



LESSON XIII.—JUNE 24, 1906.

## The Quarterly Review.

## Golden Text.

Never man spake like this man.—John vii., 46.

## Home Readings.

Monday, June 18.—Matt. vii., 15-29.  
 Tuesday, June 19.—Matt. xii., 1-14.  
 Wednesday, June 20.—Luke vii., 1-17.  
 Thursday, June 21.—Mark iv., 1-20.  
 Friday, June 22.—Mark v., 1-20.  
 Saturday, June 23.—Mark vi., 14-20.  
 Sunday, June 24.—Luke ix., 28-36.

(By Davis W. Clark.)

It matters little whether Jesus speaks or acts, both far transcend the ordinary. His parables are miracles. His miracles are parables. The world has never seen a parable speaker or miracleworker like Jesus. That is what gives unfailing fascination to the review of His words and deeds. . . . In the conclusion of the Sermon on the Mount Jesus sums up the fundamental principles enunciated, and shows in lost pictorial language the consequences of adherence or divergence from those principles. The essential is to do the will of God. And this is not the technical performance of specific acts, but rather the being of a certain temper of mind and heart which will on occasion express itself in certain ways and deeds. It is by this means that the conditions of permanence are met. It is to build on bed-rock. By this means strength and security are assured. Any other course is to build on sand (Lesson I). The Sabbath was the 'bloody angle' in the contest between Jesus and the Pharisees. He took issue with the spirit-destroying literalism. Of set purpose He broke the tradition while at the same time He showed the people the ideal way of keeping the Sabbath. He wrought seven conspicuous cures upon as many Sabbaths, as if to show the merciful character and uses of the day (Lesson II). In a night of irreligion, in a most unexpected place, a cereus of faith bursts in radiant bloom. In the garrison, a proverb of dissipation, in the commandant's quarters, characterized by imperial hauteur, is found a humane, humble, benevolent, believing soul, the moral beauty of which causes an ejaculation of surprise and admiration from Jesus' lips. The scene changes. At sundown, Jesus climbs the path to Nain. Life and Death met on that highway. A body of a youth was being carried to the tomb. 'Weep not!' are Jesus' first words; His next reveal His power to assuage grief. 'Young man, arise!' (Lesson III). Asceticism finds little encouragement in the habits of Jesus. He was social. He declined no invitations. In this instance He is the guest of Simon, the Pharisee. Economy of courtesy was shown Him on His entrance, and a cavalier spirit maintained. Availing herself of the freedom of the Oriental banquet-room, an outcast woman entered. What attracted her was that Jesus was there. She was weary and had come for the rest He had promised. The common civilities, water, kiss and oil which self-righteousness had omitted, penitence supplied. And it did not fail of its reward. 'And He said unto her, "Thy sins are forgiven!"' (Lesson IV). The gospel is a seed. It may be written or spoken. The accidents of form are multiple, but at heart of it there must be the divine principle of life. The seed requires a sower. Whoever presents gospel truth in such man-

ner that its power accompanies it is a sower of the seed. As multiplex as are the seeds and sowers so are the soils. Good ground may be defined by contrast. It is not wayside, stony, thorny. It is a soil that will receive the seed. A morally earnest and honest heart is good soil (Lesson V). The parable of the wheat and the tares is fundamental. It asserts that there is no existence of good or evil apart from personality. Moral qualities have human souls as their only sphere. Virtue and sin root and bring forth fruit in men. Those who have learned of Jesus and have had His kingdom set up within have become the wheat with which the earth is sown (Lesson VI). The meeting of Jesus and the demonized unfortunate makes one of the most vivid pictures of the New Testament. What the Master had just done in nature He proceeded to do in human nature. He produced a calm (Lesson VII). Extremes met in the fortress-palace of Herod Antipas on the occasion of his birthday banquet. Nazarite abstinence kept vigil in the dungeon. Herodian wantonness blazed and reeled in the banquet chamber. Self-oblivion devotion below is matched by overweening ambition above. The forgiving spirit is offset by thirst for blood of one whose life was a rebuke (Lesson VIII). Five crackers and two dried herring! Talk of feeding five thousand with them! But add to the scant bread and fish the almightiness of Jesus, and the proposition ceases to be ridiculous (Lesson IX). He who had limited His disciples' commission to the Jews could not Himself go beyond them to work a miracle for a heathen, unless to the complete satisfaction of the disciples the party could be shown to be an exception. That is the true meaning of Jesus' course with this Gentile woman. She endured and proved herself a daughter of Abraham by faith (Lesson X). Jesus' question, 'Who do men say I am?' revealed a medley of opinion. Jesus expected that, and could not have been chagrined by it. It is as if He had said, 'The people say this and that, but what do you say?' Then rang out the sublimest creed of all the ages, as the 'mouth of the apostles' cried: 'Thou art the Christ, the Son of the Living God!' (Lesson XI). The transfiguration is the heavenly Amen to the earthly confession of the divinity and Messiahship of Jesus. Hardly had that comprehensive creed framed itself upon Peter's lips and been consented to by the apostles than they were all shaken by the revelation of the ignominious death in store for the Messiah. The ineffable scene on Hermon settled a faith that was tottering to its fall (Lesson XII).

## C. E. Topic.

Sunday, June 24.—John Eliot, and missions among the Indians. II. Tim. ii., 1-13.

## Junior C. E. Topic.

## MISSIONS ON THE CONGO.

Monday, June 18.—God will open rivers. Isa. xli., 17-20.  
 Tuesday, June 19.—He cutteth out rivers. Job. xxxviii., 7-11.  
 Wednesday, June 20.—Waters in the wilderness. Isa. xliii., 19-21.  
 Thursday, June 21.—By the rivers.—Ezek. xxxiv., 11-13.  
 Friday, June 22.—As rivers of water. Isa. xxxii., 2.  
 Saturday, June 23.—A tree by the river. Jer. xvii., 8.  
 Sunday, June 24.—Topic—A trip up the Congo.—Ps. lxxii., 8-11.

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## Are Your Scholars Safe?

The faithful teacher not only makes an interesting lesson, and turns the scholars' hearts, but he deals personally with them about deciding for Christ. A story from real life, by the Rev. C. E. Mandeville, D.D., of Chicago, is a very suggestive one for Sunday school workers.

'A bit of experience in my early ministry made a deep impression on my mind, and one which has helped me over some hard places many a time since. It relates to my first great revival and had much to do with its success and with the success of many in later years. Like many other young ministers, I was timid, and shrank from doing what I felt I ought; and this was especially true when I was impressed that I should speak to someone in the congregation during special services.

One night I left the altar and went down the aisle fully determined to speak to someone, and as I neared the back seats I fixed my eye on a group of young ladies, and the one nearest the end of the pew, I had heard, was to be married in less than two weeks. I was impressed that I ought to ask her to give herself to the Lord; but something said to me: 'Don't do it; her head is too full of other things now to think of religion. Wait until she gets married and you'll have a better chance.' I yielded to the temptation and returned to the altar feeling like a coward, as I was.

A little over a week from that time news came to the parsonage that Miss — was dead. She was buried in her bridal robes. At the funeral, when I looked down into that beautiful casket at the face of the dead, my heart was smitten with condemnation and a question propounded itself: 'How changed might be the condition of this precious soul had you done your full duty on that night of opportunity.'

But a little while after this, in the same series of meetings, I was going down the opposite aisle in search of someone whom I might speak to about the interests of his soul. I had not gone far before my eye rested on Major —, the principal merchant of the town. 'Why not speak to him?' whispered a voice. 'But,' said another voice, 'he's old enough and wise enough to seek the Lord without your help. If you should speak to him he would be offended and never come to another service.' So I passed on and went the full length of the aisle; but on my return, when I reached the pew where the major was sitting, something said: 'Remember the fate of the young lady.' This man may likewise be beyond human help in a few days. My soul was greatly stirred. I said: 'I'll speak to him if it kills me'; and, without further parley with the devil, I leaned over and asked him a few questions, the last of which was: 'Will you go with me to that altar and seek salvation?' Like a man, as he was, his answer was prompt: 'I will'; and as we went there was a decided sensation in the audience.

Only a couple of weeks after this eventful night a messenger came in great haste to inform me that the major was very ill and wanted to see me at once. I went and found him near death's door, but calm and peaceful. God's will was his will, and he was ready for the summons. Three days after he went to his reward. When I looked into the casket which held his mortal remains a feeling of great satisfaction came over my soul, and I said: 'Thank God that I had the strength and courage to do my duty to this man at that supreme moment.'

Oh, that we all could realize that

'Time is flying and souls are dying.'

Our friends and neighbors are slipping from us and we from them. What we do must be done quickly.

That woman who died 'because she had nothing to look forward to' might possibly have been a member of some modern Sunday school we know of. Oh, ye superintendents, plan some little surprise, vary the order of things, do them a little differently. Then watch the effect—eyes brighten, hearts quicken with pleasurable anticipation. It puts new zest into the work, and everything seems worth while.