, 33, 1, 38, one who prophesied the destruction of Jerusalem.
29, 23, 43, 28, 33, 49, 19, boasted himself to be somebody.
35, 2, 34, 26, 16, 19, to whom Paul said, "Thou child of the devil."
36, 24, 15, 10, 11, 23, 47, 11, 25, whose mother was a Jewess, and whose father a Greek.
13, 23, 12, 53, 16, 52, 30, 39, 22, is what we know God is.
16, 50, 31, 37, 5, 21, 46, 38, a city of Benjamin.
26, 8, 32, 51, 31, 38, is the father of 19, 16, 15, 25, 13, 17.
My whole is a verse in Ecclesiastes.

Answers have been received to Enigma No. 6 as follows: Cornet; Fast; Lentiles; Bethany; Fathom; Censer; Endor; Beryl; Myrrh; Manna; Cubit; Alabaster; A sabel. Blessed are the merciful, for they shall obtain mercy. Matt. v. 12.

From J. K., River John; A. O. Bowles, Centreville, King's Co.; Bessie Thompson, St. John; E. Windsor; Nellie, Halifax; Minnie G. Troop, Belle Isle, Annapolis Co.; Sue, Digby; Meade P. Harrington, Liverpool; Minnie B. Freeman, Liverpool; H. L. Vroom, Clementsport; Jeanie, Halifax; A. P. C., St. John.

HOUSE AND FARM.

FARM WORK FOR JANUARY.

How do you stand?—One cannot lay out his work to advantage without knowing precisely how he stands with regard to his business. The beginning of the year is the appropriate time for ascertaining it. Frequently an account of business is kept for a month or two and then neglected. If it is only to encourage habits of regularity and perseverance, it will be time well spent to keep an account, not only of money affairs, but a record of events for every day. This tends to beget promptness and system in every detail of farm work, and in business affairs, that foresight and economy which are everywhere the prime essentials to success.

Keep a record of the events of each day's work, and farm-life. One of the boys or girls can do this. A book will be needed, ruled with plain lines, on which to make entries; put down the condition of the weather, the work done, and by whom; purchases and sales made, indeed, anything that may be needed for future reference, or that should be entered in the account book, which will thus become a valuable and interesting record of the farm.

Make an Inventory.—Put down every thing you possess, from the farm itself, to the small tools and utensils, and value each item fairly. Enter the money on hand, and also every debt owed. This is the first work in beginning an account. The property owned, and money on hand, will be on one side of the account, and the debts on the other. The balance will show just how the farmer stands. This account will be the account of stock.

Purchases and Sales, are entered in the daily record, and from that into a purchase and sale book; except the cash transactions, which go into the cash book.

The Cash Book.—Every payment and receipt of money for purchases, sales or for wages, should be entered in the cash book; this should be done every evening, and before it is forgotten; all these entries are transferred to a ledger to the proper accounts. The work is very simple and easy, and there are farmer's girls who keep their father's accounts in the most accurate manner. Fuller directions for keeping farm accounts, were given in the American Agriculturist for January and February, 1879.

Hiring Men.—A farmer should try to make work for a hired man or several if possible. If he can find profitable work for them, he is making money for himself. A few months wages spent in procuring or making manure, draining, clearing off stone, getting out stumps, or otherwise making the farm more productive, well be well invested.

Keeping the stables clean.—Clear out the manure every morning, and scrape or card off all filth from the animals. The stable should be made so warm, that the manure will not freeze at night; a lower temperature will either demand a larger amount of food, or the animals will fall off in condition.

Cut the Litter.—If the litter is cut into 3-inch lengths, or even smaller, it will hold more moisture, will make better and finer manure, and will keep the animals cleaner than long litter. The gain in the quality of the manure, in one year, the saving in time in the handling, and increased effectiveness of it, will pay good interest on the cost of a windmill, and a fodder cutter, to do the cutting. But if the stormy and disagreeable days are chosen to cut up straw for this purpose, an abundant supply can be made. A broad axe can be purchased for \$2.50, and with this and a block, a sheaf of straw may be cut into 3-inch chaff, in half a minute. Two persons, one to hold the sheaf on the block or plank, and the other to use the axe, would soon cut up a ton of straw. Where hard-wood saw-lust, dry swamp muck, or pine straw can be produced, these make excellent litter and manure.

Economy in Feeding, is a very important consideration. In some cases the feed used is wasted. Corn third fodder has proved a saving head of to one-half. Where a few hundred or stock are fed, if saved, it is simply a one-cha can be saved, it is simply a large portion of the resources of the farm, and is sufficient to pay the cost of a good cutter and the time expended in cutting.

Watering Stock.—The supply of water in winter is a source of trouble. Ice gathers about the troughs and other drinking places; pipes freeze and burst, and become choked, and many other inconveniences occur. These may be avoided by methodical management. Have regular watering periods, twice a day. Fill the troughs from the pumps or cisterns, and drive the cattle to them and see that they drink. When all are supplied, empty the troughs, and either cover them or turn them over. Have no flowing water in the yards to waste and freeze, or become ice-cold for drinking. A cold drink will reduce the milk from the cows 10 per cent or more.

FENCING.

This important every owner of a that requires encl New Hampshire men publicly offer for less than wh on them had cost an Agricultural Cheever, editor of he had carefully of farms, animal fences, and found the average for the worth of fences to stock from other crops.

Nine years ago at Washington then in existence 931. The addition cost of the present to fully \$5,000,000 is a pretty large sum, and a considerable amount of money counting one a day, but here is millions. The interest over \$200,000,000 building of about much more, making far more than the navy, the General, and Pensions, together on our public debt.

In New York State are some 75,000 to 150,000 miles of \$40,000,000, and the single State has 6,000,000.

During thirty-american Agriculturist say as to the uses the fencing. But wherever live animal propose now to directing the cost of this one item in the reduced only one-fifth amount to \$500,000 there are an average of fencing for each about \$1 a rod, or new fences, and can erect them at a fourths the cost of have those that will or more times as small annual repair farms will be enhanced dollars at least. fence can take the "worm fence," the crease in the prod foul plants. Two a farm, occupying with its projecting full acres of ground. The cost of iron, and are greatly reduced, into very largely in building, house-build they not take the varieties of fences, rails? Such a chaf taking place.

More than 100, Wire Fence have been Whether this style of desirable; whether not, for general adoption timberless prairies of farms can be adopted village lot enclosures and discussion. American Agriculturist.

HARD-PAN—WHAT Soils are divided into face Soil, Subsoil, a surface soil is the upper which is turned by the soil that interests the subsoil is below the compact and often. Sometimes the line and subsoil is quite dry not. Hard-pan is than the subsoil, and hard stratum may be below the surface, which is not to be found. soil, or one that is app and texture of a rock-turist.

The invention of Complete Sewing Machine, Sewing Machine, many important era in the ery, and when we con fulness and extremely it is very difficult to vention for domestic equal importance to capacity for work "taint movement, that commensurate working parts, a durable, and will last bins hold 100 yards of the firmest of all neat and regula, and a moment to sew with length on coarse ma finest, so infinitesimal comable with the rapidly rendering it them; it has more at other, and it does to of heavy, coarse, pi needle-work with ease, than required on other no commendation, the ing demand, and vol from the press, and vol nics who use them, an lindoubted worth as a liable household neces popularity each day. chine can be examined paper. AGENTS W company. ADDRESS THE FAMILY SEWING M BROADWAY, NEW