

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

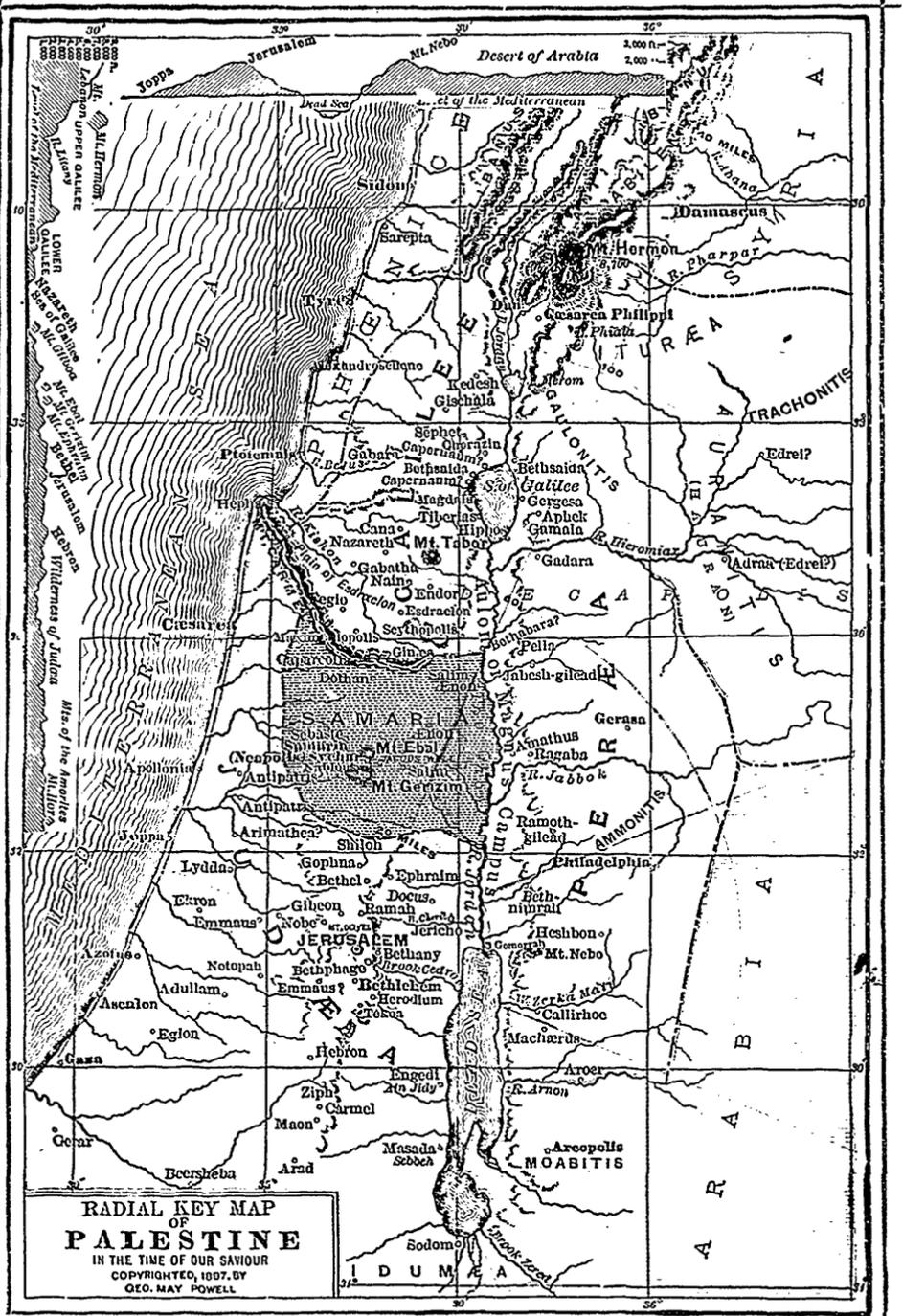
- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						



RADIAL KEY MAP
OF
PALESTINE
 IN THE TIME OF OUR SAVIOUR
 COPYRIGHTED, 1897, BY
 GEO. MAY POWELL

0 10 20 30 English Miles

0 10 20 30 Roman Miles

The Teacher's Monthly.

UNITED CHURCH
ANNALS

Vol. IV.

JANUARY, 1898.

No. 1.

TO FELLOW WORKERS, GREETING.

Apologies do not make amends for poor work, and good work does not need them. In either case they are useless and will not here be inflicted. Of the material at hand and circumstances around we have tried to make the best disposal, and ask forbearance for shortcomings.

Upon one or two points explanation is due to the teachers of our church. Hitherto, two complete series of Helps, with and without the Scripture Lesson, have been issued by the S. S. Committee. The latter were published, because, in the judgment of the Committee, they led to greater use of the Bible; the former, because some would not take the Helps unless containing the Scripture Lesson.

When the work was transferred to its present management by last Assembly, there was an accumulated deficit of several thousands of dollars resting upon the work, which the S. S. Committee are now trying to pay off; and in which it is hoped their efforts for the good of the church will be heartily seconded.

It was further stated, in the report made to the S. S. Committee in September, for the year 1897, that the estimated receipts of the Helps for said year 1897, would be in the neighborhood of one thousand dollars less than the expenditure. In view of this fact, and the further fact that the contributions of Children's Day* would no longer be available for this work, it was absolutely necessary to economize in every way that would not impair the efficiency of the Helps. It was accordingly decided to merge, in the meantime, the two series into one, until the increased circulation might warrant increased expenditure; and to ask those who prefer them without the Scripture Lesson to kindly bear with this effort to reach a paying basis.

On the same principle the two series of Leaflets, cut and folded, are merged in the meantime into one, and the same kindly forbearance is asked in this regard also.

There are two or three things that may help

in the meantime to make up for the limitation to one series of Helps.

1. Let the scholars be taught that the Helps are for "Home Study," and not to be brought to school. Let them be trained to bring their Bibles to school and to leave the "Helps" at home, and the good end will be attained of better study of the lesson, and study of the Bible as well.

2. Let it also not be forgotten, that often a Help will be picked up and looked at, when no Bible may be near; and further, that in many homes in our land, Bibles are not so plentiful as they should be, and that sometimes a verse of Scripture, or the Scripture Lesson, may be read, when otherwise it would not be, and may reach a heart which otherwise would not be reached.

A word as to the contents of the Lesson Helps may not be out of place. The Lesson Notes by Mr. Fotheringham can be best appreciated by thoroughly testing them. Other Helps may have more of story and illustration, but none that we have seen, have, in the same compass, so much of apt Scripture reference. They keep themselves in the background and point to the Scriptures, and are thus, in the best sense, what Lesson Helps should be.

The Primary Helps, for little folks, by Mr. and Mrs. Geo. H. Archibald, bright, telling, pointed, speak for themselves.

Teachers of senior classes, as well as those of infant classes, will find great help from studying the Helps for teachers of the Primary Department, in this issue. To be able to teach the older scholars we need to be able to simplify the lesson for the young, and to that end these Helps for Primary teachers are of value to all.

What an inspiration for the work of this quarter is set before the Sabbath School teachers. A beautiful character, slowly, it may be, but surely, moulds all around it into something of its own likeness. One always takes in something of the nature of any beautiful character that he loves and admires. And the

more he loves and admires and looks at that character the more rapid will be the growth of that likeness. What an uplift must the world receive from so many teachers, the world over, studying for this quarter that life and character, beautiful beyond all others. And what a farther uplift must follow from the multitudes of young people looking at that character for the months to come. The more fully and clearly Christ is realized and set forth, the greater will be the uplift be.

Slowly, it may be, like the budding and blossoming of earth under the spring sun, will the transformation be, but just as surely must the world be transformed by the light and the warmth of the Sun of Righteousness.

THE SUCCESSFUL TEACHER.

1. *Is the teacher who is what he would have his scholars become.*—Example is more potent than precept. Example is the most important of all the principles that underlie our teaching work. We must not expect our scholars to be better than we are. The teacher is being reproduced in the scholar; the mother in the girl; the father in the boy. The successful teacher lives near God, keeps in close touch with God, and is thus able to lift the scholar up to God. "He that would lift must be high himself."

2. *The successful teacher adapts the lesson to the scholar.*—To do this, it is necessary to know the scholar. First, scholars in general, and second, scholars in particular. It is difficult to teach a child who does not know "care," to understand the force of the verse "Casting all your care upon Him for He careth for you." Much unsuccessful work is done because just at this point, we do not know our scholar. First then, if you would be a successful teacher know the scholar.

Second, we must know the lesson. If not, we cannot adapt it to the scholar's needs. We must have sunlight clearness on that truth, that one, definite truth that we want to carry. The successful teacher studies his lesson with his scholars in mind. Know scholar, know lesson, adapt the lesson to the scholar.

3. *The successful teacher gains and keeps attention through interest.*—Not through force, not through fear, but through interest.

A child can gain no knowledge by passive attention. There must be interested attention; therefore we must seek to stir the child's mind into activity. To do this, we must use

the gates, or doors into his soul, and thus first gain, and keep his attention, and second, impart knowledge.

It is just here we find success, or failure. The teacher who knows these gates is the successful teacher. What are some of these gates, or doors to the child's heart:—

First. Curiosity.

Second. Imagination.

Third. Activity.

Fourth. The desire to excel.

Fifth. Love.

Sixth. Imitativeness.

Seventh. Love of story.

These are a few that the Sunday School Teacher may use.

He who knows them best, and uses them most, will open the door into the soul, the quickest. Study the child. Gain and keep attention through interest. Not through force, nor fear, but through interest.

4. *The successful teacher is the systematic teacher.*—He has a plan, not only does he know the lesson, but also knows just how to teach it. We must begin at the point of contact, at something that touches the child's experience, for, if not, we cannot get interested attention. Having secured attention, the successful teacher proceeds by the law of system, and passes from the known to the unknown. He illustrates. The child gains knowledge by comparison. He compares the known with the unknown, and soon the latter becomes the former. One translation makes the words of the Gospel read, "And without a comparison spake he not unto them." Jesus was a successful teacher. He always began at the known, then by systematic steps He brought the learner to the border land of the unknown, then, by a comparison He revealed the truth in hand.

Successful teachers must do likewise, from the known, through illustration (comparison) to the unknown.

5. *The successful teacher is definite.*—He will not try to teach five or six truths at once, but has one, definite, thought at a time. One of the hardest things for a Sunday School teacher to learn, seems to be that it is not necessary to teach all the truths there are in a lesson. The successful teacher chooses one central, definite, spiritual thought, and keeps at it, until it is learned. It is better to illustrate one definite thought in ten different ways, than to illustrate ten different thoughts, in one way each. Sunday School Teacher: if you would be successful, be definite.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruit worthy of repentance: 9. And think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; 12. whose fan is in

his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfill all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased."

GOLDEN TEXT.

"This is My beloved Son, in whom I am well pleased."—Matt. 3: 17.

PROVE THAT.

Jesus was divine. John 10; 30.

DAILY READINGS.

- M. Jesus and John, Matt. 3: 1-9.
- T. Jesus and John, Matt. 3: 10-17.
- W. Prepare the way, Isa. 40: 1-8.
- T. A voice from heaven, Luke 9: 23-36.
- F. John's witness, John 1: 15-28.
- S. Behold the Lamb, John 1: 29-37.
- S. Sent before, John 3: 23-36.

CATECHISM.

- Q. 1. What is the chief end of man?
- A. Man's chief end is to glorify God, and to enjoy him for ever.

LESSON HYMNS.

Nos. 481, 476, 105, 412, in the new Book of Praise.

HELPS FOR LESSON I, BY REV. PROF. ROSS, B.D., MONTREAL.

INTRODUCTORY: Matthew (Gift of God) the author of this gospel was the Son of Alphaeus (Mark 2: 14, and consequently the brother of James the Less. "He was a Galilean by birth, a Jew by religion, and a publican by profession." He was called by Christ from the toll booth, on the main road, near the Sea of Galilee. (Matt. 9: 9-13.) His name was originally Levi.) Mark 2: 14. (Luke 5: 27) but in accordance with a common

custom he changed it to Matthew when he became an apostle. This book, which is his enduring monument, has been called the Gospel for the Jew; and clearly the main purpose of it is to represent Christ as the greatest of the prophets, the predicted Messiah, the true King of Israel. Its key note may be found in the words "I am not come to destroy but to fulfil." (5: 17.) It is a connecting link between the Law and the Gospel and forms a fitting transition from the Old Testament to the New.

- LESSON PLAN. {
- I. The Pharisees and John. vs. 7-12.
 - II. Jesus and John. vs. 13-15.
 - III. Father, Son, and Spirit. vs. 16.

EXPOSITORY NOTES.

7. He saw many.—John the Baptist had now been for some time preaching repentance and the near approach of the Kingdom of Heaven and it had become fashionable for all classes to go out to hear him. Perhaps those who caught his eye had come to discover something which they might find fault with. **Pharisees.**—Separatists or Ritualists, who believed that all true religion and righteousness consisted (1) in the observance of the ceremonial

Judaism with many minute and unauthorized additions. Not many of this class, certainly none of its leading men, were baptized by John, (Luke 7: 30.) **Sadducees:** Rationalists, somewhat similar to certain persons now who will not believe in anything that they cannot see. They acknowledged, in theory, the authority of the Old Testament but denied the resurrection of the body (Matt. 22: 23,) and with it the immortality of the soul and the existence of the Spirit world, (Acts 23: 8.)

The Pharisees represented hypocritical superstition, the Sadducees carnal unbelief. (Alford.) Although they were bitterly opposed to each other they are often found working together to obstruct Christ and the gospel. **Offspring of vipers:** The viper is the most wide-spread of all poisonous serpents and is the most dangerous and treacherous of the snakes of Syria. The term is applied very generally to a crafty, venomous, malignant person. It fitted John's enemies well. Perhaps there is an allusion to Gen. 3: 15. **Who hath warned you:** John knew their contemptuous insincerity and used strong and apparently sarcastic language to rouse them to a sense of their peril. **The wrath to come:** The anger of God against sin, expressed in the judgments which the Jews expected on the heathen at the coming of the Messiah. This expectation was founded on such passages as Is. 13: 9; Joel 2: 31; Mal. 3: 2; 4: 5-6. John implies that this wrath hangs over Jew and Gentile alike, if they harden their hearts and reject the Messiah; for his salvation is only for those who receive him.

8. Bring forth therefore fruit.—If you are really in earnest you will show it not only in attention to rites but in character and conduct. **Worthy of repentance.** Repentance is a complete change of mind which issues in a turning from sin to God in faith and obedience. The R. V. shows that the repentance must precede the fruit. As these men were saying by their attendance on his ministry that they repented, John exhorts them to seal this profession by a course of life worthy of such a change of mind.

9. Think not to say.—The many promises of blessing made in the Old Testament to Abraham and his seed led the Jews to suppose that no matter what the character of a Jew might be, he would enjoy all the blessings of the Kingdom of the Messiah whenever it should be set up, and an entrance into heaven should he die before the Messiah came. The Rabbis represented Abraham as seated at the gate of hell to see that none of his posterity were carried thither. John emphatically contradicts all this. **For I say unto you.** Do not continue to nourish your self conceit with the thought that God is bound to fulfil to you his promises to Abraham's seed. Jehovah, who gave a large posterity to one as good as dead, may reject you as spurious children of Abraham, and is able, were it

necessary, to raise from the pebbles on the bank a true, spiritual Israel to inherit the promises. This is prophetic of the admission of the Gentile Church, (Rom. 4: 16. Gal. 3: 7, 29.) (Alford.)

10. And even now.—The punishment for barrenness and wickedness which was always possible is now near. The instrument for the destruction of the unworthy children of Abraham has been prepared and is in position. Only fruit bearing can avert the doom from any. **Is hewn down:** Not "will be," the present tense represents a certain and immediate future action, on general law of the Kingdom which John heralded, (Schaff.) He condenses the whole series of events into a single scene and thus sees at a glance the doom of the persistently unholy. (Morison.) **Fire.**—Fruitless trees are good only for fuel.

11. I indeed baptize.—Read Luke 3: 10-15 here. The Baptist contrasts his own limitations with the power of Christ. His baptism was only a symbolic confession of sin, a profession of repentance and believing expectation of a coming deliverer. It could not confer salvation. It was not even equivalent to Christian baptism for that rite was afterwards administered to those who had received it. (Acts 19: 3-5.) **Whose shoes:** In the homes of wealthy Jews this was the duty of the lowest menial, who was generally a Gentile. The thought is, "I am further removed from my successor than the meanest Gentile slave is from his Jewish master. (Williams.) **With the Holy Ghost and fire.**—The operation of the Holy Spirit whom the coming Christ confers, truly regenerates the heart and makes sincere repentance possible. There are not two agencies mentioned here but only one. Most interpreters understand fire to refer to the illuminating, kindling, and purifying power of the grace given by the Messiah's baptism, (Is. 4: 4; Jer. 5: 14; Mal. 3: 2,) and will not allow that there is any reference to the fire of judgment. But it is possible to combine the two. The power of God which is manifested in the tremendous purifications of the Holy Spirit will burn sin out of the hearts of those who submit themselves to him and destroy those who resist his influences and cling to sin.

12. Whose fan is in his hand.—In the East in John's day the sheaves were spread on the hard threshing-floor and the grain separat-

ed from the straw by the oxen and their sled which were driven over and over it. The fan was a three-pronged wooden fork or shovel which was used to throw the threshed grain and chaff up into the wind that it might blow the chaff and rubbish out of the good heavy grain. The threshing floor was generally made on the top or side of a hill that it might be well exposed to every breeze. The Coming One has the winnowing shovel already in His hand. His threshing-floor is the world where the truth is known, His fan is the proclamation of the Gospel and the wind the influences of the Spirit. His wheat is His saints and His granary in the first instance the state of grace and ultimately heaven. **Unquenchable fire.**—In the East as in some parts of our own land the straw and chaff were burned. The fierce blaze of this straw fire is symbolical of the fire of God's judgment consuming religious and moral chaff. When once this is kindled it will be impossible to put it out. The duration of this flame is not so much in the thought of the speaker as the hopelessness of mitigating it.

13. Then cometh Jesus.—Christ came from his home in Nazareth, four days journey, for this purpose. He had heard tidings of the movement, he knew it was from God and he desired to have a part in it as it was an earnest preparation for the coming Kingdom.

15. Suffer it now.—The answer of Jesus implies the knowledge of His own Messiahship and consequently that John had good ground for his misgiving. But he removes the scruples of the Baptist by telling him that his relationship is only a temporary one and would soon be changed. As yet, however, John is the minister of the law which Jesus desires to fulfil. (Schaff.) **It becometh us.**—It is not a matter of absolute necessity (Matt. 16 : 21 ; 26 : 54), nor of absolute duty (John 13 : 14), but of moral fitness (Heb. 2 : 10) (Williams.)

Fulfil all righteousness.—To leave nothing undone which would be honoring to the seemly and significant ordinances of God. (Morison.) Every reader feels something of the difficulty which John felt. Why should the sinless Son of God submit to the baptism of repentance? As applied to sinful men it was necessarily a baptism of repentance, but it was also a consecration to, and preparatory initiation for, the new Covenant of the Kingdom. (Edersheim.) Christ's reply, therefore, may be understood to include the following

truths: 1. His baptism was a recognition of the divine mission of John and linked His own ministry with that of the Baptist. 2. It was an expression of His complete identification with a sinful race, yet not so as to imply a confession of personal sin. But perhaps it was a foreshadowing of that perfect confession of the sins of His people which He would make as their Great Representative and Sin-Bearer. 3. It was the outward symbol of His consecration to the service of the new kingdom and of His initiation into its duties.

16. And Jesus when He was baptized.—Combining the statements of the three Gospels, Jesus went up from the water at once, praying as He went, and while He was going up and praying the heavens were opened.—To our Lord and the Baptist the appearance was as though the sky had really opened. (Ezek. 1 : 1 ; Acts 7 : 56.) (Williams.) **The Spirit of God.**—Jesus was now entering on His public duties as Messiah and so was baptized with that fullness of the Spirit which was necessary to fit His true humanity to be the instrument of His higher nature in that work. **Descending as a dove and coming upon Him.**—Read the Baptist's own account (John 1 : 32-34.) This is to be understood literally. It is a supernatural fact to which all four Evangelists testify. The Divine Being considered it fitting that a visible embodiment of the Spirit should inaugurate our Lord as Messiah. The form of the dove was chosen because it was a symbol of deliverance (Gen. 8 : 8) ; of purity (Lev. 5 : 7) ; of harmlessness (Matt. 10 : 16) ; and of endearment (Song 6 : 9). (Williams.) John says (1 : 32) "it abode upon Him." The form probably hovered over Him only for a short time ; but although the outward sign was temporary, the anointing of the Spirit was permanent. As the baptism of Christ was the last act of His private life, so from this moment His ministry and mediatorial work, in the active official sense, begins. (Alford.)

17. Lo a voice from heaven.—The form of the words in Matthew would suggest that they were addressed to John but the account in Mark and Luke shows that they were addressed to Jesus, although audible to John. **My beloved Son in whom I (was and) am well pleased.**—This expression of the perfect and ineffable complacency of the Father in the Son, refers, (in its original form) to the past as well as to the present. Observe

the manifestation of the Trinity here. The Son is present in the flesh, the Holy Spirit descends on Him in a visible form, and the Father bears witness to Him. This testimony not only certified Jesus to the last of the prophets as the Messiah to whom Jehovah had promised (Ps. 2: 7) the dominion of the world

(Weiss); but it also, in all probability completed and sealed His own assurance that He was the Messiah and strengthened Him for His work. That His true manhood was not above the need of such divine communications, His constant exercise of prayer and many other things in His life clearly show us.

PRACTICAL LESSONS.

1.—*Fear of punishment is a very imperfect motive for doing right.* (7)

“The fear o’ hell’s a hangman’s whip,
To haud the *wretch* in order;
But where ye feel your honor grip,
Let that aye be your border.”

But as fear is the only motive that some men can understand, it must still be occasionally appealed to, (2 Cor. 5: 10-11.) Yet love to Christ who has redeemed us is the highest motive and ought to be the most powerful. (2 Cor. 5: 14-15.)

2.—*Stern, faithful, dealing with sinners is often a necessity.* (7)—It is not easy for gentle sensitive Christians to speak words of sharp rebuke. Certainly it ought to be done only after careful thought and earnest prayer, but the responsibility for doing it cannot be evaded without sin. (1 Tim. 5: 20; Heb. 3: 13.)

3.—*The only true test of religion is conduct.* (8-9)—The case of these leading Israelites ought to warn us against a similar self-deception. It is equally easy for us to trust to Church connections and spiritual descent for salvation. But what a man is, is shown by what he does. No amount of church-goings or joy in religious exercises, or assurance of being saved, will make us Christians in the sight of God if our conduct is not right, if we are not rendering that self-denying service which reveals the Spirit of Christ.

4.—*Judgment is constantly impending over every impenitent soul.* (10-12.)—The doom of evil is interwoven with every law of the universe, (Gal. 6: 7-8.) Although the penalty may be long delayed, these laws are all the time steadily working to bring it round. Sometimes it is executed with fearful rapidity and in every case it will, sooner or later, be exacted in full. There is no escape from it for any sinner except through abandonment of sin and appropriation of the Divinely appointed Saviour.

5.—*Christ is constantly separating the good from the bad.* (12)—Every Sabbath, through the

power of the truth, this winnowing process takes place. The Spirit is operating in some measure in every soul that hears the Gospel and according as that soul yields or resists, its place, for the time, is determined. Christ often gives outward effect to this inward choice as in the destruction of Jerusalem and the dispersion of the Jews who had rejected him. And he will consummate this separation at the last judgment.

6.—*It is a christian duty to help on every true work of God.* (13).—The example of Jesus reminds us that it is becoming in every one of his followers, not to determine his presence in any religious movement by the measure of blessing which he himself expects to enjoy by means of it; but to think how he can help and encourage others, and how he can use the special workings of the Spirit to accomplish their salvation.

7.—*God is able to make the humblest gifts a means of grace to the ablest and holiest of men.* (14-15.) An infant may speak a word which the Holy Spirit may use to pour a flood of light and comfort on the heart of some hoary Christian, or the profoundest and most accomplished student of God’s truth.

8.—*In attending on the ordinances of God we ought to expect a blessing.* (16-17.)—It was at the time of Christ’s voluntary consecration to his work that the first outward and public testimony of his Father to his Messiahship was given. We may not always be able to see why the blessing should always be connected with the ordinance or how it may come to us through this observance. It ought to be enough that God has commanded it. Let us go forward and look for what He has promised.

9.—*God is pleased with every one of his obedient children.* (17.)—Not certainly in anything like the same degree in which He is delighted with His only-begotten and well-beloved Son. But in the measure in which His regen-

erated child gives himself up to loving trust in Christ and manifests it in thorough consecration to the Divine service he is accepted in the

Beloved and his life gives some measure of joy to the Divine heart. (Isa. 53: 11; Zeph. 3: 17; Luke 15: 8, 32; John 15: 11.)

QUESTIONS FOR STUDY.

ALL THE "QUESTIONS FOR STUDY," IN THIS ISSUE ARE BY REV. T. F. FOTHERINGHAM.

What do you know about Matthew? For whom did he write his gospel? When? What do you know about about John the Baptist? Where did he begin his ministry? Where was he baptizing? What prophecy did he fulfill? (Isa. 40: 3.)

7. For what were the Pharisees peculiar? What did the Sadducees believe? Why did John call them "vipers"? Did Christ speak in the same severe terms? (ch. 12: 34; 23: 13-15, 33; John 8: 44). How may we escape the wrath to come? (Rom. 5: 9; 1 Thess. 1: 10).

8. Is repentance a necessary condition of pardon? (Isa. 1: 16, 17; 55: 7; 1 Pet. 3: 11; Mark 7: 21-23). What is the test of true repentance and godliness? (ch. 7: 16-18; 12: 33). What fruits should the Christian bear? (Gal. 5: 22, 23).

9. Of what were the Jews accustomed to boast? (John 8: 33, 39). How was it evident that they were not true children of Abraham? (John 8: 39; Rom. 2: 28). What real advantage did descent from Abraham give them? (Rom. 3: 1, 2). How did John show the folly of relying upon their descent for salvation? In what sense are Christians Abraham's children? (Gal. 3: 29; Rom. 4: 1, 11, 16).

10. In what parable do we find language similar to this? (Luke 13: 6-9). A similar warning—John 15: 6.

11. In what respect was the baptism of Jesus superior to that of John? Was John's bap-

tism identical with that of the Christian church? (Acts 19: 1-4). What is the difference? What did John say of his mission as compared to that of Jesus? (John 1: 15-17, 27; 3: 30, 31). Was the baptism of the spirit predicted? (Isa. 44: 3). Did Christ promise it? (Acts 1: 5). When did it come? (Acts 2: 4).

12. What is a "fan"? What is meant by "his floor"? What are meant by "wheat" and "chaff"? What does the prophet say of the purifying work of Christ? (Mal. 3: 23). What is said of His judgment of the wicked? (Mal. 4: 1). See Christ's own words—Matt. 13: 30; Mark 9: 43-48.

13. Where had Jesus resided up to this time? (Mark 1: 9). How old was He? (Luke 3: 23). Why did He seek baptism from John?

14, 15. Why did John hesitate to baptize Jesus? What did Jesus say? Explain His meaning.

16. What was Jesus doing as He came up from the water? (Luke 3: 21). What new power did Jesus receive? Was this predicted? (Isa. 11: 1, 2; 42: 1; 61: 1).

17. How often was this voice heard? (Matt. 17: 5; John 12: 28). Where is the Messiah called God's son? (Ps. 2: 7). Where is He referred to as a special object of God's love? (Isa. 42: 1; Matt. 12: 18; Eph. 1: 6; Col. 1: 13; 2 Pet. 1: 17). Why did this scene take place? Prove from it the doctrine of the Trinity.



LESSON II.—January 9th, 1898.

JESUS TEMPTED. MATT. 4: 1-11.

Committee. 17-20.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterwards hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT.

"For in that He himself hath suffered being tempted, He is able to succor them that are tempted."—Heb. 2: 18.

PROVE THAT

Jesus was human. Heb. 2: 14.

DAILY READINGS.

M. Jesus tempted, Matt. 4: 1-11.

T. "Not by bread alone," Deut. 8: 1-6.

W. The tempter, 1 Pet. 5: 6-11.

T. Safety of the Godly, Ps. 91: 1-12.

F. Enduring temptation, Jas. 1: 12-17.

S. Tempted but without sin, Heb. 4: 11-16.

S. Able to help, Heb. 2: 9-18.

CATECHISM.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.

LESSON HYMNS.

Nos. 533, 166, 253, 256.

HELPS FOR LESSON II. BY E. SCOTT.

INTRODUCTORY. The Key to the right understanding of the Temptation of Christ is Hebrews 4: 15. He "was in all points tempted like as we are," apart from the sin which with us so often follows temptation. He was tempted not as God but as man; for "God cannot be tempted with evil" James 1: 13. As man, the temptation came to Him "in all points," as it does to us, and tried Him as it does us. Speaking with reverence, the only way, the right way, to understand the temptation of Christ is to "put yourself in His place," and try to realize the thoughts which would naturally come to one's mind in similar circumstances.

1. *The place of the Temptation.*

It was in that rocky, rugged, barren, hilly, region that begins at the Western edge of the Jordan valley. It was the nearest lonely place for Him to reach on this side of the river, when He wished to be alone after His baptism. Here the vexing thoughts began and followed Him to Jerusalem and the mountain top.

2. *The length of time of the Temptation.*

This we do not know. It falls naturally into two periods. The first of these extended over forty days, "and in those days He did eat nothing," and when they were ended, He

afterward hungered." Matt. 1: 13, Luke 4: 2 We are not told what the temptation was during these forty days, though we may readily conjecture.

The second period extended over we know not how long, and consisted of three distinct attempts to lead Him to do what He saw not to be God's will, viz., to turn stones into bread for Himself; to leap from the temple roof; and on the mountain top to take another than God's plan in establishing a Kingdom.

3. *The manner of the Temptation.*

Many and varied have been the fancies, ranging all the way from the mythical, representing the whole as a vision or dream, to the most realistic, with Satan in full uniform of horn and hoof and barbed tail; and dragging his unwilling victim through the air from place to place, the better to gain his ends.

But Scripture is very plain. He was "in all points" tempted like as we are. When we are tempted the thought simply arises in the mind, as of itself. He see no hand putting it there. The thought comes to a young man on a fine summer day to go pleasuring rather than to Sabbath School or church. When provoked, one "feels like" retaliating. How simply steals in, almost without thought, the sugges-

tion to hide a defect in something we have to well ; or to "take it easy" when a master's eye is absent. These thoughts are sometimes

yielded to, sometimes resisted. Christ was "in all points" tempted like as we are, except that in no case did He yield.

- LESSON PLAN. { I. Temptation in the wilderness. vs. 1-4.
II. Temptation on the Temple Roof. vs. 5-7
III. Temptation on the Mountain Top. vs. 8-11.

EXPOSITORY NOTES.

1. Led up of the Spirit.—Just as the Spirit leads us. If one were newly appointed as S. S. Teacher to a very difficult class ; or as a missionary, to a savage, cannibal people, and his human nature shrank from it, he would naturally wish to get away alone ; to think, to pray. He would not wish others near. And yet, that very wish would be the Spirit's leading, Ps. 37 : 23. Rom. 8 ; 14. So with Christ. From the quiet of private life He had just been publicly set apart to His great work. With all its difficulties that work arose before Him, the cross at the farther end. How natural, that just at this point He would like to get away from men, and so He hurries away to the wilderness to be alone. He follows His own will, and yet, as with us, it is the Spirit's leading. He is filled with the Spirit, and in proportion as the will of men is surrendered to God and they are filled with His Spirit, their thoughts and will are the Spirit's thought and will, and their acts are His leading.

To be tempted of the Devil.—The devil wished above all things to prevent Christ carrying out His work of redeeming man from Satan's bondage ; and the Holy Spirit, to enable Christ in His human nature to experience what men have to bear, that He might be able to sympathize with them when they are tempted, gave Satan full opportunity to put any thoughts he wished into the mind of Christ.

These thoughts would be thoughts of shrinking from the hard task before Him, just as with us. In the Garden, when the keenest suffering of His life was very near, He was in an agony, sweating as if drops of blood, and He prayed "If it be possible, let this cup pass from me." This agony in the Garden, thoughts of dread that troubled His human nature, were no doubt the same that troubled Him for forty days in the wilderness ; His human nature shrinking from drinking the life cup now set before Him. These thoughts of fear and shrinking Satan was permitted to put into His mind.

2. Fasted forty days.—His agony in the garden was great. In the wilderness the same thoughts, the shrinking from the bitter cup, thoughts persistently put there and kept there by Satan, so worried and troubled Him that for forty days He was in such unrest of mind that He felt no hunger. So it is with men. In times of intense anxiety or excitement, bodily wants are forgotten and meal time passes unheeded. How intense must have been the struggle going on in the mind of Christ.

He afterwards hungered.—Satan finding it useless to continue putting such thoughts into His mind, left him for a little. With calm and peace of mind came a sense of His bodily wants. With us there may be a struggle of mind over some duty, but when with the Spirit's help there is the decision to go forward at any cost, there is peace. He who was putting thoughts into the mind, not completely in accord with God's will, gives up the effort as useless, and calm and peace returns. The devil, resisted, flees. So it was with Christ.

3. When the tempter came.—He had gone for a little time, now he returns and tries another plan.

If Thou be—Command.—How naturally such a thought would come to Christ, as to us if in his place. He is very hungry and thinking how He will get some food. The thought comes to Him : "I have just been declared to be the Son of God. If so, I can turn these stones into bread and eat them. Why not do it ?" But as He thinks, a verse of Scripture occurs to Him, "It is written : man shall not live by bread alone," etc. God brought me here and He will care for me in His own way. And He does not carry out the thought that had come to Him. He trusts the God who led Him there, to provide for Him when He is there.

5. Devil taketh Him.—The Spirit led Him into the wilderness, v. 1 ; and the devil took Him to Jerusalem, v. 5. These are but two sides of the same act. The devil wished to have Christ in both cases. The Spirit suffered Him thus far and in His own way led in both cases.

It would happen on this wise, as it would with us. He did not use his divine power to make bread of stones, but He travelled out to some village and got food as we would do. (Little did the simple villager who gave Him food, realize who it was that seemed so hungry.) Then with His mind full of His great work, His thoughts turn to His Father's house that He used to love so well, and He journeys to Jerusalem.

Pinnacle of the Temple.—He wishes to be in His Father's House and yet to be alone; and He finds His way by some stair to some part of the temple roof, where He sits and thinks of the kingdom He has come to establish, and the difficulties that He will meet.

6. Cast Thyself down.—He sits there thinking of what the people expect; and how different it is from what He has come to set up. He thinks of the Old Testament prophecies on which they build their hopes. He thinks of the last prophecy spoken of Him, Malachi 3: 1, "The Lord whom ye seek shall suddenly come to His temple." He looks down upon the court yard thronged with worshippers. How naturally follows the thought: "Why not fulfil that prophecy by suddenly coming among them now, leaping down into their midst. If I am the Son of God I cannot be hurt. It is written "He shall give His angels charge over Thee to keep Thee, etc." Then comes another Scripture "Thou shalt not tempt the Lord Thy God." It would not be faith, but foolhardy rashness. Not in that way is my kingdom to be established.

8. High Mountain.—As He sits on the temple roof, He looks out over the country and sees Mizpeh, the highest hill in Southern Palestine, rising some five or six miles distant to the North West. Absorbed with thoughts of His great work, and wishing to be alone, He comes down from the temple roof and goes out into the country, perhaps to Mizpeh's top; from which He can see all the ancient kingdom of Judah, with Jerusalem as its centre, lying like an embossed map before and beneath Him.

8. All the kingdoms of the world.—Figurative speech is common in Scripture. In his elegy the ancient poet sings of Saul and Jonathan, as "swifter than eagles and stronger

than lions." In the last verse of John's Gospel the writer supposes that if all Christ's works were recorded, "the world itself could not contain the books." Now Christ's public life was only three years, and if every word and deed were recorded it would make but a small library in our time. But there was no falsehood; no intent to deceive; no deception. The writer simply stated in Eastern fashion that a very large number of books would be needed, as books then were, and by Easterns his statement was perfectly understood.

So here. From the hill top, surveying so much of the ancient kingdom of God's people and the city whence they expected their king to rule the world, it was quite in accord with their custom to speak of the view as "all the kingdoms of the world." And more especially as they expected Jerusalem to be the Capital of the conquered world.

Will I give Thee.—As He surveys the scene, and thinks of His work and kingdom, and of prophecy concerning it, and of what the Jews expect, the thought comes to mind, "Why not be the kind of a king they look for; work a few miracles; be their leader against their enemies. They will rally around me. I will win this ancient Empire of David and from this centre subdue and rule the world."

But such a step would be a turning aside from His true work. It would be worshipping and serving Satan instead of God, and He spurns the idea as we might some hateful haunting thought.

II. The devil leaveth Him.—Luke, 4: 13, says "for a season." He came again, especially in the Garden just before the crucifixion. The expression "leaveth Him" implies that while his temptations, when they came, were "in all points" like to ours, most of His life was probably free from them.

Angels came and ministered.—Not bringing food; for He would not come to Jerusalem and leave it without food, if hungering from a forty days fast. They gave him such helps as angels give. The same took place in Gethsemane, Luke 22: 43. This is the work of angels, Heb. 1: 14. How often a sad troubled heart is calmed, not knowing whence the help, when if eyes could see, an angel is soothing and speaking peace.

PRACTICAL LESSONS.

V. 1.—Christ was led into a “trying” position, to be “tried.” So God often leads His people into difficult places to test them and also to strengthen them. It is one of His “Means of Grace.” “Count it all joy, when ye fall into divers temptations,” James 1: 2. “Blessed is the man that endureth temptation,” James 1: 12. “We glory in tribulations, knowing that tribulation worketh patience.” Rom. 5: 3.

V. 2.—How intensely human Christ was! How greatly these thoughts which haunted Him, worried and tried Him; so that for the long, long, period of forty days His bodily wants were forgotten in the struggle. How human too, in that when resolve could in no wise be shaken, and He would go forward in the path of duty at all costs, the greatness of the difficulties vanished and ceased to perplex, and calm and peace came. How near the temptation brings Christ to us.

V. 3, 4.—This temptation comes to men to-day. They are out of work and bread. A position offers. There is something about it they do not approve; but they must live. In such circumstances each one must judge for Himself, but we have here what Christ did. He trusted Providence rather than use means which He knew God did not wish to be used.

V. 5-7.—To go needlessly into danger of any kind, when unnecessary, and merely for the sake of a short cut to wealth or power, is to tempt God to leave us to the consequences of our act. Only when in the way that He leads can we expect His blessing.

V. 3-10.—How often this temptation comes. A man sees three dollars for a barrel of apples instead of two, if he puts the big ones on top. He sees an extra fifty cents out of an ignorant customer by telling him that the article cost more than it is offered for; or ten dollars more by concealing a bad habit of a horse he is selling; or hundreds of dollars to be made by grinding employees; or a ten dollar bill if he

will sell his vote; or a prominent position if he will use mean ways of gaining it. Satan is constantly showing men some part of the world and saying “all this I will give thee if thou wilt fall down and worship me.”

V. 11.—The way to get clear of temptation is to refuse to listen to it. The devil does not spend his time where He gets no encouragement. Resist him and he will flee.

11.—What a precious thought is the ministry of angels. “Are they not all ministering spirits?” And perhaps the dear ones who have gone, who are “like unto the angels,” are sent forth on missions of love and mercy; they, as spirits, speaking in spirit language to our spirits, and giving strength and cheer and peace.

SOME GENERAL LESSONS.

1. The lesson teaches that the Devil is a real person and not a mere influence. He is as real as any other part or person of the unseen, the spirit, world.

2. All thoughts in the mind that are not in accord with God’s mind and will, are put there by Satan. The thought came to Ananias to keep part of the price of the land and act as if giving all. Peter said “Why hath Satan filled thine heart to lie.”

3. There is no sin in being tempted. Christ was tempted, but He knew no sin. The sin is in harboring the temptation.

4. Christ was familiar with Scripture and a timely text always came to mind. What an argument for storing the minds of the young with Scripture truth, so that when tempted, the Spirit may bring it to mind to save them.

A tempted boy stood under a fruit tree one night, and with outstretched hand was reaching after fruit that had been forbidden. As he looked up at it, he saw through the leaves a star. The text “Thou God seest me” flashed through his mind. It seemed the eye of God looking down. His hand dropped. He was saved by means of that text.

QUESTIONS FOR STUDY.

1. When and where did the Temptation take place? Other instances of bodily removal under the influence of the Spirit—1 Kings 18: 12; 2 Kings 2: 16; Ezek. 3: 14; 8: 3; 11: 1, 24; 43: 5; Acts 8: 39. Why was Jesus tempted? (Heb. 5: 8; 4: 15). What assurance have we of victory over temptation? (1 Cor. 10: 13).
2. How long did Jesus fast? Was this an entire abstinence from food? (Luke 4: 2). Other forty-day fasts—Ex. 34: 28; 1 Kings

19: 8. On what other occasion was Jesus so absorbed in spiritual affairs as to be unconscious of hunger? (John 4: 31-34).

3. What did Satan ask Jesus to prove? Another who made a similar challenge? (Ch. 27: 40). Could Jesus have done this if He had wished? (John 1: 3; Ps. 33: 9). Had He done so what wrong disposition would He have displayed? With what weapon does He parry the assaults of Satan? (Eph. 6: 17). On what promises did Jesus rely? (Ps. 34: 9, 10; 37: 3; Isa 33: 16).

4. To whom were the words of this quotation first spoken? What were they intended to teach? Shew that they are a pertinent reply to the tempter?

5. What city is meant? Why is it called "The Holy City"? Other passages in which the term is used—Neh. 11: 1, 18; Isa. 48: 2; 52: 1; Dan. 9: 24; Matt. 27: 53; Rev. 11: 2. What part of the temple is referred to?

6. What was the second temptation? What would His doing so prove? What Scripture did Satan misquote? Do angels protect God's people? (2 Kings 6: 17; Ps. 34: 7; Heb. 1: 14).

7. What wrong spirit would Jesus have shewn had He done as Satan suggested? How far have we a right to rely upon God's protection? Are we invited to put God to the test? (Mal. 3: 10; Isa. 7: 12). When is it wrong to "tempt" God? (Deut. 6: 16; Ex. 17: 2; Acts 15: 10; 1 Cor. 10: 9). Give instances of "tempting Providence."

8-10. What did Satan shew to Christ? How was this done? What offer did he make? Shew that it was not sincere; that he could not do what he promised; that he did not offer what Christ wanted; that if Christ accepted his offer His own Kingdom must perish. Has Satan great power in the world? (Eph. 6: 12; 1 Pet. 5: 8, 9; 2 Cor. 4: 4). How did he come to be the enemy of God? (Jude 6). What will be his final doom? (Rev. 20: 10). To whom does the power claimed by Satan really belong? Ps. 75: 6, 7; 1 Sam. 2: 7, 8). What is meant by "worship"? Why is it wrong to owe success to any other than God?

11. Did Satan ever return? (Luke 22: 53; John 14: 40). Did angels again minister to him? What is the reward of the Christian who endures temptation? (Jas. 1: 12).

LESSON III.—January 16th, 1898.

BEGINNING OF THE MINISTRY OF JESUS. MATT. 4: 17-25.

Commit vs. 3: 10.

17. From that time began Jesus to preach, and to say, Repent ye, for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father mend-

ing their nets; and he called them. 22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

GOLDEN TEXT.

"The people which sat in darkness saw great light."—Matt. 4: 16.

PROVE THAT

Jesus enlightens men, John 1: 9.

DAILY READINGS.

M. Beginning of the ministry of Jesus, Matt. 4: 17-25.
T. Philip and Nathanael, John 1: 43-51.
W. Teaching with authority, Mark 1: 21-28.
Th. God's anointed, Acts 10: 34-43.
F. Gracious words, Luke 4: 14-22.
S. The message rejected, Luke 1: 23-32.
S. The Great Physician, Luke 4: 33-44.

CATECHISM.

Q. 3. What do the Scriptures principally teach?
A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

LESSON HYMNS.

Nos. 562, 529, 33, 544.

LESSON PLAN. { I. Jesus Calling His first Disciples. vs. 17-22.
II. Jesus Blessing. vs. 23-25.

Jesus the Son of David King of Israel, the Son of Abraham in whom all families of the earth are to be blessed, has come to Galilee and settled in Capernaum. Why? Because John Baptist has been cast into prison? Yes. Therefore He leaves Judea that He may do the will of the Father.

But why should He go to Galilee? In order to fulfil the word of Isaiah the prophet concerning Galilee of the nations. "The people that sat in darkness saw a great light." In every step of His earthly life the Old Testament Scriptures were the guide of Jesus. Therefore from that time Jesus began to preach and in His preaching took up the cry of His forerunner. "**Repent ye**" for the Kingdom of heaven is at hand. This is the key note of His preaching.—A *Declaration*.—"The Kingdom of Heaven is at hand"; an *Exhortation* "Repent."

The declaration was pleasant to the ears of all who heard it. For long had they been expecting the Kingdom of Heaven, the direct rule of their promised Messiah; and the more they were oppressed under their enemies, the more did they cherish this hope of Israel. The watchword of their Zealots was "no King but God." But they did not know their need of the exhortation. They did not know that they could not enjoy the glories of the Kingdom of Heaven without the spirit of the Kingdom of Heaven, and that they did not have.

"**The Kingdom of Heaven is at hand.**" All is ready so far as God is concerned. The voice of Him that crieth in the wilderness "Prepare ye the way of the Lord" has been heard. The voice from Heaven has been heard. "This is my beloved Son in whom I am well pleased." But nothing is ready so far as Israel is concerned. All is confusion, and disorder. It is a spiritual chaos over which the earthly and the Heavenly voices sound. Darkness broods over the deep, therefore "**Repent**" is the word of supreme importance. Let there be light, true light, to dispel the gross darkness which covers the people.

There is no fear of the divine will, no failure. God will keep all His promises concerning the Kingdom, to the least jot and tittle, but there is grievous fear on the human side. There must be a radical change in men's

hearts and lives, a complete spiritual revolution, a right about face, if they are to see or enter into this Kingdom of Heaven.

This condition remains. Men may be attracted by the outward benefits of Christ's Kingdom and these are many and great: but they forget that there must be a spiritual and radical change wrought in themselves before they can participate in them. They must change their minds and manners, their constitution and conversation, yea there very natures from worse to better, before they can see or enter into the Kingdom.

"**Repent**" is therefore the cry of every true preacher, and if we were to know what this means we can find no better answer than that which has been taught us. "Repentance unto life is a saving grace whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience." This was what Israel needed in order to receive the Kingdom of Heaven. This is what we need in order to be blessed with all spiritual blessings in Christ Jesus.

Having thus told of the coming of the King to Galilee, Matthew next records four things concerning this royal preacher, His call, His promise, His power, and His popularity.

1. The King's call.—He takes a very kingly step. He calls together His court. Walking by the sea of Galilee He saw the two brethren, Peter and Andrew, fishing. He knew them and they knew Him. He had been pointed out to Andrew by John Baptist as "the Lamb of God" and Andrew following Him, speaking with Him, dwelling with Him only one short night, went away fired with devotion, and burst in upon his brother Simon with the glad news, "We have found the Messiah." So he brought Simon to Jesus and the great "Eureka" was repeated. Simon also could confess "Thou art the Christ the Son of the living God." Therefore these two fishermen busy casting their nets into the sea, whenever they heard the call of their King "Follow me," obeyed. Without a moment's delay they pulled their boat to shore, left their nets, and followed Him.

Jesus continued His course along the lake and found other two brethren, James and John

sitting in their boat, busy with their father and the rest of the boats crew mending their nets. Jesus gave the same call to them and at once they left boat, nets, friends, father, and followed Him;

Thus these two pairs of brethren showed that they at least were loyal subjects of their King, that the profession of their faith in Him was no empty word. When the command of a king comes, it is not for loyal subjects to make excuses, or to delay. The King's business demands haste. The dearest ties, the most engrossing occupations, are no excuse for neglecting His command. If Jesus is King of our hearts, all will be left, when He says "Follow me."

2. The King's promise.—When He gave this call He made a promise. What? Earthly glory and distinctions? Earthly riches and dominion? No! but this: "I will make you fishers of men." He knew from the beginning the turn His affairs as King would take, therefore He called them to the work they would have to do for Him all their lives. They were fishers already and He would make them fishers in a higher sphere. Following Him, imitating Him, obeying Him, He assures them that they will have influence over men to win them to their highest good.

Often had they thrown their large circular drag net into the waters of the lake to surround and catch the fish. Their work as His followers would be similar, to gather out of the world a people for His name, first from the little lake of Judaism, then from the great sea of the Gentiles.

He calls them not to reign with Him but to preach with Him, to follow Him as He goes forth crying "Repent and believe the gospel" for so has God ordained that men be gathered in. And mark, He does not say that He would allow them to try their hand at being fishers, He promises that He will make them fishers; and as no man is a fisher who does not catch fish, so no man is a follower of Christ who does not gather men to Him. This promise is given to everyone that follows Him. These four are not yet chosen to be apostles, that comes later on, they are simply called to be followers and fishers. If they are true followers they will be good fishers, for He promises to give them skill and success in this work. Let all who profess to follow Jesus remember this. He promises to make us the means of salvation to others, in our homes, in our classes, in our congregations. And

if we are not made fishers of men; if there are no conversions in our congregations and classes and homes, let us fear that we are not following the Lord fully, but going our own way, exalting ourselves not Him.

A minister went out fishing with a fine rod and splendid tackle. He had poor success, and was greatly surprised when he met a boy with a big string of fish which he had caught in the same stream, and yet he had nothing to boast of in the way of tackle—only the branch of a tree, a coarse line, and a poor hook.—"How is it" he asked the boy, "that you have caught so many and I so few?" "I don't know" said the boy, "except perhaps that I hide myself better than you." And the minister went on his way thoughtfully. This then is the great secret of failure, "I did not hide myself." So is it with this fishing to which Jesus sends us. Hide behind Him: obey the word "Come after Me," and the promise will be fulfilled "I will make you fishers of men."

3. The King's power.—Where the word of a king is there is power. Therefore these fishers left all and followed Him; and He and they went on a right royal progress. Never was kingly course more glorious, more victorious. Never was triumph more magnificent, than where King Jesus went about in all Galilee. His work was threefold: teaching, preaching, healing.

He taught in their synagogues, how? By the exposition of the Old Testament Scriptures. He opened up the Scriptures to the congregations which crowded the synagogues. Question and answer are only one form of teaching, important no doubt, but in certain circumstances exposition is better.

He preached the Gospel of the kingdom. He proclaimed the good news that the kingdom they had so long looked for was at hand, the reign of God on earth by that king whom He had anointed, whom He had promised, and by whom all wrongs would be righted, all evil overthrown, and the will of God be done on earth as in Heaven.

He healed all manner of diseases. Jesus was the first medical missionary and the most successful. No case ever baffled Him. Even the dead were not beyond His power. The King was moved with compassion at the condition of the people, and with indignation against him who had caused it.

In this royal progress He gives samples of what His glorious reign will be. Before Him all sickness and sorrow, all disease and death, will fly away. Here this king proves His power to utterly destroy the kingdom of Satan, great usurper, before whom all other men have fallen, under whose bondage the whole world has groaned from the beginning.

As a strong man armed, Satan has kept his court on this sin-stricken earth, and the human race have been his goods and chattels, kept in individual and absolute possession. Of all the sons of Adam there has been none to dispute his right. But a stronger than he has come at last—Jesus, the Son of David, the Son of Abraham. This King has grappled with the prince of darkness in the wilderness; He has overcome him, He has taken his armor from him. He has bound him, and now He is marching through his kingdom spoiling him. Every disease and sickness healed, every torment ended, every demoniac delivered, every epileptic and palsied one cured, was a trophy of His might, the proof of His power over the kingdom of Satan, the promise of the kingdom of Heaven.

What do these Galilean wonders proclaim to all men everywhere to the end of time? This. That Jesus the King is able to undo all the evil that Satan has wrought in this world, to bring in the glory, and joy, and health of Heaven itself into this sad and sinful scene. He has proved His power to do this; He will do this. We do not pray in vain when we say "Thy Kingdom come."

4. The King's popularity.—Who would not follow such a King on His triumphal

march. The material blessing flowing from these manifestations of His power were so many so great, so palpable, that the whole country was stirred to its depths. Never was preacher so popular as this King whose word had such power. Multitudes swelled the triumph of His train, not only from Galilee but from the ten cities which lay east and south of its sea, from Jerusalem itself, and from Judea and Perea east of the Jordan. The whole land was in a blaze of enthusiasm and His fame spread through all Syria to the north and east of Galilee. Jesus was everywhere the idol of the people lifted up to the highest pinnacle of popularity.

Yet two years afterwards this same Jesus was hung upon the cross an object of derision and scorn, with this inscription nailed over His head: "Jesus of Nazareth the King of the Jews." Why this awful change in the popular sentiment? The people were not prepared to receive Him as their King. They did not respond to the cry "repent." He came with all the power, with all the blessing of the kingdom of Heaven; able, willing to do more than restore all that man has lost through the rule of Satan, but they would not have Him to reign over them, they would not repent, they would not believe the Gospel; therefore they crucified their King, they forfeited their privileges, they lost their glory. Their house is left to them desolate and they will not see Him again till they say "Blessed is He that cometh in the name of the Lord."

Let us take warning. Do we long for all the glories and the joys of Heaven? They can be the portion of no one who does not repent and believe the Gospel.

QUESTIONS FOR STUDY.

Where was the first year of Christ's Ministry spent? Where do we find it recorded? (John chapters 1-4.) What disciples first joined Christ? Why did he leave Judea? (Matt. 4: 12.) How was he received at Nazareth? Why did he select Capernaum as His residence?

17.—A fuller notice of Christ first preaching Mark 1: 14-15. Compare this with John's message, Matt. 3: 2.) What time is referred to? How should repentance be manifested? (Luke 3: 10-14.) What is meant by "the Kingdom of Heaven"? What did Jesus bid His disciples preach? (Matt. 10: 7.)

18.—Compare the fuller account in Luke 5: 1-11. What miracle preceded the call of these disciples? Had Jesus met any of these before? (John 1: 40.) Of what city were they? (John 1: 44.)

19.—What did Jesus mean by "follow me?" (Mark 9: 38.) What does the command mean to us who cannot follow him from place to place? (Matt. 10: 38; 1 Cor. 11: 1; Phil. 2: 5.) What did He promise to make them? In what parable is the Kingdom of Heaven compared to a net? (Matt. 13: 47-50.) How may we become "fishers of men"?

20.—What sacrifice did this involve? (Mark

10:23.) What reward is promised to those who show the same prompt obedience? (Mark 10:29, 30.) What later apostle showed the same spirit? (Gal. 1:16.)

21.—What evidences of Zebedee's wealth and good social position? (Mark 1:20; Luke 5:7; John 18:15.) Were James and John related to Jesus? (John 19:25; compare Mark 15:40, 41; Matt. 27:56.)

22.—What special sacrifice did these make in following Jesus?

23.—How is the ministry of Jesus briefly described by Peter? (Acts 10:38.) How is it described in prophecy? (Isa. 53:4; Matt. 8:17.) Why did Jesus perform so many miracles?

24.—What is meant by "possessed with devils"? Were the disciples able to cast out demons? Did they sometimes fail? (Matt. 17:16, 19-20.)

25.—Point out on the map the places mentioned?

LESSON IV.—January 23rd, 1898.

THE BEATITUDES. MATT. 5: 1-12.

Commit vs. 3-10.

1. And seeing the multitudes, he went up into the mountain; and when he had sat down, 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 that 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 peace-makers; for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.
11. Blessed are ye when men shall reproach you, and persecute you, and 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.

GOLDEN TEXT.

"Ye are the Light of the World."—Matt. 5:14.

PROVE THAT

Jesus saves men. Acts 3:26,

DAILY READINGS.

- M. The Beatitudes, Matt. 5: 1-12.
 T. A guiding light, Matt. 5: 13-20.
 W. Perfection of love, Matt. 5: 38-48.
 T. Blessings in disguise, Luke 6: 20-28.
 F. Blessings of obedience, Ps. 119: 1-16.
 S. Motive for love, 1 John 4: 4-12.
 S. Walking in light, 1 John 2: 1-11.

CATECHISM.

- Q. 4. What is God?
 A. God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth.

LESSON HYMNS.

Nos. 86 (Ps.), 147, 219, 249.

HELPS FOR LESSON IV, BY REV. PROF. SCRINGER, D.D., MONTREAL.

INTRODUCTORY. Our lesson forms the first part of the sermon on the Mount. It is so named because delivered on some mountain in Galilee. The name of the mountain is not given in Scripture, but traditionally it is a saddle-shaped eminence known as the Horns of Hattin, near ancient Capernaum and overlooking the Sea of Galilee.

The occasion of the sermon was the ordination of the Twelve as Apostles, (see Luke 6: 12-19). This ordination was the formal organization of His Kingdom for the future, in view of the increasing hostility of the Jewish authorities already plotting His death. (Luke 6: 11.)

The sermon has therefore been fitly called the "*Manifesto of the King.*" Its general theme is the Kingdom of heaven which he had come to establish.

Its main divisions might be given as follows.

The character of those whom He recognizes as belonging to the Kingdom, the poor in spirit, the meek, etc. (Matt. 5: 3-12.)

The duty of this Kingdom to the world, to bless it. (Matt. 5: 13-16.)

The law of this Kingdom as compared with that of the Old Testament dispensation, being much higher. Illustrated by many examples. (Matt. 5: 17-7: 12.)

The difficulty of entering the Kingdom and the danger of mistaking its real character. (Matt. 7: 13-27.)

Our lesson takes the first of these, showing the character of those who belong to His Kingdom, under the form of Beatitudes. These are eight in number. See Luke 6: 20-26, where the number is made up by adding four woes.

There is a correspondence between the characteristic in each case and the reason for the blessedness; but the emphasis must be laid upon the characteristic. In two cases the reason given is that theirs is the Kingdom of heaven. This might have been given in all cases without altering the sense materially. Christ wishes to show the kind of people whom he regards as members of His Kingdom.

EXPOSITORY NOTES.

1-2. Seeing the multitudes—They gathered about Him owing to the miracles of healing. But there was great excitement at the time, and danger of fanatical violence, owing to the collision with the Scribes and Pharisees who had come from Jerusalem, over the observance of the Sabbath. (See Luke 6: 1-11).

On the evening of one of these exciting days apparently He retired to the mountain or hill of no great height behind the town in order to escape the crowds. He continued all night in prayer. (Luke 6: 12.) The next morning He proceeded to select and ordain the Twelve. (Luke 6: 12-16.) Before He had finished the crowds discovered where He was and followed Him. Coming down a little way to meet them at a level place where it would be convenient for them to stand closer together, **He sat down and opened His mouth and taught them.** It was customary for the Jewish Rabbis to sit down when they taught in the synagogues, a survival from the time when these were not so much places of worship, as schools for instruction in the law, with comparatively small classes. The address was probably intended first of all for His own disciples, but through them was intended for the whole world, just as the Queen's speech at the opening of Parliament is addressed first of all to the members, but through them to the nation, and even to other nations as well.

3. Blessed are the poor in spirit—The gracious opening of this discourse has often been contrasted with the giving of the law on Mt. Sinai with its awe inspiring thunder and lightning. The contrast is more in appearance perhaps than in reality, for there was love and grace at Sinai as well as law. But the contrast can hardly fail to strike the mind. This first beatitude is pronounced on the "poor in spirit." This does not mean either those who are poor-spirited, or those who are spiritually poor; still less those who are voluntarily poor, as Roman Catholics explain it, but those who are humble in heart and conscious of their own incompleteness. They may be, and often are, poor in this world's goods, but the rich are not excluded, and worldly poverty in itself is no qualification. Though having a lowly estimate of themselves, such are spiritually rich, **for theirs is the Kingdom of heaven.** They

are members of the Messianic Kingdom for which all men were looking and which He had come to establish on the earth. They were possessors of all the privileges and blessings that belong to such membership both here and hereafter. The reference must not be confined to the future life, but that is by no means excluded.

4. Blessed are they that mourn—The cause or character of the mourning is not here defined, nor yet in Luke's report, and therefore it is best to take it in its widest sense as including those who mourn for any reason. But there can be little doubt that the chief reference is to those who mourn because of sin, and bewail their own imperfections, as every good man does. In the case of those mourning because of the sorrows of life, the blessedness would apply not to those who rebel against God's dealings, but only to those who mourn in the spirit of submission and patient resignation. These alone "shall be comforted" by the consolations of the Gospel.

5. Blessed are the meek—The idea of meekness is very closely allied to that of poverty of spirit and mourning for sin, being, as it were, the settled calm which belongs to one who is ever humble and conscious of his own imperfections. It is the quality of a man who has gained the victory over his own pride and hardness of heart. The blessing promised to the meek that "they shall inherit the earth" is taken from Psalm 37: 11. It is, of course, not to be taken in any hard, literal sense, either here or in the psalm, but must be taken in the more general and moral sense, that sooner or later the world will be ruled by the meek and not by the proud and haughty. They are upon the side that will ultimately triumph.

Blessed are they that hunger and thirst after righteousness—These, like the preceding, have the sense of want. They are conscious of their lack of righteousness, and their longing for it is so keen that they may be said to hunger and thirst for it. This longing is not to be restricted to righteousness in the sense of justification or acceptance before God, though that is included as the way of attaining it, but refers rather to personal holiness of character. The men that want to be better are those who are made welcome to Christ's kingdom. They shall be filled, for the very object of the gospel is to lead men to

holiness, and it provides the only effectual mode of securing it, as Paul points out in his epistle to the Romans, (chap. 1: 16-17; 8: 1-14).

7. Blessed are the merciful—Here we meet the first positive or active quality—which is to enjoy blessedness. In the absence of all limitation this is to be taken in its widest sense, of sympathy with all suffering and tenderness towards all sin. It includes all those who are compassionate in their actions and charitable in their feelings. **Such shall obtain mercy.** This has been taken by some to refer to that compensation which often takes place in life through the nature of good offices, according to the principle stated later on in the sermon, “give and it shall be given unto you, etc.” But it is by no means confined to that. We must not be afraid to say that the merciful shall obtain mercy from God as well. Not of course because they thereby earn or merit mercy at His hand, but because they thus show works meet for repentance. Those who do so are the ones who will receive mercy. The importance of mercy in connection with our hope of heaven is more than once enforced by Christ from the Old Testament scriptures. See Matt. 9: 13; 12: 7: 23: 23.

8. Blessed are the pure in heart—Purity of heart is an Old Testament expression with which the hearers of Christ would be sufficiently familiar. See Ps. 24: 4; 73: 1; 51: 10. It refers to the inward character. Meyer aptly defines it as moral blamelessness of the inner life. It is opposed to all hypocrisy and all inward cherishing of evil. It describes a condition in which all evil or impure desires, intentions and imaginations are rigorously excluded. **They shall see God.** In the literal sense this of course is impossible, as Moses found when he asked for it as his highest privilege. (Ex. 33: 18.) But none the less it is a glorious possibility for the spiritually-minded and the pure-hearted both in the future life, (1 John 3: 2; Heb. 12: 14), and in the life that now is. (Job 42: 5.) From the very nature of the case, however, it is reserved for them alone. (1 John 1: 6-7.)

9. Blessed are the peace-makers—This feature of character is easily recognized as one of the most beautiful and admirable in itself. But there was special reason why it should be emphasized by Christ. Men have usually given the highest honor not to the peace-makers but to the war-makers. } **They**

shall be called sons of God, i.e. they shall be recognized as such in the world. Most believers are children of God long before they are generally recognized as such. But when by an upright life and godly demeanor they inspire sufficient confidence to enable them to become peace-makers among men, then they are acknowledged as sons of God, i.e. god-like men, displaying the spirit of the God of all peace.

10-12. Blessed are they that have been persecuted for righteousness' sake, etc.—This eighth and last beatitude is pronounced not upon any feature of character, but upon those who are treated unjustly by the world because they possess the character described in the previous beatitudes. Christ knew that such persecution would inevitably come. All the prophets had been persecuted, and the world was still the same, still full of hostility to genuine goodness. He Himself was the first in His Kingdom to feel the full force of that persecution, but He knew He would not be the last. He returns to the subject in a subsequent address to His disciples. (Matt. 10: 16-25.) It was important that He should give this warning here in order to avoid misunderstanding and disappointment. He had been declaring the blessedness of those possessing a certain character, and those who were aiming at that character might expect that all would go well with them. This would certainly not be so. And yet they would be blessed still, **for theirs is the Kingdom of heaven.**

In this last beatitude He sweeps back again to the note with which He had started, declaring again for their encouragement that they would be the members of the Messianic Kingdom and possessors of its privileges. This is spoken of as a “great reward,” but of course it is only the reward of grace, not of merit. Those who possess this character are the ones who will be owned as the subjects of the new King and enjoy His favor.

The ideal of character which is exalted in these beatitudes was not altogether a new one to the Jewish mind. In fact, there is very little that is entirely new in the Sermon on the Mount. Long before Christ came the blessedness of the humble and contrite had been taught by prophet and psalmist. See Psalm 34: 18; 138: 6; Is. 57: 15; Psalm 25: 9, 51: 17

But this ideal, though not new, was in direct opposition (1) to the common worldly conception of every age, that the blessed man, the

happy man, is the prosperous man ; and (2) to the false conception which had grown up and gained currency among the religious teachers of His day—that the blessed man was the outwardly respectable and moral man, the one who faithfully performed his religious duties and kept the letter of the law.

ORIENTALISMS.

Blessed—It seems to have been not an unusual thing for the Jewish Rabbis to begin their discourses with a benediction, something like the modern custom in some churches of concluding the sermon with a doxology. Ewald says: Every more elaborate discourse might begin with a salutation or more solemnly with a benediction. But if so, Jesus turns the practice to account in an altogether original way, so that it is no longer a formal thing but made to carry with it one of the most important lessons of the discourse. The apostles in like manner turn the usual forms of epistolary salutation to good account in their writings, so as to embrace some of the most fundamental truths of the Gospel.

Hungering and thirsting—In Syria and

especially in Arabia, the experience of hunger, or at least of thirst, is no uncommon one even for travellers otherwise well provided. Through long stretches of country water is a scarce commodity, and any want of foresight is apt to land a caravan in serious difficulty. The clouds of dust borne on the wind often further aggravate the situation so as made it well-nigh intolerable. Under such circumstances the longing for water is an experience not likely to be soon forgotten.

They that mourn—In the east the mourner has always been remarkable for his worn and haggard aspect. His dress is slovenly, his hair disheveled, his beard untrimmed, and his whole apparel in a state of negligence and disorder. When any one dies the females of the family raise the cry of lament, one after another, with increased vehemence and piercing shrieks; and many of the neighbors as well as friends of the family join in the lamentation. Hired mourning women are also engaged, who utter cries of grief and praise the virtues of the deceased. A sort of funeral dirge is also chanted to the sound of the tambourine from which the tinkling plates have been removed.

PRACTICAL LESSONS.

Ver. 1. The sight of needy multitudes, even though their aspirations were not of the highest, always moved Jesus to compassion and stirred His interest. He could not pass by the opportunity to do them some good. The world is still as needy, and the size of the multitudes inviting our compassion has been enormously increased by our wider knowledge of heathendom. We cannot dismiss them without a message if we would be like Christ.

Ver. 2. The world's greatest need is for right teaching. Bushnell well said that "the soul of all improvement is the improvement of the soul." If they can be led to order their lives aright, all other things will follow in due course.

Ver. 3. The very poorest may in the long run be found to be the richest. The truest wealth is that of which the world is apt to take little account.

Ver. 4. Surely no other teacher in the world's history ever crowned sorrow as did Jesus. His appreciation of it and tenderness towards it has robbed it of its worst bitterness.

It is no misnomer to speak of the consolations of the Gospel.

Ver. 5. It requires moral courage to be meek in our own bearing, especially towards those who treat us wrongfully, but moral courage is a greater thing than physical courage, and will receive a richer blessing.

Ver. 6. We are all too apt to be satisfied with ourselves. Jesus came not to call the righteous, but sinners. The publican with his humble confession of sinfulness went down to his house justified rather than the self-righteous Pharisee.

Ver. 7. It is well to be just. It is grander to be merciful. We may well seek to cultivate the merciful spirit, who stand so much in need of mercy ourselves.

Ver. 8. A clean exterior is one of the qualifications necessary for good society in the world. To be clean within is the necessary prerequisite to fellowship with the King of Kings.

Ver. 9. The blessedness of the peace-maker has not been so much sought after as the glory of the warrior. But let us hope a better day

is at hand when some other way of settling disputes will be found than the rude arbitrament of the sword.

Ver. 10. Persecution is a sore evil to bear, but the very injustice of it may well give

courage to endure it patiently. It is better to suffer for well-doing than for evil-doing. The case of Christ shows how good may come of it to the world, if not to ourselves (1 Pet. 3: 17-18).

QUESTIONS FOR STUDY.

How did Jesus spend the preceding night? (Luke 6: 12.) What important step towards organizing his followers did he take at this time? (Mark 3: 13.) With what other might to this one be compared? (John 1: 17.) How many "beatitudes" are there?

3.—Who are meant by the "poor in spirit"? What special promise of divine blessing is there to the humble and contrite? (Isa. 57: 15; 66: 2.) What gives all divine service its value? (Ps. 51: 17.) From what are the humble-minded safe? (Prov. 16: 18, 19.) What is better than honor? (Prov. 15: 33.) What special promise to the godly poor? (Jas. 2: 5.) Is it easier for a poor person to be good, than one who is rich?

4.—What kind of sorrow is meant here? How does Jesus comfort it? (Isa. 61: 23.) What is the difference between "godly sorrow" and the "sorrow of the world"? (2 Cor. 7: 10.) How may any kind of sorrow become a blessing? Illustrate some of the benefits of affliction?—Deut. 8: 2; Ps. 94: 12, 13; Isa. 48: 10; Rom. 5: 3; 2 Cor. 4: 17; Heb. 12: 11.

5.—Who are the "meek"? What Old Testament verse is here quoted? (Ps. 37: 11.) Which is the more noble, to resent an injury, or to overlook it? (Prov. 19: 11; 25: 15; Ecc. 7: 8.) How may we cultivate meekness? (Gal. 5: 22, 23.) In what sense will the meek inherit the earth? (Rom. 4: 13.) What

temporal blessings belong to the meek? (Prov. 14: 29; 16: 32.)

6.—What is meant by hungering and thirsting after righteousness? Who are invited to satisfy this hunger? (Isa. 55: 1; 65: 13; John 7: 37.) Illustrations of this spiritual craving.—Ps. 119: 20; 63: 1; 42: 1, 2.

7.—Who are the "merciful"? What promises are made to those who help the needy? (Ps. 41: 1-3; Prov. 19: 17; 20: 21; 22: 9; Heb. 6: 10; Deut. 15: 10.) Is this an essential part of true religion? (Isa. 68: 7, 10; Matt. 25: 35, 36; Jas. 1: 27.)

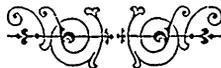
8.—Why is inward purity necessary? (1 Sam. 16: 7; Ps. 139: 1-4; Rom. 8: 27.) Is it required by God of those who approach Him? (Ps. 15: 2; 24: 4; Heb. 12: 14; Eph. 5: 5.) What is meant by "seeing God"? Can we have this vision in some measure now? (1 Cor. 13: 12.) What will be the effect of seeing God clearly? (1 John 3: 2, 6.)

9.—Why are peacemakers blessed? Why are they called God's children?

10.—What is meant by being persecuted for righteousness sake?

11.—Under what two conditions is "reviling" pronounced blessed?

12.—Why should the persecuted rejoice? (Acts 5: 41; 1 Peter 4: 13, 14.) May one suffer reproach and not be blessed? (1 Peter 4: 15.) What is the result of trial that has been blessed? (Rom. 5: 3-5.)



LESSON V.—January 30th, 1898.

HOW TO PRAY. MATT. 6. 5-15.

Commit vs. 9-13.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven.

Hallowed be thy name,

10. Thy kingdom come,

Thy will be done, as in heaven, so on earth,

11. Give us this day our daily bread,

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil one.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

GOLDEN TEXT.

"Pray to thy Father which is in secret."—Matt. 6: 6.

DAILY READINGS.

M. How to pray, Matt. 6: 5-15.

T. Encouragement to prayer. Matt. 7: 7-12.

W. Believing prayer, Jas. 1: 1-8.

T. True and false prayer, Luke 18: 9-14.

F. In Christ's name, John 16: 23-33.

S. A merciful God, Ps. 86: 1-10.

S. Abundant goodness, Ps. 145: 8-19.

CATECHISM.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 6. How many persons are there in the Godhead?

A. These are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

LESSON HYMNS.

Nos. 395, 393, 404, 397.

PROVE THAT

Jesus hears prayer. John 14: 13.

HELPS FOR LESSON V, BY DR. SCRINGER.

INTRODUCTORY. Having in the preceding verses given the Christian rule as to alms giving, Jesus now gives a similar rule as to prayer. Like the modern Mahometans the Jews of his time observed fixed hours for

prayer wherever they might be. Those who wished to gain a reputation for piety were apt to find themselves at these hours in the synagogues or in public places and to stay longer at their devotions than others, repeating the prescribed forms more than once.

LESSON PLAN. { I. The Mode of Prayer. vs. 1-8.
II. The Model Prayer. vs. 9-13.

EXPOSITORY NOTES.

5. And when ye pray, ye shall not be as the hypocrites.—Of course all who observed the fixed hours of devotion and prayed in public were not hypocrites, otherwise the practice would soon have come into disrepute. But the respectable custom was one that lent itself to the designs of hypocrites who wished to impose upon their fellows. They were those who "loved to stand and pray in the synagogues and in the corners of the streets that they might be seen of men." In the case of such, applause was what they most desired, and when they received that they had received all they would

get. "Verily I say unto you, they have received their reward."

6. But thou when thou prayest.—As in the case of alms giving the cure for hypocritical ostentation is secrecy. Even this will sometimes fail to guarantee the genuineness of prayer, but if offered in secret it is much more likely to be real and therefore much more likely to be heard by God. The petitions would be equally well known to Him, however secret, and He would recompense or answer.

7. Use not vain repetitions.—This was the second evil connected with prayer. The

folly of it is apparent at once when we think of it, and yet nothing has been more common in the religious practice of the world than just such vain repetitions. They are characteristic of all heathen religions to-day. Some of them have gone so far as to provide mechanical contrivances for repeating them; such as the well known prayer-wheels of the Buddhist priests, on which certain petitions are written, and the revolutions of which, by hand or even by water power, are supposed to confer all the merit of a verbal utterance.

8. Your Father Knoweth.—This might seem at first sight to render all prayer unnecessary, even one single utterance of it. But Christ evidently has no intention of pushing it that far, and the experience of all ages has so proved the value of prayer as to prevent any truly religious mind from doing so. Prayer is not for God's information, but to establish a true spiritual connection between Him and the soul of the believer. So far from discouraging prayer Jesus was not only in the habit of praying himself but proceeds immediately to give instruction as to the manner of prayer we ought to offer.

9. After this manner.—The prayer which follows is given again in almost the same words in Luke 11: 2-4, in response to the disciples request for direction in prayer. It is the only form of prayer he is ever represented as teaching during his ministry.

But he certainly did not confine himself to this form (See John 17: 1-26) and on several occasions He suggested other petitions to His disciples not contained in this (Matt. 9: 38, 21: 21-22, 24: 20.) It is inconceivable therefore that He meant His disciples to confine themselves to this form. So far as we know they never interpreted it in any such sense.

Many prayers are found in the epistles that have no resemblance whatever to anything in this except in spirit. It was given obviously only as a model guide as to the manner of their prayers.

It is of course not improper to use it on all fit occasions, for it is at once simple and most comprehensive. But it is most deplorable that it should have come to be used by so many professing Christians in the very way it was intended to prevent, as a form to be repeated over and over again a certain number of times by rote as a means of acquiring merit, of atoning for sin or of stimulating devotion.

The bead rosary for counting "pater nosters" is only a degree less mechanical than the Buddhist prayer-mill. There is no doubt that at a comparatively early period, just how early is not known, it came to be used liturgically in the church and the doxology at the end was undoubtedly then added. This latter is omitted in the R. V. as having no sufficient authority in the text, being absent from the earliest and best manuscripts.

Though there is nothing in the prayer that might not have been fitly offered by any Jew, the prayer as a matter of fact seems to be for the most part original with Jesus. At least no such prayer has been preserved in any Jewish work that has come down to us, and only remote parallels to one or two of its petitions.

These petitions are six in number or according to others seven, the last being divided into two. They divide into two classes, (1) those relating to God, (2) those relating to ourselves. The petitions relating to God come first, as if indicating that even in prayer our own good is to be regarded as subordinate to God's glory.

The petitions are introduced by the address to God as "**Our Father**" who art in heaven. This idea of God as a father is not wholly new, being hinted at in various passages of the Old Testament, and found even in heathen writings outside the Bible altogether, (See Acts 17: 28-29) but the emphasis on it was altogether characteristic of Christ's teaching and He for the first time made the world familiar with it. It brought man into the tenderest relationship with God and yet was used in such a way as to avoid the danger of irreverence because of it. He is our Father, but our Father in heaven.

It is likewise safe-guarded by the first petition "hallowed be Thy name." This cannot be intended as a prayer that either God or His name should be made holy, for they are that already, but only that they may be treated as holy. Compare Peter's injunction to "sanctify the Lord God in your hearts." (1 Peter 3: 15).

10. Thy Kingdom Come.—The Kingdom of God in the Gospels has always for its fundamental conception the ultimate subjection of all things to God through the Messiah, with whatever that involves. It includes the extension of the Church, the diffusion of true religion throughout the world and through all

society, also the general recognition of the laws of God by the nations of the world. The adoption of the petition as our own of course involves that we desire that kingdom to come in our own hearts first of all. **Thy will be done, etc.**—Let thy law be obeyed on earth as perfectly as in heaven by the angels. This is very closely allied to the preceding. But in view of the gross views of the Messianic Kingdom current at the time, from which the disciples were by no means free, it is not surprising that it should be put in another form so as to emphasize the purely moral and spiritual side of it.

11. Give us this day.—This is the only petition relating to purely material blessings but it covers everything necessary. He would not have us unduly anxious about these things. Luxuries we may use and enjoy if He sends them, but so long as we have a supply for our daily wants He would have us leave the future and all superfluity to God's unasked bounty. Later on, in the Sermon on the Mount, He warns against taking anxious thought for the morrow. (ch. 6 : 34.)

12. As we also have forgiven.—Our debts are, of course, our sins, things due but not paid. The prayer for forgiveness is one Jesus had no occasion to offer for himself, but it was and is appropriate from all His disciples at all times, for we all sin constantly in spite even of our best endeavors, and all too often because we are not careful to avoid it. This petition for pardon assumes the possibility of obtaining it from God if we truly desire it.

It has a condition attached to it, that we also forgive others. Compliance with this condition does not earn any right to it, but proves that we are really in earnest in desiring it and in the right state of mind to receive it.

In Luke's report it is put a little differently: "for we ourselves also forgive every one that is indebted to us." It there becomes an encouragement to believe in God's willingness to forgive, drawn from our own conscious experience. God will surely be as ready to forgive as we are. Both ideas are involved in verses 14-15 here, which follow the prayer and are intended to be explanatory of this petition. *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

Such encouragement is needed. One of the

great difficulties in presenting the Gospel to awakened sinners is to get them to believe in the readiness of God to forgive.

Nothing is said here as to the real ground on which sins are forgiven by God, viz., the atonement of Christ. That is fully explained elsewhere. The knowledge of it makes it easier for us to believe in God's willingness to pardon sin, but if we did not know anything about it the forgiveness would be just as free and full, for we have no share in furnishing the reason in any case.

13. And lead us not into temptation.—The R. V. has somewhat unfortunately changed this into: "And bring us not into temptation, but deliver us from the evil one." The meaning, however, is not essentially different. Temptation or trial is incident to human life, and when successfully borne develops the highest character. But it never can be welcome and we naturally desire to avoid it. This petition at least expresses the desire that we may be spared all such experiences of trial as would lead us into sin, and so under the power of the evil one. As has already been explained, the doxology which follows, though appropriate enough in itself, does not belong to the prayer as given by Christ.

Comprehensive as this prayer is, there are some things omitted which we would naturally expect to find in it. It contains no thanksgiving, no distinct confession of sin, and no reference to the mediation of Christ Himself, through whom alone He tells us elsewhere our prayers are heard. (John 14 : 13.) The absence of these elements has occasioned perplexity to many. But the whole difficulty may be removed by remembering the object for which it was given, not as a summary of prayer nor even as a model of all prayer in every respect, but only as a model of brevity and simplicity, as opposed to the vain repetitions and multiplication of words in which the Pharisees were ostentatiously disposed to indulge.

ORIENTALISMS.

When ye pray.—In the period of the fall of the Hebrew nation prayer became more and more a matter of form. Daily prayer was repeated three times: at 9 o'clock, at 12, and at 3. People assembled in the synagogues for prayer on Sabbath, Monday, and Thursday. He who prayed properly was to spend nine hours a day in prayer.

Countless are the prayers which are prescribed in the Mishna for all possible occasions. Of these, according to the Rabbi Gamaliel, at least eighteen were used daily. There are prayers in connection with concerts, rains, lightning, tempests; at the sight of the sea, of lakes, and of rivers; for places where miracles had been performed, where idols had been destroyed; prayers on receiving good news, on using new furniture, on entering a fortified city and on leaving one, etc.

All that was required, indeed, on such occasions, were short prayers, short expressions

of praise; but a long prayer was regarded as more meritorious. Prayers offered in the synagogue were supposed to be more efficacious. Prayer was offered up in the street at the hour of prayer. At that hour, whoever was riding on an ass was obliged to dismount.—*Tholuck.*

Thine inner chamber.—The houses of the East had then and still have upper chambers, which were set apart for special purposes. They were used as store-rooms, or for lodging strangers, or for religious meditations and deputations, or again for prayer, as frequently in the Acts.

PRACTICAL LESSONS.

Verse 5. Hypocrisy was the one thing with which Christ had no patience and it is ever intolerable to every honest soul. The divorce of religion from morality is the worst calamity than can ever befall it. It not only proves fatal to those making the separation, but also brings discredit on religion. In some respects a false religion that is honestly lived is better than a hollow one though true as to creed.

Verse 6. Religion is fundamentally a personal matter between the individual soul and God. Public worship has a most important place and cannot be safely neglected, but secret prayer has even a more important place in keeping the fountain of the heart right, out of which are the issues of life.

Verse 7. There is no possible objection to our continuing long in prayer if it be genuine, but formal repetitions of set words can do no possible good.

Verse 8. God's knowledge of our wants is our guarantee that we shall receive what is best for us, whether we ask plainly for it or not. He invites our prayers not because we need to tell Him but because He would have us draw near to Him in heart, and our wants are the occasions that bring us. He does much for us without asking, but He loves to be asked.

Verse 9. Prayer is acceptable to God either with a form or without form of words, if it be genuine asking. On that condition, whether our prayers include all proper petitions or not, they serve the purpose. He will understand, for He is our Father which is in heaven. A large part of the value of prayer

lies in its power to maintain us in a right attitude towards God by making us conscious of our dependence on Him and of His gracious readiness to bless His children on the earth.

Verse 10. The coming of God's Kingdom is the hope of the world. The advancing of it ought to be the supreme care of every disciple of Christ. For that Christ sacrificed everything. We must be willing to do the same if we would be like Him. The only question is how we can best further it. As to that each one must judge largely for himself. But there are certain methods which have commended themselves to the judgment and conscience of many. These cannot wisely be overlooked or declined, whatever method of our own we may feel called upon to adopt in addition.

Verse 11. Christ does not forget men's physical needs and provides for them in his model prayer, but he would not encourage us to ask for more than we really need or can profitably use. Misused wealth is one of the worst foes to piety and one of the greatest hindrances to the spread of true religion.

Verse 12. The Lord's prayer cuts the ground from beneath all views of self-righteous perfectionism. One who cannot honestly use that prayer is no true disciple of Christ. He taught them to pray for the forgiveness of their sins. He also indicated His sense of the importance of a forgiving spirit on their part that he made it a condition of their obtaining forgiveness from God. See also verses 14-15.

Verse 13. All our lives are ordered by the Lord. He often sees fit to send us trials which test our patience, our courage, and our virtue.

Such trials are sometimes necessary for our discipline. Indeed we frequently bring them upon ourselves by our own folly or our sin. But we may rightly pray to be spared them, or at least to be so strengthened under them that we may not fall into worse sin through them. The true Christian does not seek to maintain the conflict against evil either within or without all alone. He seeks to be in league with God and fight under His generalship.

QUESTIONS FOR STUDY.

Where do we find another version of this prayer? (Luke 11 : 2.) Where was it given? Note the difference between the two versions. How do you account for them?

5.—Whom are we cautioned against imitating? How did they show an unworthy motive in praying? What reward did they receive? Has God declared his special aversion to pride? (Prov. 16 : 5 ; Jas. 4 : 6.) What was the usual posture in prayer among the Jews? (1 Sam. 1 : 26 ; 1 King 8 : 22 ; Mark 11 : 25 ; Luke 18 : 11, 13.) What other attitudes were assumed? (1 Chr. 29 : 20 ; Neh. 8 : 6 ; Gen. 17 : 3.) Of what other persons does Christ declare that they "have their reward"? (Verses 2, 16.)

6.—Why does Christ enjoin privacy in prayer? Does He condemn all public prayers, or only those that are done "to be seen of men"? Give examples of silent and secret prayer. (1 Sam. 1 : 13 ; 2 Kings 4 : 33 ; Neh. 2 : 4.) When will true piety be rewarded openly? (Luke 8 : 17 ; 14 : 14.)

7.—Should our prayers be carefully considered beforehand? (Ecc. 5 : 2 ; Prov. 10 : 19.) Does Christ forbid all repetition in prayer, or only attaching value to repetition for its own sake? Give examples of "vain repetitions"? (2 Kings 18 : 26 ; Acts 19 : 34.)

8.—Why are we sure that God hears our prayers? (Verse 32 ; Luke 12 : 30 ; John 16 : 23-27.)

9.—On what ground are we warranted in calling God our "Father"? (Rom. 8 : 15.) In what sense is God the Father of all men? (Acts 17 : 28 ; Luke 13 : 21.) Why is He called "our Father *which art in Heaven*"? Other references to Heaven as the glorious palace of God. (Ps. 115 : 3 ; Dan. 4 : 35 ; Ps. 11 : 4 ; Isa. 57 : 15 ; 63 : 15 ; 66 : 1.) What is meant by "hallowing" God's name? Passages which speak of God's holy name. (Ps. 111 : 9 ; Deut. 28 : 58 ; Isa. 6 : 3.)

10.—When will Christ's kingdom fully come? (Rev. 11 : 15.) How do the angels obey God? (Ps. 103 : 20, 21 ; Dan. 7 : 10 ; Heb. 1 : 14.) Who has given us an example of perfect obedience? (John 5 : 30 ; 6 : 38.)

11.—Why is a moderate income better than great riches? (Prov. 30 : 8, 9.) What security has the Christian against want? (John 6 : 27 ; Ps. 37 : 25.)

12.—In what parable does Christ illustrate this petition? (Matt. 18 : 23-25.) On what occasion did Christ speak of sins as debts? (Luke 7 : 40-48.) What is the difference between "debts" and "trespasses"?

13.—Does God ever tempt one to do wrong? (Jas. 1 : 13.) From whence does temptation arise? (Jas. 1 : 14.) How does God aid the tempted? (John 17 : 15 ; Rev. 3 : 10 ; 1 Cor. 10 : 13 ; 2 Peter 2 : 9.)

14-15.—Read ch. 18 : 21-35 ; Mark 11 : 25, 26 ; Eph. 4 : 32 ; Col. 3 : 13.



Primary Department.

Helps for Teachers of Little Folks, by MR. & MRS. GEORGE H. ARCHIBALD,
Montreal, P. Q.

LESSON I.—January 2nd, 1898.

JESUS AND JOHN MATT. 3: 7-17.

I. GOLDEN TEXT. "This is My Beloved Son, in whom I am well pleased." Matt. 3: 17.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son, is our Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON. How to please God.

IV. REVIEW: Instead of Review questions, ask a few general questions on the Life of Christ, as a Preview.

V. SYNOPSIS OF LESSON: We begin the studies of the year, and continue them for two Quarters in the Gospel of St. Mathew.

We presume that for the reason that the Christmas lesson, just past, has been taught in many classes, the lesson committee have omitted any studies in the first two chapters of the Gospel.

The lesson itself, verses 7 to 17, may be properly divided into three parts.

1. John's denunciation of the Pharisees, and Sadducees.

2. The baptism of Jesus.

3. The voice from Heaven saying:—"This is my Beloved Son, in whom I am well pleased."

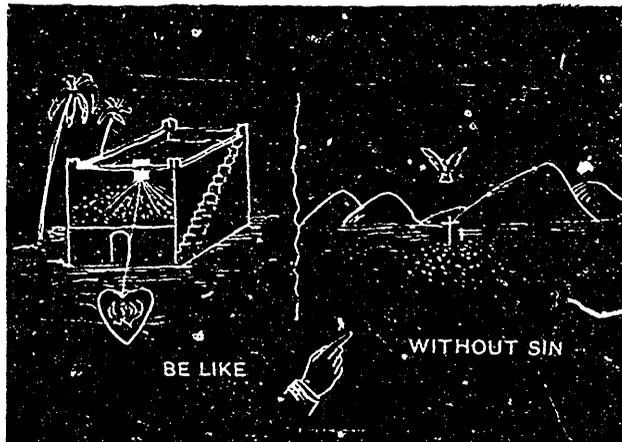
VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

Note. If there is one mistake more common than another, among Sunday School Teachers, it is that of trying to teach too much.

Let us keep before us, in every lesson, the principle of "definiteness." Have one definite, central, spiritual thought for each lesson. The first step in preparation of a lesson, should be choosing of this definite, central, spiritual thought.

As we take this lesson we must remember that this thought must be adapted, else, we will break another principle, namely "adaptation." With these two laws in view, we have chosen as the central thought:—How shall we please God? The answer is found in the Golden Text. This is my Beloved Son, in whom I am well pleased. In other words we want to teach the children to-day:—To be like Jesus.

Now, it is easy to tell the children, that, if they



Our lesson for to-day, is taken from the third chapter, and treats of the Baptism of Jesus.

John the Baptist, had been preaching and baptizing in Judea. He had been calling the people to repentance, and many from Jerusalem, Judea, and all the region round about, went to hear him. Many were baptized.

would please God, they must be like Jesus, but this does not bring the Gospel to them.

Commentators differ in their exegesis of verses 11, and 12. Some think, that the teaching here is the same as in lesson IX. of this Quarter. The separation of good and bad people. Others, with whom we agree, think that the purging of the threshing floor with

fire, is the burning up of sin, in the individual heart. We must not teach the children that trying to be like Jesus will make them so, but rather, that if they will give up their wills, their hearts, their lives to Him, He will send the Holy Spirit of fire, to burn up the sin in their hearts.

We believe that this lesson cannot be taught too often, and therefore with some additional steps, suggest the teaching of a lesson over again, very nearly, as it was suggested recently.

1. Ask the children what they know about John the Baptist.

2. Tell what they do not know, leading up to the baptism of Jesus.

3. As you speak of Jesus, draw a cross as a representation of Jesus, and then ask questions about His birth, childhood, etc., etc., up to the time of His baptism.

4. Tell about the baptism of Jesus, as taught in our lesson to-day, explaining about

the Holy Spirit descending as a dove upon Him. Symbols must be used carefully, but in this lesson, the symbol of a dove pinned to the blackboard over the cross, in contradistinction to the fire coming upon the disciples, will be helpful. Now, as graphically as you can, tell of the voice from Heaven, and have the Golden Text repeated several times.

5. Tell the story of the Holy Spirit coming upon the disciples, in the upper room. Draw the house as suggested in the cut, with dots, or strokes, for the one hundred and twenty persons there.

With red chalk, show the tongues of fire. Now teach, that the Holy Spirit did not need to come upon Jesus as a fire, so he came upon Him as a dove, symbolic of purity.

6. If we would please God, we must be like Jesus. The Holy Spirit of love in our hearts will burn up the sin and make us like Him.

LESSON II.—January 9th, 1898.

JESUS TEMPTED. MATT. 4: 1-11.

I. GOLDEN TEXT: "For in that he Himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2: 18.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son, is our Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: How to overcome temptation.

IV. REVIEW:

1. Where was Jesus born?
2. How old was he when he began to preach?
3. Who baptized Him?
4. What two things happened when he was baptized?

V. SYNOPSIS OF THE LESSON:—Immediately after the baptism of Jesus, by John, in the Jordan, He was led by the Spirit up into the wilderness, to be tempted.

The lesson may be divided into three parts, each consisting of one of the three different forms of temptation, which the evil One brought to the Saviour.

The first special temptation consisted of an appeal to the appetite of the man Jesus, who had, at this time, remained forty days and forty nights without food.

The second, appealed to what in man might be called pride.

The third, appealed to the desire for fame, or power. Here, was fought one of the greatest battles in the Saviour's life. Here, the great enemy was met, and overthrown. Each onslaught of the Evil One, was parried with the words "It is written" and turned aside with Scripture, which is the Sword of the Spirit. Three times does the Saviour quote from the Old Testament, and shows his familiarity with the Jewish Scriptures. When Satan left Him, angels came and ministered unto Him.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Begin by a review of last lesson.

Bring out clearly—

First: That if we would please God, we must be like Jesus. This is shown by our Golden Text of last week. Recall it.

Second: If we would be like Jesus we can only be made so, by the Holy Spirit living in our hearts, and burning up the sin.

2. The Holy Spirit has a sword. Here make clear that God's Word is the Sword of the Spirit. Show a picture of the Bible, with

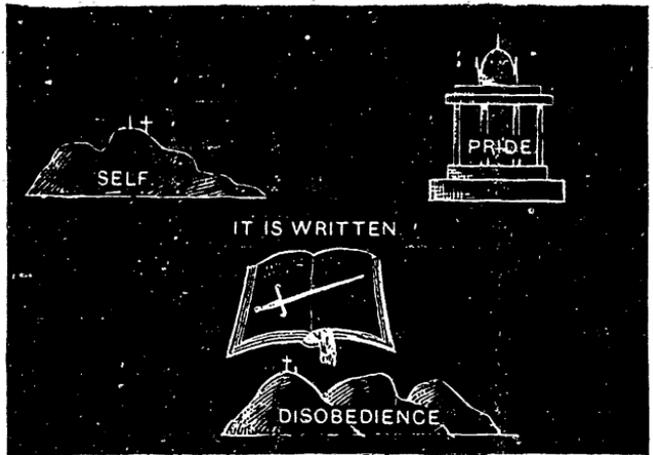
a symbol of a sword across it, as suggested in the cut. On this sword, have five or six verses written or printed, ready to be read when the proper times come.

3. Teach the lesson story of the day, the temptation of Jesus. Draw for each of the three temptations, a picture, as suggested in the cut. If preferred, use two pieces of paper, one for the Saviour, and one for Satan, and move them from place to place as the lesson proceeds. Show how the Saviour

turned Satan's temptations aside, by using the Sword of the Spirit, reading from the verses written or pasted upon the sword, the words the Saviour used.

It would be well to have the sword fastened to the bible, so that the children will understand that when we speak of the Sword of the Spirit, we mean the Word of God.

4. Now for the application. Suppose a boy is tempted to be selfish, how will he overcome Satan? Just like Jesus did. He must use the Sword of the Spirit, the Word of God. Here is a verse that will turn aside the temptation "Be ye kind to one another."



Or, if he is tempted to be proud, he should use one of the Golden Texts we had last Quarter. "Let this mind be in you which was also in the Christ Jesus."

If he is tempted to be disobedient, again hold up the Sword of the Spirit. "Children obey your parents." Thus by using God's word, the Sword of the Spirit, will we overcome temptations.

5. To do this, we must, as Jesus did, know God's Word. Therefore let us learn it, love it, and always obey it.

LESSON III.—January 16th, 1898.

BEGINNING OF THE MINISTRY OF JESUS. MATT. 4: 17-25.

I. GOLDEN TEXT: "The people which sat in darkness, saw great light." Matt. 4: 16.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son is our Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: How to find the light.

IV. REVIEW:

1. Who tempted Jesus?
2. How did He overcome the temptation?
3. What was one of the temptations?
4. Who came and ministered unto Him?

SYNOPSIS: Considerable time has elapsed in the life of our Saviour between last lesson, and this one.

The first year of Christ's life was spent largely in seclusion. Eight months were probably lived in Judea, of which we have no account whatever. The lesson to-day, occurs nearly a year after that of last week.

Let us always remember, that the Sermon on the Mount was not spoken until a year and a half after Christ's baptism.

Jesus is now ready to begin His public ministry. His first act is to call several of His disciples, and in our lesson to-day, four of them are chosen.

After this, Jesus went throughout all Galilee, teaching, and preaching, and healing. He was followed by great multitudes, who came from all parts of the land, and thus began his

second year's ministry, commonly called the year of popularity.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

Note. — To-day's lesson is not an easy one to adapt to the child. If we are not careful, the law of adaptation will be broken, as well as that of definiteness.

We must be on our guard, or we will try to teach too much, and consequently, fail, in teaching a definite, spiritual thought.

The lesson is clearly divided into two parts. Verses 18 to 23 being one part, and verses 17, 23, 24 and 23 being the other.

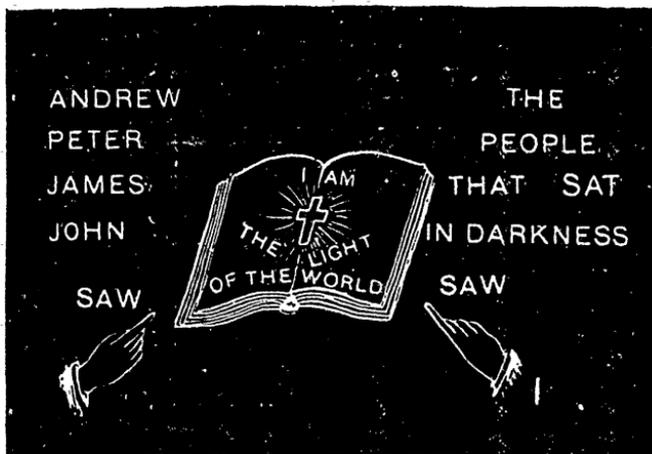
There is a very suitable thought for the children in the first part of the lesson, which might be centered in verse 19th, but in lesson VII the same words "follow me" are used under similar circumstances, and they are there chosen for the Golden Text. It would therefore be perhaps better to reserve this lesson for Lesson VII and follow more closely for to-day, the thought of the Golden Text, as taught in the latter part of the lesson.

1. Tell me some kinds of light you know of? As you say this, make rays of light, as suggested in the cut, candle-light, lamp-light, gas-light, electric light, moonlight, sunlight. Which is the rarest of all? What is light for? To drive away darkness.

2. There are two kinds of darkness. One is the darkness of the night, the other is the darkness of wrong-doing. Doing right, is light; doing wrong, is darkness.

Following these suggestions, make clear that the darkness, or wrong-doing, or sin, is worse than the darkness of the night.

3. Now teach the Golden Text. The people which sat in darkness saw great light.



4. He who does wrong, makes the world darker. He who does right, makes it lighter, and brighter, and more beautiful.

5. Jesus was the only man who never did wrong. He brought no darkness into the world, and has made it much lighter, and brighter, and more beautiful. Before He came into the world, it was full of wrong doing, and consequently full of darkness. That's what the Golden Text means.

6. Jesus called Andrew, and Peter, and James, and John, and you, and me, to be "His Disciples." Andrew and Peter and James, and John, saw that Jesus was the light of the world, and followed Him. They told others about Jesus, so should we. They left off wrong doing, and began to do right, so should we.

7. Where will we learn about Jesus, the Light of the world? In His Word, the Bible.

Note.

As the lesson is taught, draw or pin to the board, the cross, and before the lesson is closed, the Bible.

If you cannot draw these before the children, outline them with slate or lead pencil beforehand, and you can easily follow the marks.

LESSON IV.—January 23rd, 1898.

THE BEATITUDES. MATT. 5: 1-12.

I. GOLDEN TEXT: "Ye are the Light of the world." Matt. 5: 14.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son is our Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: How to be happy.

IV. REVIEW:

1. Name four of the first disciples of Jesus.
2. What was their occupation?
3. When they left their nets what did they do?
4. How is Jesus the Light of the world?

V. SYNOPSIS: Nearly a year and a half of the Savior's ministry had been spent before He gave the great principles, as laid down in the Sermon on the Mount.

The sermon was spoken probably on the Horns of Hattin, near Capernaum, and was addressed, not only to His apostles, but also to His "disciples."

He begins His discourse with the words chosen for our lesson to-day, commonly called the Beatitudes.

We get many lessons that are "strong meat" but this one is "sincere milk" of the word. There are two elements of danger, however, in this lesson.

First. The words are so familiar that we are apt to omit a careful study of them.

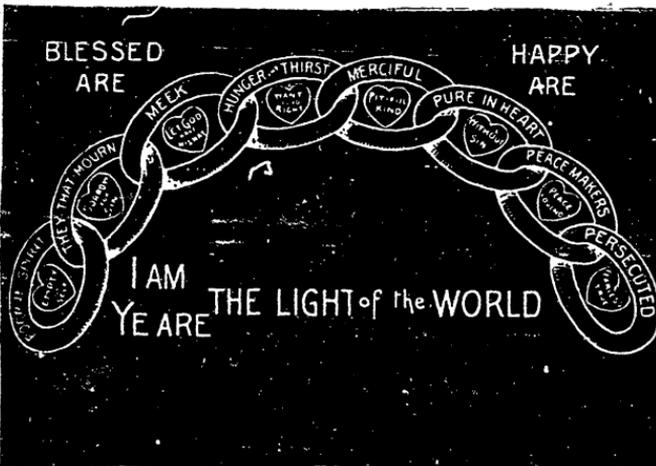
Second. There is too much to teach in any one lesson. "The Beatitudes" would be better given as a series of supplemental lessons, and the wise Primary teacher will plan, to only begin her teaching to-day, and continue her teaching of the Beatitudes, say, for five minutes each Sunday, until not only the words themselves are memorized, but the meaning of them made clear to the child-mind. We must be exceedingly careful that the meaning of these words is plain.

The second beatitude has been interpreted by a child to read as follows:—

"Blessed are they who have dead people in their houses." The Saviour's meaning was: "Blessed are they who sorrow for sin."

The suggestions that follow have been found helpful in teaching the series of "Blesseds."

1. Make out eight pieces of paper, (say nine inches long by six inches wide), eight links of a chain. Cut them out, and print upon each of them the whole, or the part of the beatitude as suggested in the cut. Only two links of the chain are shown in the cut, as these two will probably make enough lesson for to-day. But if the teachers prefer the whole as suggested below, it may be taught in one day. What did the Saviour mean when He said "Blessed are the poor in Spirit"? As we understand it, we think He



VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

Note.

Our lesson to-day is one of great beauty, and if carefully taught, may be made very helpful to the children.

meant, Blessed are those whose hearts are emptied of self.

That the meaning may be made clear let us make a heart with the words "empty of self" printed on it, and when the explanation is finished, put with the link, and so on,

throughout the whole chain as follows:

1. Poor in Spirit Empty of self.
2. They that mourn Sorrow for sin.
3. The meek Let God have his way.
4. Hunger and Thirst after Righteousness Who want to do right.
5. The merciful Pitiful, kind.
6. The pure in heart Without sin.
7. The peacemakers Peace loving.
8. Persecuted Fearless, True.

2. The Saviour wanted to teach His disciples, and to teach us, how to be blessed, that

means how to be happy, and in these beatitudes, He shows us how to be happy.

3. Jesus was emptied of self. He allowed God to have His own way with His life. He always wanted to do right. He was pure in heart, and He was happy. Let us learn to live like the Saviour. Happy people are like lighthouses. Unhappy people are like darkness.
4. Jesus says, "I am the Light of the world," but our Golden Text says to-day, that WE are the light of the world. So we are, if we have learned how to be happy, as taught us by our Saviour.

LESSON V.—January 30th, 1898.

HOW TO PRAY. MATT. 6 : 5-15.

I. GOLDEN TEXT: "Pray to Thy Father which is in secret." Matt. 6 : 6.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son, is our Saviour.

III. PREVIEW THOUGHT FOR TODAY'S LESSON: How to pray.

IV. REVIEW :

1. Who spoke the beatitudes?
2. Where were they spoken, and to whom?
3. What is the meaning of blessed?
4. Repeat the Beatitudes.

V. SYNOPSIS OF LESSON: Our to-day's lesson is a continuation of the teaching of the Sermon on the Mount.

The Saviour probably taught the Lord's prayer several times, and in different places. It will be remembered, that once the disciples came unto Him, and said Lord teach us to pray, as John taught his disciples. But in the present instance, He taught it during the Sermon on the Mount.

In the opening verses he refers to the untrue prayer of the Pharisee. He enjoins secret prayer, rebukes vain repetitions, and gives us in the Lord's Prayer, a pattern for us to follow.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

Note.

There are few subjects more difficult to teach than that of prayer especially in the case of children.

It is difficult to teach because we know experimentally so little of its value.

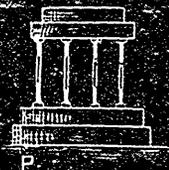
Mark 11 : 24 in the Revised seems to show the two sides of prayer.

1. Communion with God.
2. Petition.

The words used are "Whatsoever we pray and ask for." As we teach this lesson, let us keep these two distinctions clearly in mind, else there

WRONG PRAYER

RIGHT PRAYER



TO SAY MY PRAYER IS NOT TO PRAY,
UNLESS I MEAN THE WORDS I SAY
UNLESS I THINK TO WHOM I SPEAK
AND WITH MY HEART HIS FAVOR SEEK



will be confusion, both in our study, and our teaching.

The Golden Text would lead us into emphasizing the idea of communion, for this lesson.

Our aim should be, to get the children used to talking to God in secret. God's word abiding in us, is just as much prayer, as our abiding in God. The promise is "if ye abide in me, and my words abide in you, ye shall ask whatever you will, and it shall be done unto you."

Therefore let us teach, that when we read our Bibles, God talks to us, and when we pray, we should get near to Him, just as we would to an earthly father. "Prayer is the tuning of two strings."

1. Have printed on the blackboard before the class assembles the following:—

"To say my prayers, is not to pray,

Unless I mean the words I say,

Unless I think to whom I speak,

And with my heart His favors seek."

2. Take it up line by line.

As an illustration of lines one and two, tell the story of the pharisee's prayer. If this story is not known by the children, it will not be so helpful, as some simpler illustration, from home or church, that will touch the child life.

3. As an additional illustration for line two, tell of the little girl who made up her mind that she would not say anything in her prayer that she really did not mean, and one day got up from her knees without saying anything to God.

4. Keeping line three in mind, have the children repeat, either audibly or perhaps silently, the Lord's Prayer, asking them beforehand, to think only of God, and the prayer. At the close, teach the meaning of praying to our Father in secret.

5. Keeping line four in mind, teach the children the Golden Text.

Our Father knows our hearts, He knows whether there is love in them to Him, or not. Therefore when we pray let us think of Him, and seek His favor.

Note.

The Lord's Prayer should be taught, perhaps as a supplemental lesson, so that the meaning of each part of it, is understood by the children. There are many phrases, and thoughts in it, that are not understood by the children, and another method of teaching this lesson might be, the explaining the meaning of this prayer.

