

Weaving.

Yes, I'm a weaver, and each day,
The threads of life I spin,
And be the colours what they may,
I still must weave them in

With morning light then comes the thought,
As I my task begin
My Lord to me new threads has brought,
And bids me "weave them in.

Sometimes he gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray

His love, alas! I oft forget
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me "weave them in

And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my Father's door,
And bid me rest within.

Then, safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
"Each one had need to be!"

S. L. Cuthbert.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28] **LESSON VIII.** [August 21
JESUS AND THE LAW

Matt. 5: 17-26. Memory verses, 17-19
GOLDEN TEXT.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Matt. 5: 17

OUTLINE.

1. The Old Law.
2. The New Law.

TIME, PLACE, RULES, CIRCUMSTANCES.—The same as in the last lesson.

EXPLANATIONS.—*To destroy* Some feared and others hoped, that Jesus would at once abolish the laws and customs of the Old Testament, and establish others. *The law, or the prophets* A general name for the Old Testament Scriptures. *Fulfil* To obey the law, to accomplish the prophecies, and to unfold the meaning of the word. *Verily* Truly. *Our jot*—The smallest letter of the Hebrew alphabet is a very little letter. It is now called *guth*, the *th* being sounded like *th* in *thou*. It was probably called *jot*, when this translation was made. *Title*—A synonym for the other expression. *Title* is defined in the English dictionary as a "small particle." The whole is a very strong pledge that God's word shall be fulfilled. *Lead commandments* That which seems to be of small account in God's word. *Teach men* By example and by word. *Least in the King's dam* "The violator of the least shall himself be least." *Your righteousness* Your standard of character, to which you try to attain. *Exceed* The Pharisees aimed for an outward obedience, the Christian must aim for an inward obedience, of the heart. *Them of old time* The ancient explainers of the law. *Danger of the judgment* Of trial before the court of law. *But I say* Christ's authority is higher than that of the teachers. *Angry* Anger is the source out of which murder springs. *With his brother*—All men are considered brothers. *The judgments* Not of man, but of God. *Raca* A word meaning "blockhead." *The council*—A higher court than the one of "judgment"; meaning, that angry words deserve heavier punishment than angry thoughts. *Thou fool*—The word here implies a charge of wickedness and disbelief in God. *Danger of hell fire* Of eternal death. *Gift to the altar*—With purpose of worship. *Anght against thee* A just complaint for a real wrong, or, perhaps a feeling that may not have had just foundation. *Leave thee thy gift*—Do not try to

worship God while any one has cause of complaint against you. Reconciliation with men before acceptable service. *Thine adversary*—One with whom you have a quarrel. *In the way* Without waiting for the decision of the law court. *To the officer* The sheriff or officer in charge of prisoners. *Farthing* A piece of money worth not quite half a cent.

QUESTIONS FOR HOME STUDY.

1. *The Old Law.*
What is meant by the phrase in ver. 17, "The law, or the prophets"?
Who was the author of the old law?
What was Christ's purpose concerning the law of Moses?
How does he show in the verse we are studying that he was not a destroyer?
How important does he make even the least offence against law?
What text of Moses' law does this lesson use as a text for a short sermon?
In what way did Christ rebuke the formalism which kept the letter but not the spirit of the law?
How could his hearers' righteousness exceed the righteousness of the Scribes and Pharisees?
2. *The New Law.*
How was Christ the fulfiller of the law?
In what does Christ make the crime of *lallyng* to consist?
Who is my brother?
What does Jesus make the great law of acceptability with God?
What precept for conduct between men who have differences with each other?
What would be the condition of society if the principles of this new law were observed?
What should be the one universal condition of the Christian Church?

PRACTICAL TEACHINGS.

Christ fulfilled the law. He kept it. Christ fulfilled the law. He showed how others could keep it. If there was no anger, there would be no murder. What! call a man with a soul, a creation of God, Raca? Fool? Do not try to pray with hate, or rancor, or unpleasant memory in your heart. The world says for broken law, punish till full reparation is made. What does the law of God say? See Matt. 25: 46.

HINTS FOR HOME STUDY.

1. In this lesson is expressed a purpose is recorded a promise: is written a law: is stated the condition of heirship in heaven. Find them.
2. Study all the references in Lesson Book to other Scriptures, for light on this teaching.
3. Make an application of the rules for conduct here given to your own self. No one need know it but write down just where this lesson would touch you: then look carefully at what you have written. Then act.

DOCTRINAL SUGGESTION.—The law of God.

CATECHISM QUESTIONS.

10. What was the humiliation of God?
He was made man, and lived a life of poverty, suffering, and neglect.
Isaiah liii. 3; Philippians ii. 7; Matthew xx. 28.

A. D. 28] **LESSON IX.** [August 28
PIETY WITHOUT DISPLAY.

Matt. 6: 1-15. Memory verses, 7-15.
GOLDEN TEXT.

Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

OUTLINE.

1. False Prayer.
2. True Prayer.

TIME, PLACE, RULES, CIRCUMSTANCES. Same as in the last lesson.

CONNECTING LINKS. The first part of the Sermon on the Mount is taken up with an exposition of God's law as given by Moses, and might be called a series of rules for public Christian living. Jesus now passes to the effects of the law in private character, and gives a set of rules pertaining thereto.

EXPLANATIONS.—*Alms* Acts of generous kindness to the poor. Almsgiving is one of the three principal characteristics of a Christian life spoken of in this chapter. *Before men*—Ostentatiously, simply to attract attention. *Do not sound a trumpet*—Not a literal trumpet blowing, but giving with so much noise and bluster as to make men know it

simply by the noise. *As the hypocrites*—The word means originally *one who answers back*. It came to be used only of speakers in dialogues, and finally of actors in dramatic performance. Jesus meant to call the religiousists of his day simply pretenders. *In the synagogues*—Buildings for religious public service, at this time very common in Palestine. *In the corners of the streets*—When the hour for prayer came, a Jew would pray wherever he was. The hypocrites of the day would take care to plan their movements so that they would be over taken at the street corners, and so they would be seen *Into thy closet*—The special place for prayer in a Jew's house was a little room on the housetop. But figuratively it means pray in quiet seclusion from the world. *Faint repetitions*—A common practice to-day among the heathen, saying over and over again certain forms of words which mean nothing, when so used. *Hallowed be thy name*—That is, let God's name be held in highest reverence in the world.

QUESTIONS FOR HOME STUDY.

1. *False Prayer.*
What is prayer.
Of what is prayer an index.
What state of mind is suggested by the man pictured in ver. 1-4?
What would be the whole object of prayer offered by such men?
What custom of Oriental peoples is pictured in ver. 5?
How does reward come to such prayer?
What makes prayer a necessity or desirable?
Why, then, did Jesus say, "your Father knoweth," etc.?
What are the characteristics here given of false prayer?

2. *True Prayer.*
Did our Lord mean that men were only to pray in the words which he here gives?
What direction of his own would be broken by so doing?
What does "after this manner therefore pray" mean?
What should be the uppermost desire of the Christian believer?
What three petitions are men taught to make for themselves?
What sentiment of the last lesson is repeated in this? Compare chap. 5: 23, 24, and 6: 14, 15.
How does the spirit of this prayer differ from the spirit of the hypocrite's prayer?

PRACTICAL TEACHINGS.

There is such a thing as false prayer. But we should not, therefore, distrust all prayer. God is the judge of prayer, not we. This is not a lesson against almsgiving, or church going, or public prayer. It is a lesson against hypocrisy. "When thou dost alms," implies that, of course, you pray. Every one ought to have a quiet place for private prayer. Every one who has it, ought daily to enter it.

HINTS FOR HOME STUDY.

1. Here are three principles for almsgiving. Find them.
2. Read Matt. 23: 13-36, for a description of hypocrites.
3. Find in the Book of Luke an example given by Jesus of a false prayer, and of a true prayer.
4. Take the first chapter of Nehemiah and see if you can analyze it, so that the same elements may be found as are here in the Lord's Prayer.
5. Seek the help of the Spirit to understand this lesson. Pray that you may know how to pray. Luther said, "Beue orasse est bene studuisse," to have prayed well is to have studied well.

DOCTRINAL SUGGESTION.—Prayer.

CATECHISM QUESTIONS.

11. What lessons does this teach us?
The high honour put upon human nature, and the great virtue of humility.

MAMA. "Now, Ellie, I am going to allow you to sit at the table with all the company; but you must not forget to be polite, and say, 'Yes, please,' and 'No, thank you.'" Ellie, (with an unlimited capacity for dinner) "All right, ma; but I don't think I shall have to say, 'No, thank you.'"

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