

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

LESSON VII. THE SERMON ON THE MOUNT.—NOV. 18.  
Luko vi. 20-23.

GOLDEN TEXT.—"As ye would that men should do to you, do ye also to them likewise."—Luko vi. 31.

CENTRAL TRUTH. The Rules of the Kingdom.

Blessing, 20-23.

ANALYSIS. CHRIST'S Word, 24-26.

Precepts, 27-31.

HARMONY. —Matt. v. 3-12, 39-48; vii. 12.

TIME AND PLACE. Immediately after the last lesson, at the base of the Horns of Hattin.

CHRIST'S BLESSINGS, v. 20-23.—"Not as the world giveth give I unto you," said the Master in His last sweet discourse with the twelve before His death, and the meaning of His words we have most beautifully illustrated here. The so-called blessings which the world bestows come to us in shine and glitter, dazzling with their splendor, intoxicating with their perfume; dulling the senses blinding the perception, and at last fading, corroding, decaying, and leaving bitterness, heart-ache, yea, death itself as the essence and kernel of their brilliant husks. But the blessings the Master sends come often in disguise of sombre hue. Poverty and hunger, sorrow and persecutions are often the heralds of Christ's most precious gifts. There is nothing alluring or attractive in their garb, but by and by, the drapery will melt away in the golden light of heaven, seeing no longer "through a glass darkly," we will discover that many an incident we had looked on in time as an evil, was a blessing from the rich store house of God's bounty. Wonderous thought, Christ's poor are heirs of a kingdom: His hungry ones of an eternal satisfying; those that labor for Him with tears of an harvest of rejoicing, and the untold for His sake of an exceeding great reward in Heaven.

CHRIST'S WORD, v. 24-26.—"But," ah, that little word, how much it means. There are two sides to be viewed. Blessing Christ speaks of first; yet He must tell all the truth, and with an infinite tenderness. He alone is capable of, He gives utterance to these warning words. Not with expression of righteous wrath, with quivering lip and flashing eye did the Master speak these awful words; but with a tenderness and yearning, for those who were selling their souls for wealth, and the respect of men. He saw the rich, the pleasure seeking, the ambitious, pursuing a bubble heedless of the depthless gulf that yawned at their feet. In His great heart of love even the proud Pharisee of whom all men thought well, found a tender spot. To the spendthrift, sensual dives His compassion stretched out longing hands; He would fain see Him living for the Kingdom and not the world. Thus the "woes" of Christ were of entreaty not denunciation, sorrow and not anger.

CHRIST'S PRECEPTS, v. 27-31.—God has one great law, which underlies all His dealings with the universe, and they who would fall into harmony with His will must conform to it. It is the law of love. In a wonderful way the Master unfolds its working in the last five verses of our lesson, and begins with, what to His audience must have been a startling injunction, "Love your enemies." This is a high teaching, but in its elaboration, it is still more wonderful. What would happen were the world ruled by these precepts of love? Let us experiment in our own little world; let us put into practice these principles which Christ has concretely expressed. No more of revenge in our life, no more of hatred, no more of spite. Love for those who slight, who reproach, who persecute. Put by the sword and the rifle, henceforth let the great conqueror be love. When the Master comes to reign Himself, His laws will all spell love.

NOTES ON THE TEXT.—V. 20. *Poor*.—Matthew adds "in spirit." V. 21. *Hunger*.—Matthew adds "after righteousness." V. 22. *Cast out your name*.—By some formula of execration. V. 29. *Cloak*.—The outer garment. *Coat*.—The under garment.

## Application and Illustration.

## WHAT CAN I DO?

NOTE. *Woe* is the word which JESUS CALLED BLESSED.—These words are addressed to "disciples" vs. 13-20, to those who are poor, and hungry, and sorrowful because of faithful adherence to Jesus; to those who are hated, and separated and reproached, and cast out "for the Son of man's sake," v. 22. They who suffer poverty and hunger because of their laziness or shiftlessness; they who are persecuted because of imprudence, or censoriousness, or ill nature, have no right to these blessings. When sorrowful or reproached let us be sure whether it is justly for our own sakes or unjustly for Christ's sake.

LOVE YOUR ENEMIES, v. 27.—The Greek word for love here is not *phileo*, not the personal, responsive affection we give a friend, but *agapan*, benignant, compassionate, out-growing desire for another's good. A love which is unselfish, disinterested, uninfluenced by love of return. Any one influenced by hope of gain; God would have us love, as He does, even though we lose by it.

A little girl asked, "What is love?" I thought for a moment, then with a bright face said, "I think love is a little bit of God in our hearts."

A slave, much beloved by his master and high in his confidence, saw in the slave market, a negro whose gray head and bent form showed the feebleness of extreme age. He implored his master to purchase him. Much surprised he bought him and took him to

the estate. There he who had pleaded for him took him to his own cabin, put him in his own bed, fed him at his own board, gave him water from his own cup; when he shivered carried him to the sunshine, when he dropped from the heat took him to the shade. Seeing his devotion one asked him, "Is he your father?" "No." "Your brother?" "No." "Your friend?" "No—he is my enemy. Years ago he sold me into slavery."

AS YE WOULD THAT MEN SHOULD DO TO YOU, DO YE ALSO TO THEM LIKEWISE, v. 31.—A missionary in Christ taught in a school where the youngest boy kept his place at the head of the class so long that it seemed his by right of possession. Growing self-confident, he missed the word, which was immediately spelled by the boy next him, whose face expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so firmly refused, saying, "No, no not go; no not make Ah Fun's heart sorry." That little act meant much self-denial, yet was done so kindly that spontaneously from several little lips came the quick remark, "He do all the same as Jesus' golden rule."—A. C. M. in *The Illustrator*.

## CHRISTIAN ENDEAVOR.

## Daily Readings.

First Day.—Applied to forgiving.—Matt. xviii. 23-35.

Second Day.—Applied to giving.—Luko xvi. 19-31.

Third Day.—Applied to service.—Luko xix. 12-27.

Fourth Day.—Applied to judging.—Matt. vii. 1-6.

Fifth Day.—Applied to speech.—Prov. xv. 1-7.

Sixth Day.—Applied to love.—2 Cor. xii. 14-19.

Seventh Day.—SOME APPLICATIONS OF THE GOLDEN RULE.—Luko vi. 27-38.

PRAYER MEETING TOPIC, Nov. 18.—"Some applications of the Golden Rule," Luko vi. 27-38. Well has that thirty-first verse of St. Luke's Gospel been called the Golden Rule; measured by its standard how far short fall our lives. Think what would be the result if it was brought to bear upon our lives, social, commercial, political. What a change would be wrought in the relationships of master and man, capital and labor, mistress and maid. What a revolution would take place in our business methods, what a transformation would be manifested in many a wholesale-house and shop, in many a bank and agency. Imagine advertisements written under the influence of the Golden Rule. How quickly the saloons, and gambling halls would close; what a distributing of wealth there would be on the part of our millionaires, as they measured themselves by the Golden Rule instead of the Golden dollar. It would be the dawning of the Golden Age, the Millennium of love. Let us bring our lives to this standard; let us measure off our days by its inches of love, and feet of self-sacrifice, looking the while in simple faith to Him who laid down the principle, and who alone can supply the power to put it into execution.

Do not look for wrong and evil,  
You will find them if you do;  
As you measure for your neighbor,  
He will measure back to you.  
Look for goodness, look for gladness,  
You will meet them all the while;  
If you bring a smiling visage  
To the glass, you meet a smile.

Alice Carey.

"IN THIS THE CHILDREN OF GOD ARE MANIFEST."—Job xxxi. 16-22; Prov. xix. 17; Matt. xxv. 34-36, 40; Mark xii. 41-44; Luko xxiv. 28, 29; John xiii. 34, 35; Acts ii. 41-47; Phil. ii. 10-22; 1 Thess. iv. 9, 10; Jas. ii. 15-17; 2 Pet. i. 7, 8; 1 John iii. 10, 11 14; iv. 7, 8, 16.

## Among the Juniors.

JUNIOR TOPIC, Nov. 18.—"What are some things we shall do if we obey the Golden Rule?" Luko vi. 27-38.

THINGS DONE AND TO DO.—At a recent Young People's meeting in one of our city societies, two of the Juniors took charge, and were an admirable example of what this work can do for the children.

At the New York State Convention Miss Schuyler reported five hundred dollars raised by the boys and girls for missions in the past year. In reply to the question, "What would you do with a pastor who would not have a Junior Society?" Dr. H. C. Farrar replied, "The only way is to build a fire around him,—kindly, lovingly, but make it delightfully hot!"

Junior work is making grand headway in Quebec. Last year nineteen societies were reported; this year there are fifty-two. One society sent an habitual drunkard to a Gold-cure Institute, where he was cured and is now a useful member of the church.

## Additional Contributions to Jubilee Fund Knox College.

Rev. A. U. Campbell, Uxbridge, \$4; Rev. D. Hossack, Toronto, \$10; Hugh Macdonald, Esq., Toronto, \$50. Wm. Blackley, Toronto, \$5; J. A. Paterson, Toronto, \$5; Rev. A. I. McLeod, Regina, \$10; Mrs. MacLean, Girvan, S., \$4.75; J. Cochrane, Berlin, \$1. Jno. Ritchie, Toronto, \$5; Rev. T. Fenwick, Woodbridge, \$2.50. Rev. A. McIntyre, Raton, N.M., \$10; Hensall, \$1; Kintyre, \$26; Hallet, \$5; Loudsboro, \$5; Elora, Chalmers, \$30; Orillia, \$87; Bothwell, \$13.50; East Toronto, Emmanuel, \$25; Corbetton, \$5; Camilla, \$3.75; Claude, \$4.75; Mayfield, \$1; Esson, Oro, \$7; Ayr, Knox, \$1; Fairbairn, 80 cents; Midland, \$10; Dutham, \$14.51; Beverley, \$11.50; Nairn, \$3.50.