

good and evil must be continued under the new reign.

DOCTRINES.

1. See the importance of humility, meekness, and all the Christ-like virtues.
2. The truest riches is to belong to the family of God.
3. Persecution here will only confirm our hold upon the Kingdom.

THIRD SABBATH.

SUBJECT:—*Teaching to pray*—Matt. 6 : 5-15.

Christ points to three ways of manifesting "righteousness"—by alms, prayer and fasting.

V. 5.—*Standing*; the Jews and early Christians generally prayed *standing*. The Pharisees preferred this posture for the sake of show. They even deliberately preferred the most public places. Prayer is between the soul and God. Of course, this does not forbid public prayer.

V. 7.—*Vain repetition*—the idea that God will hear us for our much speaking, for our garrulity.

Then we have the model prayer, v. 9-13. It consists of the Preface, the Six Petitions, and the conclusion. *Our Father*—this brings God nigh to us in Jesus, as our Father. (See it explained in Shorter Catechism.) *Heaven*; Greek, *in the Heavens*. God is thus spoken of to elevate our thoughts of Him. *Hallowed*, be had in reverence. [We can give no comment or explanation of these verses equal to the closing questions of the Shorter Catechism, and to these we refer teachers.]

DOCTRINES.

1. We should pray without ceasing, in secret as well as in public.
2. We can approach God as children a father.
3. We must not be selfish in our prayers.
4. We must forgive others if we hope God will forgive us.
5. The prayers of the righteous availeth much.
6. Prayer requires heart rather than tongue, sighing rather than words; faith rather than reason.
7. The Sabbath school should be a school of prayer.

FOURTH SABBATH.

SUBJECT:—*The two foundations*—Matt. 7 : 21-29.

Here we have the conclusion of the greatest sermon ever delivered in the language of men.

V. 21.—Mere profession of faith in Christ is not enough. "Lord, Lord,"

means acknowledging the authority of Christ—professing outwardly that He is our Master. The test is *doing*, not *saying*.

V. 22.—In that day—the day of judgment. This verse shows that its not enough even to teach, preach and do miracles in the name of Christ, if we are without His Spirit. Christian love must be at the foundation of all.

V. 23.—*Profess*—explain, or state. I never knew you as my people."

Vv. 24-27.—Both classes make the same profession, present the same appearance to the gaze.

The Rock—Christ (as many explain); or, as Brown says, "the rock of true discipleship, or genuine subjection to Christ."

The Sand—all that is transitory, changeable, false—the teachings and works of man.

The Winds—trials of all kinds; Rain—floods—storms of persecution and trouble.

Storms are sudden and violent in the east, and frail buildings are often swept away by the torrents.

DOCTRINES.

1. Christ the true foundation—the Rock. The true Christian builds his hope on Him, and is not put to shame. See the contrast between true faith and mere profession.
2. Show the difference between the true Church, built on Christ, by Christ, and the church of Anti-christ.
3. The test of true discipleship is to hear and do the sayings of Christ.
4. We are "building for eternity"—a house that will stand the coming storm, or one that the storm will sweep away. Look to the foundation!

FIFTH SABBATH.

SUBJECT:—*Power to forgive sins*—Matt. 9 : 1-8.

This miracle is also related in Mark 2: 1-12, and Luke 5 : 17-26. It is a transaction full of meaning. *Ship*—a boat. *His own city*, Capernaum. A great crowd gathered round the house, listening to the preaching of Jesus. *Palsy*, Paralysis. (The house where these things happened is supposed, with every probability, to have been Simon Peter's. Hence the minute touches given by Mark.) Luke tells us that the audience contained a crowd of Pharisees and doctors of the law. Many miracles were performed, for "the power of the Lord was present to heal;" but this was the most notable miracle. The sick man was carried on his bed by four. When they could not bring him into the presence of Jesus by the door, they went up on the flat-roof, and let him down before Jesus. Thus their faith was tried and proved.