

iv. 46) sick of palsy, &c. Here Christ preached—fulfilling prophecy of Isaiah ix. 1, 2, as to the Gospel light. This *light*, called Sun of righteousness (St. Matt. iv. 2), is to lighten all Gentiles as well as Israel (St. Luke ii. 32)—give sight to blind in sin (St. John ix. 5.)

(3) *Subject*—"Repent ye"—same as preached by Noah before Flood—Jonah to people of Nineveh.

The Kingdom of Heaven—words often used in this Gospel. May mean either—

(a) Christ's visible Kingdom on earth, i.e. His Church or people. (St. Matt. xiii.)

(b) The Kingdom of grace in a man's soul. (St. Luke xvii. 21.)

(c) The Kingdom of Glory hereafter. (St. Matt. v. 3.)

(4) *Result*—Two pairs of brothers listen to the great Preacher and follow Him.

For full account of St. Andrew and St. Peter's first seeing Christ see St. John i. 35-42. Notice—

(a) The direct call—of One speaking with authority.

(b) The prompt obedience—of willing disciples.

(c) The giving up all—to serve such a Master.

LESSONS. (1) Same call to repentance made to us.

(2) Same Light shines still to those who will see it.

(3) Same voice bids us follow. Shall we obey?

II. HEALING. (23-25.) Christ preached and healed. Cared for soul and body. Cured both alike. Sometimes did both in synagogues. What were they? Word means a meeting—used of the small places of worship all over the country.

Difference between the Synagogues and the Temple at Jerusalem—

Synagogues—(1) People met inside.

(2) Only used on Sabbath.

(3) Used for reading the Scriptures.

(4) Rabbis conducted service.

Temple—(1) In the courts outside.

(2) Used daily.

(3) Used mainly for sacrifices.

(4) Priests only offered sacrifices, etc.

Notice variety of Christ's cures—all manner of sickness. No wonder people came to Him from all quarters. These places, as seen on a map, show the boundaries of Palestine. All districts named except one—Samaria. Jews no dealings with Samaritans. (St. John. iv. 9.)

LESSONS. Christ's miracles have each their own lesson—but all teach about Him—

(1) His power as God.

(2) His sympathy as Man.

And He is "the same yesterday, to-day, and for ever."

NO. 8 THE SERMON ON THE MOUNT.

To read—St. Matthew v. 1-12.

THE following analysis will be found useful:—

SUBJECT. *The members of the Kingdom of Christ.*

I. THEIR CHARACTER. (v. 1-12.)

(a) *In themselves*, poor in spirit, mourners, meek, hungering after righteousness.

(b) *To others*, merciful, pure, peaceable, patient.

II. THEIR INFLUENCE. (v. 13-16.)

(a) *To preserve*—as salt.

(b) *To guide*—as light.

III. THEIR LAW. (v. 17-48.)

(a) To fulfil the old law generally.

(b) To fulfil its spirit.

IV. THEIR LIFE.

(a) *Devotional*. (vi. 1-18.) Alms, prayer, etc.

(b) *Material*. (vi. 19-34.) Trust in Providence.