



CONTENTS.

	PAGE
A New Year's Thought	i
Lighting Up a Lesson	i
Our Forward Movement	ii
An Important Lesson Help for 1898	iii
The New Year	iii
John Wesley's Cashbook, and a January Look at it.....	v
The Model Sunday-school Scholar	v
A Year in Heaven To-day	vi
December Number of the Methodist Magazine and Review	vi
Book Notices	vi
Order of Services—First Quarter	vii
International Bible Lessons	8
Primary Teachers' Department	50

SIXTY CENTS
A YEAR

*
Montreal:
C. W. COATES

TORONTO:
WILLIAM BRIGGS

... Publisher ...

SINGLE COPIES
TEN CENTS

*
Halifax:
S. F. HUESTIS

To Sunday Schools

For Sunday School Libraries, Prize Books, Papers, Requisites, Reward Cards, Music Books, Decorations, Lesson Helps,

Send to us for Catalogue and Quotations before ordering elsewhere.

Special Note.

We are receiving every week New Books from the Leading Publishers of England and the States for our Sunday Schools. We make our Sunday School Department of special importance, not only to supply Libraries and Books for Prizes, but also in Decorations for the Walls, and in Books for the Singing of the Scholars, and in Cards for the reward of true merit, and in the best Lesson Helps for teachers and scholars, and, in short, in everything that pertains to a well-equipped Sunday-school—a school up to the bright light of the closing period of the nineteenth century.

We invite Correspondence, and Guarantee Satisfaction.

A Practical Catechism on Baptism.

Each, 5c.;

Per doz., 45c.; per hundred, \$3.50.

By JOHN LAING, M.A., D.D.

Pastor of Knox Church, Dundas.

Seventh
Edition.

The King's Messenger

Or, Lawrence
Temple's
Probation

A TALE OF THE SETTLEMENT OF UPPER CANADA

With Numerous Illustrations of Canadian Life.

Cloth, 75c., Postpaid.

We have just issued this new Canadian edition of one of the most popular of Dr. WITFORD's stories. It should and its way into every Methodist S. S. Library in Canada. Both boys and girls will thoroughly enjoy it.

WILLIAM BRIGGS,

WESLEY BUILDINGS,

TORONTO, ONT.

C. W. COATES, Montreal.

S. F. HUESTIS, Halifax.

Mabel Gray

AND OTHER POEMS

BY LYMAN C. SMITH

"Mabel Gray is an English love story in verse, prettily told, and there are a number of shorter poems in the book that are destined to become popular. The verse is good throughout, particularly 'In the Sunny Land of Youth,' 'Each Flower to Heaven Turns Its Eye,' and others that might be mentioned. Of the poet's more ambitious work we like best 'Morton Hall' and 'A Day with Homer.'"—*Quebec Chronicle*.

This second edition has been issued to meet a demand for High Schools for use as a supplementary reading. Some of the Poems used in the first have been replaced by later Productions better suited for this purpose. In order to make the book easily available it has been placed on the market at the low price of

20c.

WILLIAM BRIGGS, Wesley Buildings, TORONTO.

ALMA THE LEADING FOR YOUNG
CANADIAN COLLEGE WOMEN

Address: Principal Warner, St. Thomas, Ontario

CANCER! CANCER!

Can be Cured.

Cancers, Tumors, Scrofula, etc.,

Cured at home, no knife, plaster or pain, the Abbott Myron Mason Medical Co., of New York, have opened branch offices in Canada. They will give or mail free to anyone interested a 100-page book that contains valuable information about the workings of this wonderful cure. Address or call, Abbott Myron Mason Medical Company, Department B 2, 577 Sherbourne St., Toronto.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXII.

JANUARY, 1898.

No. 1.

A New Year's Thought.

BY REV. LOUISE S. BAKER.

The New Year marches in with song and cheer,

A bright face lifts to Faith's far-seeing eye,

Since winter cloud and whistling winds so drear,

Will surely pass and leave a shining sky.

'Neath dry, brown leaves the lovely May-flower hides,

Its green-sheathed buds safe held till flowering time;

So every trustful heart in peace abides,
Waiting the spring, its fragrant, joyful prime.

And under each dead past, for anxious soul,

Pressed down with snows of grief or dulling pain,

Life waits to flow from some undaunted stole,

To blossom in rich colour once again.

Though leafless trees like etchings clear now stand

Against the background of the sky's pearl-grey,

The New Year holds somewhere a hidden wand

To smite them into beauty in the May.

Countless the blessings which the old year brought!

Forget its sorrows, let its good remain.
Remember what was gained from battles fought,

And sing the victor's sweet and glad refrain.

God give a happy New Year to mankind!
Gird all his servants with a courage new!

Uphold the faint, give sight to those sin-blind,

And all who falter, with rare strength renew!

—Zion's Herald.

Lighting Up a Lesson.

An evidently distressed teacher asks, if it is right for a preacher to use anecdotes in the pulpit, why he cannot also do so in teaching a lesson. To tell a story simply for the sake of the story would not be justifiable in either preacher or teacher, but to use either a part of an incident, or to give it in its entirety, for the purpose of applying the truth of a sermon or a lesson, is eminently right and proper. Almost any Sunday-school lesson may well be lighted up in this manner, but care should be taken that the illustration used should not overshadow the truth one would teach. As a rule, only so much of any incident should be given in connection with the lesson as shall best really illustrate and enforce the truth to be taught. Unless this principle be regarded, there will be pleasant memories of the stories told, but little thought of what they illustrated. It is a pity for any teacher to be simply a good story-teller, in the effort to lighten up the lessons.—Baptist Teacher.

Evil thoughts are the sprouting of seed which Satan has planted.

OUR PERIODICALS.

The best, the cheapest, the most entertaining
the most popular.

	Yearly Subscription
Christian Guardian, weekly.....	\$1 00
Methodist Magazine and Review, monthly.....	2 00
Magazine and Review, and Guardian or Wesleyan.....	2 75
Magazine and Review, Guardian and Onward.....	3 25
The Wesleyan, Halifax, weekly.....	1 00
Sunday-school Banner, monthly.....	0 60
Onward, pp. 4to, weekly, under 5 copies.....	0 60
5 copies and upwards.....	0 50
Pleasant Hours, pp. 4to, weekly, single copies.....	0 30
Less than 20 copies.....	0 25
Over 20 copies.....	0 24
Sunbeam, fortnightly, less than 10 copies.....	0 15
10 copies and upwards.....	0 12
Happy Days, fortnightly, less than 10 copies.....	0 15
10 copies and upwards.....	0 12
Dew Drops, weekly.....	0 07
Per quarter.....	0 02
Berean Senior Quarterly.....	0 06
Berean Leaves, 100 copies per month.....	5 50
Berean Intermediate Quarterly, 100 copies per quarter.....	6 00
Quarterly Review Service. By the year, 24 cents a dozen; 82 per 100. Per quarter, 6 cents a dozen; per 100.....	0 50

THE ABOVE PRICES INCLUDE POSTAGE

WILLIAM BRIGGS,

Methodist Book and Publishing House,
TORONTO.

C. W. COATES,
2176 St. Catherine St.,
Montreal, Que.

S. F. HUGHES,
Meth. Book Room,
Halifax, N.S.

Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JANUARY, 1898.

Our Forward Movement.

The Home Department of our Sunday-schools presents a field of grandest possibilities. It gives promise of widening and deepening the study of the Scriptures as nothing else has done. It seeks to enlist the adult members of the household as well as the children in this all-important work. Many of them cannot, and some do not feel inclined to, attend the Sunday-school. But all may study the same portions of the Word of God.

What a new life it would give to our whole Sunday-school system if every member of every family, from the child in the primary class to the grey-haired sire in "ingle-nook," were simultaneously studying the same lessons and reading the same selected passages. What a fresh, intense and hallowed interest it would impart to family life, what an in-

tellectual uplift it would give, what a deepening of piety, what an increase of spiritual power.

This blessed consummation is the purpose of the Home Department in connection with the Sunday-school. It is no visionary thing. It is a glorious possibility. Each Sunday-school can largely contribute to its realization.

The progress already made is encouraging in the highest degree. The Home Department has only recently been introduced in our church, yet we have already over 5,000 members enrolled. The list has nearly doubled during the last year. We want those organizers of this work who have been successful in its introduction, to write giving their experience, and giving helps, hints, and suggestions as to its best methods. We purpose giving special prominence to this subject in future numbers of The Banner.

Our Publishing House is determined that every facility shall be furnished for promoting the Home Department. Our new Sunday-school Quarterly will be indispensable for this work, and will furnish handsomely illustrated and instructional notes on the lessons that cannot fail to attract and retain the attention of the Bible student. Only 20 cents a year, or 5 cents a quarter.

The same qualities will make the new Quarterly no less essential for those of our senior scholars who may find the cost of The Banner beyond their means. Of course the Quarterly does not profess to be a substitute for The Banner. That is specially intended for the teachers and is indispensable for their best success.

We have pleasure in announcing a new departure in The Banner for the current year which will make it more than ever useful in the schools. We purpose printing in each number a page of the best music which we can secure. This, we hope, will still further improve the singing in our schools and keep them abreast with the most recent advance in Sunday-school hymnody. In this number we give a piece, which Mr. Birks, organist of St. James' Methodist church, Montreal, uses to the words, "All hail the power of Jesus' name." Many of us will remember the profound impression the singing of this hymn made under Mr. Birks' direction at the Epworth League Convention in London.

An Important Lesson Help for 1898.

"The Story of Jesus Christ." An interpretation. By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. Toronto: William Briggs. Price, \$2.00.

We have had more than enough of fictitious narratives designed to illustrate the life and times of Jesus of Nazareth. Many of these have taken unwarrantable, and often irreverent, liberties with the sacred narrative. This book is of an entirely different character. It is properly named by its writer, "An Interpretation." It seeks by tender and reverent use of historic imagination to fill out the narrative given us in outline in Scripture. It is the result of profound study of the best literature on this subject. Above all, it is marked by spiritual insight and by poetic feeling and expression. It makes more real the sacred narrative and unfolds its inner meaning.

We may not always agree with the interpretation of the writer. The temptation of our Lord, we judge, is made too subjective in character. We prefer what we conceive to be the literal and objective narrative as given in the Gospels and repeated in Milton's "Paradise Regained." Only a woman of keenest sensibility could enter with such womanly sympathy into the contrasted experiences of the Blessed Virgin, and of the much sinning but much loving and forgiving woman who anointed the feet of our Lord in the house of Simon the Pharisee. Throughout the volume Christ's chivalric tenderness to woman is admirably set forth.

Our author portrays with much skill the growing hatred of the ruling classes of Judea towards the prophet of Nazareth. The mingling in Christ of the human and divine, and his utter loneliness and isolation, are beautifully expressed. The following paragraph on the sojourn of Jesus in the home of Bethany will illustrate the spirit and method of this book:

"He had been lovingly received into Martha's luxurious home. He had sat with Mary under the tents of green branches erected in the courts, or near the house, on festival week, and rested in the flickering of cool shadows, talking

quietly of the great thoughts with which his mind was throbbing, while the mistress of the house bustled to and fro ordering his upper room, or preparing for many guests. They became and remained his fast and affectionate friends. Every comfort that wealth and love could command their hospitality crowded upon him.

"The worn-out man, accustomed to a rude and simple lot, gratefully drew one long, sighing breath in the soft air of gentle surroundings. His exquisite delicacy of nature rested in it, like a bruised nerve long lacerated and neglected. Far beyond common woe or want as his personal emergency had gone, all human distinctions looked smaller than ever to him; and he had never rated them as of much consequence. But the educated sympathy of refinement he did not, for he could not, undervalue. He needed it too much just then. It came at the right time. Friendship, at its best and sanest, he tasted with a touching gratitude; the ripe and beautiful fruit he laid gently down when the hour came; no one heard him complain because he must relinquish it."

We heartily recommend this volume for study in comparison with the narrative of Scripture, best of all in some Harmony of the Gospels, as throwing much light upon the life of our Lord, which is the subject of study throughout Christendom of twenty millions of Sunday-school teachers and scholars in 1898. The numerous illustrations are by the foremost artists.

The New Year.

We greet the officers and teachers in our schools with earnest and loving wishes for a successful year. No one, perhaps, more fully knows their work, their joys and sorrows, their difficulties, their encouragements and discouragements, or takes a heartier interest in them, than ourselves. We are meeting them constantly and conferring with them as to their work and methods. It is one of the most encouraging signs of our time that vast numbers of our most gifted, intelligent, and fully consecrated people are devoted to the best endeavours to train our young people for Christ and to care for the lambs of the flock.

We take the earliest opportunity afforded by the season to address

a few words of counsel to our readers, on the importance of their work and the nature of the qualifications for its better accomplishment. The New Year finds us all susceptible to those influences which may tend to our more complete adaptation to the work of winning our young people for Christ. Our success depends very much upon conscientiously placing ourselves under right conditions. We would all of us be "vessels meet for the Master's use." We must not once only but every day give up ourselves fully to him. "Apart from him, we can do nothing." Our work from first to last is spiritual. By all means let us use our intellectual gifts, cultivate them, improve our minds by all diligence, and the use of all available help from the best books and the wisest men; but our success as Sunday-school teachers depends far more upon our spirituality, our prayerfulness, our sympathy with Christ, than upon anything else. We are utterly unable to do spiritual work unless we are renewed, quickened, and illumined by the Divine Spirit. We need the divine touch; we must realize in our own hearts the saving power of Jesus Christ if we are to be instrumental in saving others.

The salvation of our scholars is our one great aim. Everything else shrinks into mere nothingness compared with it, and it is only when we are living in close fellowship with Christ that we realize the overwhelming restraints of his love, and prepare for our work, and go to our classes resolved to win every scholar for his blessed service. "The love of Christ constraineth us." Nothing short of this will ever impel us to lead the lambs to the Great Shepherd.

St. Paul counsels Timothy to be a "workman that needeth not to be ashamed." This should be the aim of the pastor of the flock, and not less that also of the Sunday-school teacher. This ideal will lead the teacher to conscientious preparation. No teacher is worthy of the work who does not put his conscience into it, and if he puts his conscience into it, he cannot be irregular in his attendance or go with slipshod preparation. He will prepare himself by earnest prayer, by daily communion with Christ, and diligent study of the Word of God. One would hope that any sort of Christian worker would do this; but preparation for Sunday-school teaching must be definite and specific. A wise teacher will take a course of lessons selected by the good judgment of others, or a course selected by himself after

much thought and care. His aim will be to give the mind of God as set forth in the portions selected, and not his own views about the Word. His own views may be very clever and even original, but it is the Word of God, touched into life by the Divine Spirit, that saves, and not our views and opinions upon that Word.

Conscientious preparation is due to the Word itself, to its Divine Author, to our scholars, and to ourselves, if we would gain the respect of our intelligent young people. They can easily see through shams, and simulated earnestness; but they respect those who sincerely wish to do them good, no matter how homely the teaching may be. They soon detect shallowness; and they quite as soon find out if there is anything in the lesson. A wise old father once, in giving advice to his son about his sermon-making, said: "Always put 'summat' (something) in." Let us say, "Always get something out of the lesson or put something into it."

Use the best thoughts of the best minds in your preparation. A first-hand study of the sacred writings is essential, if we would understand the Word. It must first speak to our own hearts; but no wise student of any subject will ignore the studies of master minds upon the subject. It is folly to imagine that we can understand many great subjects in the Bible without consulting the best interpreters. They can show us what we cannot see, and make plain to us what we but dimly apprehend.

To prepare at all adequately we must study our Bible with all available helps thereupon; our scholars, their home life, their daily work, and their environment; and all our studies must be pursued in a prayerful and devout spirit. "To pray well is to work well."

A true teacher will be enthusiastic in his work. By enthusiasm we do not mean fanaticism. Fanaticism expects harvests without ploughing, tilling, or sowing—but there are no results in the kingdom of nature or grace without adequate causes. The principle of all sound husbandry is that "we must first put in, if we would get something out" of the soil. Well-directed, earnest, strenuous toil must sooner or later find its harvest.

We sum up our advice in one word—Be in earnest. No one should take up such a work as ours among the million of our scholars, from whom so much may be expected, unless he intends to be faithful in it. Fidelity to duty means

anything but taking up work and relinquishing it under the slightest pretext. This work is too sacred, too sensitively delicate to be taken up and laid aside under mere caprice. If undertaken at all it must be done earnestly. It is due to our fellow-teachers, to our scholars, and to the church, that we should ever strive to be at our best. If we are to find true joy in the work we must put our whole soul into it, and do it with our might. Let us, dear fellow-teachers, begin the year in this spirit. How much of our work in the years gone by might have been better done if we had been more in earnest, more enthusiastic. There was never a great teacher who was not enthusiastic; we may not all become great teachers, but let us aim at being good teachers; and throughout the year may "the joy of the Lord be our strength."—Wesleyan Methodist Magazine.

John Wesley's Cashbook, and a January Look at it.

"For upward of seventy-six years I have kept my accounts exactly. I will not attempt it any longer, being satisfied that I save all I can and give all I can; that is, all I have."

An old man, whose hand trembled as he wrote, penned these words in his cashbook, and so closed the careful record.

The old man was John Wesley. From years of youth he had been accustomed to live frugally and give away all he could. Of course, he never planned to live outside of his income. In Oxford days, it is said, one year his income was thirty pounds. It cost him twenty-eight pounds to live, and the balance he gave away.

The next year saw his income swelling to sixty pounds. He still lived on twenty-eight pounds, and the difference of thirty-two went out of his hands into other hands. His income, like a tree, kept on growing, the third year to ninety pounds, and the fourth year to one hundred and twenty, but he cut down the tree to the old pattern, twenty-eight pounds, and gave away the overgrowth—a quantity not needed. Generally, as one's income increases, the expenses grow also. Wesley, as we all know, wrote extensively, and then did his own pub-

lishing, showing a business genius in his methods. He accumulated money, though, only to distribute it. It is estimated that he gave away in his lifetime thirty thousand pounds at least.

Interesting, is it not, this look at an old man's cashbook, where the figures lean and waver as from very feebleness? It is specially interesting in January, when we have a New Year's curiosity, to know what our neighbour may have made the past year. We may then feel called upon to denounce the stinginess of his gifts; the mean, little soul!

By all means, then, look at John Wesley's cashbook; see what he had to do with and what he did. Take a long, long January look. Gratify all your curiosity.

Having done this, what if we turn things round and imagine John Wesley coming to our homes or our places of business, taking up our cashbook, and examining our record for benevolence? Imagine the old pilgrim, with his silver hair, shining countenance, and bright, searching eyes, standing before the opened pages of our cashbook and then inspecting closely.

What would he say? On which side of our income are we living, the inside or the outside? How much do we give to the missionary work and the home work of the church, to Sunday-schools, to temperance, to the poor—in short, to everything? How much might we give? If the old man with a trembling hand should, after his January look, make a note about our giving and leave the record staring at us from the foot of the inspected page, how would the record run?

The Model Sunday-School Scholar.

- Always on time.
- Always attentive.
- Always has his lessons.
- Always helps his teacher.
- Always has something for the collection.
- Always memorizes the "Golden Text" and "memory verses."
- Always sings, reads, and prays with the school.
- Always stands perfectly quiet after the benediction is pronounced until the signal to move out quietly is given by the pianist.
- Are you a model scholar? If not, why not?

A Year In Heaven To-day.

BY M. H. WINDSOR.

A year ago to-day we kissed her pure,
sweet face,

A year ago to-day she slipped from our
embrace,

One year ago to-day,

Ah, me! the sun seemed then to hide
from us his light,

And clouds their heavy shadows cast as
tho' 'twere night,

The time she went away.

The stars were hid within the cold
November sky,

The wind it whispered sad and moaned
in passing by,

And sang a requiem low

The world was lonely, as it never was
before,

That morn the angels called, and ours
to heaven bore,

To-day, a year ago.

They bore her to that city fair, where on
its jasper walls,

Its streets of gold, its gates of pearl, no
sorrow ever falls,

And tears are wiped away.

In the fulness of his presence, who reigns
above,

She stands complete, and sings redeem-
ing love,

Her joy will last for aye.

A year ago to-day, we sorrowed here on
earth,

But there was joy in heaven o'er an im-
mortal's birth,

Go—selfish grief give way.

To songs of praise, her longing now is
gratified,

She sees the King in his beauty—is
satisfied,

Oh, blessed year to-day.

Rice Lake, Ont.

December Number of the Methodist Magazine and Review.

This number completes the forty-sixth volume. It has illustrated articles on "Life in a Lighthouse," "The Battleground of Europe," "Garibaldi," "Palermo," and the new "Life of Lord Tenny-

son," also articles on "The People's Bibles in the Early Church," by Principal Shaw, LL.D., "The Church and Literature," by Prof. Little, "Bernard of Clairvaux," by Prof. Wallace, and "Answers to Prayer," by Hugh Price Hughes. Also a number of lighter articles and sketches.

The announcement for 1898 is very attractive. It embraces many illustrated articles on Canadian and Methodist topics, illustrations of Greater Britain and Foreign Adventure and Travel. Also numerous Character Studies, Social and Religious Topics, Serial and Short Stories, Missionary Articles and Scientific Papers.

Fourteen numbers to the end of 1898 will be given for the single subscription of \$2.00.

NOW

is the time to subscribe. To schools two or more copies, \$1.60 each. Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis.

Book Notices.

"A Concise History of Missions." By Edwin Munsell Bliss, D.D. New York and Toronto: Fleming H. Revell Company. Toronto: William Briggs. Price, 75 cents.

It is very gratifying to find our Leagues and schools taking such a deep interest in missionary work. At the last meeting of the Missionary Board of the Methodist Episcopal Church of the United States a resolution was passed urging the Leagues of that church to give at least one evening in a month to mission subjects. Our Canadian Leagues have for some time been doing this very thing, and thereby deepening their sympathy with this missionary work. This book will be found exceedingly useful to the Leagues in furnishing information, facts, and figures, and inspiration for their missionary meetings.

"Prisoners of the Sea." A romance of the seventeenth century. By Florence Morse Kingsley. Pp. 480. Toronto: The Copp. Clark Company, Limited; William Briggs.

The previous books of Mrs. Florence M. Kingsley, illustrating the life and times of our Saviour, of the first Christian martyr, and of St. Paul, have been read by multitudes with great pleasure

and profit. In this volume she takes up a new period, that of the Protestant persecution following the Revocation of the Edict of Nantes by Louis XIV. She endeavours to solve the mystery of "The Man with the Iron Mask," whom she identifies with a brother of Louis XIV., a claimant to the French crown. The book is full of adventure by sea and by land, and the author has caught the secret of sustaining the interest in a very absorbing manner.

Literary Note.

The Century Magazine, with its November number, enters upon its twenty-seventh year. During its long existence, by reason of its many notable successes, it has won an assured and commanding position. During the coming year The Century will maintain its exceptional position as a magazine of entertainment and as a leader in art and thought.

Its pictorial features will be notable, and it will command the services of the

foremost artists, illustrators and engravers of this country and of Europe.

Dr. Weir Mitchell, whose "Hugh Wynne," is the great success of the year, has written a new story for the present volume. It bears the piquant title: "The Adventures of Francois: Foundling, Adventurer, Juggler and Fencing-Master during the French Revolution." Further contributions to the interesting series of "Heroes of Peace" will be made by Jacob A. Riis, Gustav Kobbe, Elizabeth Stuart Phelps Ward, and others.

"The Century Gallery of One Hundred Portraits" is made up of the finest engravings that have appeared in the magazine, and representing a total expenditure of nearly \$30,000. These are printed on heavy plate-paper, with wide margins, like proofs. The retail price of the gallery is \$7.50, but this year it will be sold only in connection with a subscription to The Century, the price of the two together being \$6.50.

George Kingsley pithily says: Have thy tools ready—God will find thee work.

ORDER OF SERVICES—FIRST QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me.

SCHOOL. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

SUPT. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.

SCHOOL. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

SUPT. Thy way, O God, is in the sanctuary: who is so great a God as our God?

SCHOOL. Blessed are they that keep his testimonies, and that seek him with the whole heart.

ALL. Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him, and bless his name.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

VI. ANNOUNCEMENTS [especially of the Church Service and the Epworth League and week-evening Prayer Meetings.]

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

SCHOOL. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

SUPT. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

SCHOOL. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL BY MATTHEW.

A. D. 27.]

LESSON I. JESUS AND JOHN.

[Jan. 2.]

GOLDEN TEXT. This is my beloved Son, in whom I am well pleased. Matt. 3. 17.

AUTHORIZED VERSION.

Matt. 3. 7-17. [*Commit to memory verses 13-17.*]
 [Study Isa. 40. 1-5; Matt. 1 and 2; John 1. 19-34.]

7 But when he saw many of the Phar'i-sees and Sad'du-cees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have A'bra-ham to our father: for I say unto you, that God is able of these stones to raise up children unto A'bra-ham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which 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 purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Je'sus from Gal'i-lee to Jor'dan unto John, to be baptized of him.

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

15 And Je'sus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16 And Je'sus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Time.—About January, A. D. 27. **Places.**—Eitær Bethabara, on the Jordan, or springs near to Salim, in the very heart of Samaria. **Rulers.**—Pontius Pilate, procurator (governor) of Judea, just appointed; Herod Antipas, tetrarch of Galilee and Perea; Herod Philip (not, however, the Herod Philip whose wife Herod Antipas had taken), tetrarch of Bashan. **Parallel Passages.**—Mark 1. 2-11; Luke 3. 1-23. Compare John 1. 15-34.

Home Readings.

M. Jesus and John. Matt. 3. 1-9.
 Tu. Jesus and John. Matt. 3. 10-17.
 W. Prepare the way. Isa. 40. 1-8.

REVISED VERSION.

7 But when he saw many of the Phar'i-sees and Sad'du-cees coming to his baptism, he said unto them, Ye offspring of vipers, who warned

8 you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance:

9 and think not to say within yourselves, We have A'bra-ham to our father: for I say unto you, that God is able of these stones to raise

10 up children unto A'bra-ham. And even now is the ax laid unto the root of the trees: every tree therefore that bringeth not forth good

11 fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier

12 than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and

13 with fire: 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.

14 Then cometh Je'sus from Gal'i-lee to the Jor'dan unto John, to be baptized of him. But John would have hindered him, saying, I have

15 need to be baptized of thee, and comest thou to me? But Je'sus answering said unto him, Suffer it now: for thus it becometh us to fulfill

16 all righteousness. Then he suffereth him. And Je'sus, when he was baptized, went up straightway from the water: and lo, the

17 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.

Th. A voice from heaven. Luke 9. 28-36.

F. John's witness. John 1. 15-28.

S. Behold the Lamb! John 1. 29-37.

S. Sent before. John 3. 23-36.

Lesson Hymns.

No. 19, New Canadian Hymnal

Come, Holy Spirit, heavenly Dove,
 With all thy quickening powers;

No. 21, New Canadian Hymnal.

Come, Holy Ghost, our hearts inspire,
 Let us thine influence prove;

No. 14, New Canadian Hymnal.
 How sweet the name of Jesus sounds
 In a believer's ear!
 It soothes his sorrows, heals his wounds
 And drives away his fear.

QUESTIONS FOR SENIOR SCHOLARS.

1. John, v. 7-12.

By what descriptive title is this John known?
 What was his kinship to Jesus?
 What was his first message to the world?
 What prophecy foretold John's mission?
 How are his appearance and habits described?
 Whom did he deny being, and what did he claim?
 John 1, 19-23.

What was his testimony to Jesus?

What unexpected visitors came to John's baptism?

What command did he lay upon them?

What warning did he utter?

Whose coming did he announce?

What work of separation was predicted?

2. Jesus, v. 13-17.

Whence did Jesus come, and for what purpose?

What was the probable distance and route of the journey?

What objection did John raise?

How did Jesus overcome the objection?

What strange sight followed the baptism?

What message was there first heard? GOLDEN

TEXT.

Where and by whom were these words again heard?

What says Peter of this message? 2 Peter 1, 17.

Teachings of the Lesson.

1. Fruits are the real test of life. Repentance means much more than words or emotions. To "quit your meanness" is a long step toward the kingdom.

2. Christ is the true tester of character. He separates true from false, virtue from vice, good from evil. His teaching is like Ithuriel's spear. His judgment will be just and final.

3. The beloved Son lacks no indorsement. The Holy Spirit anointed him; the Father approved him; the saints adore him; the devils fear and tremble. His name is "high over all."

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. John, v. 7-12.

What unexpected visitors did John see?

What pungent question did he ask them?

What demand did he make on them?

How did he rebuke their pride of ancestry?

What prophecy of judgment did he utter?

What two baptisms did he contrast?

What separation would his successor surely make?

What prophet predicted the ministry of John? Mal. 4, 5, 6.

What did Jesus say about John? Luke 7, 28.

2. Jesus, v. 13-17.

What unexpected applicant for baptism came to John?

What journey had Jesus taken?

What shows John's surprise?

How did Jesus remove John's scruples?

As Jesus came up from his baptism what opened to him?

What wonderful vision had John?

What did he subsequently say of his vision? John 1, 33, 34.

Whence did John hear a voice?

What did it say to him?

From whom did the voice proceed?

On what other occasion was similar testimony heard? Luke 9, 35.

When again did the Father testify to his Son? John 12, 28.

Practical Teachings.

Where in this lesson are we shown—

1. An example of humility?

2. An example of obedience to law?

3. That Jesus is the Son of God?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was John preaching now? **In the wilderness of Judea, not far from Jericho.**

Why did he call upon the people to repent?

Why did he baptize people? See Luke 3, 3.

Why did many want to put away their sins?

So as to be ready for the new King.

How old was Jesus now? **About thirty years old.**

Why did he come to John to be baptized? **He chose to do the thing that was right for us to do.**

How did John learn that Jesus was the Messiah? John 1, 33.

What happened after Jesus was baptized?

What does the coming of the Holy Spirit give? **Strength for work.**

How do we know that we may have the Holy Spirit? **Jesus said so.** John 16, 7.

THE LESSON CATECHISM.

(For the entire school.)

1. From what did John the Baptist warn the people to flee? **From the wrath to come.**

2. How did he say he baptized the people? **With water unto repentance.**

3. How did he say the Messiah would baptize the people? **With the Holy Ghost and with fire.**

4. Who came to him to be baptized? **Jesus.**

5. What came upon Jesus from the open heavens? **The Spirit of God descending like a dove.**

6. What was said by the voice from heaven? **GOLDEN TEXT: "This is,"** etc.

OUR CHURCH CATECHISM.—1. What was the humiliation of Christ? He was made man, and lived a life of poverty, suffering and neglect.

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

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

John and Jesus.

I. JOHN.

1. **Fearless.** *Vipers.* v. 7.
Woe unto you. Matt. 23. 14.
Ye serpents. Matt. 23. 33.
2. **Practical.** *Bring forth... fruits.* v. 8.
A godly sorrow. 2 Cor. 7. 10, 11.
Wicked forsake his way. Isa. 55. 7.
3. **Faithful.** *As is laid.* v. 9, 10.
Cut it down. Luke 13. 6-9.
Abide not.... cast forth. John 15. 6.
4. **Evangelical.** *Cometh after me.* vs. 11, 12.
Behold the Lamb! John 1. 29.
Bare witness of him. John 1. 15.
5. **Humble.** *Not worthy to bear.* v. 11.
I am not the Christ. John 1. 20.
He must increase. John 3. 30.

II. JESUS.

1. **Lowly.** *To be baptized.* v. 13.
Meek and lowly. Matt. 11. 29.
This mind be in you. Phil. 2. 5-7.
2. **Holy.** *Need to be baptized.* v. 14.
Holy, harmless, undefiled. Heb. 7. 26, 27.
That holy thing. Luke 1. 35.
3. **Obedient.** *Thus it becometh.* v. 15.
Magnify the law. Isa. 42. 21.
The obedience of one. Rom. 5. 19.
4. **Anointed.** *Spirit of God.* v. 16.
With the Holy Ghost. Acts 10. 38.
Put my Spirit upon him. Isa. 42. 1.
5. **Divine.** *My beloved Son.* v. 17.
His only begotten Son. John 3. 16.
By his Son. Heb. 1. 1, 2.

EXPLANATORY AND PRACTICAL NOTES.

After a year of studies in the Acts and the Epistles we turn to the life of Jesus as told by Matthew. There is not room in these brief notes to repeat the arguments that have convinced the best scholarship of Christendom that the gospel we now study has a right to bear the name of the publican apostle. Nor have we space to say much concerning the peculiarities of the book. But it is well to remember that it was almost certainly one of the first two, and perhaps the first, of the gospels to be written; that it bears in its accounts of the words and doings of Jesus a close resemblance to the accounts of Mark, especially, and of Luke; that its writer pays little or no attention to the chronological order of events; and, most notable of all, that there is a peculiar Jewish flavor about it. The Sermon on the Mount as reported by Matthew abounds in references to the Mosaic law; a knowledge of Jewish customs and of the geography of Palestine is everywhere assumed; and repeatedly Matthew appeals to the prophecies of the Old Testament as finding their fulfillment in Jesus of Nazareth. This characteristic of the first gospel has led to the statement that it was written especially for Jewish Christians. Matthew gives more fully than Mark or Luke the discourses of Jesus Christ, only about one fourth of his book being in narrative form. The first two chapters of Matthew's gospel tell of the "annunciation" to Joseph, of the birth of Jesus, of the visit of the wise men of the East, of the flight into Egypt, and the return to Nazareth; the first six verses of the chapter from which our lesson is taken tell of the beginning of the ministry of John the Baptist. Concerning all these facts except the last the gospel of Mark is silent. So is the gospel of John, which, however, begins in the eternities of God with facts that must always be mysterious to mortal men. Luke, in tracing the life of Jesus up to the facts of our lesson, begins with a genealogy, which differs from that of Matthew; he omits the "annunciation" to Joseph, but recounts that to the Virgin Mary; gives us our only record of the birth of John the Baptist; omits the story of the visit of the wise men, but tells of the angels' song and the shepherds' visit; records the circumcision of our Lord and his presentation in the temple, but omits the flight into Egypt; tells of the visit to Jerusalem when Jesus was twelve years old, and of

eighteen years spent in Nazareth. If we had to depend wholly on Matthew, we should have little knowledge of the order in which the events of our Lord's life came. The best chronological arrangement of the life of Christ for the Sunday school teacher is a tiny *Outline Handbook of the Life of Christ*, compiled by Professors W. A. Stevens and E. D. Burton. Throughout the Berean Series of Bible Studies we follow that arrangement. The teacher can hardly be too often reminded that the dating of most of the minor events of the New Testament record is not exact. The best that scholarship can do is to fix with more or less of certainty the year, and in a few cases the day, of the great and notable events, and guess the relation in time of other events to them. Our lesson to-day is an account of the beginning of the public career of our Lord, and gives a specimen of the preaching of John the Baptist and an account of his baptism of Jesus.

Verse 7. He. John the Baptist, the son of a priest named Zacharias; about six months older than our Lord, whose cousin he was. He began his ministry apparently a very short time before the baptism of Jesus, and he did not live long after it. He lived among the rough and rocky hills to the northwest of the Dead Sea; but apparently came into the cities at times, for he had directly reproved Herod Antipas for his adultery with Herodias. The whole matter of his preaching is condensed by the evangelist into the sentence, "Repent, for the kingdom of heaven is at hand." The common people believed that he came from God, and that his life was the fulfillment of one of the most notable prophecies of Isaiah. His coarse clothing, which bore a resemblance to the traditional covering of the prophets, his poor food, and the general austerity of his life seemed to suit his mission. People called him "the Baptizer," and crowded from all directions to receive his godly advice and to perform the simple rite which he had adopted as an emblem of the cleansed and pure life which he exhorted his countrymen to follow. Most of his ministry was spent near the Jordan, but John tells us that he also baptized at springs in the heart of Samaria. **The Pharisees and Sadducees.** See CRITICAL AND HOMILETICAL NOTES. **O generation of vipers.** Brood of snakes. John was not engaging in personal abuse of his hearers. These men had come as representatives of their sects, and these sects with serpentine coils were fastening themselves about the nation and stinging it to death. John's terrible speech was a just judgment of their wicked characters. They were the poisoners of the nation's religious principles. Our Lord afterward applied the same phrase to them. **Who hath warned you.** Who was it taught you? **To flee from the wrath to come.** John's other hearers shrank from a doom which was definitely expected—the great and terrible day of the Lord described by Malachi—and that doom came in many ways, but especially in the destruction of Jerusalem. If the Jewish nation had sincerely and thoroughly repented and ac-

cepted Christ, as John desired them to, there is little likelihood that that doom would have fallen upon them.

8. Bring forth fruits meet for repentance. It is as if he said, "All who come here come to be baptized, and that is an emblem and sign that they have repented. You Pharisees and Sadducees come here; so you, too, are pretending to repent. But let us see some suitable signs." "Meet" means fit.

9. Think not to say within yourselves. Do not flatter yourselves. **We have Abraham to our father.** We have him as our father. The promise of God was to the children of Abraham, and the crowds believed that their salvation in eternity, if there was an eternity, was secured by their descent from Abraham. "The pillow on which the nation so fatally reposed became the rock on which at length it split."—*Brown*. **God is able of these stones to raise up children unto Abraham.** God doesn't need you to make good his promise. If you sin, you must perish; and if you perish, God can easily raise up a righteous generation as seed to Abraham. He will do it, too, even though he has to use the pebbles of Jordan for his miracle.

10. Now also the ax is laid unto the root of the trees. There is no time to spare: the woodcutter has brought the blade to the trunk of the tree. The destruction of which was figured here, this ax, was the Roman empire, to which Judea belonged as a province. The Romans would cut down the nation the moment God empowered them to do so. But the figure of speech is wide in its bearing; and of every human being who is unfruitful and does not use his privileges it is true that already the ax is laid to his roots. **Hew down and cast into the fire.** If a fruit tree won't bear fruit, we will cut it down and use it as fuel, and plant a tree that will. All these words seem to us plainly to refer to what John foresaw—the approaching destruction of Jerusalem and the ruin of the Jewish polity. But doubtless it means much more than this. Just at this point in the sermon the multitudes interrupted him, asking, "What shall we do to

avoid the terrible retribution?" This we learn from Luke. This showed their sincerity. He gave them directions that harmonize exactly with those of the Sermon on the Mount. Publicans and soldiers, that is, outcast Jews and foreigners, asked the same question, and in each case received for answer an exhortation to resist the prevalent sins of the day. There are intimations in Luke's gospel that the passage beginning with verse 11 was part of a direct reply to a deputation of prominent citizens from Jerusalem who came to investigate the case of John. All this shows what a hold he had on the hearts of the people at large.

11. I indeed. Contrasting himself with Him that was to come. **Baptize you with water unto repentance.** The water that cleanses your bodies I use as a symbol of the cleansing of your moral natures, which has come if your repentance is genuine, if you have had a full change of purpose from wrong to right. "The higher powers of the unseen world were to be manifested afterward."—*Plumptre*. There is every reason to believe that baptism of Jews was a quite new and strange performance, so new and strange as to startle the nation. Proselytes had been baptized, but never Jews. **He that cometh after me.** His hearers would understand him to refer directly to the Messiah, for all along he had announced himself as the Messiah's forerunner. **Mightier than I.** He proceeds to show that the Messiah's superior might is to be shown both by his mercy and by his justice. **Whose shoes I am not worthy to bear.** Luke has a phrase even stronger than this, "The thong of whose sandals I am not worthy to unloose." Shoes or sandals were fastened on the feet by thongs. The meanest slave of the household cared for the shoes of the master of the house. This gave point to our Lord's washing of the disciples' feet. By this figure John sought to show his own relation to the Messiah. **He shall baptize you with the Holy Ghost and with fire.** The teacher should never forget that this is a figure of speech. The first thought is that the souls thus baptized have poured upon them divine holiness and wisdom; the second is that they are purified as gold is purified, by subjection to a power that burns away everything that is evil and fills them with fiery zeal. I suppose that the double figure was used because water and fire are the most familiar emblems of purification.

12. Whose fan is in his hand. The winnowing fork has already been lifted by the divine Husbandman. The "fan" threw up the crushed wheat against the wind, and so released from it the worthless chaff. **He will thoroughly purge his floor.** His threshing floor shall be

absolutely clear of chaff and of all useless stuff. **Gather his wheat into the garner.** Preserve it in his storehouse. **Burn up the chaff with unquenchable fire.** The refuse of the threshing floor was used in ancient Palestine for fuel. It burned like tinder or paper, and when such a fire was lighted it was absolutely unquenchable. It would consume the chaff before it could be extinguished by any other process. If one ask the meaning of each of the members of this parable, we may suppose God's fan to be the Romans, who were his ax in verse 10. The preaching of the Gospel, however, was also a true winnowing fan; and the threshing floor in the first case would be the Jewish nation; in the second, Christendom; the wheat would be the true believers in Christ, the garner the kingdom of God, the chaff useless souls, and the fire God's judgment. Read carefully all that is told about John the Baptist in Luke 3 and John 1.

13. Then cometh Jesus . . . to be baptized. "In all things it behooved him to be made like unto his brethren." He came from Galilee, where, in the town of Nazareth, he had lived from his childhood up. Probably he had labored as a carpenter until the age of thirty. Matt. 13. 55; Mark 6. 3; Luke 3. 23.

14. John forbade him. "Sought to hinder him." The words of Luke seem to indicate that the baptism was over and the crowds had gone when Jesus stepped forward. **I have need to be baptized of thee, and comest thou to me?** "The emphasis of this most remarkable speech," says Dr. Brown, "lies all in the pronouns." Shall the Master be baptized by the servant? Shall the Saviour be baptized by the sinner? John feels his measureless inferiority to Jesus.

15. Suffer it to be so now. For the present let it pass; both you, the baptizer, and I, the Messiah. **To fulfill all righteousness.** Every holy custom, every godly institution. Jesus seems to recognize the incongruity of the act which so startles John, but as a representative of mankind it becomes his duty to receive the rite, and as a baptizer it becomes John's duty to administer it. **Then he suffered him.** Did as he was told.

16. Went up straightway out of the water. Immediately. Luke adds, "While he was praying." **The heavens were opened unto him.** It seems to be plainly implied that this vision was given to our Lord and the Baptist only. **Descending like a dove.** Luke adds, "In bodily form." **Lighting upon him.** Nestling upon his head. It is not likely that there was any material dove; neither was this vision the result of the imagination. The spirit of Jesus

ss staff.
r. Pre-
e chaff
e of the
tine for
d when
ely un-
before
process.
embers
n to be
D. The
a true
e first
econd,
eue be-
f God,
judg-
John

ized.
le like
hilee,
lived
bored
ct. 13.

nder
that
gone
d to
a to
able
pro-
the
the
y to

sent
the
very
sus
act
ive
to
as

he
ed
at
ist
s-
N
on
is

and the spirit of John actually received this communication by sight and sound from the actual world of spirits. That the Spirit of God should descend like a dove is in accordance with the emblematic character of the whole transaction. The dove represented the undefiled (Sol. Song 6. 9), harmless (Matt. 10. 16), gentle, meek character (Sol. Song 2: 14). It was the emblem of peace (Gen. 8. 11), and of beauty (Psalm 68. 13). It was the popular national symbol of Israel, and, so far as this manifestation was made known abroad, it would doubtless mark Jesus in public opinion as the ideal, typical, representative Israelite, and, therefore, by implication the Messiah. John understood the marvel to indicate

this. "I knew him not," he says; "but he that sent me said, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."

17. A voice from heaven. Probably heard only by the Lord and by the Baptist. **This is my beloved Son.** This answered all the questions that may have been whirling in the Baptist's excited mind. What its effect was on Jesus we may only reverently guess; but it may have brought to his human consciousness a certain assurance and attestation. **In whom I am well pleased.** "In whom I delight." See Isa. 42. 1.

CRITICAL AND HOMILETICAL NOTES.

Verses 7-12 picture the need and character of John's ministry. There was a necessity for it in the false conception of the Messianic kingdom that prevailed throughout the nation, and the consequent low moral tone of the people.

The Pharisees and Sadducees were the dominant parties in Israel. The Pharisees represented the more spiritual portion of the people. They took their rise about two centuries before our era in an effort to resist the introduction of Greek philosophy into the ancient faith. They stood for righteousness as defined by the law. They believed in the verity of the invisible. They represented the orthodoxy of the realm. Their very name defines their aim and their profession. "Pharisee" means "holiness."

The Sadducees also were loyal Jews, but they had lost their faith in the supernatural. They denied all spiritual existences and influences. They were the materialists of the nation. Most of the Jews of rank belonged to this class and they were thoroughly worldly.

Unlike as these two parties were, they were a unit in their faith in their nation. They were "the children of Abraham," and therefore of destiny. They believed that the great salvation which the prophets foretold their Messiah would bring to Israel was national emancipation rather than deliverance from sin. Thus by processes entirely different these two parties formed the same conception of the mission of the Messiah. And it was essentially false, namely, that it was political rather than spiritual.

This utterly false conception made it necessary that the nation be prepared for the new and true idea by a divinely authenticated teacher. Otherwise it could not be realized. The people must know that there is another redemption for Israel than deliverance from Rome. Israel's curse was

not its political subjugation, but its sin. Its salvation was not national liberty, but forgiveness.

John was peculiarly and providentially qualified for this mission to prepare Israel for the Messiah. His father's office and vision, his preternatural birth, his early consecration, his ascetic habit, his fiery eloquence, and especially the towering character of the man, all combined to command the attention of the nation. Besides his own conviction of the nearness of the Messiah, whose witness he was to be, awakened a kindred conviction among his countrymen.

John accompanied his preaching by a water baptism, which had a double significance: 1. Cleansing from pollution. Such washings were common in Jewish ceremony. 2. Preparation for the Messiah. It was a common expectation that the Messiah would inaugurate his kingdom with great national lustrations.

13-17. Why did Jesus, who was himself without sin, submit to the baptism of John?

A common reply, which has been variously stated by Schleiermacher, Meyer, Jacobus, and others, is that our Lord was now at the age of the priests at their entrance into office (Num. 4. 3). He would at this time submit to baptism in order to receive the Messianic consecration, and thenceforth by divine authority enter upon his work.

But it is fatally objected that there is no biblical suggestion of a consecration to the Messianic office by water baptism. Besides, baptism by water is usually understood as a confession of defilement, and is, therefore, hardly compatible with the Messianic dignity.

Another answer (Godet, Clarke, Abbott, etc.) is that in being baptized Jesus surrenders himself to the movement which at this time was drawing all the people toward God. Thus he is

the great exemplar. By example as by instruction he shows that true piety will submit to the ordinances and forms by which all righteousness exhibits itself.

We think, however, that the view held by Elliott, Meyer, and others is nearer to the heart of the Saviour's reason. Though Jesus had no sin of his own to wash away, he was, nevertheless, here as the bearer of the sins of others. For the purpose of saving it he identified himself with the race that was under the thralldom of sin. He went down to the baptism confessing the sins of the world and praying for all that was needful to take it away. John having this confession, was already prepared to cry, "Behold the lamb of God," etc.

Thoughts for Young People.

Preparation for Work.

1. Notice that Jesus waited thirty years before beginning his work. He was not in haste to begin it, but prepared himself fully, and when the hour came was ready. Let us not feel anxious if our work does not open before us at once. When God needs us he will show us our field. Meanwhile prepare.
2. Jesus put himself fully in sympathy with those for whom he expected to work. He went among the people and was baptized as though he was a penitent. Thus early he began to bear the cross. So let us enter into fellowship with those who need our aid.
3. The baptism of Jesus implied a full consecration to God and his cause. So let us publicly and fully devote ourselves to God's service; for only as we are consecrated can we be successful. A holy work needs holy workers.
4. We may, like our Saviour, do good by our example to others, in acts which we do not need for ourselves. We may not need, for example, to sign a temperance pledge to keep ourselves from intemperance, yet we should do it for the sake of others.
5. For the work of God we need the baptism of the Holy Ghost. This will give us power with men. See how much the apostles accomplished after the Holy Spirit came upon them.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

John the Baptist, clothed with a coarse fabric like our druggot, woven from the shaggy camel's hair, like that which Elijah of old had worn, was preaching the gospel of repentance. Men of the Bedwy tribe roam the desert wearing this single garment, drawn in round the waist by a strip of half-tanned skin, "without which no Arab toilet

would be complete," adds Dr. Tristram. There is a finer wool of the camel from which many articles of dress are made, which are very comfortable compared with the goat's-hair garments common to the desert folk. John has no use for the rich sash of silk which men of wealth bind about their loins, but he is full dressed with the girdle of skin wound about this garment of coarse hair, possibly such as is worn by the poorer Arabs of the present day; a camel's-hair cloak and a broad sheepskin girdle. He is no luxurious liver. He is content with the locusts which the poorest beggar in Egypt or Nubia can afford to-day; so cheap and so abundant that in Arabia they are sold by measure. They are cooked by throwing them alive for a few minutes into boiling water, well salted, taken out and dried in the sun, the head, feet, and wings taken off, and the rest dumped into sacks for the breakfast of the Bedouin wherever he may camp. The bees find natural hives in the cleft of the rocks, and the flowers which carpet the ground furnish the food which these busy creatures in their wondrous laboratory make into honey, the searching for which becomes a lucrative occupation to the tribes of the wilderness.

Not only the wilderness people, but the Pharisees and the Sadducees, flocked to John's preaching, though they were descendants of Abraham, and no circumcised person could be possibly sent to Gehenna. Every Jew was sure of admission into paradise because he repeated the Shema, "Hear, hear, O Israel; the Lord our God is one Lord!" Although the Talmud encouraged their pride of ancestry by saying, "A single Israelite is worth more to God than all the people who have been or shall be," yet this weighed nothing in the presence of this powerful preacher, proclaiming the mighty democracy of the kingdom of God, that everyone who had sinned must repent before God.

This powerful man sees another coming, whose superiority he declares by affirming that, if he should claim hospitality at his hands, he was not worthy to perform the humble service of carrying or untying his shoes, a kindly office, performed only by the lowest menial. This man, he says, is to set up a moral kingdom, with the severest discriminations on ethical lines. His fan is in his hand—a simple metaphor to the Hebrew farmer, who with his wooden fork threw his threshed grain against the wind that it might be winnowed from the light chaff until every particle of the good grain on his threshing floor shall be separated from the husk. This sinless man, that he might complete the ceremonial formula of righteousness, comes to be baptized of John, and later the heavens are opened and

the Holy Spirit "in a bodily shape like a dove descends upon him."

John's baptism was a new and peculiar rite. The people queried if it was from heaven or of men. It has been said that it might have been suggested by the various ablutions or washings that were prescribed in the Mosaic ritual; but from all these it differed in many respects. They were enacted only as instruments of purification from ceremonial defilement; John's baptism had another character and object. Dr. Hanna well says, with a few exceptional cases they were all performed with the person's own hands who went through the process of purification; this was performed by another, by the hands of John himself or some of his disciples. The ceremonial baptisms or washings were repeated as often as the defilement was renewed; this was administered only once. It has been suggested that the baptism of John might have been borrowed from the proselyte baptism of the Jews. Nevertheless, it had marked peculiarities of its own. It stood distinguished from all Jewish rites, as also it has ever stood distinguished from the Christian rite ordained by Jesus, for those who received the baptism of John were rebaptized on their admission into the Christian Church.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Jesus and John. John's preaching contained no message of divine help. In this respect his preaching was a preparation for the more hopeful and inspiring message of the Christ. Before Christ's baptism he was a preacher of the law, his sermon being, "Repent." After Christ's baptism he became a preacher of the Gospel, his sermon being, "Behold the Lamb of God!" If, as is probable, his preaching, recorded in John's gospel, occurred about the day of atonement, his figure, "Behold the Lamb of God which taketh away the sin of the world," was easily understood. Both he and his listeners must have had in mind the scapegoat, on which the sins of the people were symbolically laid on the great day of atonement, and by which they were borne off into the wilderness, to be known no more.—*Lynnan Abbott.*

A Revival in Judea. If you take up history, you will see that every Church has sprung out of revivals. This was the mightiest work the Church had seen. Thousands flocked from towns and cities to hear a man without temple or social influence, neither a Levite nor a scholar, but simply *John*, a heaven-sent man with a heaven-given name. In New York or any large city a man of note can gather a large audience; but let

him go away into the desert and see if he can draw the inhabitants from the large cities to hear him, as John did.—*Mooly.*

I can tell whether a Christian is growing. In proportion to his growth in grace he will elevate his Master and become smaller and smaller in his own esteem, until, like the morning star, he fades away before the rising sun. Jonathan was willing to decrease, that David might increase.—*Horatio Bonar.*

Verses 13-15. John could confront kings with rebuke; he could unmask Pharisees with indignation; but before the presence of Christ all his lofty bearing falls. As when some unknown dread checks the flight of the eagle, and makes him settle with hushed scream and drooping plumage on the ground, so before the purity of sinless life the wild prophet of the desert becomes like a submissive and timid child. He who had received the confessions of others now reverently makes his own, "I have need to be baptized of thee."—*Canon Farrar.*

Verses 16, 17. It is a forgotten truth that the manhood of Jesus was from first to last dependent on the Holy Ghost. To the prophets at the beginning of their work or for special service the gift of the Holy Ghost was given in measure. To him it was given without measure, and it comprised especially the gift of miraculous powers.—*Stalker.*

Heart Talks on the Lesson.

BY MISS J. H. KNOWLES.

We begin the year with studies in the life of Jesus. However often we may read these records we never can exhaust their treasures of the word. Each new vein of gold we follow leads to richer findings. I wish we might search for them this new year with something like the eagerness with which men search for the Klondike gold.

As we read this lesson we see there is a preparation necessary for the coming of the Lord. John, the story of whose birth you have read in the first chapter of Luke, was prophesied of long before as the messenger who should prepare the way for Jesus. And now he comes as the voice of one in the wilderness crying, "Prepare ye the way of the Lord," etc. See Luke 3, 4-6. And when the people asked him what they must do he said the first thing necessary to prepare for the coming of the Lord is to repent of your sins. He told them plainly that outward forms meant nothing; the religion of Jesus, while it is a religion of forgiveness and love, is radical in its requirements. The cutting off branches of the tree of sin is not sufficient; "the ax must be laid at the root." The

old selfishness must be torn up by the roots; if a man had two coats, he must give one to him that had none; if he had been dishonest in business, he must face about at once and be fair; if he had oppressed those under him, he must treat them with brotherly kindness, and be content with just wages without defrauding others.

John's faithful words are spoken to us as truly as to the people of Jerusalem and all Judea. We must prepare the way of the Lord and make his paths straight in our hearts before he can fill them with his pardon, peace, and presence. Every valley shall be exalted—those low, earthly desires that have taken up our time and thoughts must be turned to higher things. The mountain of pride must be brought low; he will not force his way into a proud, sinful heart. The crooked must be made straight; sullen, selfish tempers we have been too willing to give way to must be brought under control; if we have cherished anger, envy, unkind thought toward any, we must resolutely put it all away; and we must forgive others if we hope ourselves to be forgiven. Will you not hear the voice speaking to you this very day, prepare ye the way of the Lord? When he enters your heart he will make a thorough change. Every power of mind and soul he will make the most of. You will never be at your best until Jesus has unhindered way in all your being. He will burn up with the fires of his love all the chaff of sin, and his Holy Spirit will purify and make all things new.

The Teachers' Meeting.

A brief review of John the Baptist's ministry, and of the character of his preaching.... What his baptism implied in those who received it.... A word-picture of Jesus leaving Nazareth and coming to Bethabara, route of his journey, etc. The meeting of Jesus and John.... What spirit did John show? Insight, humility, obedience.... The spirit shown by Jesus on this occasion.... Avoid long discussion on the form of baptism, state the argument on each side briefly, and seek the spiritual teachings of the lesson.... What the baptism of Jesus implied, or its purpose in connection with his ministry.... Show how Jesus was prepared for his work as Redeemer: 1. By his personality, as both man and God. 2. By his sympathy with men. 3. By his baptism as an act of consecration. 4. By the baptism of the Holy Ghost.... A locomotive may be in perfect order, with boilers filled with water, and yet it will not move a train of cars until fire has been applied to it. So the workman for God needs, in addition to every other preparation, that of the fire of the Holy Ghost.

Before the Class.

BY GEORGE W. PEASE.

Introduction. The verses given for the lesson should be divided and the two parts treated separately. Verses 7-12 give an account of the Preaching of John, and verses 13-17 an account of the Baptism of Jesus. These two may be connected at the close of the lesson. As an introduction to the first part (verses 7-12) review the class upon the life of John, recalling his 1. Parentage. 2. Birth. 3. Training. 4. Manner of life. 5. Message. 6. Success. Indicate some of the reasons for his success, such as 1. The unrest and expectancy of the people. 2. Facts connected with his birth, which facts were probably more or less known. 3. His direct proclamation concerning himself. See John 1. 23. 4. His manner of living. 5. His message.

As an introduction to the second part (verses 13-17) review the few known facts of Jesus's life up to this time: 1. Annunciation. 2. Birth. 3. Presentation. 4. Egyptian sojourn. 5. Visit to the temple. 6. Quiet life at Nazareth. He is now about thirty years old, and ready to take up his great work.

Development of the Text. We are concerned to-day, first, with the sermon of John and its applications, and, second, with the baptism of Jesus and its symbolism. Outline John's sermon somewhat as follows: Repentance; 1. Its urgency—the kingdom of heaven is at hand. Now is the accepted time. 2. Its office—to prepare the way of the Lord. We are impelled to repentance by the power of God, and when we do repent the Lord comes into our lives and dwells with us. 3. Its results—our lives may then bear worthy fruits, these fruits, being approved of God, being tangible evidence of our repentance. 4. Its relation to the individual—a personal matter, and is called for from everyone. See verse 9. 5. Its relation to salvation—the first step. Verse 10. 6. The baptism of water accompanies it as a symbol; the baptism of the Spirit follows it as a purifying fire, as a spiritual power to enable man to overcome in the future. 7. The specific directions concerning worthy fruits given the people, the publicans, and the soldiers. Luke 3. 10-14.

While John is preaching and baptizing in the wilderness Jesus offers himself for baptism. Note the immediate recognition of Jesus by John. Did he know Jesus as the Messiah, or did he simply recognize in him a remarkably pure, noble character? What did Jesus's reply indicate? Show that Jesus was fulfilling to the letter all the laws and ordinances of religion.

Then comes the double miracle of the dove and the voice. 1. As an answer to the prayer of Jesus. 2. As a sign to John. 3. As a testimony from the Father to the sonship and character of Christ.

Specific application. The lesson is very plain for us to-day, it being set before our eyes by the clear teaching of John and the symbolic action of Jesus. Repentance, true repentance, must be shown by our deeds. The baptism of John symbolized the renouncing of sin by the recipient, and thus John, preaching repentance, baptized all who would renounce their past life of sin and turn their eyes upward to Jesus and forward to better things. Jesus, at the very beginning of his ministry, by his symbolic baptism, announced the same fact to the world—that to be well pleasing to God everything that was sinful must be given up, and the outer life must show in deeds the inner life of the Spirit.

OPTIONAL HYMNS.

Come, Holy Ghost, our hearts inspire.
Come, Holy Ghost, in love.
Almighty Spirit, we confess.
Now is the accepted time.
When Jesus comes.

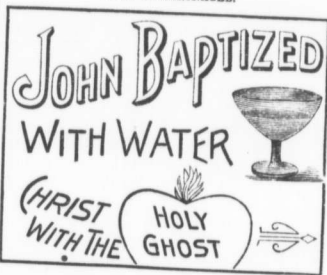
Jesus, thou everlasting King.
Father, to thee my soul I lift.
He has come.
Sowing in the morning.
We come thy praise to sing.

References.

FREEMAN'S HANDBOOK. Verse 11: Carrying sandals, 633. Verse 12: Winning grain, 634.

Blackboard.

BY J. T. HARTNAGEL.



A. D. 27.]

LESSON II. JESUS TEMPTED.

[Jan. 9.

GOLDEN TEXT. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2. 18.

AUTHORIZED VERSION.

[Compare Luke 4. 1-13 and Heb. 4. 14-16.]

Matt. 4. 1-11. [Commit to memory verses 4-11.]

- 1 Then was Je'sus led up of the Spirit into the wilderness to be tempted of the devil.
- 2 And when he had fasted forty days and forty nights, he was afterward ahungred.
- 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made 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 up into the holy city, and setteth him on a pinnacle of the temple,
- 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

REVISED VERSION.

- 1 Then was Je'sus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights,
- 3 he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 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. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 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 Je'sus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus unto him, Get thee hence, Sa'tan: 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.

7 Je'sus 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 showeth him all the king-

9 doms 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 Je'sus unto him, Get thee hence, Sa'tan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou

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

Time and Place.—Perhaps in January, A. D. 27; directly after the baptism of Jesus. The wilderness of Judea; according to the Christian tradition Mount Quarantania (which means Mount-of-Forty-Days). **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

M. Jesus Tempted. Matt. 4. 1-11.

Tu. "Not by bread alone." Deut. 8. 1-6.

W. The tempter. 1 Peter 5. 6-11.

Th. Safety of the godly. Psalm 91. 1-12.

F. Enduring temptation. James 1. 12-17.

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

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

Lesson Hymns.

No. 5, New Canadian Hymnal.

All hail the power of Jesus' name!
Let angels prostrate fall;

No. 4, New Canadian Hymnal.

Oh, for a thousand tongues to sing
My great Redeemer's praise,

No. 8, New Canadian Hymnal.

Jesus! the name high over all,
In hell, or earth, or sky;

QUESTIONS FOR SENIOR SCHOLARS.

1. Bread of God, v. 1-4.

Where did Jesus go after his baptism, and why?

What special preparation had he for this trial? Luke 4. 1.

What conditions favored the tempter?

To what did the first temptation appeal?

What sins would yielding have involved?

How was the temptation repelled?

2. Trust in God, v. 5-7.

Where was Jesus then taken by the tempter?

To what sin did the second temptation invite?

How was it made especially crafty?

From what writing did the tempter quote?

With what weapon was his assault met? Eph. 6. 17.

3. Worship of God, v. 8-11.

What was the third place of temptation?

What offer was there made?

To what sin was this an invitation?

How was the tempter there defeated?

By what means may we defeat the tempter? James 4. 7.

What visitors took the tempter's place?

Was the defeat of the tempter final or but temporary? Luke 4. 13.

To what should Jesus's temptation encourage us? Heb. 4. 14-16.

What qualifies Jesus to be our efficient helper? GOLDEN TEXT.

Teachings of the Lesson.

1. Trial develops virtue. Temptations conquered are as Samson's lion, strength and sweetness. "Blessed is the man that endureth"—not escapes. The promise is to the overcomer (Rev. 2.)

2. The word of God is our sure defense. It has an answer for every temptation. Wield "the sword of the Spirit" against every foe.

3. Our High Priest has conquered temptation. He can therefore succor us. He knows our trials; he will not "break the bruised reed." He will deliver the godly (2 Peter 2. 9).

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Bread of God, v. 1-4.

Who was the tempter of Jesus?

By what other name or title is he called in this lesson?

Where did the temptation occur?

Who led Jesus into the wilderness?

What fast did Jesus undergo?

Who before him had fasted forty days? Exod. 24. 18; 34. 28; 1 Kings 19. 8.

What was the first suggestion of the tempter?

What answer did Jesus make?

From what book did he quote these words?
Deut. 8. 3.

2. Trust in God, v. 5-7.

Where was Jesus taken by the tempter?

What was he there challenged to do?

What Scripture did the devil quote? Psalm
91. 11, 12.

What was Jesus's answer?

Where did he get this sharp sword? Deut.
6. 16.

3. Worship of God, v. 8-11.

Where next was Jesus taken?

What was shown to him?

What promise was made to him?

In what way did these temptations differ from
ours? Heb. 4. 15.

What rebuke did Jesus utter?

What commandment did he cite?

Where is this Scripture found? Deut. 6. 13.

Who then took the devil's place?

In what ministry do the angels delight? Heb.
1. 14.

Practical Teachings.

Where in this lesson are we taught—

1. The source of temptation?

2. How to resist temptation?

3. Where we may get help in temptation?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did the Holy Spirit first lead Jesus after
his baptism?

Why did the Spirit lead him there?

Why did Jesus have to be tempted? [See
Helps for Wednesday.]

Where did Jesus go after he left the wilderness?
[See Helps for Thursday.]

Why did John call Jesus the Lamb of God?
[A lamb was the usual Jewish offering for sin.]

What prophet spoke of Jesus as a lamb? Isa.
53. 7.

Where did the very first temptation take place?
And what was it?

What did Satan mean by the first thing he
asked Jesus to do? **Get good things for your-
self; never mind others.**

What answer did Jesus give?

What did he next tempt Jesus to do?

What was the last temptation?

Do you know that **you** will be tempted in all
these ways?

How can you prepare to meet such temptations?

THE LESSON CATECHISM.

(For the entire school.)

1. Where was Jesus led by the Spirit after his
baptism? **Into the wilderness.**

2. How long was he without food? **Forty
days.**

3. What took place? **He was tempted by
Satan.**

4. How did he answer each of Satan's tempta-
tions? **With words of Scripture.**

5. What is the **GOLDEN TEXT**? **"For in
that he himself,"** etc.

OUR CHURCH CATECHISM.

3. Was not the Redeemer still further humbled?
He was "tempted of the devil" (Matthew iv. 1),
though he was the Son of God who could not sin.

4. What do we learn from this?

We learn that temptation is not itself sin, and
also that our Saviour will help us when we are
tempted.

THE LESSON OUTLINE.

The Saviour in Trial.

I. THE SAVIOUR.

Led up... to be tempted. v. 1.

Tempted like as we are. v. 1.

Trial of our faith... precious. 1 Peter 1. 6, 7.

II. THE TEMPTER.

Tempted of the devil. v. 1.

Your adversary the devil. 1 Peter 5. 8.

Stand against the wiles. Eph. 6. 11.

III. THE TEMPTATION TO DOUBT.

1. *Command... these stones.* v. 3.

Yea, hath God said. Gen. 3. 1.

As the serpent beguiled. 2 Cor. 11. 3.

2. *Shall not live by bread alone.* v. 4.

Taking the shield of faith. Eph. 6. 16.

Victory that overcometh. 1 John 5. 4.

IV. THE TEMPTATION TO PRESUMPTION.

1. *Cast thyself down.* v. 6.

Become as gods. Gen. 3. 5.

An angel of light. 2. Cor. 11. 14.

2. *Not tempt the Lord.* v. 7.

Not my will but thine. Luke 22. 42.

Fear the Lord thy God. Deut. 6. 13.

V. THE TEMPTATION TO AMBITION.

1. *All these... will I give.* v. 9.

The prince of this world. John 12. 31.

Love not the world. 1 John 2. 15-17.

2. *Worship of the Lord.* v. 10.

I am the Lord thy God. Exod. 20. 2.

Choose you this day. Josh. 24. 14-16.

VI. THE WEAPON IN TEMPTATION.

It is written. vs. 4, 7, 10.

The sword of the Spirit. Eph. 6. 17.

Hid in mine heart. Psalm 119. 11.

VII. THE VICTORY OVER TEMPTATION.

1. *The devil leaveth.* v. 11.

Resist the devil. James 4. 7.

A way to escape. 1 Cor. 10. 13.

2. *Angels came.* v. 11.

Blessed. . . . that endureth. James 1. 12.

Ministering spirits. Heb. 1. 14.

EXPLANATORY AND PRACTICAL NOTES.

The Saviour, newly baptized and anointed, stands on the threshold of his work, when an impulse from on high drives him from the presence of men into the wilderness, there to meditate on his mission, to commune with his Father, and to wrestle with the world's great adversary. The temptation was inevitable from the possession of his high endowments, and was needed to equip him for the work of succoring souls, for none can loose the bonds of others unless he has shown his own mastery over the conqueror. So intense is the concentration of his thought, and so close the communion of his soul, that for forty days he is upborne above the needs of the body and tastes no food. The reaction comes, the flesh asserts itself in mighty cravings, and the Son of man lies starving on the stones of the desert. Suddenly, and with crafty malignity, the whisper of Satan is at his ear, bidding him supply his bodily wants through his own miraculous power. He refuses thus to abuse the trust left in his hands for the good of men, or to doubt his Father's care over himself. Then Satan would turn his trust into presumption, and urges him to tempt God by risking his own life. Again he refuses, and meets Satan with a sentence from the word. Now the adversary plies his last arrow by bidding him cast aside his high purpose, employ his powers for worldly ends, and found a world-wide empire with himself on its throne. In an instant the proposal is met with scorn. Satan is foiled, and as his dark shadow is lifted from the scene angels draw nigh with succor for the victorious Son.

Verse 1. Then was Jesus led. Immediately after the baptism and the attestation from on high come the wilderness and the temptation of Satan. (1) *Hours of high triumph are apt to be followed by times of trial.* **Of the Spirit.** A divine influence urged him on for a divine purpose. **Into the wilderness.** A wild region between Jerusalem and the Dead Sea, never inhabited. Tradition assigns the particular spot to Mount Quarantania, overlooking Jericho. (2) *There are times when solitude is better than society;* times of meditation, of girding for some great work, of close communion with God. As Adam's temptation turned the garden into a desert, Christ takes up the task outside the gate of Eden, and turns the desert into a paradise! **To be tempted.** This was necessary (1) as a preparation for his lifework; (2) as a test of his power; (3) as he was a representative of humanity, which had fallen through temptation, and only through victory over temptation could rise; (4) that he might stand as an example for all tempted souls of the way to overcome their common foe; (5) that he might be enabled to extend sympathy and succor. **Of the devil.** The adversary, whose personal existence is affirmed here and throughout Scripture; a spirit malignant, artful, mighty, yet not omnipotent. (3) *There is a devil, and we must fight him.*

2. Fasted forty days. By the intensity of his soul's communion he was lifted above the

wants of the body, just as in times of excitement appetite is forgotten. As Moses, the founder, and Elijah, the reformer, so Christ, both founder and restorer, fasts forty days. **He was . . . ahungered.** The tides of the bodily want flow all the mightier from being kept in check so long, and when the revulsion comes the Saviour, whose body is subject to the laws of humanity, is starving and, likely, at the point to die. (4) *Keep in mind that he who redeemed us was on earth like us in all points.*

3. The tempter came. Either invisibly, in suggestion to the thought, as he comes to us, or openly, though in the guise of a friend. (5) *Satan knows our moments of weakness, and how to make them occasions of temptation.* **If thou be the Son of God.** "Thinking to beguile him with his flattery."—*Chrysostom.* Its object was to induce him to presume upon his right as a son. **Command . . . stones . . . bread.** Use your miraculous power to supply yourself with food. A temptation (1) to selfish use of gifts which were bestowed, not for himself, but for the good of men; (2) to distrust his Father's care and to take upon himself his support. (6) *Satan shows his skill by using the appetite as his avenue.*

4. It is written. Christ might have answered by a declaration of his divinity; he chose to meet Satan with the sword of the Spirit. (7) *We may foil the tempter if we have the word of God ever upon our tongues.* **Man shall not live.** He

refuses to stand on the higher platform of divinity, and accepts the lot of our common humanity. (8) *How blessed to have for our Redeemer one who meets us on our own level—a brother man! By bread alone.* "We are not to be guided by the wants of the lower nature, but live for the higher aims of God's appointment."—*Alford.* (9) *Whom God has sent forth he will sustain by his own power.* (10) *Yet worldlings live by bread and for bread; saints feed on God's words.*

5, 6. Taketh him. "By transporting his person so with the quickness of a thought that he is not to be conceived as on his way at an intermediate point."—*Whedon.* Other expositors suggest a series of inward thoughts, so strong as to appear realities to his mind. **The holy city.** Jerusalem, so called by Matthew, who wrote as a Jew. **Pinnacle.** Probably the roof of Herod's portico, which on one side looked upon the court of the Gentiles, and on the other down into the valley of Jehoshaphat, from a dizzy height. **Cast thyself down.** Into the gorge below, an exploit to test the power of God and to dazzle the world by his own majesty. A temptation (1) to presumption; (2) to pride; (3) to rash confidence. **It is written.** "What a marvel is here, to find Satan with a Bible under his arm and a text upon his tongue!"—*Burkitt.* (11) *Let us beware when the wicked appeal to God's word, for they are sure to wrest its meaning.* (12) *Note that the Bible may be made to seem to teach errors in doctrine and evils in deed.* **He shall give.** A quotation from Psalm 91. 11, 12.

7. It is written. The misuse of Scripture does not shake the Saviour from his footing upon it; but by the word "again" he shows that Scripture must be compared with Scripture, and the general sense maintained against all perversions and distortions of its truth. (13) *Let us not give up our Bible because some people misuse it.* (14) *Let us be guided in conduct not by any one sentence, but by the general tenor of truth.* **Thou shalt not**

tempt the Lord. The word "Lord" should be printed in capitals, as it means God, and not Christ; since this is not a rebuke for tempting Christ, but a warning against "tempting God" by rash conduct. (15) *He who looks for God's protection outside the path of duty is tempting God's wrath.*

8, 9. An exceeding high mountain. Standing on some lofty mountain, he beholds with enlarged vision not only the immediate prospect, but the illimitable empires of earth, Rome, Parthia, India, stretching afar toward the surrounding ocean. **All these things will I give thee.** There is a sense in which this world is under Satan, since no man can be a world-wide conqueror of the type of Alexander, Caesar, or Napoleon, without in a measure becoming Satan's servant. **Worship me.** Probably not by an external act of homage, but by using force and establishing a temporal kingdom. He was tempted to turn aside from his spiritual ideal and to become such a king, as was expected by the Jews; to employ his mighty powers in building up an imperial throne. It was the alternative between the cross and a crown, a temptation to worldly ambition.

10, 11. Get thee hence. When Satan openly reveals himself he is directly addressed and bidden begone. **Worship the Lord.** In other words, every purpose must be held subordinate to God's glory. (16) *Since, then, Christ permitted men to worship him, he acknowledged himself to be God.* **Leaveth him.** (17) *Satan always leaves those whom he cannot rule.* He will only abide when he can be master. "For a season" is inserted by Luke, since he returned at the conflict in Gethsemane. **Angels . . . ministered.** Spiritual beings now appeared to supply his needs, for all through the combat he had been at the lowest ebb of weakness through hunger. (18) *Those who fight in the strength of God shall be secured by the servants of God.*

CRITICAL AND HOMILETICAL NOTES.

Verse 1. Led of the Spirit. Mark says, "The spirit driveth him" (1. 12.) Whatever may have been Jesus's premonitions of his Messianic mission, or whatever may have been the thought that stirred his soul when he noted the prophets' descriptions which corresponded so exactly with his own person, it is certain that it was at his baptism that the spirit came upon him with a direct and divine communication of the fact of his Messiahship. It confirmed and settled finally all his previous questions concerning himself and his work. The thirty years of his holy development prepared him for the au-

gust revelation that was then made. He was indeed the Messiah charged with the great task of the world's salvation. Under the pressure of this great revelation of the spirit he sought the wilderness for solitude, meditation, adjustment. **To be tempted of the devil.** Many efforts have been made to explain Jesus's temptation without the presence of an actual devil. The theory that the story is only a parable which Jesus related to instruct his disciples cannot be supported, because (1) he related it in such a way as to impress them with the idea that he was relating history. And they so report him. Besides,

(2) the very character of the temptations, relating as they do to the Messianic work of Jesus, have no application whatever to the disciples. Another view, that the temptation was a "dream occasioned by Jesus's prolonged fast, in which the brilliant image of the Jewish Messiah was presented to his imagination in its most seductive forms," cannot stand; for (1) a dream is not a temptation, (2) a wicked dream would not originate in the holy mind of Jesus, (3) it is entirely without analogy in the Gospel history. A third view, like that of Lange, substitutes for the devil a human tempter. He says it was a deputation of the Sanhedrin who sought to gain him over to their hierarchical aims. But to this it has been replied: (1) The term *ho diabolos* can be understood only of evil spirits. It is never used to personify "the evil in man or in the world." (2) The proposal "If thou wilt fall down and worship me" is simply ridiculous on the lips of a man. (3) Jesus had not yet been proclaimed the Messiah by John. Consequently the attention of the hierarchy had not yet been turned to him. There is no explanation that can account for all the facts other than one which recognizes the presence and agency of the evil one. But we do no violence to the narrative when we say the devil came to him as he comes to us, not in the traditional ugly form, but in the spiritual sphere. This was an encounter of spirit with spirit.

2. Fasted. Engaged in profound meditation on the greatest theme of history—his own personality and the world's redemption—Jesus was unconscious of his physical need. Men have continued in intense mental occupation, without food or sleep, for long periods. Ezra and Socrates are instances in point. Jesus continued thus for forty days. But at the close of that period his appetite returned. Wasted and wan as he was after his protracted fast, his hunger must have been intense. At this point of his extreme weakness Satan, who had been assailing him during these five weeks, began his final and most desperate efforts to turn the Messiah from his divine mission.

3. If thou be the Son of God. "You have settled it that you are the Son of God. Now use your power in turning these stones into bread, and so rescue yourself from starvation. What wrong is there in that?" It is commonly replied that it was wrong for Jesus to use divine power for personal ends. But later in his ministry Jesus did not hesitate to provide bread by miracle for the benefit of others. If not wrong for others, why for himself? The only satisfactory reply to these questions we have met is this: While Jesus was indeed the Son of God he was voluntarily

incarnate for purposes of our redemption. For him to heed the Satanic suggestion would be for him to violate the conditions of that earthly existence to which, out of love for us, he had submitted. "He would have denied his title of Son of man in order to realize his title as Son of God." Hence his reply which asserts his "manhood."

4. Man shall not live by bread alone. Whatever privileges his Messiahship may confer, it is not to lift him out of the sphere of a man. His life must be sustained not by bread merely, but by the will of God.

5-7. The aim of the second temptation is, as the first, to defeat the Messianic work. This time Satan makes his attack on Jesus's filial character. His cunning is seen in his resorting to the use of the promise of God. Jesus had just affirmed that he must live "by the word of God." Satan answers, "Just so. His word is that no harm shall come to thee." He quotes in part Psalm 91, 11, 12. But the devil generalized the passage and so made it state an untruth. God's angels will not support even a Son of God in ways of disobedience. The proposition of Satan is very subtle. You believe that you are a son. Now "realize" it. It certainly is correct to test and so to verify spiritual facts. The real bearing of this temptation is indicated in Jesus's reply, **Thou shalt not tempt the Lord thy God.** For us to make this utterance of Jesus an assertion of his Godhood and a rebuke of Satan for attempting to tempt him is for us to miss the real significance of the temptation. It was an effort to lead Jesus to tempt God by presuming on his filial prerogatives. By casting himself down from the temple he would force God to do for him what he had refused to do for himself in the first temptation. It would be the transfer of the temptation from himself to God. But in either case it would defeat the Messiahship.

8-11. Here Jesus is tempted to use world methods and attempt a Jewish material kingdom.

Thoughts for Young People.

Thoughts Concerning Temptation.

1. We must expect special temptation after seasons of special exaltation. We must expect it at the moment when we are weakest and reduced to the lowest ebb of physical nature. We must expect it to assail us just at that side of our nature which lies most open to attack, for our foe never sleeps.

2. We must expect temptations to present

themselves in the guise of friendly, innocent suggestions.

3. We must keep God's word in our heart that it may be ready upon our tongue when we need it in temptation. We must employ a sanctified common sense in our interpretation of Scripture, and not be led into presumption by misunderstanding its meaning.

4. We must look for temptation in the perversion of Scripture, wresting it to the destruction of souls. Verse 6.

Orientalisms of the Lesson.

Verses 4, 6, 7. The habit of quoting Old Testament Scriptures by the Saviour and his followers has been the subject of very great discussion. Mr. D. C. Turpie, in his *Old Testament in the New*, says that there are two hundred and seventy-five passages, all but a few of which may be indisputably recognized as quotations from the Old Testament. Mr. C. H. Toy, in his *Quotations in the New Testament*, enumerates five hundred and ninety-two which represent different parts of the Old Testament; so that by far the larger part of its books are embraced in the quotation. Goff's *New Testament Quotations* enumerates six hundred and fourteen passages of the Old Testament quoted in the New. Many of the so-called quotations are not announced as such by the speaker or writer using them. Some of them consist only of a few words, which may be a mere coincidence of expression. Some seem to be an almost unconscious use of phraseology current in the language, and others are mere summaries or paraphrases of some Old Testament passages, while others still are mere references to persons or events of Old Testament history. But the very difficulty of making any precise statement of the number of these quotations shows that the minds of the writers of the New Testament, as well as the current speech of the people of the times, were saturated with the thoughts of the Old Testament. The quotations vary, also, in the reproduction of the Septuagint translation and of the Hebrew, a large proportion of those in the New Testament being from the former. Mr. Turpie says that of the two hundred and seventy-five passages which he regards as direct quotations there are only fifty-three in which the Hebrew, the Septuagint, and the New Testament all agree; that is to say, those in which the Hebrew is correctly translated by the Septuagint, and quoted from that by the apostles and evangelists. He locates ten passages where the Septuagint is by them changed into the more exact Hebrew, and seventy-six passages where these writers quote in less agreement with the original

Hebrew than does the Septuagint. In ninety-nine passages the New Testament quotation differs both from the Hebrew and from the seventy.

By Way of Illustration.

"It is written." The devil was vanquished with the sword of the Spirit, which is the word of God. Don't go into argument about your sword, but use it. If anyone approached a soldier, declaring that his sword was only pewter, the best way to prove to the antagonist that he was mistaken would be to give him a thrust. As well might a soldier expect to go unarm'd into battle and be victorious as a Christian to overcome evil and the evil one without his Bible in his heart and on his lips.—*Dr. A. C. Dixon.*

Luther's Temptation. "Once upon a time the devil came to me and said, 'Martin Luther, you are a great sinner, and you will be damned.' 'Yes,' said I, 'it is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore, I shall be saved.' So I cut the devil with the sword of the Spirit."

"A way of escape." In France in the old days a citadel full of brave defenders was surrounded by the enemy, who took the outworks, and on the morrow were to march in. That none might escape under cover of night the besiegers guarded the whole sweep of wall. With the dawn the stormers rushed in to find the citadel empty. How did those men escape? An opening was discovered which led, by a flight of steps, down into the earth. They descended and explored their way with lighted torches until the underground passage led them a long way from the citadel among quiet green fields and the light of day. It was a way provided for just such a crisis. Let us not forget that when the battle goes strong against us God has provided a way of escape.—*Guthrie.*

Verse 2. Although the tempter departed only for a season, his power was broken. Milton has indicated this by finishing his *Paradise Regained* at this point. Jesus emerged from the wilderness with the plan of his life hardened in the fire of trial. Henceforth he resented the interference of his mother or his chief disciples as steadfastly as he bore it through the fiery opposition of open enemies.—*Life of Christ.*

Heart Talks on the Lesson.

In our last lesson we were clearly taught the dignity of our Lord. The voice from heaven said, "This is my beloved Son." We worship Jesus; we pray to him as God; we know that all power is his in heaven and in earth. But he is

not only Son of God, he is also son of man. He is not only our divine Saviour, he is our human brother and friend. There is no experience of your life or mine which Jesus does not understand, not only because he is God, and knows all things, but because he has passed through it himself. When we are in trouble it does not help us to speak of our sorrows to those who have not felt the same; they may pity us, but they cannot sympathize. But if one, putting loving arms around us, says, "I know just how you feel; I have been through this myself," then we get strength and courage from their words of comfort and advice. What should we do without Jesus, who understands every temptation and is able to bring us safely through them all? It is great encouragement for us that one so pure could be tempted by the evil one. There was no sin in him; he hated sin, and yet he was tempted in all points as we are. St. Luke says he was full of the Holy Ghost when Satan came with those suggestions of evil. The temptations that beset you are no proof that you are not a child of God nor enjoying his favor. There is a difference between temptation and sin. A pure heart, full of love to God, may be beset by temptations, but there is sin only in yielding to them. Do not be discouraged if you find suggestions of evil sometimes rising in your mind; remember, Jesus passed through all these, and the servant is not greater than his lord. If Satan tempted him, be sure he will tempt you.

Satan is a real and a strong foe, but he is neither omniscient nor omnipresent. His resources are limited and his temptations are but repetitions of the same thing from age to age in all hearts. He tried his skill upon Jesus in the very point in which he tries it upon us. "If God is your Father, why does he suffer you to be hungry? If God is your Father, he is bound to protect you under all circumstances. You can do any wicked or presumptuous thing; he is too good to let you suffer. You will gain more in my service than you will in the service of God. You can have wealth, pleasure, and honor if you will take my way to get them." And he comes with these temptations, as he came to Jesus, when circumstances make it hardest to resist them. If he finds us in need of material comforts, he tries to make us distrust God's love and care. If we have had a great spiritual uplift, he would persuade us it was an illusion. If we are in prosperity, he tempts us to be selfish. If we are ill, or our nerves are worn, he paints all the sky black, and would make us believe there is no sun anywhere. How did Jesus overcome the tempter? Surely not by yielding ever so little, nor by argument, but by the word of God—the same

"sword of the Spirit" which we may use. If by divine power he had overcome the adversary, we might be discouraged, for we have not such power. But, tempted like as we are, he conquered as we may conquer. Read over and over what God says, and answer every temptation with an assurance from the blessed book.

There is an end to Satan's power; when he had exhausted his devices he departed for a season. Our times of testing do not last forever. Satan can go so far, but no farther.

The Teachers' Meeting.

Avoid lengthy and unprofitable discussion over mysterious points. Don't try to explain nor expect to comprehend *everything* that may arise in relation to this lesson.... Seek to apprehend and to fix its practical aspects.... Concerning Christ: (1) His humanity; (2) His faith; (3) His respect for Scripture; (4) His reverence for the Father; (5) His unselfishness.... Concerning the tempter: (1) His personality; (2) His hatred; (3) His skill; (4) His boldness.... Compare the texts concerning Satan.... How to meet temptation: (1) Trusting in God; (2) Using God's word; (3) Looking to Christ the conqueror.... Our benefits from Christ's temptation: (1) Encouragement; (2) Example; (3) Sympathy, Heb. 2: 15; (4) Succor, Heb. 2: 18.

Before the Class.

Development of the Text. The verses of the lesson suggest the division into the accounts of the three temptations and the way they were overcome.

The first temptation. An appeal to bodily appetite. Jesus was in a weakened physical state after his long fast, and his intense hunger would strongly tempt him to use his powers to satisfy his natural desires. Why would it have been wrong so to use his powers? Because (1) It would have been a wrong use of his divine power; (2) It would have shown that he was not willing to trust to God's care for him; (3) It would have raised him above the level of sympathizing with humanity. He overcame the temptation thus to use his powers by resting upon the promises and truths contained in God's word.

The second temptation. An appeal to pride. Jesus's position as the Son of God was not acknowledged, and the temptation was suggested to him to show to the people at once that he was the Son by a remarkable exhibition of divine power. The tempter very subtly suggested that the Scriptures gave warrant for this show of God's love and power. Yielding would have been wrong

because (1) It would have been making a wrong use of the promises of God; (2) It would have been presuming on God's love. God will care for all while in the line of duty; willful recklessness cannot claim the promises; (3) It would have falsified the idea of the Messiah's work and methods—"Not by might, nor by power, but by my Spirit." Jesus overcame the temptation by again seeking refuge in the strength of the truth as found in God's word.

The third temptation. An appeal to the highest ambition of Jesus, the making of the world his own. This was the very thing that Jesus came into the world to secure, and here it was offered to him without the shame, the humiliation, the suffering of the cross. But yielding here would have been the complete renunciation of the plans of God for the redemption of the world. Here the evil showed out unmistakably, and with indignation Jesus said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In closing impress the fact that these temptations of Jesus were real, and that he overcame them by the means at command of each one of us, and not by the use of any miraculous power.

Specific Application. Each of these types of temptation comes to us in our lives. Let us see some of the forms in which they assail us.

1. We are tempted to gratify unlawfully the appetites of the flesh.

2. We are tempted to presume upon God's love when we neglect duties which are given us, and then expect God to overrule the evil results which follow; when we break God's laws and expect the penalties to be remitted; when we run into needless dangers, or take uncalculated risk, and expect God to preserve us miraculously; and when we expect God to do for us when we have the means to do for ourselves.

3. We are tempted in a manner similar to the third temptation whenever our love of the world's rewards is appealed to, and we yield when we conform to the world for the sake of these rewards, renouncing the cross of Jesus and accepting the glittering prizes of worldly power and place.

OPTIONAL HYMNS.

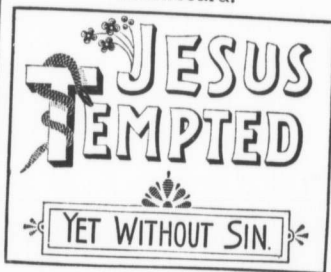
Father, I stretch my hands to thee.
How firm a foundation.
Precious promise.
I need thee every hour.
Yield not to temptation.

When in the tempest he'll hide me.
Whenever trials press my soul.
Be with me every moment.
Lead me, O effulgent Light.
Fear not, O troubled soul.

References.

FREEMAN. Ver. 4: Bread resembling stones,
647. Ver. 5: The pinnacle of the temple, 635.

Blackboard.



A. D. 27-28.] LESSON III. BEGINNING OF THE MINISTRY OF JESUS. [Jan. 16.

GOLDEN TEXT. The people which sat in darkness saw great light. Matt. 4. 16.

AUTHORIZED VERSION.

Matt. 4. 17-25. [Commit to memory verses 17-20.]
[Study also Matt. 4. 12-16 and John 1. 35-51.]

17 From that time Je'sus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Je'sus, walking by the sea of Gal'i-lee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea; for they were fishers.

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

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

REVISED VERSION.

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

18 And walking by the sea of Gal'i-lee, he saw two brethren, Si'mon who is called Pe'ter, and An'drew his brother, casting a net into the

sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you

fishers of men. And they straightway left the nets, and followed him. And going on from

21 And going on from thence, he saw other two brethren, James the son of Zeb'e-dee, and John his brother, in a ship with Zeb'e-dee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Je'sus went about all Gal'i-lee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syr'i-a: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Gal'i-lee, and from De-cap'o-lis, and from Je-ru'sa-lem, and from Ju-de'a, and from beyond Jor'dan.

thence he saw other two brethren, James the son of Zeb'e-dee, and John his brother, in the boat with Zeb'e-dee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

23 And Je'sus went about in all Gal'i-lee, 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. And the report of him went forth into all Syr'i-a: 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 Gal'i-lee and De-cap'o-lis and Je-ru'sa-lem and Ju-da'a and from beyond Jor'dan.

Time.—Verses 17-22, December, A. D. 27; verses 23-25, summer, A. D. 28. **Place.**—The Sea of Galilee, and its neighborhood. **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

- M. Beginning of the Ministry of Jesus. Matt. 4. 17-25.
 Th. Phillip 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 4. 23-32.
 S. The great Physician. Luke 4. 33-44.

Lesson Hymns.

No. 32, New Canadian Hymnal.

Oh, word of words, the sweetest,
 Oh, word, in which there lie

No. 33, New Canadian Hymnal.

Seeking the lost, yes, kindly entreating
 Wanderers on the mountain astray;

No. 35, New Canadian Hymnal.

I need thee, precious Jesus!
 For I am full of sin;

QUESTIONS FOR SENIOR SCHOLARS.

1. The Rabbi, v. 17-22.

- What was the great theme of Jesus's preaching?
 Who before him had made the same demand?
 What brothers did Jesus first call to be his disciples?
 When and where did Andrew first see Jesus?
 John 1. 35-40.
 By whom was Peter first led to Jesus?
 John 1. 41, 42.
 What honor did Jesus now promise the brothers?
 How did they show their loyalty?

What other brothers were soon called?

What prompt decision did they make?

What other two did Jesus summon about this time? John 1. 43-51.

2. The Prophet, v. 23-25.

In what province was Jesus's earliest teaching done?

How did he authenticate his teaching and mission?

How widely did his fame extend?

What classes of people sought his help?

From what regions did the people come?

What great city was included in Decapolis?

In what city did Jesus make his home? Matt. 4. 13.

Put the early ministry of Jesus in a single sentence. GOLDEN TEXT.

Teachings of the Lesson.

1. Jesus has authority. He calls men to-day. He calls you. "Follow me" is his command. Four men obeyed promptly; have you obeyed?
2. Jesus has power. He healed diseases when he was on earth. He cast out demons. He is "the same . . . forever." The leprosy of sin, the demon of lust, blindness, and death are all subject to his power. He heals and saves to-day.
3. Jesus has compassion. His heart was moved by suffering. So is it now. He responds to every call of need. He is our tender, compassionate, sympathetic Saviour.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Rabbi, v. 17-22.

- When did Jesus begin to preach? Verse 12.
 What duty and motive did he urge?
 Who were the first two called to be disciples?
 From what occupation were they called?

What was to be their new calling?
 What response did the brothers make to Jesus's call?
 Who were next summoned to discipleship?
 How were they engaged?
 What did they do when called by Jesus?
 Whom does Jesus pronounce unworthy to be his disciple? Matt. 10, 37, 38.

What does he say are the conditions of discipleship? Matt. 16, 24.

2. The Prophet, v. 23-25.

What journey did Jesus make that he might teach?

In what places did he teach?

What good news did he bring to the people?

What good works did he do?

How far did his fame spread?

What various classes of people were brought to him?

With what result?

From what places did the multitudes of his followers come?

Practical Teachings.

Where in this lesson are we taught—

1. That Jesus chooses his own helpers?
2. That Jesus's call should be promptly obeyed?
3. That the Gospel brings blessings to the bodies as well as to the souls of men?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was the greatest of all preachers?

What did he call everybody to do?

Why should we all repent?

What is it to repent? **To be sorry for sin and to leave it off.**

What is the kingdom of God? **Righteousness and peace and joy.**

Where did Jesus begin to preach?

By what sea did he walk one day?

Whom did he speak to there?

What were they willing to do?

What did he promise them?

Whom did he call next?

What did these disciples soon see? [See Helps for Friday.]

Where did Jesus go about preaching?

Why did he cure sick people? **To show that he was really the Son of God.**

Why did such crowds of people follow Jesus? **Some were curious to see what he would do; some wanted help which he could give; and some believed in him a little.**

Why did Jesus call these first disciples? **He wanted helpers.**

Why does he call us to be disciples? **He wants more helpers.**

THE LESSON CATECHISM.

(For the entire school.)

1. What two brothers were the first disciples of Jesus? **Simon and Andrew.**
2. What brothers were called soon after? **James and John.**
3. Through what part of the country did Jesus go? **Through Galilee.**
4. What did Jesus do throughout Galilee? **He preached and healed the sick.**
5. What is said of his ministry in the GOLDEN TEXT? **"The people,"** etc.

OUR CHURCH CATECHISM.

5. What was the Lord's deepest humiliation? He was "reckoned with transgressors" (Luke xxii. 37), and endured the shameful death of the cross.
6. Was this humiliation unto death necessary? Yes; to fulfil the purpose of God, which was declared in the predictions of Scripture.

THE LESSON OUTLINE.

Jesus as a Teacher.

I. A PREACHING TEACHER.

Jesus began to preach. v. 17.

How... hear without a preacher? Rom. 10, 14.

Came and preached thee to you. Eph. 2, 17.

II. A PRACTICAL TEACHER.

Repent: for the kingdom... is at hand. v. 17.

Repentance... in his name. Luke 24, 47.

Repent ye, and be converted. Acts 3, 19.

III. A TEACHER OF INDIVIDUALS.

Saw two brethren... saith unto them. v. 18, 19.

Verily, verily, I say unto thee. John 3, 3.

Know my sheep, and am known. John 10, 14.

IV. A TEACHER WITH AUTHORITY.

Follow me... fishers of men. v. 19.

As one having authority. Matt. 7, 29.

I am the way... truth... life. John 14, 6.

V. AN ATTRACTIVE TEACHER.

They straightway left... followed him. v. 20.

Gain to me... loss for Christ. Phil. 3, 7, 8.

We have left all... followed thee. Mark 10, 28.

VI. A LABORIOUS TEACHER.

Went about all Galilee. v. 23.

I must work... while it is day. John 9, 4.

My meat is to do... to finish. John 4, 34.

VII. A SYMPATHIZING TEACHER.

Healing all manner of sickness. v. 23.

Himself. . . . bare *our* sicknesses. Matt. 8. 17.

He hath borne our griefs. Isa. 53. 4.

VIII. A POPULAR TEACHER.

There followed him great multitudes. v. 25.

Will draw all men unto me. John 12. 32.

Not to know. . . . save Jesus Christ. 1 Cor. 2. 2.

EXPLANATORY AND PRACTICAL NOTES.

Between the temptation in the wilderness and the ministry of Jesus in Galilee there occurred an interval of one year, whose events are related only by John. Most of this year was passed in Judea, where throughout his ministry Jesus made but little impression upon the people and gained but few followers. Hence this period has been named by some "The Judean Ministry;" by others, "The Year of Obscurity." From the wilderness Jesus returned to the banks of the Jordan, and there gained his first disciples. John 1. 29-51. With this little company he went to Cana in Galilee, and there wrought his first miracle. John 2. 1-11. He made a short visit to Capernaum, and then went to Jerusalem, perhaps with the purpose of making the capital the center of his ministry. He aroused a general interest, and incurred great opposition, by driving the traders out of the temple. John 2. 12-25. But the number of those who accepted him as the Messiah was small, and the people of Judea were from first to last among the bitterest enemies of the Saviour. For nearly a year he remained in Judea, but very little record remains of his teaching or his works. When news came to him that John the Baptist had been put in prison by Herod the tetrarch, or ruler, of Galilee, he at once left Judea and went toward the northern province. On the way he passed through Samaria, and at Jacob's well had the wonderful conversation with the Samaritan woman. In Galilee he first revisited Cana, and while there wrought a miracle at Capernaum, healing the nobleman's son. Thence he went to Nazareth, the home of his boyhood, but was rejected by his townspeople; so that he was led to fix his home at Capernaum. There he remained during the second year of his public labor, a year known both as "The Period of Galilean Ministry" and "The Year of Popularity." The results of this year's work are summarized in our lesson.

Verse 17. From that time Jesus began to preach. This refers to what is known as our Lord's Galilean ministry, but we must not forget that for some months before this Jesus had been preaching in Judea. He ceased his ministry in the lower province upon hearing of the imprisonment of John. "Preaching" in New Testament phraseology is not taking a text and developing its thought according to modern usage. Jesus was accustomed to go into the synagogues to read the lesson for the day if the opportunity was given him, and to talk tenderly on the necessity of repentance, on the fatherhood of God, and on the essentials of the kingdom of heaven. But his ministrations were not limited to the synagogue. There was a vast amount of unrecorded teaching by the wayside and to crowds assembled under almost every conceivable circumstance. **Repent: for the kingdom of heaven is at hand.** "The kingdom of heaven" is a phrase of which Matthew is fond. It is more thoroughly Jewish than the phrase used by the other evangelists, "kingdom of God," but its meaning is the same. The Messiah's kingdom was at first expected to take the form of an earthly government, to be sustained by soldiers, and to be carried on by the civic enforcement of laws, but Jesus taught that his kingdom was not of this world, a gov-

ernment of words, a rule of human affections. The truthful proclamation of the salvation which God offers to all must begin by an appeal to repent.

18. And Jesus, walking by the sea of Galilee. Which had naturally become the center of the life of the province. On its shores stood the royal city of Tiberias, where Herod held his court; from its waters were drawn the chief wealth of the province; its shores were ringed by villages from which the mighty men went forth who were to plant the Gospel. **Simon called Peter.** He was probably not generally known by the name Peter, however, at this time; that surname, given him by his new Master, at last superseded his original name Simon. **Andrew his brother.** A plain, quiet man, true to his convictions and noticeable for his bringing others to Jesus. These two fishermen had already accepted Jesus as the Messiah, as we learn from the first chapter of John, and had very likely accompanied him on his visit to Jerusalem and during his ministry in Judea. Together with the sons of Zebedee these young men had their business on the lake as fishermen; they all had grown up in Bethsaida; they all had participated in the eagerness for the day of the Deliverer from the hands of the Romans; they all had heard John the Baptist, and in their

enthusiasm had become his fond followers; they were pointed by him to the Lamb of God, and had accepted him, and had followed him doubtless from Jerusalem. They could not have known that he wanted them to be his disciples permanently if he had not called them at this time. The business of fishing at that time was both profitable and honorable.

19. Follow me, and I will make you fishers of men. A strange command and a strange promise. This promise, however, took this form because of the sympathetic knowledge Jesus had of their business. As David started in life as a shepherd of sheep and became by God's providence a shepherd of a nation, so these men who had begun as fishes of fish were to be promoted to be fishers of men.

20. They straightway left their nets, and followed him. Became disciples in the narrow and peculiar sense of being his agents and special representatives.

21. James the son of Zebedee, and John his brother. One of these was to be the first of the twelve disciples to shed his blood as a martyr for the sake of Jesus; the other was to become the beloved apostle and in his old age was to write the gospel, the epistles, and the Revelation, which spiritual-minded Christians value so highly. **Mending their nets.** A duty which followed probably every hour spent in fishing.

22. They immediately left the ship and their father. Mark says they left their father in the ship with the hired servants, an indication that they were somewhat better off financially than their neighbors. The absoluteness of the renunciation of these men we are likely to overlook in our hurried reading. They left their all for Jesus.

23. Teaching in their synagogues. On the Sabbath days especially, when opportunity came. In our Lord's day wherever ten learned

men lived a synagogue must be started. In Jerusalem there were five hundred of them. The synagogue formed the first model of the church. **Preaching the gospel of the kingdom.** Not only on Sabbath days and in the synagogues, but at all times to all sorts of people. **Healing all manner of sickness.** This is our evangelist's first mention of our Lord's miracles. He does not make as much of them as modern writers do; indeed, hardly refers to their evidential force. They were marvelous notes of the divine power exerted for the good of the poorest and feeblest and weakest and sinfulest.

24, 25. His fame went throughout all Syria. A great Roman province which included all Palestine and more. His fame perhaps reached first to Syro-phœnicia. **They brought unto him all sick people.** Those who felt ill. **Taken with divers diseases and torments.** "Torments" means acute complaints; "divers" means many. **Those which were possessed with devils.** The plain meaning of this is that certain men were governed by evil spirits, who tortured them physically as well as corrupted them in mind. **Lunatic.** Persons afflicted with any of the many disorders which are supposed to be increased or decreased by the changes of the moon. **Palsy.** Sudden loss of vital power in the human body. **He healed them.** Without medicinal application. **There followed him great multitudes.** This was expected in the days of the Messiah. Amos tells how God will send before him a famine in the land, not for bread, but for hearing the word of God. **Decapolis.** A union or confederacy of cities (ten in number at the outset). Only one was on the western side of the Jordan, and the rest clustered around the Sea of Galilee. Damascus was the most powerful of all. **From Jerusalem, and from Judea.** One in the other, but regarded nevertheless as separate provinces. **Beyond Jordan.** The Perea side of the Holy Land.

CRITICAL AND HOMILETICAL NOTES.

Verse 17. From that time. More than a year after the temptation. According to John there were two returns to Galilee, which fact removes the confusion in the Synoptic accounts which seem to speak of only a single return. But Matthew and Mark connect it with John's imprisonment, while Luke associates it with the temptation exclusively. John's imprisonment was not coincident with Jesus's temptation. The chronological difficulty, however, is satisfactorily explained by John. He says the first return to Galilee was immediately after the temptation

(1. 44.) His stay there was brief, and he returned to Judea, where he labored for at least twelve months. The second return to Galilee John connects with the Pharisees' jealousy of the Baptist (4. 1.)

Jesus foresaw that Galilee was to be the fruitful field of his ministry. There the mind of the people was not so darkened by Rabbinitism as in the great center at Jerusalem. The provincial prejudice, "a prophet hath no honor in his own country," would sooner or later yield to the glory of his fame achieved elsewhere. Hence even

during his Judean ministry, from which he was driven by deadly opposition, his mind was on Galilee. In view of this fact, and especially in view of his great successes there, it is not surprising that the Synoptics should blend the two periods of the Galilean ministry in one.

19. Follow me. Peter, Andrew, and John (verse 21) had accepted Jesus as the Messiah a year earlier (John 1. 35-42), but did not receive the formal call to the ministry till this time. In the first instance they were called to be Christians; in this they were called to be ministers. This is not a call to the apostleship, which came later. They were Christians because they believed; they were ministers because they forsook all earthly callings and devoted themselves exclusively to the work of Christ. Later they were apostles because especially summoned and endowed and commissioned to be the founders of the Church of Christ.

23. Teaching, Preaching. Though closely allied these terms are not identical in meaning. Teaching is undoubtedly an element of preaching. But there is that in preaching which is essentially divine. It is the proclamation of spiritual truth from out of a conscious experience, under the propulsion of a resistless authority, and aiming at the transformation of character and life. All this might be eliminated from a discourse and the speaker still be a teacher; but he is fallen by immeasurable distances from the height of a preacher. Intellectual information, even though it be in matters religious, is not spiritual awakening.

23, 24. Sickness, Disease, Torments. These terms describe the various grades of physical disorder. "Sickness" is a less serious form of suffering than "disease." "Torments" is something still more acute. **Lunatic.** More properly, as in Revised Version, *epileptic*—a physical disorder that frequently passes into lunacy. **Possessed with devils.** This affliction differed from the others not so much in its symptoms as in its cause. There were in that great epoch in history many startling instances of demoniacal power, which do not exist in our day, or, existing, are not recognized as such. But in the time of our Lord there were frequent cases of dreadful derangement in which the will of the sufferer was paralyzed by what Jesus recognized as evil spirits. It was a malady rather than a vice. In no instances do the New Testament writers class these victims as "children of the devil." It is difficult for us to understand a state of things of which we have no modern instance. Perhaps the most satisfactory explanation is the one commonly given, namely, that there are times when God permits superior evil powers to invade humanity. Such times have certainly appeared occasionally

in history. At the time of Jesus demons were allowed their largest liberty, that the Son of God might destroy them. **He healed them.** Jesus seemed to regard all disease as a disaster resulting from some moral disorder. In healing disease he shows what ought to be and what ultimately will be when sin is dethroned. There will be no sick in the kingdom of God. As truly demoniacal possession has already ceased by the triumph of the Gospel, so personal and practical holiness will finally banish every form of human suffering.

Thoughts for Young People.

Working for Christ.

- 1. Christ needs workers.** He might have arranged the plan of salvation so that there should be no agents in its work; but he has arranged it so that there is a work to be done. When souls are saved there is always a helper in the salvation.
- 2. Christ employs human beings as workers.** He never gives to an angel the work of pointing a soul in the way of salvation, but always uses men. Cornelius was sent to Peter, Saul was sent to Ananias, and every saved soul was taught by some other soul.
- 3. Christ calls workers to his work.** He had the choice of all the world for his apostles, and he chose these fishermen; men who were simple, plain, industrious, willing to face hardships, teachable in spirit.
- 4. Christ seeks for trained workers.** These men were untrained when he called them, but they spent three years in the best school of theology that was ever instituted, walking with Christ and learning of him. Get training, that you may use it for God.
- 5. Christ seeks for consecrated workers.** They were called upon to renounce home, friends, property, and to give their all to him. So now he wants whole-hearted, consecrated, self-sacrificing men and women, who are willing to spend and be spent in his work.
- 6. Christ will give success to his workers.** He who works for Christ shall receive abundant wages, even though he lose his all. He shall find joy in winning souls and an eternal reward.

Orientalisms of the Lesson.

Dr. James Wells, in his new work, *Travel Pictures from Palestine*, writes of the scene of this lesson, Ain et Tabighah, the ancient Bethesda, or "fisher house," "Fisher Row," the home of the two Bar-jonas or Johnsons, Peter and Andrew, and also of Philip, James, and John. He says

the old building used to be an old corn mill, but six years ago the German Roman Catholics built a red-roofed hospice. The largest spring around the lake is here, but the stream from it that turns the mill is brackish and may have suggested to James, one of the natives, "doth the fountain send forth from the same opening sweet water and bitter?" It is the fountain, the only one in the village. Six or seven native families live here in miserable huts; fishing nets are usually spread out to dry; and an old boat is hauled up on the beach. Perhaps it was just here that Jesus saw the four sitting in a boat of exactly this pattern and said to them, "Follow me, and I will make you fishers of men." He says that he saw a few yards from the shore a "naked fisherman," that is, divested of his outer garments, who pushed out here, and that some parts of the lake seem black and solid with fishes, pattering on the water like hail on the window during a fierce hailstorm. A net let down among them might easily be broken with the weight of the catch. He quotes Rob Roy as saying that he paddled his canoe "along the curved line of fishes' backs and flashers' tails." All this wealth of resource is now wasted, but in Christ's day it furnished a part of the food supply of the whole country, for the apostles sold their fish at Jerusalem at a fish market wholly supplied from the lake of Tiberias. Wells quotes a German, who suggests that John, the beloved disciple, was a fish agent in Jerusalem, and that he thus knew the maid of the high priest as he supplied the palace with fish. Here Dr. Wells speaks, too, of a man catching fish with a casting net, kindling a fire of bark, roasting, and eating them with brown bread.

By Way of Illustration.

Verses 17. "The kingdom of heaven is at hand." The world had reached its lowest ebb—government was despotic, labor enslaved, the common people hopelessly ignorant, the prophets had died out of Israel, and the scribes had taken their place. Public taxation was public robbery. The Canadian must go abroad to the peasantry of Russia or Egypt, or India or China to get any idea of the mental and moral hopelessness of the common people. To such people Christ brought the message of hope, comfort, deliverance, the kingdom of liberty, of righteousness, and of peace.

Verses 18-22. "Follow me, and I will make you fishers of men." The children of men must learn of God through human lips and loving human hearts. When Chevalier Bunsen was dying he said to his noble Christian wife, "In thy face I

have seen the eternal." Bunsen had been a lifelong student of the written Word, of ancient monuments, and of history; but he received the truest vision of God through a human personality divinely illuminated. The Ethiopian did not find God, even though he had the Scripture. It was Philip who led him through the book to Jesus.—*Noptali Lucecock.*

A Christian is always on duty. I am set apart to bring men to know Christ. I heard of an oculist who was very fond of baseball. But he had given it up, much as he enjoyed it, for he found that it affected the delicacy of his touch, and, for the sake of those whom he sought to relieve, he set himself apart to his lifework. So, whatever renders me less skillful in Christian service, whether questionable amusements or excessive business cares, I gladly put them aside, inasmuch as the business of my life is to serve Christ.

Jesus Christ made use of his miracles as stepping-stones to reach the soul.

Heart Talks on the Lesson.

The waters of the beautiful Sea of Gennesaret, with the Jordan flowing through it, were sweet to the taste, and the fish abounding in it gave lucrative employment to those who lived upon its shores. The people who dwelt in Galilee surely did not sit in the shadow of death because their land was barren or their skies lacked sunshine. Yet, notwithstanding all this, they were neither happy nor good. The land was full of miserable people, who were like sheep without a shepherd. Among these poor and despised ones Jesus began his ministry. Often, it is said, that as he looked on the multitude he was moved with compassion. He went among them with a brother's heart to do them good; and his pity was so true, his love so strong, that he would not let them be deceived. He never told them that beautiful surroundings, clean houses, good food, and education would make all right with them. He knew their unhappiness was the result of sin, and he meant, as John had said he would do, to lay the ax at the root of the evil. So the first word of his ministry, like that of John, was, "Repent. Put away your sin. Seek first the kingdom of God and his righteousness."

The ministry of Jesus from beginning to end was thorough in regard to sin. He never held out hopes of happiness or prosperity except on a basis of purity and truth. All other teaching is false and vain. The world will be happy and prosperous only when right principles are fixed in the hearts of men; and you and I, personally, will be lifted above our troubles only when our

hearts are right with God. Part of a beautiful building, which cost millions of dollars, recently fell, destroying the work of years, because poor material had been used in the foundation.

While Jesus thus showed his love in faithfully cutting, like a good physician, to the root of their troubles, he proved it, too, by his compassionate pity for their sufferings. He never said to any poor, sinful, sick creature, "You suffer because you have sinned, therefore I will not help you." That is not the spirit of Jesus. Hating the sin, he loved and helped the sinner. They must have seen how gentle he was even when he spoke of their evil ways, for instead of turning away from him in anger or fear they gathered about him in crowds, bringing all the sick and distressed people, who never before had found a physician who could help them.

What an honor it was for Peter and Andrew to be called away from their nets to follow Jesus! What they would have missed if they had said, "We cannot afford to lose our business. We are too busy; our father needs us!" They would have lived and died noting but common fishermen. But, following Jesus, they found he could make something better out of them, and could give them a part in his own glorious work of saving men.

The Teachers' Meeting.

In order to show the connecting links between Lessons II and III a map might be drawn, the following journeys indicated upon it, and with each the events as given in the General Statement.

1. From the wilderness to the Jordan at Bethabara (first disciples called).
2. Bethabara to Cana (first miracle).
3. Cana to Capernaum (short visit).
4. Capernaum to Jerusalem (cleansing the temple, Nicodemus).
5. Jerusalem to Sychar (woman of Samaria).
6. Sychar to Cana (nobleman's son healed).
7. Cana to Nazareth (rejection).
8. Nazareth to Capernaum (the lesson)....

Two plans of teaching may be suggested. One making *Christ as a Teacher* the center. This may answer for older scholars. Show especially how he was a *preaching* teacher, one who employs the voice and not the pen; an *individual* teacher, one who deals with men one by one, etc.... Another method of treatment is to make *Workers for Christ* the topic, as shown in the *Thoughts for Young People*.... A magnet will attract; but ordinary iron will not until it has been brought into contact with the magnet. Then it will have the magnet's power. So men can do nothing until Christ's magnetism has been imparted to them, and they possess his power.

Before the Class.

Development of the Text. In the verses of our lesson note four things concerning the ministry of Jesus: 1. Preaching repentance. 2. Calling to service. 3. Teaching. 4. Healing.

Jesus proclaimed the same message as his great forerunner, John the Baptist—that of repentance. The kingdom of God was at hand; citizenship was to be obtained through repentance. As it was then so it is now; the first step in regaining our lost position in the kingdom of heaven is a turning away from the lower to the higher. The *call to service* is a call that follows the call to repentance. Note with reference to this call: 1. That it was a call from a lower service to a higher—from being merely fishers to become fishers of men. 2. That it came while the four were engaged in faithfully discharging the duties of the hour. 3. That it had in it large possibilities. 4. That it came to men who showed by their immediate acceptance that they were ready. So the call to service which comes to each one of us is a call to higher work, and is fraught with large possibilities, but it will come only as we prove that we are ready for it by our faithfulness to the present-hour duties. The *teaching* of Jesus was in the synagogues throughout Galilee, this being his first preaching and teaching tour. From what is revealed to us in the gospels about his teaching we know that the matter was: 1. Based upon Scripture and illustrated largely from nature. 2. Adapted to the mental and moral conditions of his hearers. 3. Selected with reference to meeting some special need of the hour. His method was stimulating and leading, and always resulted in moral and spiritual good. Lastly, the *healing* work of Jesus was another manifestation of the love and compassion of the Lord. Note the variety of troubles brought to Jesus—those of a mental as well as those of a physical nature—and "he healed them" all. Jesus, the embodiment of life and health, meeting death and disease, puts forth his divine power, and death gives place to life, and the diseased body and disordered mind are again restored to health. Physical and mental troubles in communities where the Gospel is observed are reduced to a minimum, for the Gospel requires that the laws of health should be kept.

Specific Application. [Make applications as the text is developed. See above.] It is said of the Lord Jesus that while he was here upon earth "he went about doing good." As soon as we take the first step toward discipleship—that of repentance—the call to service comes to us, and each one is sent out to follow in the Master's footsteps and to go about doing good. There

are many round about us who are in "great darkness" to-day with respect to many things. What a man sows that shall he also reap. We must present this truth forcefully, and urge those who are sowing evil to turn from the evil to the good.

OPTIONAL HYMNS,

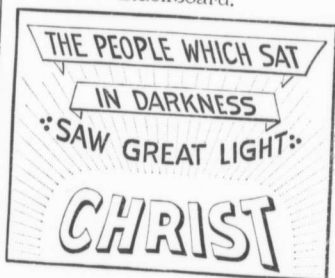
Come, ye sinners,
Jesus is tenderly calling.
Come, come to Jesus,
God calling yet.
Who'll be the next?

Hark! the voice of Jesus calling.
Christ is knocking at my sad heart.
The Saviour is calling.
While Jesus whispers to you.
Sweet are the promises.

References.

FREEMAN. Ver. 23: The synagogue, 636.

Blackboard.



A. D. 28.]

LESSON IV. THE BEATITUDES.

[Jan. 23.]

GOLDEN TEXT. Ye are the light of the world. Matt. 5. 14.

AUTHORIZED VERSION.

Matt. 5. 1-12. [*Commit to memory verses 3-10.*]

[Study the whole chapter.]

- 1 And seeing the multitudes, he went up into a 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 which do 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 peacemakers: for they shall be called the children of God.
- 10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are ye when *men* shall revile you, and persecute you, and shall 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.

REVISED VERSION.

- 1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 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 peacemakers: 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. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Time.—Early summer of A. D. 28, probably.
Place.—Probably the "Horns of Hattin," an eminence seven miles from Capernaum, at the

head of a valley leading down to the Sea of Galilee. **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

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

Lesson Hymns.

- No. 134, New Canadian Hymnal.
 Talk with us, Lord, thyself reveal,
 While here o'er earth we rove;
- No. 127, New Canadian Hymnal.
 Blessed be the Fountain of blood,
 To a word of sinners revealed;
- No. 131, New Canadian Hymnal.
 Blest be the tie that binds
 Our hearts in Christian love;

QUESTIONS FOR SENIOR SCHOLARS.

- 1. Lowliness, v. 1-5.**
 Where was this teaching given? To whom?
 Upon what three lowly classes is a blessing pronounced?
 What reward have the poor in spirit?
 What is promised to mourners?
 To what are the meek heirs?
 To whom only is honor promised? Prov. 3. 34.
- 2. Purity, v. 6-8.**
 What hunger insures blessedness?
 Why are the merciful blessed?
 Who only shall ever see God?
 How do the pure see God here?
 When will they see him hereafter? 1 John 3. 2, 3.
- 3. Endurance, v. 9-12.**
 Why are peacemakers honored?
 When only does persecution secure blessedness?
 In what spirit should these be endured?
 What two reasons for joy are given?
 To whom are Christians an example? GOLDEN TEXT.

Teachings of the Lesson.

- Jesus taught his disciples. He could teach no other. The learner is as necessary as the teacher. Docility is the complement of ability. The ready tongue must find a ready ear.
- Man's ills are often God's blessings. Love can transform poverty and pain. "Light afflictions" work great and eternal glory. Sorrow's night precludes heaven's unending day.

3. The Christian can "glory in tribulations" because he sees beyond to-day. His reward is sure. The darkness will give way to the dawn. He endures "as seeing the invisible."

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Lowliness, v. 1-5.**
 Where did Jesus go to teach?
 What two classes composed his audience?
 By what title do we call this discourse?
 What blessing did Jesus's teaching bring to the world? John 1. 17.
 Who are heirs of the kingdom of heaven?
 What blessedness is in store for mourners?
 Who are promised possession of the earth?
- 2. Purity, v. 6-8.**
 What hunger is a source of blessing?
 Why is mercy commended?
 Who are promised a wonderful vision?
- 3. Endurance, v. 9-12.**
 What condition of new family relations is named?
 When should persecution be a source of joy?
 What two sources of comfort are pointed out to those evil spoken of?

Practical Teachings.

- Where in this lesson are we taught—
- The blessedness of a holy character?
 - The profitableness of an upright life?
 - The duty of setting a right example?

QUESTIONS FOR YOUNGER SCHOLARS.

From what plain did the hill rise which is called the Horns of Hattin? **From the Plain of Gennesaret.**

How far was the hill from Capernaum? **About seven miles.**

Where did Jesus spend the night before he began the Sermon on the Mount? **On the hill-top.**

Who came to him in the morning?
 How did Jesus prepare himself for teaching?
By quiet prayer and thought.

What strange new lesson did Jesus teach the disciples that day? **That there was good in things which they did not know were good before.**

Who are the lowly in spirit? **Those who think little of self, much of God.**

What mourners are sure to be comforted?
Those who mourn over sin.

When do we hunger and thirst after righteousness? **When we want God.**

Why are the merciful blessed?

What sweet promise belongs to the pure heart?

Who are the children of God?
 Why need we not be sad when evil is spoken of us falsely?
 Do you know all the Beatitudes?
 Will you try to get them into your hearts?

THE LESSON CATECHISM.

[For the entire school.]

1. With what gracious words did Jesus open his Sermon on the Mount? "**Blessed are the poor in spirit.**"
2. What promise did he give to those that mourn? "**They shall be comforted.**"
3. What was his promise to the meek? "**They shall inherit the earth.**"

4. What was his promise to those who hunger and thirst after righteousness? "**They shall be filled.**"

5. What did he say of his disciples? GOLDEN TEXT: "**Ye are,**" etc.

OUR CHURCH CATECHISM.

7. Do we know any further reason why it was needful?

It was necessary, that our Saviour might offer a full satisfaction and atonement for the sin of man.

8. What do you mean by satisfaction and atonement?

I mean that the death of Christ in our stead was so precious, that for the sake of it God the righteous Judge can forgive our sins and receive us to his favour.

THE LESSON OUTLINE.

Citizens in the Heavenly Kingdom.

I. THE LOWLY.

Blessed are the poor in spirit. v. 3.

To this man... poor... contrite. Isa. 66. 2.
 With him... humble spirit. Isa. 57. 15.

II. THE PENITENT.

Blessed are they that mourn. v. 4.

Sow in tears... reap in joy. Psalm 126. 5.
 Beauty for ashes... joy for mourning. Isa. 61. 3.

III. THE MEEK.

Blessed are the meek. v. 5.

Will beautify the meek. Psalm 149. 4.

The Lord lifteth up the meek. Psalm 147. 6.

IV. THE EARNEST.

Blessed are they... hunger and thirst. v. 6.

My soul thirsteth for God. Psalm 42. 2.

Thirsteth... come ye to the waters. Isa. 55. 1.

V. THE MERCIFUL.

Blessed are the merciful. v. 7.

Be ye kind to one another. Eph. 4. 32.

Draw out thy soul to the hungry. Isa. 58. 10

VI. THE PURE-HEARTED.

Blessed are the pure in heart. v. 8.

Create in me a clean heart. Psalm 51. 10.

Clean hands and a pure heart. Psalm 24. 3-5.

VII. THE PEACEABLE.

Blessed are the peacemakers. v. 9.

Live peaceably with all men. Rom. 12. 18.

First pure, then peaceable. James 3. 17.

VIII. THE PATIENT.

Blessed are they... persecuted. v. 10.

Suffer for righteousness'... happy. 1 Peter 3. 14.

Suffer as a Christian. 1 Peter 4. 16.

EXPLANATORY AND PRACTICAL NOTES.

The gospel according to Matthew has, as we have repeatedly noted, a logical but not a chronological arrangement. The first four chapters form an introduction, and from the fifth chapter until the twenty-fifth the subject of the book is the teachings of Jesus, with a brief account of his works. As an example of the Saviour's formal discourses we have presented to us the Sermon on the Mount, the longest address in the New Testament. If the gospel of Matthew were the only record we might suppose that this discourse was given at the opening of the Saviour's public life, but a comparison with Mark and Luke shows that it was near the middle of the Galilean ministry, when the largest crowds were following Jesus, while the people were eager to hear him and were still hoping for a temporal kingdom, and before his spiritual teachings had diminished his popularity. At the close of one of the most laborious days in his ministry he went alone into a mountain near the Sea of Galilee, and there continued all night in prayer. In the morning he announced to the multitudes who called themselves his disciples the names of twelve men whom he summoned to a close attendance upon himself to receive his instructions, that they might in due time become his messengers. With these, the twelve, he descended from the peak to a little plain on the mountain's side. Here he was met by a vast throng, who stood around the inner circle of the apostles to listen to his teachings. The Sermon on the Mount was addressed primarily to the apostles, but was heard also by the multitudes. It contains a statement of the principles of the new covenant, the laws of

the kingdom of God. But it was only preliminary to the higher teachings of salvation through the blood of the Lamb which was to be given to the apostles, and by them, after the glorification of Christ, to the world.

Verse 1. Seeing the multitudes. "These multitudes." Those mentioned in the last verse of our last lesson. **He went up into a mountain.** One of many which are close to the Sea of Galilee. The country that spread out around these mountains was at that time one of the most populous, prosperous, and beautiful in the world. The "Horns of Hattin" are the traditional site of the Sermon on the Mount. **When he was set.** When he had seated himself. In the East teachers sit. **His disciples came unto him.** Not the twelve only, though probably including most of them, but a large circle of followers, who had been attracted by his preaching and miracles.

2. Blessed. The blessings or beatitudes which follow are nine in number. They set forth nine features of the spiritual character, and pronounce happiness (for that is the meaning of the word) on those who possess these characteristics. They are all traits of the true citizen of the kingdom of heaven.

3. The poor in spirit. Jesus begins with the very beginning of religious experience—penitence, for poverty of spirit implies a sorrowful sense of our guilt. It is, as Dr. Watson has said, the root of all true faith or trust in God. In this beatitude, as given by Luke, there is nothing said about the spirit, and the blessing is pronounced on outward poverty as being a less perilous state than that of riches; but here the blessed ones are plainly those who, whether possessed of money or not, feel in their hearts that they have nothing of their own, and depend on the bounty of God. This experience is at the bottom of all spiritual excellence, and is the one means by which we can ever reach the riches of Christ. **For theirs is the kingdom of heaven.** "The very sense of their poverty is riches begun."—*Dr. Brown.*

4. They that mourn. The entire passage points to spiritual conditions, and the implication is that the mourning here referred to concerns the evil that separates them from the God of love and purity. There is a sorrow that worketh death (2 Cor. 7. 10), but there is a sorrow of the godly sort which has for its fruit eternal joy. The second Beatitude is a development of the first. They who recognize their spiritual poverty lament bitterly, but **they shall be comforted**; they shall receive beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. These are they who, sowing in tears, reap in joy; these are they from whose eyes God shall wipe away all tears.

5. Blessed are the meek. The third Beatitude is as closely connected with the second as is the second with the first. The first fruit of holy mournfulness is that gentleness and humility which lead one to associate gladly with the meanest of those who fear God. The apostle Paul urges Titus to teach his parishioners to be "gentle, showing all meekness unto all men." Jesus said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Peter regarded as the chief adornment of the human character a meek and quiet spirit, which in the sight of God is of great price. **They shall inherit the earth.** This is an allusion first of all to the inheritance of Canaan by the Israelites. It is a sort of religious adaptation of an historical fact, and thus resembles many of our familiar prayer-meeting phrases. Its direct meaning is twofold. (1) When a man delights himself in the Lord he gives that man the desire of his heart, and the very fact of delighting in the Lord changes the desire of one's heart, so that often people who have the least from one point of view have the most from another; but apart from this meaning there remains another truth, that (2) the increase of wealth and power to the meek in general is a fulfillment of what might almost be called a natural law. The avaricious and pretentious may go further in quick acquisition, but it is the gentle the foundations of whose success are laid broad and deep. "The meek are the only rightful occupants of a foot of ground or a crust of bread in this world, and they are the heirs of all coming things."—*Dr. Brown.*

6. They which do hunger and thirst. These words were spoken by a man who only a short time before had hungered and thirsted for forty days and nights. He knew the pain of physical hunger, and he pronounces a blessing on those who have a similar yearning and craving for goodness. **They shall be filled.** "They shall be saturated." He whose deepest longing is for spiritual blessings shall have them to the full and to overflow. This promise is not to be narrowed to mean merely God's approval, or the acquittal of one's soul at the judgment day, but refers to every development and blessing which the spiritual nature can receive. No one can hunger and thirst after righteousness who has not already some spiritual life. A good appetite is an indication of health.

7. The merciful. They who enter into the miseries of his neighbors. **They shall obtain mercy.** Whatever mercy a man shows to an-

other God will repay him in full. The other side of this truth is presented in James 2, 13. It is hard to see how a true Christian can be anything but merciful. And the disciple should be like his Lord.

8. The pure in heart. The Pharisaic pure man or woman was careful to perform the last detail of the Jewish ritual with a prayerful mind; the pure men and woman of modern times abstain from one special form of sin; but the purity here referred to touches every part of human nature, and consists in the absence of everything that is unpleasant to the sight of God. **They shall see God.** As yet we see him through a glass, darkly, but in proportion as the purity of our hearts is developed we see God fully. Those who were pure according to the meaning of the Pharisees were the only ones permitted to enter the holy courts of the temple at Jerusalem; so only the pure in heart shall enter God's spiritual sanctuary.

9. The peacemakers. The more of heavenly atmosphere a man has about him the more stronger does his disposition become to adjust differences and reconcile those who contend. **They shall be called the children of God.** They who study peace and diffuse it are like the Lord, who is abundant in long-suffering, in goodness, and in forgiveness of iniquity. Peacemakers are recognized as the children of God because of their family likeness.

10. They which are persecuted for righteousness' sake. They that suffer because they are good. Strange that goodness should bring suffering on anyone, but it does. And persecution

for righteousness' sake is not limited to barbaric ages. The unregenerate human heart hates God and goodness; and all those who live godly in Jesus Christ must suffer persecution. **Theirs is the kingdom of heaven.** The spiritual kingdom of God in this world; and by logical sequence the kingdom of glory, which is our reward. It is at this point profitable to look back over the Beatitudes which we have studied, and observe how success in each case is attached to what in the judgment of men would bring failure. Men in their hearts bless him that is rich, our Lord's blessing is upon poverty of spirit; not the laughing, but the pensive; not the resentful, but the meek and quiet; not the avaricious, but those who long for spiritual blessing; not attention to one's rights, but the development of mercy; not assertion of religion, but purity of heart; not fighting for principles, but making peace. Our Lord came to turn upside down the prevalent moral convictions of the world. His work is not yet done, either in the world at large or in the Church of Christ. **When men shall revile you and persecute you.** Any sort of persecution, either physical or mental; but remember that when evil is said against us for the sake of Christ it must be **falsely** said if it bring a reward. "Righteousness' sake" in verse 10 and "my sake" in verse 11 are identical. Jesus was bound up with righteousness—was righteousness incarnate.

12. Rejoice. Exult. **So persecuted they the prophets.** Be like the prophets in their holiness and in their sufferings, and you will be like them in **your reward in heaven.**

CRITICAL AND HOMILETICAL NOTES.

1. The Beatitudes are a complete and (many think) a systematic exhibition of Christian morality. The rest of the Sermon on the Mount is only an expansion of the principles that are here stated. The epistles, so far as they deal with conduct, never rise higher than this code of the divine Teacher.

2. Yet there is nothing in this sermon that is distinctively and exclusively Christian. (1) There is no mention of Christ as the central object of faith. There is not a suggestion of the vicarious atonement, nor the first hint of the regenerating work of the Holy Spirit. The Redeemer, the cross, and the Spirit are conspicuously absent from this discourse. (2) Besides, every Beatitude is taken from the Old Testament; sometimes in almost the exact language. But they were buried there as gems in the quartz, Jesus brought them out as the sculptor brought out the angel from the block of marble, by breaking off

the parts that did not belong to it. (3) Christian morality is not essentially different from true morality of any age or religion. Christ did not take a jot from the law. Right is eternal and unalterable.

3. As exhibited in the Beatitudes, Christian morality differs from the old, in that it has its spring in the innermost character rather than in external compulsion. Its voice is not the thunder of prohibition, but the music of desire. It is from within rather than from without. It is liberty rather than restraint.

4. It includes seven distinct features of character. There are eight Beatitudes, but the last (persecution) describes what is sure to come in this world to those who have the seven. It is thought that Jesus gave just seven because the perfect number would suggest that these cover the whole ground of human virtue.

5. The first Beatitude, "Blessed are the poor in

spirit," is fundamental—the one on which all the others are built. The Greek word *ptochoi*, which is here translated "poor," conveys the idea of humiliation rather than poverty, which is a totally different word—*penes*. There is no blessedness pronounced here on voluntary poverty. Indeed, when grace is triumphant, it makes the wilderness blossom and is coupled with the "promise of the life which now is." Much less does Jesus commend poverty of intellect. The spiritual life awakens every noble faculty. Ignorance is not an essential mark of saintship. Still less are they blessed who have but few of the spiritual graces. Such are spiritually poor—not "poor in spirit."

The phrase describes that deep sense of need of divine things, which makes one superior to his earthly conditions, whether he has much or little. Wealth, distinction, success, which so allure the world-mind, do not awaken his vanity; for he feels his spirit's need—ever longing, never satisfied, praying more and more for that divine indwelling which is his blessedness. In all matters spiritual self-satisfaction varies inversely with personal worth.

His reward is the "kingdom of heaven"—that realm in which the will of God reigns supreme. Notice the tense of the verb in contrast with the future of the other six. The poor in spirit are already in the kingdom. They are not obliged to wait for their blessedness until some indefinite future time.

6. The other Beatitudes have been arranged (Lange) into two classes. (1) Those that describe the soul's inner life in its progressive unfolding—mourning, hungering, purity. (2) Those that relate to the Christian's active and outward dealings with men—meekness, mercy, peace-making. It is to be observed that these are all parts of one character. They all spring from the one root and are only different phases of the one divine life. Christian morality is inclusive, demanding all virtue, and exclusive, expelling all vice.

7. The blessedness or happiness of this condition is just the reverse of what the world wishes. Under the mistaken idea that he is happy who has wealth, peace, success in this world, ours is a struggling, competing artificial life. In pursuing happiness by a method just the reverse of the Beatitudes, we are eating bitter fruit. The world is confessedly unhappy. The increase of its good only adds wretchedness. But he who lives by the law of the Beatitudes is indeed blessed—first, because of the heavenly life that dwells within him; and, secondly, because the very thing he foregoes he gains, and gains by foregoing it. Every reward is the natural outflow of its corresponding virtue.

Thoughts for Young People.

The Seven Blessings of the Gospel.

1. *The Gospel brings to men a citizenship in the Kingdom of heaven.* The proudest boast of a man in the ancient time was, "I am a Roman citizen;" in modern times, "I am an American," "I am an Englishman." But higher than this is the honor of being a subject of the kingdom of heaven.

2. *The Gospel brings to men comfort in their troubles.* All people have troubles, but only those who believe in Christ can be sure of comfort in them.

3. *The Gospel brings to men inheritance in the earth.* People are everywhere seeking to become owners of the soil and masters of the earth. The child of God is the only one who is sure of a lasting possession.

4. *The Gospel brings to men full satisfaction.* People are thirsting, but few are satisfied. The seeker after God will obtain all that he desires.

5. *The Gospel brings to men mercy.* Some people find the world selfish and hard; but he who gives kindness obtains favor.

6. *The Gospel brings to men fellowship with God.* Those who keep their hearts pure can enjoy communion with the highest.

7. *The Gospel brings to men sonship.* People find themselves far from God; but through Christ they may receive the adoption of sons.

Orientalisms of the Lesson.

What a strange sound must such utterances have been in the Gentile world! Seidel, in his *Times of Jesus*, says there was some moralizing literature, such as Seneca's discourses on "Virtue" and the writings of Horace, Juvenal, and Tacitus. It was the fashion, too, to receive philosophers into the house, not merely as teachers, but as educators, and obtain from them counsel and advice as respects character and conduct. "But only too often the corrupt life was the direct contradiction of the moralizing teachings; the preacher of morals, for instance, was an adulterer, and so it was generally some gross sin accompanied good teaching."

"Blessed are they that mourn" can, of course, only have reference to spiritual grief over sin, but the rhetoric is intense when oriental mourning is taken as its basal picture. Dr. Schick, the famous architect of Jerusalem, has a daughter who, writing of mourning customs among Christianized Arabs and Persians, tells how the women on the death of a relative put on their best clothes and join in the lamentation. The women rend their clothes, tearing the upper garment, which is in the shape of a shirt held at the

waist by a girdle. They seize this garment at the opening in front of the chest and tear it downward, the deeper the grief the longer the rent. This is afterward stitched up, but so as to show the seam on the outside. They then uncover their heads, at all other times covered, tear out their hair, strike their faces, scratch their countenances, beat their breasts, and many smear soot over their faces. Occasionally men pull out their beards. But all this is only symbolic of the deep grief men should feel over their sins and sinfulness.

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." Such a combination as is described here is not easy to illustrate by actual instances outside of oriental or heathen lands. An instance is at hand in a combination to ruin a Christian merchant in Ooroomiya, whose wife was related to one who afterward became Persian Minister to France, by reason of a scandalous but false report concerning him. An infuriated rabble rushed upon his place, looted it, threw him into the street, kicked and beat him, and dragged him through the streets. He was offered protection if he would turn Moslem. He refused, and offered five hundred dollars to be saved from the mob. "No! say the creed or they will kill you!" was answered. The mob thrust him through with thirty daggers, and cursed his religion, while he cried, "Eloi, Eloi, lama sabachthani?" A rope was tied round his neck, his naked body, beaten beyond recognition, was flung into a cesspool, and a dead dog thrown in beside him. He was an innocent man, and the government recognizing that all this was charged "falsely" for Christ's name, pensioned his family, and gave a title of nobility to his eldest son, as reparation for not saving this man, Tan Khan, from the mob.

By Way of Illustration.

Christ's Sermons. Christ's sermons dealt not with scrupulous tithes and ceremonial cleansings, but with the human soul, and human destiny, and human life. His preaching is a great sea whose smiling surface breaks into refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with amazement and love.—*St. Augustine.*

The Beatitudes. I love to think of the Bible as one vast musical composition. The Decalogue, and Job, and Psalms are the grand and mysterious diapason parts. When we come to the Beatitudes we have just an octave of beautiful minor notes, and although they are minor, they are so full of melody and sweetness that they

bring not tears, but smiles and an uplift of soul.—*Musical Memories.*

A New Teaching. The minds of these people were haunted with legendary prophecies as to how their Messiah would stand on the shore at Joppa and bid the sea pour out its pearls and treasure at his feet; how he would clothe them with jewels and scarlet, and feed them with a sweeter manna than the wilderness had known. But Christ reveals to them another King, another happiness—the riches of poverty, the royalty of weakness, the high blessedness of sorrow and persecution.—*Canon Farrar.*

Golden Text. What is light? It is not the sunlight alone, else we should see nothing but the sun. Scientists tell us that there is an invisible ether in space through which sunlight comes, and that ether is made up of minute particles, each one of which rejects the sunlight, and so the world is illuminated and we have what we call "light." The Christian world is enlightened to-day because Christians reflect Christ, and the heathen world is dark because he is unknown, and his life of love is not given back to the world.

Heart Talks on the Lesson.

The Beatitudes are the direct reverse of the maxims of this world. No human teacher ever said that a poor spirit was likely to be a reigning spirit. The world says if you want to succeed, you must think yourself as good, and perhaps a little better, than anyone else. "Behold, we call the proud happy; these are the ungodly who prosper in the world and increase in riches." Perhaps the world's maxims are right for the possession of what the world has to give; but even though we could possess all the kingdoms of the earth and find unalloyed pleasure in them, it would not last, for the fashion of the world and the glory of it pass away. Jesus knows what real blessedness is, and he sends us in a direction exactly opposite to that in which the world bids us go to find it.

Every word Jesus spoke went to the root and reason of things in the secret soul. No outward circumstances can make us blessed; inward transformation only meets the case. Can I help the proud, self-willed child who thinks he knows and will not listen to advice? God cannot help us unless we have the teachable spirit. I would be glad indeed to hear you say you are utterly without power to make yourself better; heartsick of yourself, your sin, and your weakness, for then you would be at the gateway of the kingdom, where Jesus could help you. The world says, "Blessed are they who never know

sorrow." Jesus said, "Blessed are they that mourn." A nature incapable of deepest grief is incapable of highest joy. One who never feels regret for having done wrong goes gayly on in a life of selfishness and sin, the heart growing harder and colder every day; another, seeing himself as God sees, with true sorrow repents, and finds the joy of a heart filled with gentleness and love. Which of these is the blessed one? The word "comforted" means not only solace, soothing, and sympathy, but also strength, courage, faith, fiber of soul. No flower can live in unclouded sunshine; no graces of character flourish in a life of unbroken ease and pleasure. The rain of tears is good for the garden of the heart.

You do not care to be called "meek?" You like people of spirit? Are not patience, contentment, self-control, leadership, to be desired? All these are included in meekness. Moses was "the meekest man above all on the face of the earth," and he was one of the greatest.

I wish I could throw into one sentence which you would never forget the blessedness of hunger for a heart right with God!

To be merciful is to be full of compassion, pity, helpfulness; not hard upon others; "considering thyself lest thou also be tempted." May the blessedness of this Christlike grace be yours! O, the blessedness of a pure heart which looks always up to God with the peace, content, and assurance of a little child gazing in its mother's face!

You have ample opportunity to prove the blessedness of being a peacemaker, I am sure. Try it by a soft answer, that turns away wrath, and by being pleasant when others are tired and cross.

Can there be blessedness in persecution? Not in itself, for it may be bitter and hard to bear. But if you have a love for truth, goodness, righteousness, which makes you willing to suffer rather than compromise, and a love for Jesus which would make you rather die than deny him or bring reproach upon his name, then indeed you are blessed. It is the character which endures persecution which makes you worthy to possess the kingdom. Jesus was not advancing theories; his teachings are for practical, daily use. Suppose we put these Beatitudes to the test this week and report next Sunday if we have found their blessedness for ourselves.

The Teachers' Meeting.

State the most important "connecting links" between the last lesson and the present; as (1) The journey to Jerusalem for the second passover,

healing the impotent man at Bethesda, etc. (2) The return to Galilee, walking through the cornfields on the Sabbath, and healing the withered hand in the synagogue. (3) The miracles and teachings by the sea. (4) The call of the twelve. (5) The Sermon on the Mount.... Draw a sketch map of the Sea of Galilee, and locate the mountain of the sermon.... Present a word-picture of the circumstances—sea, mountain, apostles, multitude, etc.... The aim of the discourse.... Show the characteristics of a citizen of the kingdom of heaven as here portrayed.... What are the blessings here presented to men?

Before the Class.

Development of the Text. Note first that the Beatitudes are positive in their character, and in this are different from the commandments. The one forbids action and speaks forth the warning, "Thou shalt not;" the other enjoins action and promises blessedness as a reward. Divide the Beatitudes into two classes: the first four, those which refer to the inner life, "looking upward from man to God, and indicating qualities in man as related to God;" the remaining three, "looking earthward and contemplating man's relation to his fellow-man and to his earthly surroundings."

Group I. 1. *The poor in spirit.* The ones empty of self and self-satisfaction. Unsatisfied with the things of this world and consciously wanting something higher and better. Such a one shall be happy, for that want shall be supplied and the kingdom of heaven shall be his.

2. *They that mourn.* Those who realize their needy condition and their past life, which has brought them to that condition. When the clear light of truth enters one's life, and he sees rightly the results of an evil course, mourning will follow; but he will be comforted, for when the results of sin are clearly seen and sorrow awakened the impulses of man are toward a new life, and the Lord has promised his help in living such a new life.

3. *The meek.* The humble and submissive to the will of God, being content with their lot. Such truly inherit the earth and enjoy its blessings, although they may not possess much of the world's goods.

3. *They which do hunger and thirst after righteousness.* The earnest seeker after right relations to God and man. Such shall truly be filled, shall be satisfied of his hunger, for God has promised that all who seek him shall find him, and in the finding shall be complete satisfaction.

Note that these four Beatitudes embody aspirations toward God and are given in logical order:

(a) The conscious need; (b) sorrow for the condition and the cause; (c) the submissive spirit ready to receive what shall be given; (d) the longing for that which shall satisfy.

Group II. 1. *The merciful.* Those whose righteousness flows out toward their fellow-men in deeds of loving-kindness. Those who thus act toward their fellow-men must love righteousness in their hearts, and it is those who love righteousness who shall receive mercy at the hands of God, even though they fail at times in some of their actions.

2. *The pure in heart.* Those who have kept themselves "unspotted from the world." It is not enough to act rightly toward one's fellow-man; one must act rightly in response to an inner impulse or motive which is pure and sincere.

3. *The peacemakers.* Those who endeavor to promote peace among their brethren, thus exemplifying their right to be called the children of God. God's great desire is to bring man into peace and harmony with himself; his children, inheriting his nature, should manifest it in a similar manner.

Lastly, the result of living out the Beatitudes may be revilings and persecutions, for righteousness can have no dealings with unrighteousness, and at times the clash must come; but when it does come, and you suffer for righteousness' sake, "Rejoice and be exceeding glad, for great is your reward in heaven."

Specific application. The various applications of the Beatitudes have been given in the text-development. In closing the lesson review the Beatitudes and impress the fact that they are characteristics of a Christian's life; in fact, that they should be the characteristics of his life toward God and man.

OPTIONAL HYMNS.

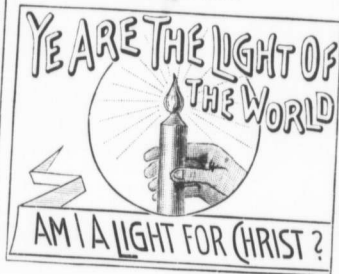
O for a heart to praise my God,
Take my life, and let it be.
Keep thou my way.
Lord Jesus, I long to be perfectly whole.
One little hour.

I bring to thee, my Saviour,
Teach me, O Lord.
Striving to do my Master's will.
Learning of Jesus.
Kind words can never die.

References.

FREEMAN. Ver. 1: The posture of teachers, 757.

Blackboard.



A. D. 28.]

LESSON V. HOW TO PRAY.

[Jan. 30.]

GOLDEN TEXT. *Pray to thy Father which is in secret. Matt. 6. 6.*

AUTHORIZED VERSION.

Matt. 6. 5-15. [Commit to memory verses 9-13.]
[Read the whole chapter.]

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your

REVISED VERSION.

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

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 in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

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.

8 speaking. Be not therefore like unto them: for your Father knoweth what things ye have

9 need of, before ye ask him. After this manner therefore pray ye: Our Father which art

10 in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so

11 on earth. Give us this day our daily bread,

12 And forgive us our debts, as we also have forgiven our debtors. And bring us not into

13 temptation, but deliver us from the evil one.

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

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

Time and Place.—This lesson is a further selection from the Sermon on the Mount, which was delivered, probably, in the early summer of A. D. 28, on the "Horns of Hattin." **References.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

M. How to Pray. Matt. 6. 5-15.

Tu. Encouragement to prayer. Matt. 7. 7-12.

W. Believing prayer. James 1. 1-8.

Th. True and false prayer. Luke 18. 9-14.

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

S. A merciful God. Psalm 86. 1-10.

S. Abundant goodness. Psalm 145. 8-19.

Lesson Hymns.

No. 202, New Canadian Hymnal.

Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,

No. 201, New Canadian Hymnal.

Prayer is the soul's sincere desire,
Uttered or unexpressed;

No. 203, New Canadian Hymnal.

'Tis the blessed hour of prayer, when our hearts
lowly bend,
And we gather to Jesus, our Saviour and friend.

QUESTIONS FOR SENIOR SCHOLARS.

1. False Prayer, v. 5-8.

Who are named as offering false prayer?

How do such show their insincerity?

What promise is made concerning them?

What place of prayer should one seek?

Is public prayer, then, forbidden?

To whom is all real prayer offered? GOLDEN TEXT?

In what promise has false prayer no part?

What and whose faults of prayer are to be avoided?

What mistake leads to these faults?

Why should this example be shunned?

What need, then, is there for our asking?

2. True Prayer, v. 9-15.

Why is this form called the Lord's Prayer?

Show that it is not intended to be the only form.

To whom is this prayer addressed?

What does this teach as to our kinship?

What is the first object of petition?

What is meant by the "name" of God?

For what does the second petition ask?

What is God's "kingdom"?

What is next desired?

How is God's will done in heaven?

What is the common burden of these three petitions?

What personal gift is first sought?

How is the next petition limited?

What twofold grace is here sought?

What is the basis for all true prayer?

Why ought we to cherish a forgiving spirit?

Wherein is the Lord's Prayer a model for us?

Teachings of the Lesson.

1. True prayer is of the heart. It is the soul's longing for God. It is the instinct of fellowship; the yearning for love's best gifts of life and light.

2. True prayer is unselfish. God's glory is first with a spiritual soul. His righteousness is our supreme desire and good. His kingdom and will include all needful gifts for men.

3. True prayer is sure of reward. It seeks God's will; and we know that he hears and will answer. 1 John 5. 14, 15. No true prayer ever went empty-handed from the presence of the King.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. False Prayer, v. 5-8.

What place should a true worshiper seek for prayer?

What blessing will follow secret prayer?

What forms of expression ought we to avoid?

Into what mistake do the heathen fall?

Why cannot we inform God as to our wants?

2. True Prayer, v. 9-15.

Who has given us a model of true prayer?
To whom is true prayer offered?
For what do we ask in the first petition?
When do we desire that God's kingdom should come?

Where is perfect obedience to God's will shown?

How often should we seek "bread" for our souls?

How does our conduct limit divine forgiveness?

Why should we fear being led into temptation?

To whom does all glory belong?

Does God really condition answers to our prayers on our forgiveness of others?

Practical Teachings.

Where in this lesson are we taught—

1. That good deeds are sure of reward?
2. That true prayer never fails of answer?
3. That God's glory is the Christian's highest joy?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus teach his disciples (and us) to do in this lesson?

Why should we pray to God? **We are helpless—he is strong.**

What are hypocrites? **People who pretend to be what they are not.**

How did Jesus tell his disciples to pray?

Who always hears when we truly pray?

What will he certainly do? **Answer us.**

To whom do we offer our prayers? **To "Our Father."**

What do we ask first in this prayer? **That God's kingdom may grow.**

How do we ask for things which we need?
That we may have "daily bread."

When do we learn that our faults shall be forgiven? **When we forgive others.**

What does this prayer teach us to resist? **The spirit of evil.**

How many words are in this prayer?

By what name do we call it?

Why do we think that Jesus meant children to learn it? **It is so short and so simple.**

THE LESSON CATECHISM.

(For the entire school.)

1. How did Jesus tell us not to pray? **To be seen of men.**

2. To whom did he tell us to pray? **GOLDEN TEXT: "Pray," etc.**

3. How again did he tell us not to pray? **With vain repetitions, like the heathen.**

4. What model did he give us for praying? **"Our Father, which art in heaven," etc.**

5. On what condition will God forgive us? **If we forgive others.**

6. If we do not forgive others, what then? **God will not forgive us.**

OUR CHURCH CATECHISM.

9. What lesson does the death of Christ teach us?

The great evil of sin, and the strict holiness of God, which could not suffer sin to go unpunished.

10. Is that the only lesson?

No; we learn the blessed truth that God is love; for it was his love that provided the Saviour for men.

THE LESSON OUTLINE.**How to Pray.****I. PRAY ALONE.**

Enter into thy closet. vs. 5, 6.

Into thy chambers. Isa. 26. 20.

Shut the door.... and prayed. 2 Kings 4. 33.

II. PRAY THOUGHTFULLY.

Not vain repetitions. vs. 7, 8.

Not rash with thy mouth. Eccles. 5. 2.

With a true heart. Heb. 10. 22.

III. PRAY AS A SON.

Our Father. v. 9.

Now.... the sons of God. 1 John 3. 1, 2.

We cry, Abba, Father. Rom. 8. 15, 16.

IV. PRAY WITH SUBMISSION.

Thy kingdom.... Thy will. v. 10.

He that doeth the will. Matt. 7. 21.

Not as I will. Matt. 26. 39, 42.

V. PRAY FOR ALL NEEDS.

Give us... our daily bread. v. 11.

Your requests be made known. Phil. 4. 6, 7.

Thy burden upon the Lord. Psalm 55. 22.

VI. PRAY FOR FORGIVENESS.

Forgive us our debts. v. 12.

Forgiveth.... thine iniquities. Psalm 103. 3.

Through his blood. Eph. 1. 7.

VII. PRAY FOR GOD'S CARE.

Not into temptation, but. v. 13.

The Lord knoweth how. 2 Peter 2. 9.

Keep them from the evil. John 17. 15.

VIII. PRAY WITH LOVE TO MEN.

Forgive men their trespasses. vs. 14, 15.

Kind one to another. Eph. 4. 32.

As Christ forgave you. Col. 3. 12, 13.

EXPLANATORY AND PRACTICAL NOTES.

Our lesson is a further selection from the Sermon on the Mount. Recall the traditional scene of its delivery—the “Horns of Hattin,” an eminence near to the Sea of Galilee—and its probable date, the early summer of A. D. 28. Our lesson contains a warning against those methods in prayer which are most used by hypocrites, an exhortation to secret devotions, and a warning against any faith in the efficacy of ritual form. This is followed by an assurance that our heavenly Father knows our needs and is not indebted to our prayers. Then follows that prayer which is known throughout Christendom as our Lord’s Prayer. The last passage of our lesson exhorts us to forgiveness of our fellow-men, assuring us that without that we ourselves cannot be forgiven. It was the fashion for some years for a class of skeptical writers to claim that the Lord’s Prayer was derived from sacred writings in the Sanskrit language; this assertion has been weighed by later science and found wanting. There are, it is true, parallels to the first two petitions, and imperfect parallels to the third and sixth; but no production of Hebraic or heathen literature is pervaded by the spirit of the Lord’s Prayer, nor is the arrangement and climax of any other like to this. The chords may have been repeatedly struck before, but never was this melody heard on earth till our Saviour composed it. It was quite in accordance with the customs of the times for the disciples of a rabbi to ask for a form of prayer, and for him to compose such a form for them. But he who values this prayer chiefly as a ritual form loses its most precious value. It is a model prayer, rather than a form for repetition, though it is also admirably adapted to this purpose. By its study we learn for what to pray, why to pray, when to pray, and how to pray. Dr. Adam Clarke has described the proper idea of prayer as the pouring out of the soul to God; as a freewill offering, solemnly and eternally dedicated to him. Prayer is the language of dependence. He who prays not is endeavoring to live independently of God. This would-be independence was the first curse, and continues to be the worst curse, of mankind. Prayer is first of all the proper attitude of the soul toward God, in self-abasement, deprecation of deserved wrath, submission, and devout aspiration.

Verse 5. When thou prayest thou shalt. “When ye pray ye shall.” **Not be as the hypocrites are.** It was almost a habit of our Lord’s ministry to call the scribes and Pharisees hypocrites. There were enough pretenders in the two sects to give a reputation for falsity to all the others. **They love to pray.** Which is more than can be said of the dwellers in Christendom *en masse*. Bad as were the Jews of our Lord’s day and the surrounding nations, the general accusation could not be brought against them that they did not love to pray. Their sin lay in having the form of godliness without the power. **Standing.** It was the almost universal practice among the Jews and among the early Christians to stand while in prayer. **In the synagogues and in the corners of the streets.** The Jewish stated prayers were very long, and, like the Mohammedan prayers of the present time, had to be recited wherever the worshippers happened to be. The self-conceited Pharisees often contrived to be in the public parts of the city at the hour of prayer, so that they might be revered for their piety. Hindus and Mohammedans act in the same way now. On the morning of the day when these notes were written a New York newspaper told of the nomination of a Hungarian orthodox Hebrew as a candidate for alderman in New York city. When it was decided to nominate

him two of his friends hurried to his house to tell him of it. They learned that he was at the synagogue, and followed him. The Hebrew was engaged in performing the Shamanesra, one of the requirements of which rite is that during the prayer, which lasts half an hour, the worshiper is not permitted to speak or even to lift his eyes, lest his contemplation of the attributes of God be disturbed. The two friends did not know that he was thus engaged, and hastened to the pew where he was. “We want to speak to you for a minute,” said one. But the worshiper did not speak or move. “It is good news,” said the other. But the old Hebrew might have been dead for all the visible effect it had. The usher whispered to him that two friends had important business with him, but he did not so much as raise his head. So the messengers sat down, and about twenty minutes later the Hebrew, having completed the prayer, came to their pew to hear the news. This did not occur on a Saturday, or in public worship. It is an illustration of the elaborate formality of the Hebrew prayers, so many of which seem to lose their efficacy if they are not **seen of men**. The “corners of the streets” were public places, and these Pharisees were not only noticeable by the very fact of standing there, but they recited their prayers aloud, and often had the tallith, or veil of prayer, over their heads. **They have their reward.**

"Whatsoever a man soweth that also shall he reap."

6. Enter into thy closet, and when thou hast shut thy door pray. Concerning this command, which was listened to with wondering ears, three or four statements may be made. 1. It is the *spirit* of secret prayer that is especially valuable. A man might pray in secret from ostentation. 2. Secret prayer does not at all set aside the duty of public prayer. 3. There is a special value in secret prayer arising from the fact that it avoids distraction and sets the worshiper alone with God. We must shut the door against the world. **Thy Father which is in secret.** "God is everywhere, and yet is not seen among the occupations of time; but when these are left behind, and the soul retires into its secret place, God is there both to see and to reward the devout worshiper."—*Curry*.

7. Use not vain repetitions, as the heathen do. Hebrews used them also, and do yet, and Christians borrowed them from both. The majesty of a ritual is often increased by rhetorical repetition, and, like public prayer, repetition of this sort is not here forbidden, but the repetition that depends on itself is. **They think they shall be heard for their much speaking.** We are to remember that our Lord himself prayed thrice, "using the same words." "Prayer has not quantitative mechanical force increased in proportion to the number of prayers offered."—*Alford*. We are not to depend upon prayers, but upon the God of prayer.

8. Your Father knoweth what things ye have need of. And we do not know. Rom. 8. 26. Why, then, should we make our requests known unto God? That we may come into close communion with him. True prayer is an attitude of the soul.

9. After this manner. Thus. The petitions of the Lord's Prayer, which are seven in number, descend from himself down to his subjects and their daily needs. **Our Father which art in heaven.** The fatherhood of God was known to Israel, but Jesus emphasized it in a manner unknown before. "It is not too much to say," says Dr. Brown, "that the view which our Lord gives throughout this, his very first lengthy dis-

course, of our Father in heaven beggars all that was ever taught even in God's own word, or conceived before by his saints." **Hallowed be thy name.** Be thou thyself held in supreme reverence. In the earliest days God was revealed to men by his name. Deep theological and moral differences hinged on whether the Supreme Being was worshiped as Baal or a Jehovah. Even to-day in certain heathen countries a mistake made by early missionaries in the use of a native word to describe the Christian's God has tended through years to embarrass the progress of Christianity.

10. Thy kingdom come. Thy spiritual dominion. **Thy will be done in earth as it is in heaven.** As cheerfully done, as constantly done, as satisfactorily done.

11. Give us this day our daily bread. "Give us this day the food and support which this day's necessities require." It is not out of place to stretch this petition into a request for spiritual nourishment also.

12. And forgive us our debts. As if God demanded reparation from us. Duty and debts are two forms of the same word. "A duty unfulfilled is a debt unpaid." The stories told in Luke 7. 41 and Matt. 18. 23-25 are explanations of the thought here. **As we forgive our debtors.** The Greek implies that we have already forgiven them; that the condition has been met before we begin our prayer. Christ constantly teaches that the temper that does not forgive cannot be forgiven.

13. Lead us not into temptation. The word means both what we call temptations and what we call trials. Our Lord prayed in the climax of his life of trouble, "If it be possible, let this cup pass from me." And his apostle promised in his name to every tried and tempted soul a way of escape. **Deliver us from evil.** From the evil one. **Thine is the kingdom,** etc. This clause is omitted by more recent scholars.

14. If ye forgive men. Here comes a plain statement of the doctrine implied in verse 12. Repentance is the condition of being forgiven. "Men's sins against us are only their stumbings or fallings off from the duties they owe us, but ours are debts to God's justice which we can never discharge."

CRITICAL AND HOMILETICAL NOTES.

In the Sermon on the Mount Jesus contrasts the righteousness of the law with that of the new kingdom. The law deals with the act. It cannot control the motive out of which it springs or the spirit with which it is performed. A man might have a murderous heart and not shed

blood. He could wish his neighbor's property and not steal. He could worship before the altar yet be coarsely irreverent. Obeying the law, he might still be unholy. Thus legal righteousness is far from complete. But the spiritual kingdom requires righteousness of heart.

It is satisfied only with the cleansing of the innermost springs of conduct. Thus it demands the "perfect" righteousness.

In our lesson Jesus applies this principle to prayer. He contrasts the false prayer with the true by showing that the one is but an act while the other is the outgoing of the heart to God.

Verses 5-8. THE FALSE PRAYER. Its general character is expressed by the term "hypocrite." The current use of the term, meaning one who pretends to a piety which he knows he has not, is not the sense in which our Saviour used it. The word in classic Greek means "play-actor." The actor makes no pretense to the character he is representing. He does not mean to deceive his audience. He is only acting.

This was the sense in which Jesus used the term in describing the legalists of his time. They were merely actors—not genuine. The more particular features of the false prayer are (1) *brade, to be seen of men* (verse 5). When men seek an audience to display their devotion it is evident to all but themselves that it is not God, but themselves, they are worshiping. There is pungent truth in Jesus's description of the Pharisee praying in the temple. "He prayed with himself." In solitude the soul communes with God. (2) Another feature of the actor's prayer is *repetition* (verse 7). What is more inane or deadening to the soul's life than mumbling over and over a set form of words? It is "much speaking" that degenerates into shamming. There is, however, a place for public prayer. Divine example and scriptural precept encourage it. Some devout souls can understand the wants of others better than they themselves, and in public prayer bring the feebler ones in communion with God. This is the key to family and public prayer. Here are frequent "repetitions" forbidden when they spring from a heart overflowing with desire. Jesus encourages us to even "importunate prayer." He himself in the garden thrice asked the same thing. What he emphasizes here is prayer that is genuine, is of the heart.

9-13. THE TRUE PRAYER. This is a model and not a form to be slavishly followed to the exclusion of all others. Jesus's express purpose in giving it was to save us from "vain repetitions." The Pater Noster itself may become as void of the spirit as any liturgical form. Notice (1) "Its filial spirit." It addresses God as **Father**. And throughout the entire prayer there is a tone of submission and confidence as from the heart of a child. (2) "Its reverence." **Hallowed be thy name.** The name of God is the worshiper's conception of him. "It is his reflection in the soul of his creatures."—*Godet*.

(3) "Its supreme desire." For God's glory (verse 10). (4) "Its dependence" (verse 11). The word *epiousios*, here translated "daily," is an invention of the evangelists, and is to be found nowhere else. Its meaning corresponds with that of the Hebrew in Prov. 30. 8, and means the food "convenient for the day." Bengel says, "For thy coming day." The petition implies the sense of continuous dependence. (5) "The sense of guilt, and need of pardon" (verse 12). (6) "Its fraternal spirit." It is "our Father," "Give us," "Lead us." It blends its want with that of its fellows. The spiritual church is a brotherhood with interests as close as those of a common household.

13. For thine is the kingdom, etc. This doxology does not occur in Luke nor in any of the oldest manuscript copies of Matthew.—*Alford* It was probably added to the prayer in the early history of the Church for liturgical purposes.

Thoughts for Young People.

1. We should pray. Man needs help from God, and he can obtain it through prayer. "More things are wrought by prayer than this world dreams of."

2. We should pray in secret, for only thus can our hearts be poured out before God.

3. We should pray in the spirit of children, looking to God as our Father and going to him with our needs.

Orientalisms of the Lesson.

Secret prayer is eminently a Christian concept. Dr. Trumbull gives several instances in his personal observation of men wishing to be seen and heard in their praying. He was awakened from his night's sleep at the wells of Moses by the intoning of prayers at day dawn by his dragoman, who presently after appeared and asked, "Did you hear me pray this morning?" and then enlarged in praise of his zeal and earnestness in prayers. Of course, the sight is common enough through all the Bible lands, of men who stand to pray on the corners of the streets. At the age of twelve the Arab boy must begin to pray five times a day wherever he happens to be at the prayer hour. If he is driving a bargain, it must wait until he repeats his formula, unless, indeed, he is able to listen to the propositions of his purchaser and interject answers between the postures and sentences of his parrot-like utterances. He may interject a greeting to a guest or an order for tea, provided he proceeds without mistake. He may ejaculate a curse, or tell a passing customer to wait a little while and he will attend to him. Dr. Wilson, in *Persian Life and Customs*, says,

"At first acquaintance a Christian is an enigma to them; never being seen to engage in prayer." A native, describing a Christian lady, said, "She does not revile, she does not steal nor lie, yet she has no religion," all because he had no conception of such a thing as closet prayer. When the prayer call is sounded by the muezzin every man must be seen to stand up, whether among his guests, or in his shop, or amid the noise of the factory, on the housetop, or on the street corner, and even the laborer must drop his pick and shovel and begin his devotions. All places are equally suitable for prayer. An Arab likes to have his prayer-carpet to kneel on, but if he has not that, he may mount an old box or something else that will aid in avoiding the defilement of the dust, or, if needs be, cast himself down on the earth itself.

"Use not vain repetitions." The heathen think they shall be heard for their much speaking. The Dervishes of the East, standing or crouching, or both by turns, begin their worship by saying the name of God, "Allah! Allah! Allah!" scores and even hundreds of times in rapid succession; then it is varied with "God is great! God is great!" or "There is no God but God! There is no God but God!" each being said hundreds of times, and as they sway and whirl round and repeat these sentences hundreds and hundreds of times, faster and faster, they are esteemed very holy men. General F. T. Haig, describing the Arab customs of North Africa, says that there is no connection, either in fact or in popular estimation, between the most rigorous observance of outward forms, which are of its very essence, and a holy life. Arabs are not in the least deceived by what they know to be merely outward and ritual, and wholly without effect upon the heart; they draw, in fact, an unfavorable inference from much outward show of religion. In North Africa they have a saying, "Shun a man who has made a pilgrimage to Mecca once; live not in the same street with one who has performed it twice; and reside not in the same country with one who has visited the Kaaba thrice." General Haig says he once formed one of a circle of some twenty guests in the house of an Arab gentleman, who, excepting himself, when the evening *adham*, or call to prayer, sounded from the mosque, joined the host in the most solemn and impressive recitation of the prayers, with the prescribed genuflections and prostrations, but this host afterward privately declared that everyone was a thief, handing him at the same time the key of a room where he had his baggage locked up, and warning him to be on his guard. He says: "The Christian idea of prayer appears to be wholly wanting, though in

times of great distress short ejaculatory prayers will be put up. The intercession of saints is much resorted to; prayer is offered at their tombs. At times the poor people failing to receive an answer to such prayers, resort in their despair to necromancy."

In Arabia the women "pray." Mr. S. M. Zwemer says: "At home a larger proportion observe the times of prayer than do the men. This is not the case in North Africa. In the towns girls seldom, and boys never, 'pray,' until they are over twelve years of age. Women are seldom or never allowed to attend the public prayers in the mosque."

By Way of Illustration.

Secret Prayer. As it was with the Master, so it must be with the disciple. To widen and deepen spiritual life we must have some place of meditation and prayer. The engine driver does not think he is wasting time when he is feeding the fire and getting up the steam. Just as the springs which make the rivers large rise up among the hills and flow down to the plains, so each Christian's inner experience must be fed from sources high up near the throne of God in order that he may be a river of living water. You can find a place of prayer anywhere. Peter found it on top of a house. Hezekiah found it on his bed. Hagar found it in the wilderness. Jairus found it on the street. David found it in a cave. And the dying thief found it even on the cross.—Dr. J. B. Young.

Preparation for Secret Prayer. Not long since a man many times a millionaire granted me ten minutes of his time for an interview. I wished to enlist him in a special matter and spent several hours in preparation to make the most of this opportunity. It was a humiliating thought which came to me afterward, that I was not in the habit of giving myself with like earnestness to preparation for meeting God. Our Mohammedan cook in Palestine devoted several hours each week to mere bodily preparation for his five daily seasons of prayer. The warning in the Book of Ecclesiastes is: "Let not thine heart be hasty to utter anything before God, for God is in heaven and thou upon earth. Therefore let thy words be few." Our prayers are not measured by their extent, but by their content.—John R. Mott.

"The pearl of prayers." In the mingled love and reverence with which it teaches us to approach our Father in heaven, in the spirituality with which it leads us to seek first God's kingdom and righteousness, in the spirit of universal love and forgiveness which it inculcates, in

the plural form throughout which forever excludes selfishness from our petitions, in the fact that of its seven petitions one only is for any earthly blessing, and that the simplest, even in that exquisite brevity which shows us how little God desires that prayer should be made a burden and weariness, it is, indeed, the pearl of prayers.—*Canon Farrar.*

Heart Talks on the Lesson.

The disciples once came to Jesus, saying, "Lord, teach us to pray." We cannot ask anything better. If we know how to pray, we touch the secret spring which opens God's storehouse of blessing. Do you know how to pray? Jesus says "true prayer" is not using vain repetition, but it is speaking sincerely to God from the heart. We may bow our heads ever so devoutly and repeat the words he has taught us and not really pray at all. We have known the Lord's prayer always; the sentences glide from our lips without our thinking of them; over and over again we say that prayer, at home, in church, in Sunday school; but is it anything more than a vain repetition? And yet it is such a beautiful prayer! It is so simple every little child can learn it, and so comprehensive that the most advanced Christian can ask for no more than these petitions, when rightly understood, express.

In it we are taught to call God "Our Father." A father loves to give good gifts to his children. We are taught to hallow his name. Dare we speak to a holy God carelessly, without reverence? We ask for the coming of his kingdom. Everything would be right in this world if God ruled in all hearts. We say, "Thy will be done on earth as in heaven." Heaven is a place of perfect happiness; God's will, then, must be good. The sweetest thing we can desire is the will of one who loves us. We misunderstand God when we are afraid to say, "Thy will be done." The prayer for daily bread covers all our temporal needs. Our Father cares for the birds, and clothes the grass of the field; much more will he care for us. We ask for forgiveness for our sin, as we forgive others. Ah, this searches the depths of our hearts. Do we forgive those who have offended us? If not, we are asking God not to forgive us when we use those words. Dare we say them thoughtlessly? We ask to be kept from temptation and delivered from evil. Would you not be afraid to live without the protection of God in this world, so full of dangers? Surely we should offer this petition not in word only, but from an earnest sense of need. And we close by giving God all honor and praise. What a mockery it is if we

do not really mean it. Think what we ask in this blessed prayer; think what good things we receive if we ask sincerely; and never again let us repeat the words with our lips only while the heart does not say them, too. How tenderly Jesus invites us to come close to God our Father and talk with him as with a friend. "Enter into thy closet, and shut thy door, and pray to thy Father in secret." Tell him all that is in your heart. There is no spot on earth so sweet as the quiet place where we talk alone with God.

The Teachers' Meeting.

Prayer: (1) What is prayer? (2) The unacceptable prayer. (3) The acceptable prayer. (4) Benefits of secret prayer. (5) How God answers prayer. (6) Instances of prayer in the Bible. (7) Answers to prayer in your own experience. . . . The Lord's Prayer: (1) What it reveals concerning God. (2) What it shows concerning men. (3) What it requires of those who offer it.

Before the Class.

Development of the Text. Verses 5-8 give general directions concerning the manner of praying. Jesus commends secret prayer. The public, ostentatious prayers of the hypocrites, who pray standing on the street corners, are rewarded by the praise of men, but they do not rise to the throne of God, and hence are unanswered. The secret prayer of the sincere man is answered by God openly. Again, Jesus commends the simple prayer which expresses the heart's desires. Verses 9-13 contain the model prayer. The address and the first three petitions are concerned with the glory of God and his kingdom; the last four petitions with the wants of man. Put upon the blackboard these two divisions, God's Glory and Man's Needs, and place under these headings the various petitions as they are taken up in class.

The opening words, "Our Father which art in heaven," give confidence at the very outset, for they remind us of the relationship existing between God and man, and of the exalted position—and hence, power—of God. Then follows the three petitions concerning God's glory:

1. That his name be hallowed or held in reverence. This is a petition that God's goodness and power might be recognized and acknowledged by all men.

2. Thy kingdom come. If God's name is to be hallowed throughout the earth, it must come through the extension of his kingdom in the hearts of men. The extension of the kingdom is by the addition of the individual heart, for it is only as the individual heart acknowledges the

King that the kingdom may come in its fullness. This work of extension, then, is work with the individual.

3. Thy will be done. God's kingdom is to overcome the kingdoms of the earth through the doing of his will by the citizens of that kingdom. Draw from the class suggestions as to how God makes known his will unto man, such as (1) By means of the Bible, which gives great guiding principles; (2) By his providence, showing us by the shaping of events how he would have us act; (3) By directly impressing our consciousness.

The following four petitions concern man's conscious needs:

1. Give us our daily bread. Trace back to their source the supplies needful for our earthly wants and in every case we come to God. This petition is necessary, as it constantly reminds us that "every good and every perfect gift is from above, and cometh down from the Father of lights." It is also a prayer for the supply of the wants of our higher nature.

2. Forgive us as we also have forgiven. How can we ask God to forgive us if we do not show a forgiving spirit to our fellow-men? God forgives us and does not remember against us our iniquities. Thus should we forgive others by not remembering the evil they have done us.

3. Lead us not into temptation. Trials are needful for the development of character, but this is a prayer which expresses our conscious weakness, and is directly opposed to that spirit of presumption which would deliberately lead us into temptation.

4. Deliver us from evil. From whatever hinders our highest spiritual development, or tends directly to destroy spiritual life, which is communion with God through harmony of will and desires.

Specific Application. As a man prays so ought he to work. God expects us to answer our own prayers so far as lies in our power. When we pray for the universal rule of God in this world we ought to work for that rule, beginning with ourselves; when we pray for needed supplies and strength we ought to put forth all our efforts to obtain them; when we pray for forgiveness we ought to manifest the forgiving spirit.

OPTIONAL HYMNS.

'Tis the blessed hour of prayer.
Come, my soul, thy suit prepare.
Saviour, listen to our prayer.
From every stormy wind that blows.
Sweet hour of prayer.

How sweet the place of prayer.
Heavenly Father, grant thy blessing.
The praying spirit breathe.
Pray without ceasing, pray.
Hear, Thou, my prayer.

References.

FREEMAN. Ver. 7: Repetitions in prayer, 645.

Blackboard.



Thoughts for the Quiet Hour.

— What is going to be our truth for the new year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it, making us better, stronger, purer, nobler, more fit for life; not because God loves us any more, but because we, with new openness, are now ready to receive him into our lives?—*Phillips Brooks*.

— Whatever sort of wise men they were before, now they began to be wise men indeed when they set themselves to inquire after Christ.—*Henry*.

— The ways and paths of the Lord are men's souls, which must be cleared of the thorns of passion and the stones of sin, and thus make straight and level for his approach.—*Euthymius*.

— As soon as the sinner opens his heart to God in repentance God opens the heavens and owns him as his child.—*Gosner*.

— Self-love, pride, covetousness, have their tears, but God wipes away only those of humility, repentance, and love.—*Quesnel*.

— Every man can build a chapel in his heart.—*Jeremy Taylor*.

— It is one thing to inform the ignorant and another to beseech the Omniscient.—*Jerome*.

PRIMARY TEACHERS' DEPARTMENT.

Let us thank God for another year. Let the old year, with its deficiencies and mistakes, go. Let it all die and sink into its grave. Don't wake it up. Much of our trouble comes from waking up a dead past. Turn to the new, welcome the new, rejoice in the new, and as God's child give yourself to the new, body, soul, all the way through. You will make a new heaven and a new earth for another soul.

Do you sing? Do your children love to sing? Appreciate the fact that some of our quickest wings to heaven beat up through an atmosphere of song. Can you not feel the stirring and the beating of those wings in Zion's uplifting songs? Keep the children singing. There is a pair of wings for every child in every song sung. You must help fit the wings, though. The meaning of the song you must declare, and you must arouse the spirit within that hears, sees, appreciates, spiritual things.

INTO the gloomy home of some poor little child in your care you cannot take the glorious sun, but you can throw its light there, you can reflect it. We cannot in its completeness reproduce among the children's homes the life of Christ. That sun of righteousness is beyond us. We can, though, reflect something of his beauty. Our own individual life, words, acts, character, will be the reflector. In homes of sorrow what a privilege to let Christ's sympathy shine out through ours!

A LESSON ON MONEY. It is well to teach the children certain facts concerning money. Give them paper oxen and sheep; tell them that these were anciently used for money, and let them exchange such objects among themselves.

Then pass around pieces of silver-colored paper cut in the shape of coins, and instruct them that silver was the metal first used for currency.

Show them a pair of scales, since in ancient times money was weighed when purchases were made. Tell the children that the word "shekel" used in the Bible comes from *shakal*, to weigh.

Hold up two rings, one gold, the other silver, and tell them rings were used by the Egyptians for money, the same being weighed on weights in the form of oxen, sheep, geese, and other animals.

HOME-MADE SOUVENIRS. Teachers in small classes can prepare souvenirs for their pupils

with little difficulty. We recommend the following:

On Children's Day or Flower Sunday cards adorned with pressed flowers or with pictures of flowers cut from seed catalogues can be distributed.

For Thanksgiving cut out little books with birch-bark covers, the pages to be tied with ribbon. In this tell the children to write what they have to be thankful for.

For Harvest Sunday use blank cards to which you have pasted bright pictures of fruit cut from flower catalogues.

For Christmas prepare booklets cut in the shape of a star, the cover to be of gilt paper, and for Easter, booklets in the shape of a lily. Copy in these appropriate selections. A. M. DOUGLAS.

"We are all of us nothing in ourselves, only here and there we do some good thing, or say some kind word, and then we get a sweet savor from it."

MACDONALD.

Upsetting Days.

BY JULIA H. JOHNSTON.

EVERYONE has some experience with what cannot be better described than as upsetting days, because they seem to overturn everything.

The house mothers and all home keepers are familiar with all the particulars of such days, when the "total depravity of inanimate things" is manifest, when all the usual order of proceedings goes amiss, and matters generally seem to be awry. Why should not primary teachers in Sunday school recognize the fact of a similar experience? Truly there is no use in denying it on the part of most of us who are in the ordinary ranks. We certainly have upsetting days.

Sometimes, yes, often, the weather accounts for these. Murky, damp, depressing days influence the children as well as the grown-ups, and they show it in their irritability and general dissatisfaction. The heat is a still more certain and general means of upsetting the usual quietness and good deportment of the wee ones. On one scorching day in summer, after long-continued and intense torridity, a primary teacher found her class simply uncontrollable. The boys seemed possessed with the very spirit of mischief. They wriggled, and twisted, and teased each other, upset chairs, and misbehaved generally, while the girls were equally restless and inattentive, though

not so boisterous. During the telling of the lesson story they gave some heed, but became positively almost lawless during other exercises and a certain drill that had to be gone through with, in preparation for a public occasion.

In all her long and happy experience the teacher had never known such a state of affairs in her beloved class. It was surprising and bewildering. She felt that she had lost her hold upon her children and that her work was a failure. A sense of defeat and of helplessness overwhelmed her. In the midst of her struggles the assistant superintendent unexpectedly opened the door, when it was not his wont to appear after class doors were closed. Happily he was the teacher's brother, and sure of official and fraternal sympathy both, she beckoned to him to come in.

"Stand beside me and help me," she faltered. "I never had so much trouble in my life."

"It is all the heat," he said, encouragingly, in a low tone; and he was so self-possessed himself, in contrast with his sister's upset condition, that his quiet presence calmed the children without a word.

But the teacher's heart was heavy as she looked forward to the next Sabbath. All the confidence of the past seemed to be overturned by that upsetting day. Behold, when the morning came, it was bright and cool. The children were a set of the serenest little cherubs imaginable. Not a trace of the restless spirit of the week before appeared to mar the happy hour. It was the heat, after all, which unstrung both teacher and class, and not a radical change in either, proving absolute lawlessness on one hand and total lack of control on the other. The teacher laid by the experience in memory for future time of need, to keep her from utter discouragement by the application of a sanctified common-sense solution of the trouble, should it be repeated, as was probable.

Another cause for a tumultuous upturning in a class is the holding of a special public service immediately after the school session, as frequently happens where a school which meets in the morning observes Children's Day or Christmas during the hour for morning service in the auditorium of the church.

Sometimes the little chairs must needs be placed upon the platform the day before in order to have all in readiness betimes, and the children are compelled to gather in the pews, or the gallery, or in some unaccustomed place, which is enough to distract them, while the excitement attending some public appearance in song or recitation is quite enough to upset them all.

So long as parents and friends, and "outsiders" hard to win and greatly longed for, are attracted

to the service by the share of the little ones in the general exercises, and so long as it is needful to drill scholars from the beginning in taking their rightful share in the service, and "helping" as they should, these public meetings of younger and older ones upon the great days, Easter Rally Day, Christmas, and Children's Day, will be held, and these difficulties must be met. The teacher who must meet her class at an hour preceding the general meeting must poise her spirit for an upsetting day.

The near approach of holiday festivities and of the summer picnic or excursion prepares the way for other days when discipline is hard to maintain strictly, and easily-diverted children get into a flutter of excitement most disastrous to the best-laid lesson plans, and baffling to teachers and assistants generally.

So it befalls that, without knowing always just when to expect them, since there is always a possibility that we may escape them, we may almost certainly count upon these upsetting days. A single scholar may make the occasion for one, or the restlessness of a few may spread the contagion of unrest through the class. The children themselves, even the best instructed, may seldom be on guard against these distractions. They are not old enough nor wise enough to reason about them. We cannot blame them for yielding to sudden impulses and influences, knowing how susceptible we are ourselves to similar forces.

What, then, shall we do?

Clearly, as in everything else, our first duty is with ourselves. It is the teacher's part, by way of preparation, to carry to the class a rested body, a clear head, a quiet mind, and a happy heart, "at leisure from itself," as far as possible. Let the fact that the upsetting days are sure to come be recognized, so that when the unexpected happens, as to time, it may not, as a fact, take the teacher wholly unawares. The control of one's own feelings, mind, and manner will have much effect upon the class. Ordinary rules should be as elastic as possible, and made to conform to extraordinary occasions. Various devices, such as an unusual march around the room, a sudden breaking off from the routine to tell a story, a motion song, or something that will divert or arrest the attention of the children in their restless mood, may be of service.

The general rule may be formulated thus: Be ready, be steady, be patient, trust God, do the very best possible under existing conditions, and by the Saviour's help resist the temptation to utter discouragement, no matter how great the seeming failure. Take heart, forget past trouble, and try again.

INTERNATIONAL BIBLE LESSONS. FIRST QUARTER.

LESSON I. (January 2.)

JESUS AND JOHN. Matt. 3. 7-17.

GOLDEN TEXT. "This is my beloved Son, in whom I am well pleased." Matt. 3. 17.

Primary Notes.

BY MARTHA VAN MARGER.



Willie was invited to a birthday party! He had never been to any kind of a party, and it made him very happy. He talked about it a great deal, and every day he would ask his mamma if she would be sure to have his new suit ready for him to wear. He wanted to be prepared for the party, and he knew that he could not prepare himself. Did you ever feel anxious to be prepared for something that was coming?

To-day we have a lesson about a preparation that was sent to Jesus just before he began his great work. Do you want to know about it, and would you like to know how you may be prepared for your work in this world?

The Blackboard. [Any teacher can easily make this simple and effective blackboard. The dove can be cut from white paper, and pinned to the board if desired. Make the Holy Name in white letters outlined with red, and the sun's rays in yellow. The use of the names of the different children will impress little minds and hearts as no amount of general instruction could do.]

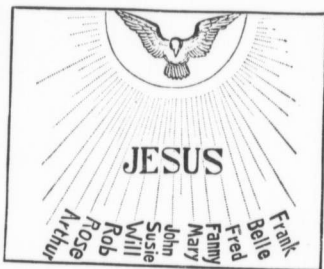
Jesus, the Child. Where was Jesus born? Whose birth have we been talking and singing about at Christmas? God thought about the little children all over the world when he sent Jesus to be a little child like us. He lived with his father and mother, as other children do, and he had his friends and playmates, as we do, and all the time he was showing by his kindness and obedience, and right living what kind of children he wants us to be.

Jesus, the Man. Now, Jesus was a man, and some one had been sent to tell about him. Do you know who it was that came preaching in Judea, wearing strange-looking clothes, and talking very earnestly to the people of a Holy One who was coming, and for whom they must prepare the way? It was John, who had come out of the wilderness to tell of the coming of Jesus. [Let children try to make a mind picture of the scene when John preached at the Jordan, and Jesus

came with others to hear him. Describe his dress, the great crowds on the river bank, the wonderful blue sky, and the solemn hush over everything as the preacher baptizes the people who come to him for baptism.]

Jesus, the Son of God. For thirty years Jesus had lived in Nazareth, and the people who knew him knew him only as a gentle, gracious man, who was always ready to help, and always full of desire to please God. Now the time had come when they were to know that he was the Son of God! He came to listen to John, and he knew that he himself was the Holy One of whom John spoke, and he saw that it was right for the people who wanted to be ready for his coming to be baptized. So, because he was our Brother, and wanted to help us to do the right thing, he went down to the water and was baptized by John. Can you make a mind picture of the holy Jesus, standing under the blue sky with a wonderful light in his face, and the pure white dove coming down to rest upon his head?

"*Prepare me.*" Jesus is alive now, though we cannot see him, as the people by the Jordan did that day so long ago. He lives in heaven, and he lives to help and bless his children. All the goodness, and truth, and love in the world come down from him! How may you have some of it? I will tell you: Open your heart, and let the light of Jesus shine into it. It is shining all the time for each little child, and the children who are naughty and unhappy are the ones who will not open the windows of their hearts to let it shine in! What will you do about it?



Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

GOLDEN TEXT. "This is my beloved Son." Matt. 3. 17.

AIDS TO THE KINDERGARTNER. Holy Bible, Luke 1. 2; *Life of Christ* (Farrar), vol. 1, page 104; *Life of Christ* (Geikie), chapter vii, page 304; *Sinai*

and Palestine (Stanley); *Oratorio of the Messiah*, "Comfort ye my people." "Every valley shall be exalted." Play, or have played to you, and get the spirit of the music.

ATTENTION STORY.

When Jesus was born in Bethlehem, at that very time when the angels sang and the shepherds and wise men visited them, a little boy was living near by with his father and mother. His father was a minister. His mother's name was Elisabeth, and his name was John. He was a healthy, happy child, and he lived out of doors most of the time in a wilderness, so he grew large and strong. He knew much about beasts, birds, and flowers. Even while he was a little boy he was getting ready for the work which would be his own work when he grew to be a man. His father and mother had told him of God and of his promise that the little boy who was born in the manger at Bethlehem should be the King of all the earth and the Saviour of the world. John was being prepared to be the messenger of the great King. He needed to be strong and true if he would be quite ready to do his work. While John was living in the desert Jesus lived in a pretty town named Nazareth. It was like a large field, with fifteen mountains around it. The gardens had fences called hedges, and these were of pear trees. Inside the gardens were figs and other fruits growing. The houses were of stone and had roofs which were flat. The boy John grew to be a man, still living in the wilderness. His clothing was of the hair of the camel, and his food was locusts and wild honey. When Jesus became a man and it was time for him to preach to the people, and to teach them how to live, John began to call out his message. He told the people to get ready for the great King. One day while he was talking to them Jesus came walking toward them, and John said, "Behold"—that means see—"the Lamb of God which taketh away the sin of the world." The people were sorry that they had ever done wrong, and they wished to show that they would try to do right, so they were baptized. One day Jesus came to be baptized also, because it was right. A wonderful voice was heard by them all. We will read about it. [Read Matt. 3. 1-6, 13, 16, 17.]

Explain unusual words: "Repent," "region," "confessing," "straightway."

OUTLINE.

Sunday. The topic given for to-day is too much for a whole week, therefore conscientious teachers who see the value of connected work treated relatively will find it impossible to teach the lesson as it should be taught. This is painfully true, if in only the half hour of a Sunday session you attempt to cover work in this broad field. Give the narrative as related to the Christmas story, and after reading the lesson from the Bible select the most attractive and spiritual suggestions, giving them with a prayer that the Holy Spirit will aid you and make your teaching of permanent good to the little ones.

Monday. Talk of the messenger and his devo-

tion to a preparation for his work. A practical thought is that each child is preparing by his daily living and hourly faithfulness for his own work.

Tuesday. All are messengers of good tidings. John was bearing the same message which the angels sang. We are telling the same good tidings of peace and good will.

Wednesday. Jesus came to the people. He sought them and helped them. It was their rule that people should be baptized. He proved his fellowship with the people by this act.

Thursday. The voice from heaven told John and all the people who this was. First, the angel voices, then God's voice introduced the Saviour to the world.

Friday. The Golden Text asserts what is of the greatest importance to the world to-day. Explain that this is "the only begotten Son of God," and read from John 3. 16. We must be more faithful to our high calling, and proclaim this to the children.

NATURE WORK. This lesson suggests the study of either camels or locusts. Natural histories and readers give information concerning them. Locusts, bees, and grasshoppers may be studied with much interest. Consult *Encyclopaedia Britannica*, vol. iii, pages 484-503; vol. iv, pages 765-767. Some of the children may be interested to talk about the wilderness.

ART WORK. Talk of a painter who lived long ago (Raphael) and who liked to read the story of John and Jesus, so he painted a picture of them together. We cannot say whether they visited each other or not, for the book does not tell us. Show the "Madonna of the Choir."

HAND WORK. The river Jordan was the one in which the people were baptized, and this suggests that the children of the Kindergarten may outline a river in the sand table. It has curves, and it winds in and out irregularly. Show the children where upon the shore was this wilderness, and let them stick pine cones and even green twigs in the sand at that place.

The **TRANSITION CLASS** may write a list of the words which are names of persons—words beginning with capitals—which are found in the lesson text. Do not duplicate the words, though some capitals will be duplicated, as in Spirit and Son.

SCIENCE AT HOME WITH THE MOTHER. The meaning of the name John, which is "Gift of God," has a deep significance. For the mother's private reading take Luke 1 and 11.

LESSON II. (January 9.)

JESUS TEMPTED. Matt. 4. 1-11.

GOLDEN TEXT. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2. 18.

Primary Notes.



Fanny was in the mountains all one pleasant summer. She went to walk one day with Cousin Tom and the children, and had a beautiful time. But by and by they came to a steep, narrow path where there were a great many

loose stones. The children laughed when the stones got loose and came tumbling after them, but Fanny was afraid, for she was not used to mountain paths. So Cousin Tom took her in his arms and carried her safely down the stony path. He protected her. Can you think of anything from which you need to be protected? Do you want to know who will protect you if you ask Him?

Review. Who came to tell the people to get ready for Jesus? Where did he preach? Where was Jesus living at that time? Why did he let John baptize him? Do you know why John did not want to baptize him? [Explain that he knew that Jesus had no sin of which to repent.] Why, then, was Jesus baptized? [He did the thing which was right for us to do.] Of what was the dove which rested on the head of Jesus a symbol? Who wants to send the Holy Spirit to us to prepare us for our work in life?

The Hard Place. Do you ever get into a hard place? Sometimes children are tempted to do wrong, and get into trouble by yielding to the temptation. This lesson shows how Jesus came to a hard place. It was a place of temptation, and we shall see what he did with temptation. You know Jesus lived all his life just to teach us how to live our lives. The Bible says, "As he is, so are we in this world" (1 John, 4. 17). This same Holy Bible tells us that Jesus suffered every kind of temptation that can ever come to us! Are you not glad that there is One in heaven who knows just how to pity and help us when we are in trouble and temptation, and who has promised to make a way of escape for us from every kind of trouble?

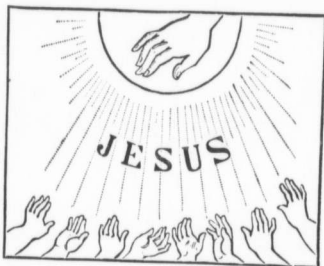
When Jesus came into this hard place of temptation he had a helper right with him. Do you know who it was? It was the same helper you may have if you want him. It was the Holy Spirit, who will come to every little heart that will open to him. It is the Spirit who can pre-

pare us for the hard places that will come to all of us. Have you asked him to come and prepare you? He wants to do it!

If you were to visit a strange land, you would need some one to show you the way. You would need some one to supply your wants. You would have to be helped all along the way. This world is a strange country, and we shall lose our way in it if we do not have a strong helper. We have such a helper waiting to give us all we need. What is his name? Yes, it is "Jesus," and we will print it here, as we did last Sunday. It is his great, good hand that leads us and supplies all our wants. But suppose we do not want his gifts enough to reach out our hands to take them? [Talk about the good things Jesus has to give to each child—love, patience, courage, faith—all a child needs to make him a true Christian child.]

Do you reach up to Jesus every day to get what you need for that day? Mary needed a great deal of patience one day, for baby Rob was cross and mamma had so much to do that Mary had to take care of the baby all the morning. She reached up to Jesus, and he gave her all she needed, and Mary, and Rob, and mamma had a happy day.

Who will raise up their hands each day in loving faith and prayer to take all that Jesus is ready to give them?



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Beginning of the Ministry of Jesus. Matt. 4. 17-23.

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

AIDS TO THE KINDERGARTEN. Holy Bible, John 20; *Imago Christi* (Stalker), pages 144-164; *Person of Christ* (Frederick Brooks); *The Christ of Today* (Gordon); *Popular Science Monthly*, July, 1894; *The Evolution of Fishes* (Professor Daniel Starr Jordan).

ATTENTION STORY.

One day John said to the people that the one who was coming to teach them and to preach to them is greater than he, and he was not worthy to undo the latchet of his shoes. The people found it to be true, and when Jesus came they all followed him and listened to his words. He said to them just what John had said, "Repent." This means be sorry that you have done wrong, turn about and begin to do right. Our Bible lesson for to-day tells us about two brothers who were fishing, and as soon as Jesus asked them to go with him they went. Then, as they walked along by the sea, they saw two other brothers in a ship, and when Jesus called to them they left the ship and followed him. Jesus taught, and preached, and healed the sick people. Everything was brighter, and everyone was happier "when Jesus came." [Read Matt. 4. 17-23.]

OUTLINE.

Sunday. Let the Attention Story be given in a spontaneous manner, and let the names Peter, Andrew, James, and John be given, and have four children write them on the blackboard. The Golden Text of last Sunday told us the words which God the Father spoke from the cloud. Let us repeat them. This means that he was God's dear Son, and now he is to begin his great work of being a minister to the people. He was the greatest teacher the world ever knew, and people who heard him said, "He spake as never man spake." The Bible lesson should be read from the book and the Golden Text may be printed, the final word being made in yellow crayon.

Monday. Talk of the sea and of the two brothers who were fishing. The nature talk may be associated with this, and you may find very easily some facts about the pretty Sea of Galilee to tell the children. Let them describe some body of water they have seen.

Tuesday. Explain "fishers of men." By obeying the words of Jesus and by following his example we may attract people toward us. Everyone loves goodness, and each little boy and girl may draw other girls and boys toward them by the power of goodness and love.

Wednesday. Two other brothers who were mending their nets came. Explain that they came "immediately."

Thursday. Jesus did what neither John nor anyone else could do for the people, because he was God's dear Son. He healed the sick.

Friday. The Golden Text which we learned on Sunday tells a great and beautiful story. People had been waiting during a long, sorrowful time of "darkness" for the coming of Jesus. He came as a little baby in Bethlehem. He had been growing, and studying, and getting ready for his work. When he came with his wonderful words

and gentle speech, and kind looks, and healing touch, it was a great light to those who had been in darkness. The world has never been wholly dark since that time "when Jesus came."

NATURE WORK. Talk of fishes and fishermen. The habits of fishes of different varieties may be talked about. Some fishes are caught with a line and hook, some with a net, and a kind of shellfish (lobster) is caught in a cage which is somewhat like a barrel in shape. Fishes need some things which children need for growth—that is, light, warmth, and plenty of room. Fishes are happier in the sea than in rivers, and become perfect in form sooner in the sea, just as people develop sooner and more perfectly on continents than on islands. The sea may be talked about. Salt and fresh bodies of water are very fruitful subjects for the class. Talk of the fact that sailors and fishermen enjoy the freedom of the sea. The children who live near it may talk of shellfish, while children living near the brooks and rivers may talk of trout, and shad, and many other kinds of fish.

ART WORK. Show pictures which will illustrate different bodies of water.

HAND WORK. The children may make picture boats with folded paper, and may outline sailing vessels with the sticks of one of Froebel's gifts. Pictures of fishes may be drawn upon the board or slates, and with the rings of a gift the meshes of a fishnet may be outlined.

The TRANSITION CLASS may make a list of different kinds of fish, and also of names of different seas and rivers. Write this list and bring it to the teacher as your hand work for this lesson.

SCIENCE AT HOME WITH THE MOTHER. Talk of the various uses of water and also of salt.

LESSON III. (January 16.)

BEGINNING OF THE MINISTRY OF JESUS. Matt. 4. 17-25.

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

Primary Notes.



Ruth was afraid of the dark. It did not help her at all to tell her that nothing would hurt her. When Brother Walter laughed at her, her eyes would fill with tears, and she would say, "I will try to be brave," but when the next time came for her to go into a dark room she was just as afraid as ever. One day it was just growing dark when she was sent up the stairs to do an errand, and

she went with a trembling heart. But when she was half way up the stairs she saw Betty coming with a light. How glad she was! Betty said, "I'll wait for you. Run quick and get the book;" and Ruth went with a happy heart. This lesson tells of a light in the darkness. Do you want to know what kind of a light it was?

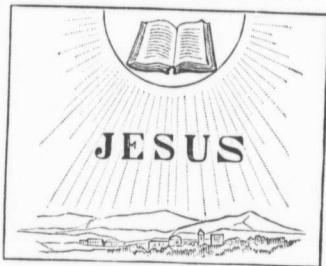
The Blackboard. [Make the sun with yellow crayon—the larger the better. Talk about the light of the natural sun—what it does, who may enjoy its light and warmth, and ask what kind of a world this would be without it. There is opportunity here for a beautiful nature lesson, and the wise teacher will make early and careful preparation. Some quick-growing seeds planted in good time and exposed to the strong light will produce plants which may be contrasted with others which are pale and sickly because deprived of the full light of the sun.]

Our lesson is about the "Great Light," of which the natural sun is only a faint picture. Who said "I am the Light of the world?" Yes, and we will put his name right here, in the most beautiful letters we can make. Will you try to think that this golden sun is something to make you think of the warm love that Jesus has for each one of his little children?

The Great Light Shining. Where is the beautiful sun all the time? Yes, it is up in the sky, we say. Just so when we think of Jesus, our thoughts go up and up! How can he help and bless us away down here below? He can send his love and blessing down, as the sun sends its warm rays down. We will make some golden rays falling down from above. What do you see here? Yes, here are houses, and, of course, people are living in them. Every day the Great Light shines down on these houses, and on all the houses in the world. Now, in some of these houses there is anger, and ill-will, and sorrow. What can be the matter? Why are not these homes made bright and warm with the love of the Lord shining upon them? I will tell you: Suppose to-morrow morning your mamma should shut every door of your house and hang heavy curtains over all the windows. What would your home be? Yes, it would be dark and gloomy, and you would want to get away from it. Now, when people, big or little, shut the door of their hearts to God's love and truth, and take the trouble to keep all the beautiful light out, of course, their lives are dark and unhappy. Never forget for one moment that the sun of love and truth shines all the time, and that we ourselves are the only ones who can keep it out!

The Lesson Story. [Tell the story vividly of the beginning of the Christian Church. Pictures of the first disciples who were called may be easily

found and shown. Show how quickly these first disciples left all they had to follow Jesus. Tell of some of the ways in which he calls us now. He told the fishermen whom he called that he would make them "fishers of men." Explain what he meant, and show that he wants each child who follows him to find some other one to follow him. Have you found anyone yet?]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Part of the sermon which Jesus preached. Matt. 5. 1-9.

GOLDEN TEXT. "Blessed are the pure in heart, for they shall see God." Matt. 5. 8.

AIDS TO THE KINDERGARTNER. Holy Bible, John 13; *Life of Christ* (Geikie), pages 40-90; *These Sayings of Mine* (Dr. Joseph Parker); *Butler's Bible Work*, vol. 1; *Sermon on the Mount* (French, and also Tholuck).

ATTENTION STORY.

Jesus loved all the people very dearly, and he preached many sermons to them because he was trying always to teach them how to live and how to have love for each other. As they came to him wherever he went, he did not wait to go to church to talk, but beside the sea, under the clear blue sky, and often when among the trees and the flowers he told them of his love for them. Our lesson for to-day is about some of the beautiful things he said to them once while he was with them on a mountain, and the people were about him. Perhaps some children were there. I hope so, and if they were, they heard beautiful words. He commenced the sermon by telling them how they might be happy. That is something they all wanted to know, just as in these days everyone wishes to know what will bring happiness. He said that unselfish people have the kingdom of God, and sorry people would be comforted. The pure in heart and the meek he said will have great blessing. Those who are merciful (that means kind) shall have kindness from others, and all who do not like to see others quarrel, but who try to make peace and say gentle words, should be called God's children. We will read about it. [Read Matt. 5. 1-9.]

Explain unusual words: "Disciples," "inherit," etc.

OUTLINE.

Sunday. The Attention Story may be told, and then the lesson read from the Bible. Have conversation with the children about it, and the memory thought for the week is the Golden Text.

Monday. Talk of the attractiveness of Jesus and dwell to-day upon the last part of the verse—"his disciples came unto him." All the time he was upon earth, and ever since that time, men, women and children have been coming to him. Make this great thought of coming to him simple and appealing to the children. Mothers came to him with their little ones. Everyone may come now.

"I wish that his hands had been placed on my head,
That his arms had been thrown around me,
That I might have seen his kind looks when he said,

Let the little ones come unto me.

"But still to his footstool in prayer I may go,
And ask for a share in his love."

Tuesday. The talk to-day may be upon Jesus as a teacher—"he taught them." Those who are unselfish and thoughtful for others are the people who have the kingdom of God, which Jesus says "is within you," and is joy and peace.

Wednesday. The comfort which is promised to those who are sad, and the enjoyment of the things upon the earth which are for the patient, may appeal to the child, and here is an opportunity to talk of the patience which is known as meekness, for the latter does not mean that one is spiritless.

Thursday. Very many, many people who try to be good are as hungry and thirsty people feel when they want food and water. They care more for what they are than for what they eat, and drink, and wear, and Jesus says that they shall be filled. That must mean they shall be satisfied with everything else if they have goodness and righteousness. You know what it is to be right and to do right.

Friday. When and how may we see God? Sometimes when you do not see a thing—it may be when you large children on working out a problem in arithmetic say, "Ah, I see now!" There is not anything more to look at with your eyes than there was before, but your mind sees. Your heart throbs with love, but your mind sees. A great opportunity is here for teaching of peace and of peace-making. Too many boys and girls quarrel and disagree. A lesson with its promise is found in verses 8 and 9.

NATURE WORK. Some facts connected with a study of mountains will be of profit. Speak of their appearance and structure. What is inside?

What outside? What animals live there? Can you name any birds living upon mountains?

In the Kindergarten the HAND WORK may be modeling mountains in clay, or drawing pictures of them upon the board or paper.

The TRANSITION CLASS may write a short description of the life and work of those who search for metals and for coal within the mountains. These children being in school attendance, will know somewhat of geography and of mining.

SCIENCE AT HOME WITH THE MOTHER. Talk of caves and of the little homes of the people living inside mountains. In these there are little paths called "veins" (Job 28, 1 and 2). Outside are narrow and steep paths between rocks. Here people and animals may walk. These are called "passes." Inside are broad passageways where trains of cars run. There are homes, therefore, inside and outside mountains, and these homes are for people, for beasts, and for birds. God's care is over all, under all, and through all, caring for the things, the animals, and the people everywhere.

LESSON IV. (January 23.)

THE BEATITUDES. Matt. 5. 1-12.

GOLDEN TEXT. "Ye are the light of the world." Matt. 5. 14.

Primary Notes.



Eddie was a poor child who had lived with ignorant, wicked people until he was six years old. Then he was placed in a clean, sweet home, with good friends, who wanted to teach him how to do right and make others love him. But Eddie did not want to be taught. He liked his naughty ways best, and his friends had a good deal of trouble to make him understand that the naughty ways made him unpleasant to both his friends and to the good God. They were patient, and at last Eddie saw that he must learn a better way than his own, and then he said, "Teach me."

Do you know that we never learn to please Jesus until we say to him, "Teach me?" We do not know that it is right and good, but Jesus does, and he tells us all about it in his word. Have you begun to say, "Teach me?" If not, will you begin to say it to-day?

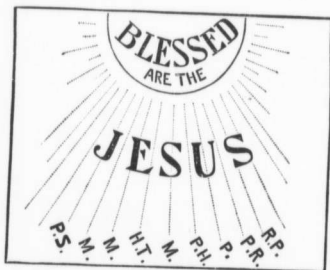
Where Jesus Taught. When a great preacher comes along where does he nearly always preach? Yes, he goes to some large church, and great crowds go to hear him. Great crowds went to hear Jesus, but he did not often preach

in a church. More often he spoke to the people on a mountain-side, or by the seashore, or in a grassy field. Have you ever been to an outdoor meeting? If you have, you liked it very much, I am sure. When Jesus taught the lesson we have to-day, he sat on a hillside, and the people stood, or sat, a little below, looking up at him. The birds were the singers that day, and the blue sky was the roof of the church. The sun in the sky filled the world with light, and Jesus, "the light of the world," was there to send some of his sweet light into the hearts of all who heard him. If you had been there, do you think you would have opened your heart to let his light shine in?

How Jesus Taught. [Read the first verse of the lesson from the big Bible.] We cannot hear Jesus preach on the mountain-side, but we can hear him to-day in our pleasant Sabbath home. The beautiful "Blesseds" which he spoke that day so long ago are in our lesson to-day!

We will make the big yellow sun again, and print "Blessed," the very word which Jesus used, at the top. Did he speak these words to us? O yes, he meant them for each little girl and boy in this class, and he looks down now to see if you are letting this beautiful ray of his sunlight shine into your heart. [Make the first ray for the first Beatitude, and explain its meaning in simplest words. Some of the children know the ten Blesseds already, no doubt, and will lead in the recitation. Make it all so simple that the least of the little ones may have their part in the drill.]

Here is a beautiful ray—"Blessed are the merciful." Once I knew a boy who had learned all the Blesseds so that he could say them without a mistake. But when I saw him chasing a poor lost kitty one day, and throwing stones at her, I thought he had not learned this one by heart! What do you think?



Mary learned this one about the peacemakers, and when Susie and Nellie quarreled she made peace between them. You see, she did not let this ray shine only into her mind, but she opened

her heart, and let it shine away down into it and make her sweet and kind. How do you want to learn these beautiful words, with your mind or with your heart? Let us all pray the echo prayer together, asking Jesus to teach us just what he wants us to know.

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. More about the Sermon. Matt. 5. 1-12.

GOLDEN TEXT. "Ye are the light of the world." Matt. 5. 14.

AIDS TO THE KINDERGARTNER. Holy Bible, John 17; *The Life of Christ* (Farrar); *The Spirit in Literature and Life* (Coyle); *Oratorio of The Creation* (Haydn), "Let there be light" (Gen. 1. 1-5).

ATTENTION STORY.

Our Golden Text of last week and the thought and talk of peace and peacemakers are connected with our lesson for to-day and belong together. In the same sermon we were talking about Jesus said that people are lights—the light of the world. How strange that is! You can think of many things which give light, and if I were to ask you to name different things which give light, you could do so. Yet I think you would not name people; but Jesus said that people can give light, and this is the best light of all. Jesus himself gives to us the light of knowledge and shows us how we may brighten the lives of other people and help them. The light of knowledge or wisdom which Jesus gives has helped people to let their light shine through many good works, and one of these is in teaching blind people to read by using their fingers instead of their eyes. If we are to help lighten the darkness of this world, we will learn to be gentle in speech and thoughtful for others, as Jesus was. We will read the lesson and then talk about it. [Read Matt. 5. 14-19.]

Explain unusual words: "Glorify," "prophecies," "title," "fulfilled."

OUTLINE.

Sunday. After the Attention Story and the reading of the lesson from the Bible let the children talk freely about it, speaking of different lights.

Monday. How may each little child be a part of the light of the world? By doing his work well, and allowing goodness, gentleness, and truth to show in all his acts and speech. This will be as light to others, and will be as plain to see as a city is when it is on a hill. Did you ever ride into a city which stood upon a hill, and from the boat, or cars, or carriage see it before you reached it? Encourage children to talk of their understanding of this illustration and of the impossibility of hiding that city.

Tuesday. The latter clause of verse 15 furnishes a topic for to-day. Sometimes a light shining in a house is dim; sometimes it is smoky. Our light should be bright and strong, and it

should never be smoky or blackened by unkind speech or careless ways. A clear light can shine farther than one which is dim or weak. Talk about the appearance and quality of light, and of deeds, including that caution which Paul gives where we read, "Have no fellowship with the unfruitful works of darkness" (Eph. 5. 11).

Wednesday. If our life is as a bright, shining light, we may lead people to our Father, who is their Father, too.

Thursday. Jesus said that he would not destroy the law. Make this clear, as a rule, and that all which God had planned and promised would surely come to be, for, though everything else might fail, his word never would, but will be always faithful and sure.

Friday. True greatness is the topic for to-day. All who try to do right in obedience to God's laws, which never fail, are the strong and the true people. Even a small child may be great in goodness. Jesus said, "Of such is the kingdom of heaven." Let the teacher make clear the last five words of Eph. 5. 14, as showing where our help and light come from.

"Christ shall give thee light." We are strengthened that we may help others. A good story to illustrate the lesson may be found of value and read in Matt. 25. 1-10. The story for children ends with the shutting of the door. It is complete as a story and does not need our interpretation. Leave it with them and the Spirit will make clear some truth to them.

NATURE WORK. The topic, "Light," is without limit. We may talk of the different kinds and appearances of light, heat being connected with light. The glow and glare of the red flame in the grate is different from the white light of the electric arc light. Try to interest the children so that they will notice the fading light of a sunset. Tell them that the day is longer in a level country than it is where mountains cut off the sunlight sooner, though the twilight is longer there than it is in a level country, where darkness follows sunset very soon. Light travels 186,427 miles while the clock ticks once.

ART WORK. Let different children bring pictures of a sunlight or a sunset view. They may find something which the sunlight has colored—a pretty foliage leaf of some house plant in a sunny window. Sun melts ice, too.

HAND WORK. The children may draw pictures of the moon, stars, and other things which give light. They may make pictures of the rays of the sun with grains of yellow corn.

The TRANSITION CLASS may find verses containing the word light in Matthew, Mark, Luke, and John. Bring the list of references next Sunday and give it to the teacher.

SCIENCE AT HOME WITH THE MOTHER. Talk of the brightness and joy which come to the home and remain there when the different members of the family are helpful and gentle. The light of love is the greatest of all, and it was the love of our Father which caused him to give Jesus to the world as its great light. "For God so loved the world"—find that verse in John 3. 16 and read it all, then think about it.

LESSON V. (January 30.)

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

GOLDEN TEXT. "Pray to thy Father which is in secret." Matt. 6. 6.

Primary Notes.



Little Walter lived alone with mamma. His papa had gone to live in heaven, and by and by, when mamma went away, too, poor Walter was left all alone. Mamma told him that God would take care of him, and so he was not afraid, for he knew that mamma always told the truth. After the funeral Walter heard some people talking about him, and he thought he would go and take a little walk. So he slipped away and walked until he was tired and hungry. At last he came to an open door of a pleasant house and he thought he would go in. When his round, sober face appeared at the door, a sweet woman came who knew him, and she said, "What do you want, little Walter?" "Please ma'am, I want a mamma and a home." God had opened the right door for Walter, and this became his dear home. God knows how to open doors for us; do we know how to knock at his door?

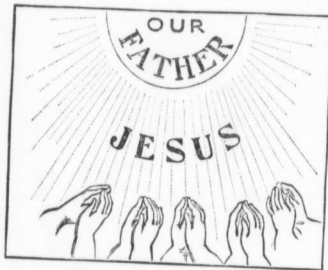
Some one has said, "I am the door." Who said it? We will print his name here in large white letters. Yes, Jesus is the door between the house of our life and God! There is no other way to God but by this door! What is the name of God which we use in the Lord's Prayer? We will print it here. How many know the Lord's Prayer? When do you say it? Do you think God in heaven hears you when you say it? He surely does if you say it from your heart. You know we have learned that God is a great sun, and as the sun sends down his rays upon all who will open their doors and windows, so God sends the rays of his love and life upon all hearts, big and little, which will open to him. See, we will make these golden rays falling down, down, everywhere. Are you not glad that our Sun shines for all the world?

But a door is not worth much until it is open. God's door is always open, but we do not always open the door of our hearts to him. He has told us how to do it in this lesson. Do you want to know what he says about it?

Where to pray. Some people think they must go into a church to pray. When Jesus was here it was the way to pray standing on the street, and in some countries people do that now. Jesus said we must not pray to make others think we are good, but we must go away alone and talk with God, and when he sees that our hearts are simple and humble he will send his blessing down upon us.

When shall we pray. Once a little boy said that he always prayed at night, but he did not have to pray in the morning because he did not need anyone to take care of him in the daytime. Do you feel that way? I hope not. We need God to take care of us all the time. Little May thought children needed God to help them be kind in play time, and so she would often say, "Let us say a little prayer before we begin our play." Prayer sweetens everything. Prayer makes the heart glad and light. Do you pray often, and do you think God hears you?

Who may pray. What are we making here on the board? Yes, they are little hands all lifted up to God in prayer. O, how good it would be if all over the world all the little hands were taught to fold in prayer! Will you try to help this on by always remembering to bring your missionary pennies?



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. How to Pray. Matt. 6. 5-15.

GOLDEN TEXT. "Pray to thy Father which is in secret." Matt. 6. 6.

AIDS TO THE KINDERGARTNER. Holy Bible, John 15; *The Parables of Jesus* (Goebel), pages 299-280; *The Life of Christ* (Geikie), pages 369-374; *The Senses and the Will* (Preyer), pages 96-116.

ATTENTION STORY.

Jesus taught the people that because they all were children of our Father they should love each other and love also all who did not love them. Now, we know it is easy to love people who love us, but there are others in the world who do not care for us, yet we should love them, too. Only God can help people to do so. In our lesson for to-day we will talk about the place and the way we may get strength for all this. Our lesson about John said that he was getting ready for his work while he was yet a boy, and he lived in a quiet place away from people, while he was gaining strength. Now if we are to shine brightly and be strong to help others, we will need to get ready for this and do as Jesus said to his disciples that they should do. In the quiet places apart from the crowds we can think and we can pray. Jesus was such a careful teacher that he told the people just how and just where to do their work. At that time there lived some people who liked to stand up in the street and say prayers because they cared more for the praise of the people than what God thought of them. Jesus said that the real prayer and the true strength come when we are alone with God; so he said that Peter and John and all the others need not go into the streets and pray, but that they might go somewhere else. Here are verses which tell us about it and say where they might go. [Read Matt. 6. 6-13.]

Explain unusual words: "Enter," "reward," "repetition," "knoweth."

OUTLINE.

Sunday. After giving the story and reading from the book let the children be led to see the relationship between this lesson and what was said previously about the kingdom and true greatness. All in this kingdom love, and serve, and pray. With some of the thoughts given below for the week day the teacher will have many suggestions for her Sunday work.

Monday. Prayer is talking with God, and no one else need hear. A closet means a secret, quiet place, and this we may find somewhere.

Tuesday. Jesus went away alone to pray to God. Once at night he prayed in a garden, and many times he went to the mountains and beside the sea to be alone as in a closet.

Wednesday. Many words are not necessary, because people who say words before an image are not praying with words, for when the heart prays sometimes words are spoken, sometimes they are not. God knows our thoughts. David said God understands our thoughts when they are far off before they really come to us.

Thursday. The wonderful prayer which Jesus taught, and which we say very often, speaks first of our Father and his holy name being kept sacred. This prayer has the same teaching as the Ten Commandments, the first of which is like the adoration of the God of whom thou shalt have none other than the universal Father. Verse 9 of our lesson has the spirit of the first three

commandments. Those who pray "Hallowed be thy name" will not take that name "in vain."

Friday. Jesus showed that the law of the commandments should be fulfilled. Our last lesson said that he came not to destroy the law, but to see that it was fulfilled. This can be made plain, and simple, and clear to the children. All who pray from their hearts that the kingdom may come, and are willing to forgive others anything which they do, will not break the command which says we shall not steal or talk untruly about people or wish for their things. Thus our Lord's Prayer would furnish thought topic for several weeks.

NATURE WORK. Talk of the one petition in verse II, "Give us this day our daily bread." The length of a day may be talked about and connected with the light lesson. Speak of the necessity of bread. Here it stands for food as "meat" does in other verses. We may talk of bread, meaning the wheat loaf as we use it now, and games may be played suggestive of the sowing and the reaping.

HAND WORK. Model pictures of ovens and loaves of bread in clay. The latter may be oval or square. The bread (clay) may be cut into slices, and have a play of taking a meal together while visiting. In paper-folding little bread pans may be formed, and in paper-cutting pictures of the slices may be cut oval or square, representing the surface of a solid.

The **TRANSITION CLASS** may have a writing exercise of this prayer, writing the capital letters in color.

SCIENCE AT HOME WITH THE MOTHER. Talk of the bread-making and see how many people are interested in making a loaf, beginning with the farmer, following it all the way down to the child who eats his piece of bread to-day. Do not forget the yeast; Jesus said that a very little bit of this (yeast) would do for a whole loaf. Does the mother think so now? How true all the sayings and the stories of Jesus are!

Whisper Songs for January.

FIRST LESSON.
Holy Spirit,
Heavenly Dove,
Fill my heart
With peace and love.

SECOND LESSON.
Holy Jesus,
Heavenly Friend,
Let thy word
My soul defend.

THIRD LESSON.
Heavenly Teacher,
Faithful Guide,
Lead my footsteps
Thine beside.

FOURTH LESSON.

Lord, thy hand
In blessing lay,
On each little
Child, we pray.

FIFTH LESSON.

Teach us Lord,
To pray thy prayer
With thy children
Everywhere.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

SINGING.

Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!

PRaise SERVICE.

Teacher. O sing unto the Lord a new song;
Class. Sing unto the Lord, all the earth.
T. Let the people praise thee, O God.

C. Let all the people praise thee.
T. Both young men and maidens;
C. Old men, and children.
T. Praise him with the sound of the trumpet.
C. Praise him with the psalter and the harp.
T. Praise him with stringed instruments and organs.

All. Praise ye the Lord.

PRayer SERVICE.

Sing (or repeat) softly:

Lord, we come before thee now,
At thy feet we humbly bow;
O, do not our suit disdain;
Shall we seek thee, Lord, in vain?

PRayer (closing with the Lord's Prayer).

SUPPLEMENTAL LESSON.

COLLECTION (with marching song if possible).

BIRTHDAY OFFERING.

REVIEW.

MOTION EXERCISE.

Two little hands now let us show,
Two hands bring down just so;
Right hand right things must do,
Left hand must help it, too;
Both clasped in prayer each day,
And raised for good always;
Nor let mischief hold them tight,
But stretch them out in love,
And upward point above;
Now fold them close, and hear
The words of teacher dear.

ECHO PRAYER.

CLOSING WORDS BY TEACHER.

PARTING PRAYER.

As we raise our hands to the sky above
We remember God's banner over us is love,
And we bow our heads again in prayer,
Giving ourselves to his loving care.
May the lessons learned in our hearts sink deep.
May the Lord between us a loving watch keep.
May we show this in our work and play,
That we've learned of Jesus on this holy day.
We pray thee take each little hand
And lead us all to the better land.

The Royal Diadem.

JAMES ELLOR.

Spirited

1. All, hail the pow'r of Je - sus' name! Let an - gels prostrate
 2. Ye cho - sen seed of Is - rael's race, Ye ransom'd from the
 3. Sin - ners, whose love can ne'er for - get, The wormwood and the

fall, Let an - gels prostrate fall; Bring forth the roy - al di - a -
 fall, Ye ran - som'd from the fall; Hail Him who saves you by His
 gall, The wormwood and the gall; Go, spread your tro - phies at His

dem, And crown Him,
 grace, crown Him, crown Him, crown Him, crown Him,
 feet, crown Him, crown Him, crown Him, crown Him,
 crown

crown Him, crown Him, crown Him, And crown Him Lord of all!
 crowa Him,
 Him,

4 Let every kindred, every tribe,
 On this terrestrial ball,
 To Him all majesty ascribe,
 And crown Him Lord of all!

5 Oh, that with yonder sacred throng,
 We at His feet may fall!
 Join in the everlasting song,
 And crown Him Lord of all!

—Perronet.

Stories for the Times.

PAUL: A HERALD OF THE CROSS

Price, Postpaid - - Paper, 50c.; Cloth, \$1.00.

THE author's power of vivid and picturesque narrative makes us familiar with the varied life of the Empire in Rome, in Antioch, in Ephesus, in Athens, in Jerusalem. We gain a clear impression of the Cæsars, of Agrippa, of Antipas, of Felix; of the different fellow-laborers of Paul, Barnabas, Luke, Titus; of the Apostles Peter and James. The most conspicuous events in the famous missionary journeys are thrillingly developed. We face death with Paul at Lystra and at Ephesus; sit with him at his tent-making in Corinth; stand beside him on Mars Hill; confront the mob with him at Jerusalem; go with him to shipwreck, imprisonment, and death. The book follows closely the order of events in the inspired narrative, and invariably adds new light and interest to the record.

BY THE SAME AUTHOR.

TITUS: A Comrade of the Cross. PAPER 10 cts.; CLOTH, 90 cts. | *STEPHEN: A Soldier of the Cross.* PAPER, 50 cts.; CLOTH, 75 cts.

BOOKS: A GUIDE TO GOOD READING

Cloth, 50 cts., Postpaid.

By JOHN MILLAR, B.A., DEPUTY MINISTER OF EDUCATION FOR ONTARIO.

CONTENTS.—1. The Value of Books. 2. The Choice of Books. 3. How to Read. 4. Children's Books. 5. Supplementary Reading in Schools. 6. School Libraries. 7. Public Libraries. 8. Books in the Home. 9. Reading Circles. 10. Reading Courses.

Not only is this book to be commended to the teacher and student, but it will be found of the greatest possible value to parents in selecting books for home reading. Mr. Millar has packed into his pages a vast amount of discriminative advice and suggestions as to what and how to read, and supplemented this with very carefully selected lists of books suited to different grades of readers, from the nursery period up.

**The Forge in
the Forest**

AN ACADIAN ROMANCE

:: BY ::

CHAS. G. D. ROBERTS

Illustrated by

Henry Sandham, R.C.A.

PAPER, 60c.

CLOTH, \$1.25

From the N.Y. "Bookman." It is a story to shake the torpor from the brain, and to keep the soul alive. It is charged with romance, and works like wine. Professor Roberts has given us some excellent verse in his time, besides a volume of nature sketches, and is about to bring out a History of Canada; but in "The Forge in the Forest" he has written a story that will repeat itself in our dreams for many a long day. "The Forge in the Forest" is destined to an enviable popularity.

WILLIAM BRIGGS,

WESLEY BUILDINGS,

Toronto, Ont.

C. W. COATES, MONTREAL.

S. F. HUESTIS, HALIFAX.

Manitoba Memories

LEAVES FROM MY LIFE IN THE
PRAIRIE PROVINCE

BY . . .

REV. GEORGE YOUNG, D.D.

Founder of Methodist Missions in the "Red River Settlement."

WITH INTRODUCTION BY

REV. ALEX. SUTHERLAND, D.D.

General Secretary of the Missionary Society of the Methodist Church.

In Extra English Cloth Boards, with 15 Portraits and Illustrations.

PRICE \$1.00, POSTPAID.

"This is a contribution of no small value to the history of the Prairie Province, especially of the stirring scenes of the Rebellion and of the tragic death of Thomas Scott. Dr. Young's memory will forever be cherished as that of the founder of Methodism in the Red River Settlement, which he has seen in thirty years grow from a frontier village to a busy city. He played the part of patriot during Riel's first rebellion, and interceded for the records also the 'fizzle and farce' of the Fenian Raid of 1871, and recounts the material and moral development of our great North West. The book is of fascinating interest, and gives authentic information not elsewhere to be obtained on the stirring events of the early history of Manitoba. It is handsomely printed, with numerous portraits and other engravings."—*Outward*.

"This autobiography will be specially valued by members of the Methodist Church as the record of missionary effort in our great western country. The portion which will be of greatest attraction to the general reader deals, in chapters VI. to XII., with the Riel troubles, especially those of 1869, and the murder of Thomas Scott, an event which had far-reaching political consequences in Canada. As the eye-witness of this and other high-handed crimes of Riel, the testimony of Dr. Young makes his book of no slight importance in our historical records. The illustrations greatly enhance the interest to the reader."—*Bookseller and Stationer*.

"The volume is a grand addition to the missionary literature of the age, and is deserving of a place in every Sunday-school library. The book, as our readers may be assured, is well got up, and is a credit to Canadian enterprise, while the portraits of Dr. Young and others, and more especially the painting which depicts the shooting of Thomas Scott, and those who were present at the tragic scene, will be sure to command the speedy observation of the reader. To all our readers, purchase 'Manitoba Memories' as soon as you can."—*Mail and Empire*.

FOR SALE BY ALL BOOKSELLERS

HUMOURS OF '37 . . . Grave, Gay and Grim . . . Rebellion Times in the Canadas

BY **ROBINA AND KATHLEEN M. LIZARS**

Authors of "In the Days of the Canada Company."

Cloth, 370 Pages, with Map Price \$1.25, Postpaid

"Passes, as in this book read like the historical novels of a Hugo, a Thackeray, or a Scott."—*Strait and Beacon*.
"This book is capital reading, and throws some unexpected light on a comedy that had its tragic features."—*Montreal Gazette*.

"Most valuable of all are the reminiscences and recollections of the veterans who survived the time to tell what they saw and knew."—*Detroit Free Press*.

"Full of picturesque detail of the principal events and humorous character-ketches of persons of that stormy period. . . . In these graph pages such various characters as Col. Talbot, William Lyon Mackenzie, Sir Francis Bond Head, and many another, are vividly portrayed."—*Methodist Magazine and Review*.

"The gifted authresses have placed in the hands of this and succeeding generations a volume of great literary and historical value and of deep national interest."—*St. Thomas Times*.

WILLIAM BRIGGS, - WESLEY BUILDINGS, - TORONTO, ONT.
C. W. COATES, Montreal. S. F. HUESTIS, Halifax.

ADVERTISEMENTS

International S. S.
Lesson Helps FOR **1898**

Illustrative Notes

A Guide to the Study of the Sunday-school Lessons, with Original and Selected Comments, Methods of Teaching, Illustrative Stories, etc., etc. By JESSE LYMAN HURLBERT and ROBERT REMINGTON DOHERTT. Price \$1.25.

Peloubet's Select Notes

Inductive, Suggestive, Explanatory, Illustrative, Doctrinal and Practical. With Illustrations, Maps, Pictures, etc., etc. Price \$1.25.

Monday Club Sermons

A Series of Sermons on the Sunday-school Lessons for 1898, by eminent preachers. Price \$1.25.

Berean Lesson Books

No. 1.—Beginner's. No. 2.—The Intermediate. No. 3.—The Senior. Price 20c. Each.

Golden Text Booklets

Sunday-school Lessons and Daily Bible Readings, with Golden Texts and Bible Facts. Price, postpaid, each 3c., per doz. 35c.

Berean Leaf Cluster

Large Pictures, 24 x 34 inches in size, printed in eight colors. Golden Texts printed in large letters. We have arranged with the Publishers to have the above sent per mail, direct to subscribers, thus saving any delay, and facilitating the regular delivery of the Cluster. Price delivered per quarter, \$1.00, per year, \$4.00; former price, \$1.25 and \$5.00. Kindly have the order read for the whole year, if possible.

Picture Lesson Roll

Large Colored Pictures illustrating the International Sunday-school Lessons. Similar to Leaf Cluster, but with only four colors. Price delivered, per quarter, 75c.; per year, \$3.00; former price, \$1.00 and \$3.50.

FOUNTAIN PENS

We Sell the Best Makes

- THE DIAMOND, \$1.00.
- THE BRITANNIA, \$1.50.
- THE PAUL E. WIRT, \$2.00, and \$2.50.
- THE WATERMAN IDEAL Ladies', \$2.50; Gents', \$2.00 and \$3.50.
- THE HORTON NON-LEAKABLE. No. 2, \$2.50; No. 4, \$3.50.

Order Early

WE PAY POSTAGE

WILLIAM BRIGGS, - WESLEY BUILDINGS, - TORONTO, ONT.
C. W. COATES, Montreal.

A NEW BOOK FOR BOYS!

BETWEEN EARTH AND SKY

Stories of Peril and Adventure.

By Edward William Thomson

Author of "Old Man Savarin," "Walter Gibbs, the Young Boss," etc.

Cloth, Illustrated, \$1.25.

Just in time for Christmas comes this splendid book for boys with its thrilling tales of adventure, its vivid illustrations and handsome pictorial covers. Note the

CONTENTS.—Between Earth and Sky—Ordeal of Oliver James—Senator Jim's First Potlatch—In Full Flood—A Berserker of Copagong—In Skeleton Pool—Job Macbride—The Lost Yvonne—Dorinda—Over the Falls—A Heroine of Norman's Woe—In a Cause—Mr. Hongoar's Strange Story—Straight for the Cliff—The Sword of Honor—An Adventure on the St. Lawrence—Told on a Pullman—The Hole in the Wall—An Incident at the World's Fair—Dour Davie's Drive—Petherick's Peril.

Parents can make no mistake in making their boys happy with this new, bright book. Most of the stories have been printed in the *Youth's Companion*, of which Mr. Thomson, one of the best writers our Canada has yet produced, is an editor. It was the story "Petherick's Peril" that won for the author the large cash prize offered some years ago by the *Youth's Companion*. It is a thrilling story. Give your boys a chance to read his fascinating stories.

The Unnamed Lake

AND OTHER POEMS

By Frederick George Scott

Author of "My Lattice," "The Soul's Quest," etc.

Printed on superior deckle-edge paper, and attractively bound in white and roan, with title in gold.

Price, 75 cts., postpaid.

Frederick George Scott is one of the best of the brilliant band of young poets who are attracting attention throughout the Anglo-Saxon world. Referring to his poem, "Samson" (in the volume "My Lattice") the *London Speaker* writes: "These are splendid verses, and this is probably the best American poem for many years. It rouses speculation that it should come out of Canada from a poet named Scott."

S. F. HUESTIS, Halifax.

SPLENDID RECORD OF CANADIAN PLUCK,
ENTERPRISE AND ENDURANCE.

Across the Sub-Arctics of Canada

3,200 MILES BY CANOE AND
SNOWSHOE THROUGH THE
BARREN LANDS

By J. W. TYRRELL, C.E., D.L.S.

*With List of Plants collected en route, a Vocabulary of Eskimo Words
and Phrases, a Route Map and full Classified Index.*

Illustrated by Engravings from Photographs and from Drawings
by ARTHUR HEMING.

CLOTH, - - \$1.50, POSTPAID

This sumptuous volume, with its 65 splendid illustrations (many of them on the finest plate paper), its clear, beautiful print and striking cover, appears most opportunely at the opening of the Christmas season. Thoroughly Canadian from cover to cover, and of thrilling interest, it will make a grand Christmas gift. Tossed in the angry rapids, capsized, attacked by wolves, tormented by mosquitos and black flies, encountering fierce polar bears, imperilled by furious gales, all night in canoes in the open sea, battling with the shore-ice, benumbed by cold, starving, exhausted and almost in despair, the band of brave Canadians fought their way down the exposed coast of Hudson Bay to Fort Churchill. Here in this volume is a full, clear recital, modestly told withal by our Canadian Nansen, of this remarkable journey. Don't fail to get a copy for yourself and one for your particular friend.

SPLENDID GIFT BOOK

The Story of the Union Jack

By BARLOW CUMBERLAND

With nine colored lithograph plates and forty-two engravings, and with attractive illustrated covers. Price, \$1.50, Postpaid

"Has that patriotic ring about it which ought to gladden the heart of every British subject who reads it."—HON. G. W. ROSS, LL.D., *Minister of Education, Ontario.*

"The father of a family who wishes his children to know something of the emblem, to defend which is loyalty, to betray or desert which is treason or cowardice, will accept it gratefully."—*Montreal Gazette.*

"The whole subject is dealt with so concisely and so simply that it ought to appeal to the enthusiasm of every British citizen the whole world round."—REV. W. J. McCAGHAN, *St. Andrew's Church, Toronto.*

"It is a book which in my opinion should be in the hands of every Canadian. So far as my knowledge extends, it is unique in English literature, and tells a story of which we have reason to be proud."—G. STERLING RYERSON, M.D. M.P.P.

WILLIAM BRIGGS, - Wesley Buildings, - TORONTO, ONT.

C. W. COATES, Montreal.

S. F. HUESTIS, Halifax.