

Jesus of Nazareth, the carpenter's son? He is wise, he is ready, he attracts multitudes, but shall they follow him? What about their boats, their nets, the fish that may lie already on the bottom of their craft? What about the future? Follow him by day, tarry where he stops at night? Follow along the highway, through the fields, up the mountain slopes, to Jerusalem, anywhere? Follow to the end? They could understand that Jesus's teachings might not be popular. Must they follow through good report and evil report, leaving all, daring all? What, *Abernethys* follow, Galileans, people whose dialect Jerusalem might laugh at? Yes, leave all and follow as they are, and follow now. You can see the two brothers staring at one another. It would have been like Simon to say, "Andrew, let us follow this Man as master." Soon there is a deserted boat. There are forsaken nets. The sun stands at the golden noon point, but he looks down on a still empty boat. The sun sets, and his long rays touch the still empty nets. Simon and Andrew have gone to follow the Master.

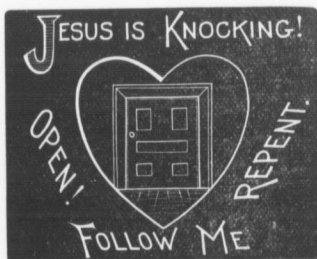
Again, there is a boat upon Galilee. You can see who are in it. That gray-haired father is Zebedee. His two sons are with him, James and John, each with his fishing-net in his lap. They busily mend their nets, while on peaceful Galilee their boat rests undisturbed. You can hear them talking as they mend the broken meshes. Suddenly they look up. Did some one call? It is Jesus standing on the shore. He bids them follow him. Shall they leave their nets? Shall they quit their father? Will they not mend the broken meshes first? They rise up, leave all, and follow Jesus.

The days go by, and what makes all the unwonted stir in a Galilean town? This morning the synagogue was crowded, and men thronged the door-way. At evening, in the cooling shadows that stretch across the plains, there is a great multitude in the street around some one who is talking. And besides, long streams of men, women, and children are coming this way from Decapolis, from Jerusalem, from Judea, from beyond

Jordan. The Preacher in synagogue and street, toward whom run these streams of a curious, needy humanity, at whose feet the cry of the demoniac is hushed, and the eyes of the blind find sight, is Jesus of Nazareth, the great Fisher and Healer of men.

Blackboard.

BY J. B. PHIPPS, ESQ.



The subject of the lesson is the call of Jesus. In the review bring out the surrounding circumstances of the lesson, the names and occupation of the persons called, the nature of the call. Point to the blackboard, and show the drawing of a heart with a door set in it. This represents the door of your heart at which the Saviour is knocking. He calls for you to open to him and let him enter; to repent and change every wrong way and every wrong thought, and lastly to follow him and be his disciple. The call is a continual one to higher work. We must not rest satisfied with small opportunities.

DIRECTIONS. Draw the heart lines with red chalk, the door with white.

A. D. 28.

Mat. 5. 1-16.

[Commit to memory verses 3-11.]



1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

LESSON VII. THE BEATITUDES.

[Aug. 14.]

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

General Statement.

The gospel according to Matthew has a logical, but not a chronological, arrangement. The first four chapters form an introduction; and from the fifth chapter until the twenty-fifth the subject of the book is the teachings of Jesus, with a brief account of his works. As an example of the Saviour's formal discourses, we have presented to us the Sermon on the Mount, the longest address in the New Testament. If the gospel of Matthew were the only record, we might suppose that this discourse was given at the opening of

the Saviour's public life, but a comparison with Mark and Luke shows that it was near the middle of the Galilean ministry, when the largest crowds were following Jesus; while the people were eager to hear him and were still hoping for a temporal kingdom, and before his spiritual teachings had diminished his popularity. At the close of one of the most laborious days in his ministry he went alone into a mountain near the Sea of Galilee, and there continued all night in prayer. In the morning he announced to the multitudes which