

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 21.]

AUGUST, 1887.

[No 8

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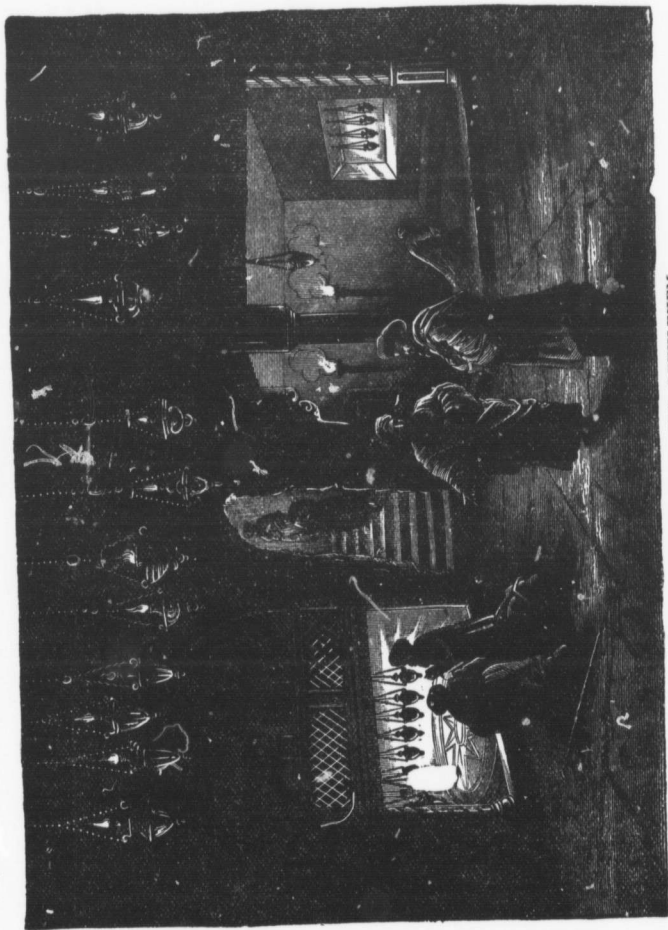
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CHAPEL OF THE NATIVITY, BETHLEHEM.



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# SUNDAY SCHOOL BANNER

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AND  
YOUNG PEOPLE.

VOL. XXI.]

AUGUST, 1887.

[No. 8.

## Victoria's Jubilee.

—  
AN AMERICAN TRIBUTE.  
—

Nor as our Empress, do we come to greet thee,  
August Victoria,

On this auspicious Jubilee :  
Wide as Old England's realms extend,  
O'er earth and sea—

Her flag in every clime unfurled,  
Her morning drum-beat compassing the world—  
Yet here her sway Imperial finds an end,  
In our loved land of Liberty !

Nor is it as our Queen, for us to hail thee,  
Excellent Majesty,

On this auspicious Jubilee :  
Long, long ago our patriot fathers broke  
The tie which bound us to a foreign yoke,  
And made us free ;  
Subjects thenceforward of ourselves alone,  
We pay no homage to an earthly throne—  
Only to God we bend the knee !

Still, still, to-day and here, thou hast a part,  
Illustrious Lady,

In every honest Anglo-Saxon heart,  
Albeit untrained to notes of loyalty ;  
As lovers of our old ancestral race—  
It reverence for the goodness and the grace  
Which lend thy fifty years of Royalty  
A monumental glory on the Historic page,  
Emblazoning them forever as the Victorian Age.

For all the virtue, faith, and fortitude,  
The piety and truth,

Which mark thy noble womanhood,  
As erst thy golden youth—  
We also would do honour to thy name,

Joining our distant voices to the loud acclaim  
Which rings o'er earth and sea,  
In attestation of the just renown  
Thy reign has added to the British Crown !

Meanwhile no swelling sounds of exultation  
Can banish from our memory,  
On this auspicious Jubilee,  
A saintly figure, standing at thy side,  
The cherished consort of thy power and pride,  
Through weary years the subject of thy tears,  
And mourned in every nation—  
Whose latest words a wrong to us withstood,  
The friend of peace—Albert, the Wise and  
Good !  
—Robert C. Winthrop.

## Canadian Loyalty.

A NATION'S love in gentle diapason wakes  
The land to sing in chorus—Jubilee. [breaks  
Sweetness gains strength, a rising tide, and  
Around the throne in spray of loyalty.  
The pomp of festival love needeth not,  
Since bloom it may its best, whate'er its lot ;  
Yet rouse Canadians ! in the love that's free  
Find strength of heart and jubilation of song  
Whose laughter's like the tide that sings both  
sweet and strong.

Sing fifty years of greatness born of love,  
The harmony of power in woman's reign—  
Gift of the law that sceptres realms above,  
Gift of the centuries growing young again.  
Sing ye the Majesty of Britain's might,  
The tribute to her fame read ye aright ;  
The loyal strains that glorify our Queen  
Are but the symbols of a sweeter lay—  
The harmony of life that's born of liberty.

—J. M. Harper.

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## Sunday School Banner.

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

TORONTO, AUGUST, 1887.

### Our Sunday-School Papers.

AN American pastor, who sends a large order for our Sunday-school papers, writes: "Our committee were delighted with them, and after seeing them never gave a thought to the others presented for examination. I have not the least hesitation in saying that I have never seen any Sunday-school papers that in my judgment anything like approached them. They are peerless." This is gratifying testimony. We hope to improve with every number. Specimens sent to any address free.

### The Ryerson Statue.

WE are glad to learn that the project for rendering honour to this distinguished Canadian is approaching completion. An admirable model of the proposed bronze statue has been prepared by Mr. Hamilton McCarthy, an English sculptor, recently settled in Toronto. The *Evening Telegram* thus describes it:

"The model represents the late Doctor standing in the attitude of addressing a public assembly in the cause of education. The right arm and hand are extended and foot advanced, the head slightly turned and the lips a little parted as if speaking, the left hand raised to

the side and holding a book. The attitude is singularly dignified and graceful, earnest yet free from constraint or theatricalism, and possesses a repose essential to a subject of this kind in sculpture. The happy and well-arranged lines of the drapery in the Doctor's robe, in which the figure is draped (as first President of Victoria University), and the small pedestal bearing the arms of the education department by his side—the motto of which he suggested—(*Religio—Scientia—Libertas*) add materially to the unity and success of the composition. The statue is to be nine feet high, and will be placed upon a handsome and appropriate pedestal about fourteen feet in height. The features of the late Doctor lend themselves admirably to the sculpturesque treatment, and have enabled the artist to impart (as he has done) dignity, vigour and expression to his work."

We understand that about \$700 are yet needed for the carrying out of this design. A cabinet sized photograph of this model is now before us. It conveys a striking idea of its beauty and dignity. We are authorized by Dr. J. George Hodgins, the biographer of Dr. Ryerson, and Deputy Minister of Education, to say that any Sunday-school or private individual sending a donation of \$2 for the completion of the statue will receive post free a copy of this photograph. Doubtless many schools and individuals will wish to take part in this noble tribute to a noble man. Subscriptions should be addressed, J. George Hodgins, LL.D., Department of Education, Toronto.

### The International Sunday-School Convention.

[WE condense from our report in the *New York Independent* an account of this Sunday-school Convention.—ED.]

Though not attracting the attention of the busy world like the great political conventions which have met in this city, the International Sunday-school Convention is, we think, of no less importance to the future welfare of both the nations most largely represented. It is the fifth of those assemblies of Sunday-school workers of the United States and Canada, with a smaller representation from Europe, which have been held triennially for the last fifteen years—at Baltimore, Atlanta, Toronto, Louisville, and now at Chicago. The last we think the most successful of the entire series. Over a thousand delegates and alternates were present, and the meetings were of profound interest and of cumulative enthusiasm. Armory D, a building capable of seating 6,000, formed an admirable place of meeting, and was beautifully festooned and decorated. The delegates represented much of the strength and

vigor, zeal of character and in one divine what belongs to

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vigor, much of the best service and consecrated zeal of the Churches. One of its most delightful characteristics was its thoroughly international and inter-denominational character. Unless one knew otherwise, it would be difficult to divine from anything said at the meetings, to what branch of the Church any of the speakers belonged.

In the absence of Governor Colquitt, of Georgia, who was expected to preside, Gen. Clinton B. Fisk acted as temporary chairman and gave a capital address, sparkling with wit and humor. Addresses of welcome were delivered by the Rev. Dr. Goodwin and Mr. E. Nelson Blake, of Chicago. They breathed the most cordial spirit of fraternity and hospitality. That of Mr. Blake especially was characterized by a pathetic eloquence as he spoke of the "border line" between the North and South. He said:

"Let the shadow of the cross fall on that 'border line.' Let Gethsemane's tears drop on that border line. Let Calvary's drops hide that border line. Let the 'feet of Him who bringeth good tidings, who publisheth peace,' tread out that border line. Let garments and branches of palm cast in the way of the coming King cover that border line forever from view."

The Rev. Dr. Withrow responded to the address of welcome on behalf of the Dominion of Canada, emphasizing the beneficent effect of such international gatherings in promoting international peace. He was followed by the Rev. E. P. Holp, of Dakota, in a vein of intense earnestness spiced with Western humor; by the Rev. E. P. Snow, of Maine; by the Rev. S. H. Witten, of California, and by Mr. H. Evans, of Texas. A pleasing episode was the introduction of the venerable Dr. S. T. Smith, author of "My country, 'tis of thee," whose patriotic hymn was sung with enthusiasm.

Mr. William Reynolds, of Peoria, Ill., a veteran Sunday-school worker, was unanimously elected president of the convention.

Considerable time was well spent in the reception of reports. That of Mr. Payson Porter presented a most encouraging array of figures. The number of Sunday-schools throughout the world is estimated at 16,447,990, of teachers 1,952,167, making a grand army of 18,400,157.

The report of the Executive Committee, presented by Mr. Jacobs, recorded a large amount of missionary work and Sunday-school organization accomplished, including travel to the extent of 70,000 miles, for the small amount of \$2,200. It urged the continued training of the youth of the land in the principles of total abstinence, that the next generation may deal successfully with the curse of the drink traffic. It deprecated the use of lesson-helpers as a substitute for the Bible, and urged the more copious memorizing of Scripture. It strongly recommended that increased attention be bestowed on systematic giving in the schools. At present the givings do not average half a cent per scholar a week. Yet this amounts to \$2,500,000. It should be raised to \$10,000,000. Aggressive missionary work for the ingathering

of the 9,000,000 of children outside of the schools was strenuously urged, as also still further improved methods of teaching for their upbuilding in righteousness.

Mr. L. H. Biglow presented the Treasurer's Report, showing the expenditure for the Lesson Committee to be \$944; the receipts from publishers therefor to be \$935. With so little expense is the selection of these international lessons attended.

Of the many verbal reports on Sunday-school work was one of special interest by Dr. Sheldon Jackson, from Alaska, where 1,500 Eskimo children are gathered into Sunday-schools.

Dr. Warren Randolph presented the report of the Lesson Committee. The selection of the same portion of Scripture for the schools of Christendom was meeting with ever-widening approval, and these selected lessons were being ever more widely adopted, both in Europe and America. Notwithstanding the objections which might be made to the method, no other had so generally commended itself to the Christian world.

The Rev. H. C. Woodruff presented the report of the Foreign Sunday-school Association. It showed that the Sunday-school system is spreading widely in Turkey, Bohemia, Italy, India, China, Japan, and other religiously destitute nations.

Mr. Edward Towers, Honorary Secretary of the London Sunday-school Union, reported the progress of Sunday-school work in Great Britain and on the Continent of Europe. In Great Britain they had 6,400,000 children in the schools, or one-fifth of the population. Schools were being established largely on the Continent even under the very shadow of the Vatican.

The Rev. J. A. Worden, of New Jersey, spoke on Missionary Sunday-school work, and argued that atheism, drunkenness and anarchy could only be got rid of by training the young in the truths of the Bible.

W. A. Duncan, of New York, strongly urged country and town inter-denominational organization as the best means of gathering in the multitudes now out of the schools.

To no subject did the convention respond more warmly than that of temperance in the schools. This was discussed with intense moral earnestness by the Rev. D. C. Milner, of Kansas, and Gen. Clinton B. Fisk. School training on this line they regarded as the great hope of the country.

Dr. Moses B. Hoge, of Virginia, spoke with eloquence on the Sunday-school teaching, citing Dr. Arnold, of Rugby, as his ideal of a religious teacher.

Dr. M. B. Wharton, of Alabama, roused the enthusiasm of the convention by his eloquent and patriotic address on Sunday-schools in the South. The religious and temperance outlook of the South were portrayed in a most encouraging light.

The last day of the convention was the best day. On the appeal of the executive committee \$12,000 was pledged by the delegates for the mission work of the association.

Important addresses were delivered by Dr. Danning, of Boston, on normal classes, their utility and the best method of conducting them, and by Dr. J. L. Hurlbut, of New Jersey, on Teacher Training, upon which he strongly insisted on the ground that the secular teacher who had twenty five hours a week against the Sunday teacher's half hour was well equipped for his work and could speak with an authority which the latter could not assume; but chiefly on account of the infinite importance of religious as compared with secular instruction.

Dr. J. S. Schaffler, of New York, kindled enthusiasm by his graphic mode of illustration and by his vivid use of the imagination in describing Peter's walking on the water.

The Rev. C. W. Moore, of Washington, D.C., a colored preacher and early *protégé* of General Fisk, made an eloquent plea on behalf of his race, of whom he said 600 were born every day and 200,000 every year. They had doubled in numbers in twenty years. They had helped to make the South what it was, and by God's help would help to make its future what it should be.

The project of an international convention to be held in Europe, was left to the decision of the executive committee.

A pleasing episode was the sending of a cable despatch to Queen Victoria congratulating her on the auspicious jubilee of her reign, and expressing thankful recognition of her Christian character. The convention rose *en masse* and sang "God Save the Queen."

A cordial response to the despatch was received from the Queen.

The closing meeting was one of intense interest. Dr. Hurlbut read a brief paper on "Advanced Normal School Work" from Dr. J. H. Vincent, who is in London, and the convention sent him a fraternal cable despatch. Mr. L. C. Peake, of Toronto, promised the convention a cordial welcome if it should hold its next session in Canada.

Dr. Lorimer, of Chicago, eloquently expressed the delight of the citizens with the convention, and urged intense zeal in saving the children. B. F. Jacobs made an address of much power, with forcible illustrations on the result of individual labors; and the most successful Sunday-school convention ever held came to its close.

The hearty singing led by E. O. Excell, of Chicago, was one of the most delightful features of its session.

A meeting addressed exclusively by ladies on the subject of primary teaching was held in Farwell Hall. In this meeting those well-known Sunday-school workers, Mrs. Wheeler, of Oregon, Mrs. Crafts and Mrs. Ostrander, of New York, Miss Harlow, of Massachusetts, and Mrs. J. A. Miller, of Kentucky, took part. In the same place Dr. J. L. Withrow, of Chicago, conducted a Bible class on Saturday which was largely attended and highly appreciated.

## Dr. Vincent on Normal Class Training.

The following paper from Dr. Vincent was read at the Chicago Sunday-school Convention:—Dear fellow-workers of the International Sunday-school Convention: The one object of the Sunday-school normal movement is the promotion of normal Sunday-school work. What is normal Sunday-school work? I answer: It is the work that brings teachable pupils into most hopeful fellowship with efficient teachers. It prepares teachers who will make their pupils teachable, and who then will be able to teach them. It is not so much a matter of tasks and department, of memory, exercises and exegeses, as it is of friendship between a nature and

### AN IMMATURE SOUL,

between one who has and one who lacks, between a loving heart and a heart that longs for love. Sunday-school teaching is the helping of lives by the love and sympathy of a Christian heart, and through the presentation, commendation, and application of God's truth. The atmosphere of the Sunday-school should not be so much that of the lecture hall, the class-room, the library, and the museum as that of the nursery, the "living-room," and the parlor in a true home. The friendship of a true teacher, who not only explains the truth, but whose heart is filled with the love which living truth begets; who is both wise and affectionate is a greater power than the shrewdness, scholarship, wit, and tact of the ablest university professor who having these gifts still lacks love and sympathy. We need in Sunday-school friendly men and women who know the truth and who love their scholars.

If I were asked to indicate the three things in the teacher which would guarantee normal work in the Sunday-school I should answer:

1. A personal character and daily life inspired by the truth which Jesus, the Christ, taught.
2. A loving manner which exalts the friend above the taskmaster.

### A SKILL IN PUTTING THE TRUTH

of each Bible lesson so that the scholar cannot rid himself of its holding, haunting power.

That therefore will be advanced normal work which impresses the teacher with these ideas until he desires, and seeks to be, to win and to teach, attaining, as the years go by, the three great powers: manhood or womanhood, friendliness and tact.

How shall we have an advance in such true-normal work? I answer briefly:

1. By enlisting as leaders our pastors, who are responsible for what is taught in their Sunday-schools, and for the selection and preparation of teachers.
2. By giving more attention in our normal class studies to the fundamental doctrines of revelation; taking up the book in its unity;

tracing the divine purposes and plans concerning the race and the Church as developed in the Scriptures, and especially as set forth in the words of Christ and of the Apostles. This doctrinal study will add to the charm and value of Bible history, give it new significance; connect all Sunday-school lessons from whatever part of the sacred volume they are selected with the one sacred thought, which animates the book from Genesis to Revelation. The recent additions to our Sunday-school normal literature, notably the volume by the Rev. A. E. Dunning, must thus contribute to the power of the normal class work.

3. By enlisting Sunday-school teachers in the personal, devout, and topical study of Scripture, it is better for the minister to study subjects rather than sermons, but it is better for him to study the word of God for personal strength rather than for professional success. It is indeed a bad habit to limit one's Biblical studies to the preparation of lessons and of sermons. We need more unprofessional, personal, spiritual, Bible study among our Sunday-school teachers, and that is the best normal work which puts teacher and work together in the solemn silence of the closet, and which causes the truth and life of the Word to enter and control the life of the man who is set apart to teach God's truth to others. We are in danger of professionalism in our Sunday-school work. Let us be Bible students first, and Bible teachers afterward.

4. By actual teaching. Thus alone is the power of teaching increased. Practice at home with our own children; practice when we have a chance, with

#### OUR NEIGHBOR'S CHILDREN ;

practice Sunday after Sunday in our Sunday-school classes, will promote advanced normal work. The wise and diligent teacher avails himself of all such privileges, and thus gains teaching power by every hour he spends with those who are willing to be instructed. Such rigid self-training by weekly practice must result in an increase of tact and efficiency.

5. By a larger use of the Bible itself as the text book of the normal class. The Bible should be in the hands of every teacher and scholar in every Sunday-school session. Both should be accustomed to hold, to open, and to consult it.

#### I AM ALMOST PREPARED

to say that there should be no normal class exercise that does not include the use of the Bible.

6. By a closer conformity to the teaching methods so fully and so wisely employed in the Bible itself, especially the methods of the metaphor, the simile, the parable, and the use of the world of nature and of every-day life with which our pupils are familiar. It would be a good thing to study every one of the International lessons from the normal point of view, gathering from it hints as to how we may present and apply to our pupils the truth of God.

## The Lord's Land.\*

BY THE REV. HUGH JOHNSTON, M.A., D.D.

### V.

THE journey from Jerusalem to Bethlehem, thence to Mar Saba, the Dead Sea, the Jordan, and back to the city by Bethany, and over the Mount of Olives, occupies three days. We crossed the Valley of Hinnom, within whose steep and rocky sides Solomon built the high places to Moloch, and Ahaz and Manasseh made their own sons pass through the fire, according to the abominations of the heathen. On the southern side is Aeceldama, the traditional Field of Blood of Judas. There are many tombs and caverns hewn in the rock, and the scene is desolate enough.

After an hour's ride, we reach the gloomy, prison-like Convent of Elijah, called Mar Elias, from the tradition that on this spot the Prophet rested when he fled for his life from the wicked Jezebel. A little beyond, we reach a place of absorbing interest and sanctity to Moslem, Jew, and Christian. It is a little Mosque on the road-side, a square white-washed building, surmounted by a dome. It is the birthplace of Benjamin, and the tomb of Rachel. Here the Patriarch laid away his beautiful wife, whom he loved with so strong and tender an affection; for "Rachel died and was buried in the way to Ephrath, which is Bethlehem, and Jacob set a pillar upon her grave; that is the pillar of Rachel's grave to this day." The identity of the site has never been questioned; standing by the side of the great road, between Jerusalem and Hebron—and the roads in the East never vary, but continue to follow the same course from generation to generation; then it is on the roadside "in the way to Ephrath, which is Bethlehem." The spot is wild and uncultured; the pillar has given place to a simple dome; and yet this humble sepulchre excites a deeper interest than other more splendid mausoleums.

A little beyond we make a *detour* to Solomon's Pools, an hour's ride further on. These pools are enormous basins of marble masonry, in an almost perfect state of preservation; and from these reservoirs the wealthy and wise monarch supplied his capital with pure water, through an aqueduct twelve or fourteen miles in length. I had formed no conception of the magnificence of these remarkable cisterns. Their extent and massiveness are really worthy of the great king of Israel. The dimensions are truly royal, the upper pool being three hundred and eighty feet long by two hundred and thirty broad, and twenty-five deep; the middle four hundred and twenty-three feet long by two hundred and thirty broad and forty deep; and the lower pool nearly six hundred feet long by two hundred wide and fifty deep. They are located at convenient distances

\* Abridged from the Fourth Edition of the Author's "Toward the Sunrise," 12mo, pp. 450. Toronto: Wm. Briggs. Price \$1.25. This book should be in every Sunday-school library.



apart, and are so constructed that when the water in the upper cistern has reached a certain height, it flows into the second and thence into the third. They are fed by perennial springs, one of which, rising from the south-west corner of a dilapidated old castle, is pointed out by tradition as the sealed fountain to which the "beloved" is compared—"a spring shut up, a fountain sealed."

A few hours' ride south of these pools stands the ancient Hebron. "Sarah died in this place; and Abraham bought from Ephron, the Hittite, the only portion of the land of promise he could ever call his own—the cave and field of Machpelah for his family tomb. This burial place received the remains of Sarah, Abraham, Isaac, Rebekah, and Leah, and subsequently the embalmed body of Jacob. For no less than three thousand seven hundred years, Jews, Christians, and Moslems have honoured this sepulchre of the great Patriarch, the friend of God; a large mosque covers the cave, which is two hundred feet long, one hundred and fifteen feet wide, and sixty feet high." The cave of Machpelah cannot be entered, and aside from the magnificent tree called Abraham's Oak, and the Valley of Eschol, with its grapes, there is little to detain the traveller. We rode along the hillside over the Wady-Urtás, following the long-covered aqueduct from Solomon's Pools as far as Bethlehem. The road was stony, and in some places dangerous, but the views were picturesque, and the valley charming and well cultivated. It is the site of Solomon's Gardens. The very hills between Jerusalem and the Dead Sea, even where the grass does not grow, are covered with many-tinted flowers, or if they are not flowers they are *seeds* as "beautiful as flowers."

We reached Bethlehem in a pelting rain, and rode through its steep and slippery and narrow streets to the Khan. Here we had ample time for rest and thought; and as the Bethlehemites gathered around us, how there came rushing upon us the sacred associations of the place. Here the King of Glory is found as a babe, born amid the lowing of herds and the radiant minstrelsy of angels. In this little "City of David" a Light shone and a King was born whom we call Lord and Christ. We descend at once a flight of marble steps, and traversing a subterranean corridor enter the rock-hewn Chapel of the Nativity. The sacred grotto is thirty-eight feet long, eleven wide, and two deep. Near the eastern end is a white marble slab, with a little silver star in the centre, encircled with the inscription. "Here of the Virgin Mary Jesus Christ was born."

Reascending the marble staircase, we entered the Church of the Nativity proper, the oldest monument of Christian architecture in the world. It is built in the form of the cross, is of imposing size, but the nave is desolate and cheerless, with its forty-four pillars, in seven rows, taken, according to tradition, from the porches of the Temple at Jerusalem. Originally the roof and rafters were of cedar, from the forests of Lebanon; but at present they are of oak, the gift of Edward IV., of England, and

they look dreary enough. This noble edifice, one of the grandest of basilicas, is sadly in need of repair, as well as the old and half-decayed convent which crowns the hill, and looks, in its extent and buttressed strength, like a mediæval castle.

Toward the south and east is the fertile plain where Ruth gleaned, and where the glory of the Lord shone around the shepherds, as they watched their flocks on that night when the Redeemer of the world was born.

A ride of fifteen minutes brought us to the Shepherds' Field. It is a kind of plain, and we thought of that night, surpassing all other nights in wonders, when, as the peaceful shepherds watched their flocks, that lie on the hill-sides, like snow drifts in the late spring, suddenly the whole heavens are filled with splendor; a supernatural glory bursts upon them; the light grows brighter, until it takes the form of a shining angel, and there is wafted to them the celestial strain:—"Fear not, for, behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord." Then as if the heavens must burst to disclose their joyous minstrelsy, a mighty orchestra—"a multitude of the heavenly host"—pour forth the *Gloria in Excelsis*, until through all the balconies of light, and the galleries of the skies, from rock to rock, from throne to throne, from the hills of earth to the gateways of pearl, from cherubim to seraphim, is heard the rapturous refrain, "Glory to God in the highest, and on earth peace, good will toward men!"

### Book Notices.

*History of England for Beginners.* By ARABELLA BUCKLEY. With colored maps and tables. Pp. xxxii—380. London and New York: Macmillan & Co.

The art of writing history—especially school histories—has been entirely revolutionized. We no longer have a dry and barren and uninteresting outline, studded with a formidable list of unassociated dates. We have instead a picturesque narrative, a grasp of principles, a record of great social movements—illustrated with maps and tables, showing the relations of great events, which makes the remembering of their dates comparatively easy. At least that is the sort of history presented to us in the volume under review. It is not a bare record of battles and sieges, of treaties and Acts of Parliament. It gives an insight into the domestic and social life of the people, and into the great and moral movements of the times, with sketches of the progress of literature, art, science, and invention—the growth of the Colonial Empire of that Greater Britain which is engirdling the world. The maps, tables, index, and other helps to the study of the book are of great value. The narrative is brought down to 1886. The sections devoted to recent times are of especial interest. We heartily commend the book.

With the issue for June 4, 1887, *Our Youth*, Methodist Book Concern, New York, enters a wider field. Henceforth illustrations of a high grade of excellence will form a prominent feature of the weekly numbers. Under the care of the Editor, Dr. J. H. Vincent, the standard of this paper as a "bright, clean, Christian" journal for young people and their teachers will be maintained and improved. We heartily commend it to our readers. Subscriptions received at Methodist Book Rooms, Toronto, Montreal and Halifax, \$1.50 a year. Special rates to clubs.

The July *Cosmopolitan*, which is to be issued in New York hereafter, will be considerably enlarged and greatly improved. It will contain eighty pages of reading matter and be handsomely illustrated. The wood cuts by Velten and other first-class engravers, and the pen drawings will compare with the best work in any of the illustrated magazines. The new cover is very striking and handsome. It was designed by Mr. Stanford White, of New York, who has won a national reputation for this kind of work. The publishers of *The Cosmopolitan* sent him a draft of \$500 for it.

### Sunday-school Mission Work in Toronto.

A VERY fair audience of Sunday-school teachers assembled in the lecture-room of the Metropolitan Church, the occasion being the meeting of the Methodist Sunday-school Association. The first subject discussed was

#### TEMPERANCE IN SUNDAY-SCHOOLS,

which was introduced by Ald. Boustead, who gave a characteristic Temperance talk, illustrating the manner in which he introduces the Temperance subject in the Metropolitan school, of which he is superintendent. He was followed by spirited five minute addresses from teachers and Sunday-school workers in the different schools. The next subject, Sunday-school work

#### AMONG THE NEGLECTED CHILDREN,

was introduced by Mr. George H. Flint. This paper was followed by one read by Mrs. Sheffield, who is doing an important work in St. James' Ward. She said:—This subject is one of the most important that can come under our notice from whatever standpoint we may view it. The lowest motive that can actuate us in giving early attention to it, and yet one that cannot be ignored, is that of self-defence. If we fully realised the condition of things we would stand appalled at the prospect before us. Here we have the coming criminals and beggars of our city and country unless now, while they are still young, something be done to counteract the pernicious domestic and street education they are receiving. This work is more hopeful now than it ever will be in the

#### FUTURE OF THESE YOUNG OUTCASTS.

There is no time to lose, and thoughtful Christian men and women should not be satisfied until all are provided with the means of rising from their sin, degradation and poverty to self-respect, good citizenship and usefulness in the community. Speaking only of cases that have come under the writer's observation, in the centre of this city, where may be seen daily on our street corners scores of girls and boys selling papers, sweeping crossings, cleaning boots, etc., the lives of these poor little waifs are scarcely better than those of domestic animals. To speak of the houses they live in as "home" is cruel irony. There may be one or both parents, but drink, that curse of our country and age, destroys the comfort and peace that should be found there. Filth and brawling make the place hideous, and the street, with its cold and wet, is preferable. These children early learn to swear, lie and steal. It is impossible for those who have never mingled with them to imagine the cunning and utter disregard of truth which is habitual with them. You really cannot be sure, as a rule, that anything they tell you is true. But this is not all; it is

#### THE HIGHEST AMBITION

of some of them to be burglars, as was shown by one little fellow, only about seven years old, who boasted to the writer of having robbed a safe of \$200 and of tucking the bills under his vest until, as he said, "he stuck out all around." He told of this purely imaginary exploit before a number of other boys, one of whom he honoured as an accomplice, but this lad refused to be considered a partner in the transaction, and declared the whole story a fabrication. Our young hero, whose name is Johnnie, then said, "Well, we broke into a peanut stand and stole peanuts." This assertion the other did not deny, but admitted the theft. The ability to obtain and imbibe a large quantity of whiskey is

#### CONSIDERED ANOTHER ACCOMPLISHMENT.

One Sunday little Johnnie made an effort to secure the admiration of the assembled boys by saying that he drank a bottle of whiskey the day before. When he failed to convince the teachers of his statement on this point, at least as to quantity, and was expostulated with on the terrible future he was preparing for himself, he was undaunted and unabashed. On being asked what he wished to do when a man, meaning what occupation he would prefer, he replied, "To bum the streets," whatever that may mean; I fear it is nothing very praiseworthy. He claimed to possess 30 cents on the day he drank the whiskey, with which he bought it. That boy preferred to buy whiskey to either food or clothing, although he was in a most ragged and filthy condition in midwinter. He has three brothers, one of whom appeared in the Police Court a short time ago, and it was said of him that he had been in the habit of stealing ever since he knew how to use his

fingers. This is only one of many such cases. Perhaps, however, no pernicious habit has as great a hold on them as the use of tobacco, and never is this disgusting practice more offensive than as it is carried on by these lads. Some of them seem to

#### PREFER TOBACCO TO SWEETMEATS,

a most unnatural taste for a child. They chew it constantly, and, until forbidden, used it in the Sunday-school. But just here it is necessary to say a word for the encouragement of those who may fear to come in contact with this class, especially to ladies, who may feel that they could not undertake such work. These boys, as a rule, try to please their teachers, though it may be in rather a rough way. To illustrate this, an instance may be given from the Sunday-school already referred to, which shows the rather peculiar way in which these youths desire to be agreeable. When they first came to school last October they all had quids of tobacco in their mouths. With its attendant filthiness this practice became intolerable, and they were told how much the teachers disliked the use of tobacco at all, and were requested not to chew any more in school. They instantly put the offensive weed out of sight, and next Sabbath none of these boys attempted to use it in school. However, a new boy, who had not been there before, was present, and when he did what they had done only a week before, they took him by the collar and

#### LED HIM OUT TO EMPTY HIS MOUTH,

and then brought him back again. Since then the boys themselves have attended to this department of the work, and have assisted their teachers in abolishing this nuisance from the school, so that, with one or two exceptions, the matter has not required a rebuke from the teachers. A few have signed the pledge against both liquor and tobacco. Though rough, these boys seem to possess a sort of native gallantry, and not one of them has ever been rude to one of us. Each one seems to consider himself a policeman, and very often the efforts of one to keep others in order, while very amusing, only increase the disturbance. It is kindly meant, though we could do without the assistance thus rendered. They are very severe in their judgment of each other, and if they had the passing of sentences, there would be little leniency. Many interesting incidents might be given, but from the foregoing the state of these children may be imagined. As a mission field, this is

#### A WORK AT OUR OWN DOORS,

and we cannot shirk the responsibility that has been laid upon us of teaching and helping these uncared-for ones. As we look into the faces of these precocious, restless, dirty children, we cannot but think of the grand possibilities in their future, and we long for wisdom and patience and love, as well as faith, to deal with them so as to foster whatever good there may be in them and to implant a yearning after a

better and higher life. How to really help them, body and soul and mind, is a problem that many in our city are now, happily, striving to solve. To help the body without pauperising, to help them to help themselves, is

#### THE POINT TO BE REACHED.

Whole families are quite willing to be beggars, and it is a delicate and difficult matter to help without hurting their independence—to help judiciously. There is no doubt many come to school for what they get, but we care not for motives at first, they may learn something that will in time change the motive. They seem to have no ambition to be more respectable in appearances, and are as happy in rags as anything else; at least, so it would appear, for they sometimes warn us against each other, that clothing given may be sold. It is scarcely possible to do much good if these children are only brought under healthy influences for one hour a week, and it is therefore desirable that a Band of Hope, night school, mothers' meeting and savings bank be started as soon as practicable. There is also much visiting to be done. Here are

#### FIELDS OF USEFULNESS

for those who, because they love Christ, love those He died to redeem. While there is so much to do we cannot be held guiltless if we neglect to work in some part of the Lord's vineyard. It is nothing less than a duty. To the unemployed Christian we extend a cordial invitation to join us and help in this work. There is enough variety to give you a choice as to what share you will undertake. But beyond its being a duty, I believe all who will give it a trial in the spirit of earnest, persistent Christian work, will find it a pleasure. It brings its own reward with it, even in the present; but how unspeakable will be our joy in the future if we have been the means of bringing even one soul from darkness to light, and we hope to see many of these children become centres of influence for good which will reach beyond any calculations we can make. This is possible, and this is what we are striving for and aiming at. And then, how our hearts will glow when we hear the words, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." It is necessary to enter on this work with thoughtful and prayerful consideration. There is

#### NOTHING ROMANTIC ABOUT IT.

It must not be taken up for awhile to be laid aside in a short time, because we have grown tired of it. We must not work only when we feel like it, because at all times we may not possess the same amount of enthusiasm. We must settle it whether this be our work, and then go forward, no matter what discouragements cross our path, acting on principle rather than impulse. Before beginning it is well to understand that there is a good deal more prose than poetry in it. Still, the work is interesting in the extreme, and if we ask we shall have help that we "grow not weary in well-doing."

## SUPPLEMENTARY LESSON NOTES.

A. D. 28] LESSON VI. [August 7

## JESUS IN GALILEE.

Matt. 4. 17-25. Gold. Text, Matt. 4. 16.

THE Sea of Galilee now became our Saviour's most frequent place of resort. Though called a sea by Matthew, it is a fresh-water lake. This lake is a depression between the mountains which bound it on either side, filled up by the water of the Jordan. It is twelve miles long from north to south, and six miles wide in the widest place, which is toward the northern end. Its water is clear, about 150 feet deep, and abounds with fish of several excellent varieties. The fish are still caught principally in dip-nets, and the fishing is done mostly in the night.

Decapolis was a district southeast of the lake of Galilee, including ten cities and their territory. The word means *ten cities*. Those who came from Judaea came across the territory of the Samaritans, yet none of the latter came to hear Jesus. They were kept away, notwithstanding the favorable impression he had made on some of them (Jno. iv. 39-42), by their unwillingness to mingle with the Jews.

How fruitful of suggestion are the Jordan, the wilderness, and the Sea of Galilee! About them cluster the important events of the life of Jesus. In the Jordan stood John the Baptist baptizing; in the Sea of Galilee stood John, the beloved, drawing the fisher's net. These fishers were to become fishers of men. A man is worth more than a fish, and hence more important to labor for. Why should Jesus have chosen men of this occupation? For several reasons. They were honest and capable men. They had never been corrupted by the prejudices of the schools of thought in Jerusalem. They were trained in their eyes and ears by their business as fishermen, and hence made good witnesses of what Jesus said and did. They had faith in Jesus and his mission. They had a good reputation with the cities on the coast of Galilee. They were good subordinates, ready to obey their Master. When Jesus said, "Follow me," they did so. They did not say, "I have married a wife, and can not come;" or, "I have just bought five yoke of oxen, and I desire to prove them;" or, "Lord, I will, but let me first bury my father." Nor, on the other hand, were they so eager as to volunteer their services, like some, without contemplating the hardships that must ensue. They attended to their own business till called to a higher one, and then they went. When they went, they went through with their task, as they did when they fished the lake over. Jesus always makes a radical call. "Except a man forsake houses and lands, father and mother, wife and children, he can not be my disciple." No thing, and no one, must stand between you and your Christ. Bring everything and every one with you. Consecrate all to God. You are your brother's keeper; go out, therefore, like the first two disciples did when Jesus called,

and bring two others. Do like the Samaritan woman—having talked to the Master, call out the whole city to hear him. Let every one justify his call, as the apostles did, by enlisting in the work of redeeming men. Salvation is as precious to others as to you. What would you have done had Jesus overlooked you?

A. D. 28] LESSON VII. [August 14

## THE BEATITUDES.

Matthew v. 1-16. Gold. Text, John i. 17.

By reference to the other gospels it will be found that the Great Teacher has now formally selected his twelve apostles (Luke vi. 13-16), and he is about to unite them into one band on the green summit of this sacred mountain. We may suppose that on one of its peaks he had passed the night in prayer, being joined by the twelve at the early dawn. The present choice of the apostles was regarded as final. Henceforth there was to be no return to the fisher's boat or the publican's booth, as the object of life. These disciples were to share the wandering missions, the evangelic labors, the scant meal and uncertain home which marked even the happiest period of the ministry of their Lord. As the day developed, a vast and promiscuous crowd had gathered. Not only from the densely populated shores of the Sea of Galilee, but even from Judaea and Jerusalem—namely, even from the distant sea coasts of Tyre and Sidon—they had crowded to touch his person and hear his words.

The Sermon on the Mount has the highest significance as setting forth the character and aims of the coming "reign of heaven," and its contrasts with the Jewish law and with the reigning spirit and maxims of that time among the Jews. The design is to set forth the principles of the coming kingdom; its spiritual character; its peculiar power as an internal spiritual force, possessing the heart, and thence controlling the life; and the code of morals that belongs to such a spiritual kingdom. It therefore has unspeakable value for all times, as imparting a knowledge of the principles of the reign of Christ.

The mountain on which the Sermon on the Mount was delivered cannot be identified, because there is nothing said in the text that is characteristic. About four miles west of the city of Tiberias there is a mountain called Hattin by the Arabs, which was fixed upon by the crusaders in the eleventh century as the one, and it has been called since the Mount of Beatitudes; but its sides are too steep for the assembling of such a multitude, and its summits, of which it has two, are not sufficiently capacious. Hundreds of other mountains in Galilee would have answered the purpose better, and there is nothing pointing to one more than to another. When tradition about sacred localities is known to be groundless or false, it is wrong to perpetuate it by even a silent consent. Neither Matthew, nor the Spirit-guiding him, saw fit to identify the spot, and we cannot if we would.

The ages had been waiting for the opening of the lips of Jesus. Wise men had gone before him, and wise words had been spoken; but the world heeded them not. There was one who, when he opened his mouth, breathed consolations and bestowed blessings. His words came with authority, because he backed them with good manhood, and because his life was a constant representation of God. Who can help hearing the Being who takes up all our burdens and woes? Could the blind man turn away carelessly from Him who opened his eyes? or the dead man, after he had been raised from the tomb? If I am lost in the woods, and one comes to help me out who was born and raised in them and knows every thicket and tree, he is able to guide me, and I give myself into his hands. How skilfully Jesus threaded the mazes of that rabbinical teaching! With what success did he sift the chaff away from the wheat! He knew the purpose, thought and words of the Father too well to be cheated by the vast bulk of lore that passed with the people for the oracles of God. God put no such yoke on the neck of the people. He *taught* them: he did not torment them with high-sounding praises. It was not merely a voice crying in the wilderness, as for example, that of John. He sits down patiently to unfold and explain to them God's great truths. His first word is, "Blessed,"—for mercy is the great burden of his mission. He comes among his people like a disguised king, that he may pry out their wants and catch them off their guard. Presently He will stand in the busy market-places challenging false teachers; but before this, he must give full proof of his gracious ministry, so that the people will feel safe in following him. In his idea of a blessed life, what a marvellous union of the human and divine! A good lump of heaven mixed in with the earth makes a fine combination. Streaks of truth flashing through our daily acts make life bright, healthy and cheerful. Noble deeds are like wreaths of flowers bound about the brows. The words of Jesus are impulses forcing life on into the narrow and heavenly ways.

A. D. 28] LESSON VIII. [August 21.

JESUS AND THE LAW.

Matthew 5. 17-26. Gold. Text, Matt. 5. 17.

THE Sermon on the Mount may be looked upon as sounding the keynote of the policy of Jesus. In these utterances his aim was to show that his purpose was spiritual, and not political. He is standing at the door-step of God's new temple. He must determine between what is fictitious and what is real. A repudiation of the law and the prophets will bewilder the Hebrew mind. But a cleansing of them from rabbinical glosses and interpretations will be helpful. A separation of secular from spiritual things will be an upward move. The covenant made with Abraham concerning an earthly inheritance is about to give way to a covenant based on better promises: the law given through Moses must retire before the Law of the Spirit, that came by Jesus Christ.

"Think not that I am come to destroy"—this is the high note in the song of Salvation. Jesus is a Builder. Nothing but Sin and Error can suffer in his hands. These he will tear up, root and branch, and he will do this for the love he has for truth and righteousness. Never was there such a staunch friend and supporter of good law and good living as Jesus. But with him, law was only good as it was helpful to man. A code or a philosophy that was more rigorous or high-sounding than beneficial, he looked upon as burdensome.

It is not singular that Jesus should be charged with destroying the law, when the law itself was charged with the duty of leading men and women to the Christ? People then were a great deal like people now; when their opinions and prejudices were opposed, they cried out, "He breaks the law!" Thus they did in Paul's case, when the earnest apostle was struggling with them to bring them to Christ. What a job one has who attempts to relax the hearts and hands of men from their grasp on the earth! With eyes wide open to the consequences, many people prefer to grovel with the beasts. There are principles which, if adopted, bring to a man a deadly doom. Here are a few: "Might makes right." "Eat, drink, and be merry, for to-morrow we die." "Deal with your neighbor as he deals with you." "Take care of number one."

When Jesus sat down on that mountain side, he found the world resting on such falsities as these. The Jewish leaders had so perverted the Law of Moses that this was its tendency. There was no help but to set it aside and begin afresh. To reform the law was a more difficult task than to give a new one. So he culled out of it its eternal truths and set it aside. He fulfilled the law by transmuting it into human lives. Life with him was greater than law, and *this* he came to give to the world. There is nothing so valuable as a truthful life. Truth-doers are the inheritors of the heavenly kingdom.

A. D. 28] LESSON IX. [August 28

PIETY WITHOUT DISPLAY.

Matthew vi. 1-15. Gold. Text, 1 Sam. xvi. 7.

THIS is the third division of this remarkable sermon, the first comprising the eight beatitudes: the second, the new and Christly exposition of the law. In this the disciples of Jesus are warned against hypocritical display of their good deeds, by the examples of the abuses of the duties of almsgiving (verse 2), of praying (verse 5), and of fasting (verse 16). This discourse now passes from actions to the motives which underlie them. He has, indeed, spoken home to the heart previous to this, but then it was only by inference; now he speaks directly. His aim is to draw a broad and plain line of distinction between *seeming* and *reality* in religion. The portraits of the mere pretenders, and of the genuine and good, are here sketched by an unerring hand. Every line, feature and hue is true to the life. The student will do well to mark their points of

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agreement, and their points of contrast. The agreement will be seen to consist, not in motive or spirit, but exclusively in features of external conduct. Christ admits that both give, both pray, both fast, and both are rewarded. The difference is: one class derives its motives from man; the other from God.

The very habits and elements of a true life are now brought to the front. Giving alms is a good thing if it is not abused. We should know whether the receiver is worthy, and, if so, give with a modest retirement. The treasury-box in the temple was to receive the alms; it was not a sounding-board on which to rattle the coins so that all might hear. Although the mouth of the box was trumpet-shaped, it was not to be used as a trumpet to herald forth one's gift. Giving alms is a righteous act. One must deal with the poor, as with every one else, righteously. Compulsion is not to enter into any gift. The Lord loves a cheerful giver. But prudence is necessary, since the receiver may be a rogue, and so the gift be squandered. Some give from a principle of rivalry. "I'll give ten dollars if you do," they say. Others say, "I am going to give something, but I will wait a little to see what others do." These motives are wrong. Consecration is not born from such parentage, and without consecration the giver is not blessed in his deed. Give because God gives; because it is good to give; because others are needy; because the giver and receiver are children of the same Father; because giving is sacrificing, and to sacrifice is to live the heavenly life.

Jesus teaches us how to pray. Pray as you give, quietly, secretly, and not to be heard of men. If called upon in the congregation, let your thoughts be earnest, your words simple, and your tones soft but fervid. You pray to God, not to man. No prayer goes amiss that comes from the heart. Forget everything else but your immediate needs; for, failing here, that prayer is lost. Do not measure your prayer by minutes or matter, but by your hold on heaven.

Giving and praying—how inseparable are they! If we would pray for our fellows, we should be willing also to give, to relieve their necessities; and in giving we often send forth the most acceptable prayer to God, both for those who are receiving favors from us, and also in our own behalf—for "it is more blessed to give than to receive;" and as "the Lord loveth a cheerful giver," we shall be endearing ourselves to Him as effectually by our giving as by our praying, since by our prayers we show our trust in God, and by our giving we show that we are like Him.

How shall we give? Not boastfully, not sounding a trumpet, or blowing our horn through a newspaper; but quietly, unostentatiously, for the love of Jesus. How shall we pray? Not as the hypocrites prayed, but as our Saviour prayed—alone, not to be seen of men: asking in simplicity, but with unyielding faith, for those things which we need. Then our reward will be of God, and not of men.

## Opening and Closing Services.

### I. Silence.

### II. Responsive Sentences.

*Supt.* The Lord is my shepherd,

*School.* I shall not want.

*Supt.* He maketh me to lie down in green pastures:

*School.* He leadeth me beside the still waters.

*Supt.* He restoreth my soul:

*School.* He leadeth me in the paths of righteousness for his name's sake.

*Supt.* Yea, though I walk through the valley of the shadow of death, I will fear no evil:

*School.* For thou art with me; thy rod and thy staff they comfort me.

*Supt.* Thou preparest a table before me in the presence of mine enemies:

*School.* Thou anointest my head with oil; my cup runneth over.

*Supt.* Surely goodness and mercy shall follow me all the days of my life:

*School.* And I will dwell in the house of the Lord forever.

### III. Singing.

### IV. Prayer.

### V. Scripture Lesson.

#### LESSON SERVICE.

### I. Class Study of the Lesson.

### II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

### V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

### I. Singing.

### II. Responsive Sentences.

*Supt.* Truly my soul waiteth upon God: from him cometh my salvation.

*School.* He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

*Supt.* My soul, wait thou only upon God; for my expectation is from him.

*School.* He only is my rock and my salvation: he is my defence; I shall not be moved.

### III. Dismission.

#### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

## INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 27.]

LESSON VI. JESUS IN GALILEE.

[Aug. 7.]

Matt. 4. 17-25.

[Commit to memory verses 18-20.]  
17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.



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

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

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

21 And going on from thence, he saw other two brethren, James, the son of Zeb'edee, and John his

brother, in a ship with Zeb'edee their father, mending their nets; and he called them.

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

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

24 And his fame went throughout all Syria: 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 Galilee, and from Decap'olis, and from Jeru'salem, and from Ju'dea, and from beyond Jordan.

## General Statement.

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. 29-31. 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. 13-25. 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 own 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.

## Explanatory and Practical Notes.

**Verse 17. From that time.** From the time when John the Baptist was put in prison, ver. 12. Jesus delayed entering Galilee as a field of labor while John was working there. **Jesus began to preach.** For a year or more he had been teaching, but in conversations with individuals, as with Nicodemus and the woman of Samaria. Now he began to deliver public discourses. **To say.** He took up the message as it had been laid down by John the Baptist, and began by proclaiming repentance and the kingdom of God. **Repent.** See Lesson III, verse 2, and notes. Repentance is a new purpose, leading to a new life. Literally, "change your thought." **The kingdom of heaven.** He proclaimed that a new kingdom was to be established, in which all who accepted God as King and Jesus as Prince should be citizens; a kingdom which should have God's will for its law and love for its authority. **Is at hand.** It was not really organized until Jesus had died upon the cross and his Spirit had descended upon his disciples. (1) All men are sinners, and hence all must repent if they would be saved. (2) That kingdom which others saw, we may enter.



**18. Jesus, walking by the sea.** This event is related in greater detail in the fifth chapter of Luke's gospel. It took place near Capernaum, very soon after Jesus came from Judea. **The sea of Galilee.** This is a body of fresh water of oval shape, thirteen miles long and

seven wide, and six hundred and fifty-three feet below

the level of the Mediterranean Sea. It is east of Galilee and west of the Bashan district. Once it was surrounded by prosperous towns, but now its shores are nearly uninhabited. **Saw two brethren.** These two brothers, the sons of Jonah, or John, were well acquainted with Jesus, for they had become his disciples nearly a year before. The circumstances of their first meeting with him are narrated in John 1. 35-42. They had returned to their trade of fishing, and were now summoned to a closer communion about six months after this they were called to be apostles. **Simon called Peter.** Simon was the earlier name, and the name Peter, "Rock," had been given to him by Jesus at their first meeting. He was, by the fervency of his nature, by his gifts, and by his spirit of leadership the "chief among the apostles," though not in any such sense as is claimed by the popes of Rome, his pretended successors. **Andrew his brother.** Though named after Peter, and of secondary influence among the twelve apostles, Andrew was one of the earliest followers of Jesus, and the one who brought Peter to him. It is noticeable that almost every mention of his name, apart from the list of the apostles, is in connection with bringing some person to Jesus. (3) **We may not be leaders like Peter, but we can be individual workers like Andrew. Casting a net.** They may have been standing on the shore, or in a boat, for fishing with the net was practised in both ways. **They were fishers.** An honest, though humble employment. (4) **Christ chooses workers and not idlers for his service.**

**19. He said unto them.** The call was given after a discourse of Jesus to the people on the shore, followed by the miracle of the draught of fish (Luke 5. 1-11), which was to be a type of their success in their Master's work. **Follow me.** He called upon them to leave their homes and their vocations, and to become his companions, learning his teachings by association with him. He did not, however, summon all who believed in him to lead such a life. **Fishers of men.**

Just as they had seen a multitude of fishes caught when they obeyed his command, so they should hereafter find abundant success in the winning of souls. Look at the millions in the Church now, think that they have increased from that little company of twelve, and see how the promise has been fulfilled. (5) *He who works for Christ and with Christ shall have abundant success.* There is an analogy between fishing and soul-saving. 1. The sea is the world. 2. The fish are the souls needing salvation. 3. The net is the Gospel. 4. The work requires patience, skill, and watchfulness. 5. But the fisher for men is endeavoring not to kill, but to save those whom he catches.

**20. They straightway.** It was not the call of a stranger, but of one whom they already knew and loved, so that they were not suddenly transformed from fishermen to disciples. **Left their nets.** The nets may not have been worth much, but they were their all, so this was a full surrender. **Followed him.** They lost their hopes of earthly gain, they entered upon a life of hardship, of unpopularity, of persecution, and were at last put to death. But they gained the companionship of Christ, the assurance of faith, the honor of being founders of a Church, and a throne in heaven. (6) *Give us ever given up any thing for Christ's sake?* (7) *Our losses are not to be compared with our gains in his service.*

**21. Going on from thence.** During which time the two other fishermen had landed their fish, and were engaged in mending their nets. **James.** He was the elder of the two brothers, and of an ambitious nature, since he probably took the lead in the request for the highest places in the Saviour's kingdom. Mark 10, 35, 41. His work on earth was soon accomplished, and he was the first of the twelve to bear the palm of martyrdom. **John his brother.** The beloved disciple, who penetrated more deeply into the Saviour's teaching than any other of the twelve. He was with Andrew at that earliest meeting with Jesus, and made note of the very hour in the day when first he saw the Lord. John 1, 39. **Zebedee their father.** Of him we know only what is here stated, that he was the father of two apostles of our Lord. From the mention of hired servants (Mark 1, 20) and the acquaintance of his son with the high-priest (John 18, 15) it has been supposed that the family were the better class in society. (8) *What an honor to a father are two sons in the work of Christ!*

**22. Left the ship.** Their decision was prompt and full. But there is no reason to suppose that they abandoned a needy parent, for their father had servants, and their mother afterward was found among those who ministered to Jesus. (9) *The call of Christ is above all the social and earthly demands.*

**23. Jesus went about.** This is a brief account of what is known as "the first tour in Galilee." It probably embraced the region near the Sea of Galilee, and may have required a few weeks or a few months. **Galilee.** This was the northern province of Palestine, extending from Mount Lebanon to Mount Carmel, and from the Jordan to the Mediterranean. Its inhabitants were less cultivated than those of Judæa, but were more sincere and open-hearted. The year of Christ's Galilean ministry was that of his greatest popularity. **Teaching.** Not preaching set sermons, but giving instruction by precept and illustration, in a conversational manner. **Their synagogues.** The word means "meeting together," and the institution arose during the captivity in Babylon, when the services of the temple were suspended. It was a meeting for the reading and interpretation of scripture, for praise, and prayer. Being less formal than the worship in the temple, and being held every-where, it educated the Jews in the word of God, and prepared the way for the gospel. The synagogues buildings were also used for the local courts, and for the infliction of penalties by scourging. **The gospel.** The word in the original means "good news," or "glad tidings," an appropriate term for the message of salvation. **Healing.** There is a graphic picture of one busy day in this period of this Saviour's ministry in Mark 1, 21-35. His miracles were not his great work, but in a certain sense incidental. They were wrought out of the Saviour's sympathy with human trouble, in order to awaken attention and give authority to his teachings, and as types of his spiritual work. (10) *The healing of the soul is always more important than that of the body.*

**24, 25. All Syria.** The country between Palestine and the Euphrates River. **Possessed with devils.** A strange man, in which men's bodies were controlled by evil spirits, clearly distinguished here and elsewhere from insanity. **Decapolis.** The ten cities: "a district east and south of the Sea of Galilee, Berostræa, and the province of Perea, east of the river Jordan."

#### HOME READINGS.

- M. Jesus in Galilee. Matt. 4. 17-25.  
 Tu. Jesus at the Jordan. John 1. 35-51.  
 W. Jesus at Cana. John 2. 1-11.  
 Th. Jesus in Jerusalem. John 2. 13-25.  
 F. Jesus at Sychar. John 4. 3-26.  
 S. Jesus at Nazareth. Luke 4. 16-31.  
 S. Jesus at Capernaum. Luke 4. 33-44.

#### GOLDEN TEXT.

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

#### LESSON HYMNS.

- No. 1, Dominion Hymnal.  
 O for a thousand tongues to sing  
 My great Redeemer's praise.  
 No. 90, Dominion Hymnal.  
 There is work to do for Jesus,  
 Yes, a glorious work to do.  
 No. 91, Dominion Hymnal.

Hark, the voice of Jesus calling,  
 "Who will go and work to-day?"

TIME.—27 A. D.

PLACE.—In Galilee.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Effectual calling.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. Calling the Disciples.

When did Jesus enter actively upon his work of preaching?

Where did he spend his time after the temptation, and before this lesson?

Had any disciples before this? John 1, 2.

What fact can you name concerning his movements after the temptation?

When had he first seen Andrew and Peter?

Who is commonly believed to have been Andrew's companion at that time?

Why should these four men have been so ready to follow this simple call?

Had they ever had any teaching concerning Jesus before this call?

##### 2. Teaching the People.

How long had Jesus now been teaching publicly?

Where was his first teaching done?

What was the character of the teaching he was now doing? Luke 4. 16-31.

How did he support his claim that he was the promised Saviour?

How widely did his fame extend?

Among what classes were his earliest friends?

How widely did he travel in this Galilean ministry?

Name the ten cities making the ten called Decapolis.

Where was the most of his teaching done in this tour? ver. 23.

What was the Jewish synagogue?

##### Practical Teachings.

Four men ready to follow Jesus at his call. They are an example to us. What is it? What do their lives teach us?

One word, one promise, "Follow." "I will make you fishers of men." They were enough. But we have all his wondrous words, and the Bible full of promises, and they are not enough. Why?

"He healed them," and to-day he is just the same tender, loving, compassionate Healer.

He called four that day. He calls you to-day. He healed multitudes then. He will heal you to-day—if!

##### Hints for Home Study.

1. If you have or can get a Bible with Robinson's Harmony in it, study all the events of Christ's life from last lesson to this as they occurred.



2. If you cannot get such a one, send to WILLIAM BRIGGS, 78 and 80 King Street East, Toronto, for Chautauqua Text-Book, No. 25, "The Life of Christ," and study it.
3. Make a map of Palestine, and, with a red pencil, mark the pathway of Jesus up to this time.
4. Write the names of all the persons or classes of persons with whom Jesus had talked of his kingdom up to this time.
5. Write the different places in which he had been, and in which he had wrought miracles.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Calling the Disciples.**  
When did Jesus begin to preach? ver. 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. **Teaching the People.**  
What journey did Jesus make that he might teach?  
What were his chief teaching places?  
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?  
Who became his disciples because of his miracles?

#### Teachings of the Lesson.

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?

#### Hints for Home Study.

Find an account of the calling of any other of the apostles. How many miracles of Jesus are recorded in the New Testament.

#### QUESTIONS FOR YOUNGER SCHOLARS.

- How did Jesus begin his work upon earth? **By calling men every-where to repent.**  
What is it to repent? **To feel sorry for sin, and turn away from it.**  
Whom did Jesus call to follow him? **Simon and Andrew, two brothers.**  
What were they doing? **Fishing in the Sea of Galilee.**  
What did he promise to make them? **Fishers of men.**  
What did he mean? **That he would teach them how to draw men to himself.**  
What other brothers did Jesus call? **James and John, the sons of Zebedee.**  
How did they heed it? **They immediately left all and followed him.**  
What did Jesus preach in all the synagogues of the Jews? **The gospel of the kingdom of heaven.**  
What does "gospel" mean? **"Glad tidings," "good news."**  
What was the good news Jesus told the Jews? **That he was their promised Saviour.**  
What had the prophet Isaiah written years before? (Repeat the Golden Text.)  
What kind of darkness did the prophet mean? **The darkness of sin and sorrow.**  
Who was the great Light that could drive away the darkness? **Christ, the Saviour from sin and sorrow.**  
What sign of his power as the Son of God did Christ give the people? **He healed all manner of sickness, and cast out unclean spirits.**

#### Words with Little People.

Jesus says to you, "Follow me."  
He calls you to teach you of the kingdom of heaven.  
He calls you to save you from sin and sorrow.  
He calls you to tell others the "good news" of a Saviour.  
"Christ shall give thee light."

#### THE LESSON CATECHISM.

[For the entire school.]

1. What two brothers were the first disciples of Jesus? **Simon and Andrew.**
2. What other 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.,**

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Jesus as a Teacher.

#### I. A PRACTISING TEACHER.

*Jesus began to preach.* v. 17.

"How shall they hear without a preacher?" Rom. 10, 14.

"Came and preached peace 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. AN INDIVIDUAL TEACHER.

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

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

"Know my sheep, and am known of mine." John 10, 14.

#### IV. AN AUTHORITY TEACHER.

*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.

#### 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 men 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.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

In order to show the connecting links between Lessons V and VI, 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, as is shown in the Analytical and Biblical Outline. This may answer for older scholars. Show especially how he was a *preaching* teacher, that is, 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.

**References.** FREEMAN'S HAND BOOK. Ver. 33: The synagogue, 636.

### CATECHISM QUESTION.

6. What do you call this wonderful mystery?

The Incarnation of the Son of God.

7. Where is the Redeemer called a Mediator?

1 Timothy ii. 5. For there is one God, one Mediator also between God and men, Himself man, Christ Jesus.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus the Great Light.*

Locate the Sea of Galilee on the map. Let some child point out the birthplace of Jesus; another, his home in Galilee, Nazareth. Call on a third to tell why he did not remain in Bethelchem, after coming back from Egypt. A few questions will bring back in review the leading events in the life of our Lord up to this point.

### JESUS PREACHING.

Question about John's preaching. See if children are clear about the meaning of the word *repent*. Illustrate: Johnny was a little boy who loved to play marbles. His mamma learned that he was playing "for keeps." She told him that this was the first step toward gambling, and that God was not pleased to see him do it. Johnny said he was sorry. He even cried when his mamma told him how dearly God loved him, and how sorry it made him feel to see his little boy do wrong. His mamma thought, "Johnny really repents." But in a little while Johnny was playing again "for keeps." Did he repent? In some such way show that repentance means turning away from sin, as well as feeling sorry for it. Picture Jesus walking by the sea, preaching in the churches, and visiting the towns, every-where telling people to "repent"—be sorry for sin and leave it off. Why? Teach that the "kingdom of heaven" was "at hand," because the King had come. Print in very large letters, "Jesus." Below in smaller letters, "Preaching."

### JESUS CALLING.



Tell that Jesus called his first disciples here. Read verses 18 and 19. Talk about fishing. Show that this was the business of these men. They sold their fish, and so made their living. Jesus said, "Follow me." Read verse 20, emphasizing *straightway*. They did not wait to sell their fish, to see their friends, or any thing. They just obeyed. Tell some simple story illustrating quick obedience. Go on with the calling of James and John, seeking to make the story vivid, and to bring out the thought that as Jesus called these so he calls us. Are we ready to hear and obey?

### JESUS HEALING.

Print under preaching, "Calling" and "Healing." Talk about lame, blind, sick, and sorrowful people. Tell how they gathered around Jesus and were healed. Can he do such things now? Yes, for he is "the same." Tell how he still heals sick souls and opens blind eyes.

Make above "Jesus," on the board, a great yellow sun, with rays reaching out in every direction. Make a few dots for the disciples who heard and obeyed his call: a great many dots for the people who came to be healed; in another place, a great many more for the crowds which followed him. Tell that the light shone upon all, for Jesus is Light. But his rays were brightest and warmest upon those who obeyed the most quickly. Who will be a "straightway" Christian?

### Lesson Word Pictures.

From shore to shore stretches blue Galilee. The white clouds are above it, and white sails are on it. There are fishing-boats off the shore. Here is one in which you can see two brothers lowering their nets into the water. They bend over the side of the boat. Their arms reach down to the glassy ripples. How intent they are on casting their net aright! Hark! There is a voice echoing from the shore. The two brothers raise their heads. The net hangs motionless from their hands. "Who is that?" they say. "Is it the strange preacher?" one of them is whispering. "It is Jesus!" They have heard his voice of music. They have been moved by his thoughts of wisdom. He is speaking. "Follow me, and I will make you fishers of men." The brothers stare at one another. Follow

Jesus of Nazareth, the carpenter's son? He is wise, he is ready, he attracts multitudes, but shall they follow him? What about their boats, their nets, the fish that may lie already on the bottom of their craft? What about the future? Follow him by day, tarry where he stops at night? Follow along the highway, through the fields, up the mountain slopes, to Jerusalem, anywhere? Follow to the end? They could understand that Jesus's teachings might not be popular. Must they follow through good report and evil report, leaving all, daring all? What, *fishermen* follow, Galileans, people whose dialect Jerusalem might laugh at? Yes, leave all and follow as they are, and follow now. You can see the two brothers staring at one another. It would have been like Simon to say, "Andrew, let us follow this Man as master." Soon there is a deserted boat. There are forsaken nets. The sun stands at the golden noon point, but he looks down on a still empty boat. The sun sets, and his long rays touch the still empty nets. Simon and Andrew have gone to follow the Master.

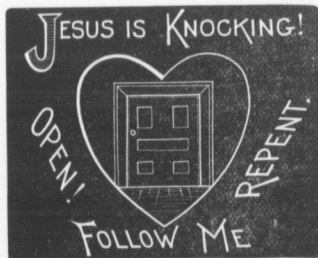
Again, there is a boat upon Galilee. You can see who are in it. That gray-haired father is Zebedee. His two sons are with him, James and John, each with his fishing-net in his lap. They busily mend their nets, while on peaceful Galilee their boat rests undisturbed. You can hear them talking as they mend the broken meshes. Suddenly they look up. Did some one call? It is Jesus standing on the shore. He bids them follow him. Shall they leave their nets? Shall they quit their father? Will they not mend the broken meshes first? They rise up, leave all, and follow Jesus.

The days go by, and what makes all the unwonted stir in a Galilean town? This morning the synagogue was crowded, and men thronged the door-way. At evening, in the cooling shadows that stretch across the plains, there is a great multitude in the street around some one who is talking. And besides, long streams of men, women, and children are coming this way from Decapolis, from Jerusalem, from Judea, from beyond

Jordan. The Preacher in synagogue and street, toward whom run these streams of a curious, meekly humanity, at whose feet the cry of the demoniac is hushed, and the eyes of the blind find sight, is Jesus of Nazareth, the great Fisher and Healer of men.

### Blackboard.

BY J. B. PHIPPS, ESQ.



The subject of the lesson is the call of Jesus. In the review bring out the surrounding circumstances of the lesson, the names and occupation of the persons called, the nature of the call. Point to the blackboard, and show the drawing of a heart with a door set in it. This represents the door of your heart at which the Saviour is knocking. He calls for you to open to him and let him enter; to repent and change every wrong way and every wrong thought, and lastly to follow him and be his disciple. The call is a continual one to higher work. We must not rest satisfied with small opportunities.

DIRECTIONS. Draw the heart lines with red chalk, the door with white.

A. D. 28.

Mat. 5. 1-16.



[Commit to memory verses 3-11.]

- 1 And seeing the multitudes, he went up into a mountain: and when he was set, 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.

### LESSON VII. THE BEATITUDES.

[Aug. 14.]

- 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.
- 13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set on a hill cannot be hid.
- 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

### General Statement.

The gospel according to Matthew has 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 which

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.

#### Explanatory and Practical Notes.

**Verses 1. Seeing the multitudes.** The previous chapter shows that in his audience every part of the land was represented, from Judea to Galilee, and from the Tyrian coast to the provinces east of the Jordan. Thus the report of these teachings would be extended through every section, and the way be prepared for the higher teachings of salvation by the cross of Christ. **He went up.** Not to withdraw from the crowds, but to draw after him the earnest seekers after truth. (1) *There is something in Christ which meets the wants of the world, and draws the hearts of men. Into a mountain.* Rev. Ver., "the mountain." The use of the article shows that it was a well-known place, and associated with the Saviour's ministry. Probably the saviour's meeting with his disciples after his resurrection took place at the same mountain. It is believed to be Kurn Hattin, "the horns of Hattin," which stands at the head of a valley leading down to the Sea of Galilee, and about seven miles from Capernaum. It receives its name from its two peaks or "horns," between which lies a little plain, where the discourse may have been delivered. On this very place, where Jesus pronounced a blessing upon the peacemakers, a bloody battle took place in 1187 A. D., when the last of the crusaders were destroyed by the Sultan Saladin. **When he was set.** He sat down; the usual posture of an Oriental teacher while giving instruction. **His disciples came.** The audience consisted of the twelve just chosen, the general company of believers in Jesus, and a crowd of curious listeners. (2) *Every congregation contains various classes of hearers, and varied degrees of interest in the word.*

**2. He opened his mouth.** An expression which is used only with reference to a set discourse or an important utterance. (3) *"When the Lord opens his mouth we should open our ears and hearts."*—Schaff. **Taught them.** The discourse was addressed to disciples, not to the devotional listeners. Its aim was to instruct the followers of Jesus in the new dispensation and its principles. It might be called "the new law," explaining and supplementing the ten commandments.

**3. Blessed.** This word means happy, but also something higher: "the more than happiness produced by God's sunshine in the soul; not a momentary joy or pleasure, but a permanent state; not the passive receiving of a blessing, but the active possession of a source of enjoyment. He who receives a cup of cold water may be happy, but he who has the spring from which it comes is blessed. Carlyle has said, "One may lose happiness and find blessedness." The poor lose happiness and find blessedness. The poor in spirit need and are eager to satisfy it; in contrast with the Pharisees, who were self-righteous and self-satisfied. All of these beautitudes or blessings are spiritual, and bestowed upon spiritual states or conditions; so here the reference is not to the humble or the abject as such, but to those who feel their need of spiritual blessings. **Theirs is the kingdom of heaven.** Every body was expecting that Jesus as the Messiah of Israel would at once set up a throne, throw off the Roman yoke, and lead the Jews to a universal empire. This was their conception of the kingdom of God; "a kingdom for themselves, as God's chosen people. Christ tells them that the citizens of the new state should not be the ambitious and the self-seeking, but the lowly and spiritually minded. (4) *Only those who are conscious of spiritual needs are in condition to receive spiritual blessings.*

**4. Blessed are they that mourn.** The second beatitude depends upon the first. Those who recognize themselves as in need of divine, spiritual blessings are those who mourn over their own condition. The mourning here referred to is not mere sorrow under afflictions, nor misery from the ills of life, nor remorse over sins; but a sorrow of heart and true penitence begotten from a sense of guilt. (5) *The world counts those happy who rejoice; Christ blesses those who weep. They shall be comforted.* Not all who mourn will

be comforted, for much of the sorrow of the world is over earthly disappointments, and does not turn toward God. But all who are of sad heart over their own unworthiness and seek for spiritual comfort shall enjoy the infinite consolation of Christ. (6) *When we weep, let us look upward and not downward.*

**5. Blessed are the meek.** The lowly-minded as opposed to the ambitious—those who endure evil rather than do evil, having for their motive the love of God and of men. **They shall inherit the earth.** They may not always gain earthly possessions, but they obtain true joy in all conditions of life; and in the final result of the Gospel they will have boundless reward. Take for example Jesus himself, who suffered wrong, and yet has conquered the earth, and is conquering still. (7) *He who has an eternal life can afford to wait for his inheritance.*

**6. Hunger and thirst.** Who have such an eager desire as can be likened only to hunger and thirst; the keenest and most overmastering appetites. **After righteousness.** The Divine standard of character, right acts, right aims, and right affections—life, will, and heart after the heavenly pattern. **They shall be filled.** Every one attains to the standard of character which with all his heart he seeks after, whether high or low. Men may hunger after gold or honor or love, and be unsatisfied, but every yearning after God's likeness shall be satisfied.

**7. The merciful.** Those who love their fellow-men, who feel with them in their troubles, and who strive to help others, and live to make the world better. **Obtain mercy.** Men generally receive from others what they give to others. Those who deal harshly meet with coldness, and find the world selfish; those who are friendly find friends, and those who from love of God do good to men obtain mercy here and hereafter.

**8. The pure in heart.** Purity of heart is more than the ceremonial cleanness required of those who entered the temple; more than chastity of conduct and of thought; more than sincerity. It is "that steady direction of the heart toward the divine life which excludes every other object from the homage of the heart."—Schaff. **They shall see God.** Only those who have something in common with God can commune with him; and only as the heart is consecrated can the communion be complete. (8) *"When the heart is clean the eye is clear."*—Whedon.

**9. The peacemakers.** "They who work peace;" who, loving God, seek to plant mutual love in the hearts of all around them. **Children of God.** Because as God's Son comes to make peace they resemble him. (9) *It is Christ-like to avoid quarrels, and to reconcile enemies.*

**10. Blessed are they which are persecuted.** This is not the world's view. We are apt to pity the sufferers for Christ's sake, those who have been driven out like the Pilgrims, those who have been put to death as martyrs. But the Pilgrims in New England were happy; and what martyr in glory regrets the fiery trial now? Said Patrick Hamilton at the stake, "This seems to be dreadful, but it is the gate to everlasting life." **For righteousness' sake.** As Augustine says, "Martyrs are made, not by the fact of suffering, but by the cause for which they suffer."

**11, 12. Blessed are ye.** He emphasizes the promise by localizing it. **Persecute you.** Christ would not have his followers expect worldly advantage in his service. **Falsely, for my sake.** It is our part to see that the evil spoken of us is false, and then Christ will see that the wrong which we suffer turns to good. **Rejoice.** Only Christians of the highest type can rejoice while suffering wrong. **The prophets.** In whose good fellowship we are honored.

**13. Ye.** The believers in Christ and citizens of the

new kingdom. **Are the salt.** Christians are to the human race what salt is to food—a living, preserving, seasoning influence. **Lost his savor.** The rock-salt used in Palestine is mixed with earth and other impurities, and loses its strength when exposed to the air. (1) *Even disciples may lose the fervor of their first love.* **Where-with.** As lifeless salt cannot be re-saved, so a dead experience cannot be re-quickened, except by the power of God.

**14. Ye are the light of the world.** Every true disciple sheds around him the mellow radiance of a Christian influence. (1) *Christians are lights, Christ is the Light which lights them.* **A city . . . on a hill.** Some think that here is a reference to Safed, a village standing on a mountain-top and prominent in the landscape of northern Palestine. **Cannot be hid.** A

true Christianity cannot be concealed, but must be noticed from its very contrast with the world.

**15. A candle.** Rather, "a lamp," as in Rev. Ver. The lamps were of earthenware, somewhat like a gray dish among us, with the wick in the mouth. **Under a bushel.** Rev. Ver., "the bushel," that is, the ordinary household measure, holding about a peck. Frequently, when a lighted lamp is kept through the night, it is placed under the measure. **On a candlestick.** Rev. Ver., "the stand."

**16. Let your light so shine.** Not ostentatiously, but without concealment. **Good works.** Which are the rays from the inner Light within the heart. **Glorify your Father.** They will think of him from whom all human goodness proceeds.

#### HOME READINGS.

- M.* Jesus and the paralytic. Luke 5. 17-20.  
*Tu.* Jesus and the publican. Luke 5. 27-39.  
*W.* Jesus at Bethesda. John 5. 1-16.  
*Th.* Jesus, the Son of God. John 5. 19-47.  
*F.* Jesus and the Sabbath. Luke 6. 1-11.  
*S.* Jesus and the twelve. Luke 6. 12-31.  
*S.* The Beatitudes. Matt. 5. 1-16.

#### GOLDEN TEXT.

Grace and truth came by Jesus Christ. John 1. 17.

#### LESSON HYMNS.

- No. 248, Dominion Hymnal.  
 O happy is the child who hears  
 Instruction's warning voice.  
 No. 247, Dominion Hymnal.  
 The Master is come, and calleth for thee,  
 He stands at the door of thy heart.  
 No. 251, Dominion Hymnal.  
 Sing them over again to me,  
 Wonderful words of Life.

**TIME.**—28 A. D. A year since last lesson.

**PLACE.**—Near Capernaum, as is commonly supposed.

**RULERS.**—St. Matthew before.

**DOCTRINAL SUGGESTION.**—The Light of the world.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Blessed One.**  
 How long had Jesus been engaged in his public work when he spoke the Sermon on the Mount?  
 For whose benefit does it seem to have been especially spoken?  
 What was the character of his audiences in these discourses? Luke 5. 17.  
 To what classes of people had he become especially dear?  
 Whom had he declared to be the objects of his mission?  
 What acts had he performed which made him obnoxious to the high-churchmen of his day?  
 What claim was he now publicly making as to his own name and destiny? John 5. 19-47.  
 What is the character of the Sermon on the Mount compared with the religious teaching of his day?  
**2. The Blessed Ones.**  
 Upon how many classes of society are blessings pronounced in this lesson?  
 Why are these various classes blessed?  
 What particular blessing was pronounced upon the twelve?  
 What is the full force of the metaphor of salt?  
 What, then, is the great purpose of the Christian disciple?  
 How is this work to be accomplished? ver. 14.  
 Can a person be a follower of Christ and keep it a secret in his own heart?  
 What two reasons does Christ give why this is not desirable? vers. 15, 16.

#### Practical Teachings.

Christ's scale for measuring men is very different from the world's.

Says Jesus: Be lowly minded.  
 Says the World: Heads up! Show your spirit.

Says Jesus: Be contrite for sin.  
 Says the World: Eat, drink, be merry.  
 Says Jesus: Be gentle, humble, childlike.  
 Says the World: Assert yourself! Stand for your rights! You are good as an other.  
 Says Jesus: Seek righteousness.  
 Says the World: Put money in thy purse.  
 Every man can be what Christ teaches.  
 Only a few can be what the world calls successful.  
 Do not strive to make yourself great. Strive to make God's name great.

#### Hints for Home Study.

1. Commit all these Beatitudes to memory. Repeat them every day for the whole week.
2. Study the incidents in the life of Jesus so thoroughly that you can tell the story accurately.
3. Find another scene on a mountain where a great leader pronounced blessings, and note the differences.
4. Write twenty questions on the lesson—such as you would ask were you a teacher, and give them to your teacher.
5. Mark on your map the journeys of Jesus up to this point.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Blessed One.**  
 Whence did the multitude come who followed Jesus? Where did he go to teach?  
 What two classes composed his audiences?  
 What memorable teaching did he there utter?  
 By what title do we call this discourse?  
 What blessings did Jesus' teaching bring to the world? (Golden Text.)
- 2. The Blessed Ones.**  
 Who are heirs of the kingdom of heaven?  
 What blessedness is in store for mourners?  
 Who are promised possession of the earth?  
 What hunger is a source of blessing?  
 Why is mercy commended?  
 Who are promised a wonderful vision?  
 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 evilly spoken of?  
 Who are the salt of the earth?  
 For what is flavorless salt good?  
 Who are the light of the world?  
 Where is the proper place to put a candle?  
 What result will follow if a Christian's light shines as it ought?

#### Teachings of the Lesson.

Where in this lesson are we taught—1. The blessedness of a holy character? 2. The profitableness of an upright life? 3. The duty of setting a right example?

#### Hints for Home Study.

How many blessings are pronounced upon character? How many upon conduct?  
 Compare the beatitudes of the Psalms with those of this lesson.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go to teach the crowds of people who came to hear him? **Upon a mountain near Galilee.**  
 What did he first tell them? **Of those who were made happy, or "blessed," by God.**  
 Why were the humble blessed? **Because to them is given the kingdom of heaven.**

Why are those happy who mourn for their sins? **Because they have pardon and comfort from God.**  
 What was promised to the meek? "**They shall inherit the earth.**"

Why were those blessed who were hungry to know God? **Because God would fill and satisfy them.**  
 To whom would God be merciful? **To all who would show mercy to others.**

Who shall see God? **Only the pure in heart.**  
 Why are the penitencers blessed? **Because they shall be called the children of God.**

What is Jesus sometimes called? **The Prince of peace.**

Why? **Because he came to bring peace and love and truth upon the earth.** (Repeat the Golden Text.)  
 When did Jesus say to rejoice? **When persecuted for doing right.**

Why should they rejoice? **Because God would bless them here and give them great reward in heaven.**

Why did Jesus call his disciples the salt of the earth? **Because they could save it from destruction as salt keeps food.**

What must they do with the light he had given them? **Let it shine before men.**

For what reason? **That they all might see it and glorify God.**

**Words with Little People.**

Have you ever taken your Bible and learned these words Jesus speaks to you?  
 Can you love and obey Jesus and not let any one know it?

Do you love your mother in that way?  
 "He that confesseth me before men, him will I also confess before my Father which is in heaven."

**THE LESSON CATECHISM.**

[For the entire school.]

1. What is said in the Golden Text of this lesson? "**Grace,**" etc.

2. With what gracious words did Jesus open his sermon on the Mount? "**Blessed are the poor in spirit.**"

3. What promise did he give to those that mourn? "**They shall be comforted.**"

4. What was his promise to the meek? "**They shall inherit the earth.**"

5. What did he say to his disciples? "**Ye are the light of the world.**"

**TEXTS AT CHURCH.**

Morning Text.....

Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Citizens in the Heavenly Kingdom.**

I. THE LOWLY.

*Blessed are the poor in spirit.* v. 3.

"To this man...poor...contribute." 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." Psa. 126. 5.

"Beauty for ashes...joy for mourning." Isa. 61. 3.

III. THE MEEK.

*Blessed are the meek.* v. 5.

"Will beautify the meek with salvation." Psa. 149. 4.

"The Lord lifteth up the meek." Psa. 147. 6.

IV. THE EARNEST.

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

"My soul thirsteth for God." Psa. 42. 2.

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

V. THE MERCIFUL.

*Blessed are the merciful.* v. 7.

"Be ye kind one to 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." Isa. 51. 10.

"Clean hands and a pure heart." Psa. 24. 3-5.

VII. THE PEACEABLE.

*Blessed are the peacemakers.* v. 9.

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

"First pure, then peaceable." Jas. 3. 17.

VIII. THE PATIENT.

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

"Suffer for righteousness' sake, happy." 1 Pet. 3. 14.

"Suffer as a Christian...not be ashamed." 1 Pet. 4. 16.

IX. THE USEFUL.

*Salt of the earth...light of the world.* v. 13, 14.

"Filled with the fruits of righteousness." Phil. 1. 11.

"Be ye doers of the word." Jas. 1. 22.

**THOUGHTS FOR YOUNG PEOPLE.**

**The Seven Blessings of the Gospel.**

1. The Gospel brings to men a *citizenship* in the kingdom of heaven. v. 3. 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. v. 4. 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. v. 5. People are every-where 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*. v. 6. People are thirsting, but few are satisfied. The seeker after God will obtain all that he desires.

5. The Gospel brings to men *merry*. v. 7. Some people find the world selfish and hard; but he who gives kindness obtains favor.

6. The Gospel brings to men *fellowship with God*. v. 8. Those who keep their hearts pure can enjoy communion with the Highest.

7. The Gospel brings to men *sonship*. v. 9. People find themselves far from God; but through Christ they may receive the adoption of sons.

**Berean Methods.**

**Hints for the Teachers' Meeting and the Class.**

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 corn-fields on the Sabbath, and healing the withered hand in the synagogue. 3. The miracles and teaching 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. (See Analytical and Biblical Outline.)...What are the blessings here presented to men? (See Thoughts for Young People)...(Ver. 3.) The king of Prussia was present at a school examination, where

the vegetable and mineral kingdoms were defined. He asked the class, "To what kingdom do I belong?" A little girl answered, "To the kingdom of God.".... (Ver. 6.) An old woman who had led a pinched life among the mountains, and had suffered much from poverty, stood for the first time by the ocean. As she looked out upon the rolling billows a light came upon her weather-beaten cheek, and she said, "Well, I'm glad to see something that there is enough of!" There is one sea from which we can drink our fill. We can have all the righteousness for which we aspire.... (Vers. 10, 11.) Dr. Taylor, going toward his death by burning, and coming within a mile or two of Hadley (where he was to suffer), "he leaped and fetched a frisk or twain, as men commonly do in dancing. 'Why, master doctor,' quoth the sheriff, 'how do you now?' He answered, 'Well, God be praised, good master sheriff, never better, for now I know I am almost at home. I lack not past two stiles to go over, and I am even at my Father's house.'"—*Trapp*.

**References.** FREEMAN. Ver. 1: Posture of teachers, 757. Ver. 13: Savorless salt, 637. Ver. 15: Lamp; bushel; lamp-stand, 638.

#### CATECHISM QUESTION.

8. Did the Redeemer give His life for all men?  
1 Timothy ii. 6. Who gave Himself a ransom for all?  
9. What was the course of our Saviour's history as Mediator?  
First He humbled Himself, and then He was exalted to glory.

#### Primary and Intermediate.

**LESSON THOUGHT.** *The Way into God's House.*

**Introductory.** Recall the kind of work Jesus did. Tell that for more than a year he had been doing this work in Galilee. One day he went and sat on the side of a mountain. His disciples came close to him, and a great crowd of people listened while he preached a wonderful sermon. This sermon tells the way to go to God and heaven. Ask who would like to get close to Jesus to-day, as his disciples did that day, so as to hear and understand all that he says?

#### THE HOLY HOUSE.



Draw, or have drawn, an outline, it may be very faint, of a great house, upon which rays of light are falling. Recall the teaching of the last lesson, that Jesus is a great light. Make eight steps leading up to this house, and tell that you will call the beatitudes, or blessings, each, a step. Whoever will go up these steps will surely come into God's holy house.

**First step.** Teach that the poor in spirit are those who know that their hearts are sinful, and that they cannot make them good. Show that the children who think themselves good have not yet taken the first step which leads up to God's house.

**Second step.** To mourn is to be sorry enough, for something that is wrong, to try to make it right. Those who are so sorry to have sinful hearts that they will take them to Jesus will be comforted.

**Third step.** The meek are those who know that all good things belong to God, and who trust him enough to take all his goodness from him.

**Fourth step.** The child who knows he is not good, and wants to be, is hungry and thirsty for goodness. God will give such a one all he wants. "Righteousness" is right-ness. God is right, and he only can make us right.

**Fifth step.** The merciful child is kind to every body and to every thing. It will not hurt a worm or a fly. Such a child is "blessed," or truly happy, for God will show mercy to such a one.

**Sixth step.** The "pure in heart" are not looking to see bad things. They are looking to see God, and he lets them see him. How sweet it must be to stand on this step!

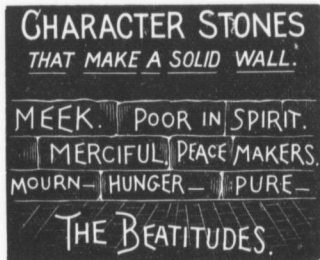
**Seventh step.** The peacemaker is just the opposite of the quarrel-maker. This is one of the high steps, and those who stand here are God's own children.

**Eighth step.** This seems a strange "blessed," does it not? And yet it is the highest of all. Those who do right and suffer for it are very dear to God.

Print some word, or words, from each of the beatitudes on the successive steps, and spend a little time in drilling the class upon them. If they are not well known, let this exercise find a place in the programme each Sunday. Print, "Let your light shine." Teach that each Christian is a little light to show others the way into God's house. What if the light-house keeper does not light his lamp? What if a Christian does not keep his light burning? Show ways in which a child can let his light shine, and ask each Christian child in a silent moment to ask, "Has my light led any body to God's house?"

#### Blackboard.

BY J. B. PHIPPS, ESQ.



**EXPLANATION.** The beatitudes are a unity of Christian virtues. They are the white stones of a solid wall of Christian character that are cemented together with love for all that is right. The inward manifestation of these virtues are the "poor in spirit," those that mourn, those that hunger after righteousness, and those that are pure in heart. The outward manifestations are shown by those lives that illustrate meekness, mercy, and peace. In the review speak particularly in regard to Christian character; it is more to be desired than riches or worldly honor. The names can be written on the stones as the review progresses.

#### Lesson Word-Pictures.

A great multitude had gathered. They have come from town and village, the lonely country and the crowded city, and Jesus is the attracting center. He has gone up yonder mountain. As beneath the Eastern sun he slowly toils along, you can see what a curious, eager throng rustles and presses about him. On that

rock he seats himself. The people come closer. He begins to teach them. He opens his mouth and says, "Blessed" — are who? Does that proud Dives up at the front silently reflect, "He will say, 'Blessed are the rich?'" It is humble Lazarus, hiding in the rear, purse-poor and soul-poor, who is comforted by the words, "blessed are the poor in spirit." Here is a bowed mother, her fatherless children clinging to her robes. O how empty the great world seems! "Blessed are they that mourn," says Christ. That "m-e-k" man over at the left, he finds comfort in the beatitude that gives the inheritance of the earth. Here is a group of weary pilgrims, hungry and athirst. They have come from afar to find the great Master. Jesus knows it, and he says, "Blessed are they which do hunger and thirst after righteousness." That man whom you may have seen this very day halting on his way to the great gathering to show merriness to a neighbor who is his debtor, or to the sick, dumb beast appealing for sympathy, finds a reward in the saviour's promise to the merciful. Another man is tempted to leave the way of the pure in heart, and he is encouraged, if steadfast, in the assurance that he shall see the heavenly Father. This woman near us came from a home where she tried to say, amid

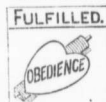
discussion, words of forgiveness and reconciliation. She has her reward in the blessing on the peacemaker. Are there not those before the Saviour who, because following him, have been followed by the frown of the bigot and the sneer of the frivolous? To such Christ gives strength for the carrying of the heavy cross when he pronounces a blessing on the persecuted. He would stimulate his hearers. He pictures before them the worthless salt-heap, whose savor has gone. From his seat, perchance, he saw on a neighboring elevation a cluster of homes. He points it out. Are not they the city set on a hill? Does he think of the home lights flashing down through the darkness of the night? How they sparkle! How they guide and encourage the traveler! Especially, how they cheer all within the house! His words take the hearers within the home. As he speaks they see the golden flame of the evening lamp set upon its stand. Is it to be covered and hidden under a measure? Its rays are to stream all over the home. They are to go forth at every window. So believers are to shine and light a wandering world into the path of the heavenly Father's service and the heavenly Father's blessing.

## A. D. 28.]

## LESSON VIII. JESUS AND THE LAW.

[Aug. 21.

Matt. 5. 17-26. [Commit to memory verses 17-19.]



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

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments,

and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old

time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath against thee:

24 Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

## General Statement.

The first question which every Jew would ask concerning Jesus of Nazareth was, "What is his attitude toward the law?" Hence after the opening of his sermon the Saviour showed the relation of the new covenant to the old. To the word "law" as used by the Jews there was a very wide meaning. Originally it meant the ordinances contained in the five books of Moses, which were the supreme authority in the nation on both sacred and secular matters. But the scribes of the later ages had made many additions and refinements to the sacred text, in the way of comments and explanations. These had never been reduced to writing, but were passed down by tradition, and had at length come to be regarded as possessing equal authority with the Scriptures. Thus "the law," as understood by the people to whom Jesus was speaking, was a complicated network of precepts and precedents, of minute rules touching every detail of life; overshadowing and in some instances contradicting the prin-

ciples of the Old Testament. There was the deepest interest among the people concerning the position which Jesus would take with regard to this law. Radical and revolutionary spirits were clamoring for the abolition of all the Mosaic regulations, and conservative minds clung to every syllable as the only hope of Judaism. In the multitude upon the mount in every shade of opinion was represented. Jesus therefore proceeded to show the relations of his kingdom to the old theocracy. He declared that the spirit of the law was divine and unchangeable, and that the Gospel aimed only to perpetuate in higher and nobler forms its essence; but that the letter of many of its regulations was transient, and, having fulfilled its purpose, should give place to more permanent principles. With one breath he swept away the whole superstructure of rabbinical traditions, and with an authoritative "I say unto you" established the foundation of the New Covenant in love to God and man.

## Explanatory and Practical Notes.

**Verse 17.** Think not. The report had already been circulated by the Pharisees that Jesus was an enemy of the law. It arose, as false reports frequently arise, from either a misunderstanding or a wilful perversion of his teachings. **The law, or the prophets.** The two great divisions of the Old Testament. "The

law" was the Pentateuch, the "prophets" were all the rest of the volume, of which most of the historical books were called "former prophets." Yet this expression, "the law, or the prophets," in the lips of Jesus was not used in the precise meaning of the same words when spoken by the scribes. They included in



it not only the Old Testament, but also the additions and interpretations of the greater rabbis, which they regarded as possessing equal authority. Jesus meant the written Scripture alone, as interpreted by himself. **I am not come to destroy.** The mission of Christ, of every true teacher, was not negative and destructive, but positive and constructive. He took away nothing without supplying in its stead something better. **But to fulfill.** Literally, "to enlarge up to complete." This he did by unfolding its deeper meaning, which no other teacher had perceived; by giving to the world a perfect example; by accomplishing the types of the ceremonial law and the positions of the prophete; and by giving to his followers an inspiration and an impulse to obedience. (1) *The Gospel does not repeal the law, for both are one in essence.*

**18. Verily.** In the original, the word "amen;" a Hebrew word of affirmation, meaning "so be it," or "in very truth." In the teaching of Christ it always introduces some weighty truth. **I say unto you.** Christ appeals to no authority higher than himself; his "I say unto you" is as strong as the prophetic "Thus saith the Lord." **Thi heaven and earth pass.** The longest possible measure of earthly time, according to all human computation. **One jot.** The *ped*, the smallest letter in the Hebrew alphabet, corresponding to the Greek *iota*, and to the English *i* or *y*. **One tittle.** Literally, "horn" or "crook;" the little curve which distinguishes one letter from another. **Shall in no wise pass.** Whatever really belongs to God's law, however trivial it may seem, is permanent, and can never be taken away. Even the minor passages, as the genealogies, are valuable; and the smaller precepts rest on great principles. (2) *Let us value our Bible, of which every syllable is precious.*

**19. Whosoever therefore shall break.** Rather, "shall relax or loosen," making it appear as of no binding force. **One of these least commandments.** One of those Old Testament laws which seemed trivial, yet were really great. **Shall teach men so.** As was then falsely affirmed of Christ, and erroneously would be of his apostles. **He shall be called the least.** Why are they not excluded from the kingdom? Because membership in Christ's kingdom is never affirmed to be of works, but always of faith. It refers to sincere but mis-leading teachers, whose works are condemned, while they themselves "are saved as by fire." 1 Cor. 13. 15. **Do and teach.** Those who teach others must themselves "do," and the doing comes before the teaching in importance. **Great in the kingdom.** There is an especial honor for those who not only do but also teach the truth, and thereby become instructors of others. (3) *First let us strive to be doers and then to be teachers of God's word. (4) Let us be careful not to explain away the authority of a single sentence of truth.*

**20. Your righteousness.** Righteousness here means "purity of heart and life, as set forth by example in the doing, and by precept in the teaching." — *Alford.* **Shall exceed.** We should exceed the obedience of the scribes and Pharisees, by apprehending the spirit where they only read the letter; and by an obedience of the heart where they only aimed to obey in act. **The scribes.** Men who were the copyists, the readers, and the expounders of the law. **The Pharisees.** A party among the Jews who aimed at the punctilious fulfillment of every precept in the law; and more especially of a multitude of additional rules which they had devised as a hedge about the law. **Ye shall in no case enter.** The honest but misguided teacher might be the least in the kingdom, but the bigoted, self-righteous Pharisee must be excluded. **The kingdom of heaven.** See notes on Lesson VII. verse 3. **The aim of the Gospel, as that of the law, is to make men righteous.**

**21. Ye have heard.** The Saviour having enunciated the principle in the previous verse now proceeds to illustrate it, and gives a number of instances to show the Gospel standard as higher than the Pharisaic standard. The contrast between the law as given to Moses and that of Christ; but between the law as interpreted by the Pharisees and the deeper spiritual meaning revealed by Christ. **By the law of old time.** The ancient rabbis and expounders of the law. **Thou shalt not kill.** This is the divine law. **In danger of the judgment.** This was the Pharisaic comment. By "the judgment" is meant in this verse not the judgment to come, but the ordinary law of the court, which consisted of seven men, and (until the Roman supremacy) possessed the power of life and death.

**22. But I say unto you.** The word "I" is expressed in the original—an unusual form, and implying strong emphasis. "This majestic I," says Dr. Wuesten. **Whosoever is angry.** Implying that anger is in the heart the root from which murder springs, since it very often leads to murder. **With his bro her.** Not merely his blood-relation, but, according to the Jewish view, his fellow-Israelite; in the Gospel sense, his fellow-man. **Without a cause** is omitted from the Rev. Ver. Where there is a just cause for indignation it is not the anger here referred to. **In danger of the judgment.** That is, in the sight of God, and by the Gospel principle he is regarded as a murderer, for he has murdered in his heart. The word "judgment" he does not refer, as in the previous verse, to a temporal court, but to the judgment of God. **Blaca.** A word of contempt, meaning "worthless fellow!" **In danger of the council.** This was the highest court among the Jews, the Sanhedrin, composed of seventy priests, elders, and scribes. Here the reference is to the higher spiritual penalty of God. **100. fook.** In the original a term of the highest reprobation, and similar to the common cursing which we hear from profane men. **In danger of hell fire.** Rev. Ver., "the hell of fire." Literally, "the Gehenna of fire." Gehenna was the valley south of Jerusalem where fires were kept burning night and day to destroy the offal of the city and the corpses of criminals. In the speech of the time it was a common symbol of everlasting punishment. The three terms, *judgment council Gehenna of fire*, represent, not distinctions of kind in punishment, for all were equally fatal, but distinctions of degree. All point to eternal death, but intimate that eternal death has degrees. (6) *Severity hangs upon time, and the spiritual world has its counterpart in the material. (7) If these warnings mean any thing, they mean something terrible.*

**23. 24. Therefore.** The conclusion from the great principle already presented. **If thou bring.** When a Jew went to worship God he brought his offering to the temple. To us this means, "when you go to church." **Thy brother hath aught.** We are bidden to remember not what we have against others, but what others have against us. **Leave there thy gift.** Let the worship be delayed until you have righted your wrong to your brother-man; and this irrespective of any wrong that he has done to you.

**25. 26. Agree with thine adversary.** The best interpretation of this passage is, "By wrong to man, you have wronged God also. Beware lest, if you do not make peace with him by instant reconciliation with your brother, God, as your adversary, may act to you as a creditor does with a debtor whom he meets in the street, whom he delivers up to the judge, and whom the judge hands over to the officer to cast into prison." — *Goldie.* **The uttermost farthing.** The farthing was a coin equal to about seven mils of our money. The meaning is that with men we may pay our debt and find release; with God, as we cannot pay, we must spend eternity in prison, unless Christ stand as our surety.

## HOME READINGS.

- M. The truly righteous. Matt. 5. 17-26.  
 Th. The ten commandments. Exod. 20. 1-17.  
 W. The keeping of the law. Dent. 6. 1-12.  
 Th. The perfection of the law. Psa. 19. 1-14.  
 F. The greatest commandment. Mark 12. 28-34.  
 S. The new commandment. 1 John. 2. 1-14.  
 S. The fulfilling of the law. Rom. 13. 8-14.

## GOLDEN TEXT.

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

## LESSON HYMNS.

- No. 157, Dominion Hymnal.  
 Father of mercies, in thy word  
 What endless glory shines!  
 No. 158, Dominion Hymnal.  
 Holy Bible, book divine,  
 Precious treasure, thou art mine,  
 No. 159, Dominion Hymnal.  
 No book is like the Bible,  
 For childhood, youth, and age.

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

DOCTRINAL SUGGESTION.—The law of God.

**QUESTIONS FOR SENIOR STUDENTS.**

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

**Practical Teachings.**

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

**Hints for Home Study.**

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

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

- 1. The Old Law.**  
What was Jesus's mission with regard to the old law?  
When was the old law to pass away?  
Who will be called least in the kingdom of heaven?  
On what condition can one be great in that kingdom?  
What does James say about one who breaks one commandment?  
Beyond what standard must our righteousness go if we enter heaven?  
How did the old law protect human life?  
Where was that law given? Deut. 5. 22.  
What penalty did its teachers pronounce upon a murderer?
- 2. The New Law.**  
Who is the author of the new law?  
What says the new law about anger?  
Who has occasion to fear the council?  
What is the warning against calling one a fool?  
What duty should take precedence of offering gifts?  
When should differences be reconciled?  
What danger will delay invite?  
Once in prison, how soon can one get out?  
What new commandment will prevent or heal all quarrels? John 13. 34.

**Teachings of the Lesson.**

Where in this lesson are we taught—  
1. That the moral law will never be done away with?  
2. That every commandment of God is binding on men?  
3. That "now" is the day of salvation?

**Hints for Home Study.**

What is "the least commandment" of the law? What is the greatest? What is the fulfilling of all the law?

**QUESTIONS FOR YOUNGER SCHOLARS.**

- What did Jesus tell the people in his sermon on the mount? (Repeat the Golden Text.)  
What is it to fulfill the law? **To keep all of its commands.**  
What did Jesus come to do? **To fulfill the whole law.**  
Who did Jesus say would be great in the kingdom of heaven? **Those who do and teach God's commandments.**  
Who were very careful to keep the forms of the law? **The scribes and Pharisees.**  
How were their hearts? **Full of sinful thoughts and wisdoms.**  
What did Jesus tell the people? **That they must be better than the scribes and Pharisees to enter heaven.**  
How must they keep the law? **With their hearts.**  
What does God look at? **The obedience of the heart.**  
What was the old law about murder? **"Thou shalt not kill."**  
What did Christ forbid? **Getting angry with any one without cause.**  
For what did he say he would punish us? **For calling one another hard names.**  
What did he command? **That we forgive our enemies.**  
What will God refuse if we feel unkindly toward any one? **Our gifts to him.**  
What does he require of us? **To love one another.**

**Words with Little People.**

Do you keep the commandments of Jesus because you love him, or because you want to enter heaven?  
Do you try to keep from sinning because you hate sin, or because you fear the punishment of sin?  
Is love for Jesus the foundation of all you do?  
Only "love is the fulfilling of the law."

**THE LESSON CATECHISM.**

[For the entire school.]

- What did Jesus say he came to do, in the Golden Text? **"Think not,"** etc.
- Whom does Jesus call great in the kingdom of heaven? **Those who do and teach God's commandments.**
- Who does Jesus say is in danger of the judgment? **He that is angry with another without cause.**
- What does Jesus advise to those who have quarrels? **To be reconciled.**

**TEXTS AT CHURCH.**

Morning Text.....  
Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

The Law of God.

- I. THE UNITY OF THE LAW.**  
Not... to destroy, but to fulfill. v. 17.  
"The law was our schoolmaster," Gal. 3. 24.  
"Do we then make void the law?" Rom. 3. 31.
- II. THE PERMANENCE OF THE LAW.**  
Till heaven and earth pass. v. 18.  
"My righteousness...not be abolished." Isa. 51. 6.  
My word shall not pass away." Matt. 24. 35.

## III. THE AUTHORITY OF THE LAW.

Whoever shall break... least in... kingdom. v. 19.  
 "Cursed... that confirmeth not *all*." Deut. 27. 26.  
 "Offend in one... guiltily of all." James 2. 10.

## IV. THE HONOR OF THE LAW.

Do and teach... great in the kingdom. v. 9.  
 "Blessed... do his commandments." Rev. 22. 14.  
 "The wise [mag., teachers]... as the brightness."  
 Dan. 12. 3.

## V. THE STANDARD OF THE LAW.

Your righteousness exceed... scribes. v. 30.  
 "Pharisees make clean the outside." Luke 11. 39.  
 "Thou shalt love the Lord thy God." Matt. 22. 37.

## VI. THE INTERPRETATION OF THE LAW.

I say unto you. v. 21, 22.  
 "Grace and truth come by Jesus Christ." John  
 1. 17.  
 "God... spoken unto us by his Son." Heb. 1. 1, 2.

## VII. THE PENALTIES OF THE LAW.

Judgment... counsel... hellfire. v. 22.  
 "The lake which burneth." Rev. 21. 8.  
 "The wages of sin is death." Rom. 6. 23.

## THOUGHTS FOR YOUNG PEOPLE.

## Concerning God's Law.

1. God's law is in its nature everlasting and unchangeable. What is right is right for all men, and is right forever. Men's laws change according to their varying opinions, but God's law never changes. v. 17, 18.
2. We should seek with all our mind to know what God's law is, with all our heart to obey it, in all our life to do it, and with all our power to teach it to others. v. 19.
3. God's law looks deeper than the outward act; it goes down to the heart. Let us try to keep our hearts right before God. v. 20.
4. Let us beware of bad passions toward others. Anger has in it the germ of murder; and many a man has killed another in a moment of passion. v. 21, 22.
5. God's law has its punishments. There are prisons on earth, but there is a worse prison hereafter. v. 22.
6. God loves us, but while we are against him he is our adversary, and we should seek to be reconciled to him speedily. v. 25, 26.

## Berean Methods.

## Hints for the Teachers' Meeting and the Class.

In building a house, a scaffolding is erected around it. When the house is finished, the scaffolding is taken down. The old law was the scaffolding, the new law is the house... Explain *law, prophets, jot, tittle, least in the kingdom, scribes, Pharisees, judgment, council, Raab, "thou fool,"* etc., etc.... The outline in the Analytical and Biblical Outline will be a good one to use in teaching the lesson to older scholars... With younger scholars, emphasize the following teachings: 1. The value of the Bible. 2. Doing and teaching. 3. Serving God from the heart. 4. The danger of evil tempers. 5. The guilt of unkind words. 6. Punishment hereafter. 7. Reconciliation with enemies.... Give illustrations of the Pharisees' righteousness.... In contrast with Gospel righteousness... A man about to be hanged for murder said: "It was only a minute. I was very angry, and did not know what I was doing. How I wish that I had learned to control my temper!"... Somebody said to an old colored woman, "How

can there be brimstone enough to keep up an everlasting fire?" She answered, "Every one will bring his own brimstone with him."

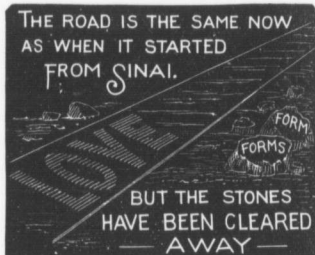
**References.** FREEMAN Ver. 17: The law and the prophets, 834. Ver. 18: Jot and tittle, 639. Ver. 25; Agreeing with an adversary, 640. Ver. 26: The farthing, 742.

## CATECHISM QUESTION.

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

## Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram represents a road on which we all must travel if we obey God. The road was started at Sinai, and it is the same now as then, so far as obedience to the law is concerned. It runs out straight before us; there is no deviation and no cross cut. Under the old dispensation there were many forms and ceremonies, which the Jews by false interpretations made into stumbling-blocks. These, under the new dispensation, have been set aside, and, like stones in the road, have been cleared away. In their place is written the word "Love," showing that the spirit of the fulfilling of the law is obedience to all its commands through love of the right.

## Lesson Word Pictures.

As the Saviour speaks there comes before the minds of men the old, far-away scene of the giving of the law. Sinai rises up before them, shadows thickening about its gray, desolate crags, the thunder pealing above while the people are gathered in awe below. Moses is there. He brings to Israel the solemn commandments of the law. Does Christ mean to set them aside? No. As the Saviour speaks the prophets of olden time seem to return. There is Elijah standing by the altar drenched with water, his face lifted heavenward as he invokes an answer by fire to prove that Jehovah is God and Baal is only an idol. There is Daniel kneeling in prayer, his face toward Jerusalem, though the king of Babylon threatens to throw him into a den of lions. There is Jeremiah, a prisoner for truth's sake, and they are letting him down with cords into the filthy old dungeon where he sinks in a bed of mire. Does Christ mean to set aside the principles for which lived prophets of old, and for which they were willing to die? Not to destroy truth given by Moses and the prophets.

but to fulfill it, came the Saviour. Have you noticed that group near him, intently listening while he is earnestly speaking? Some of them may still wear on the arm the phylacteries that are fragrant with choice sprays of that holy growth, the Pentateuch. "We wear and keep the law," is the proud conviction of these men. Others have come from the copying of the law, and they are very learned and grave and good, in their own opinion. "We copy and keep the law," is their complacent thought. But hark! How the great preacher's voice rings out clear and echoing, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!" They have gone, the holy wearer of phylacteries and the complacent copyist of the law. Another goes away, a man with an unhappy, unforgiving face. The sermon makes him uneasy. He has an offering to make at Jerusalem soon. He has already planned what a splendid gift he will lay in the flames, astonishing priest and spectator. But he has an un-reconciled brother at home, and the preacher persists in speaking of him. "A more comfortable place at Jerusalem than here," says the offended and departing hearer. Still another goes away. This man has an adversary, and he refuses to be at peace with him. As the preacher speaks, this hearer recalls the features of a trial in which he may be interested. There is the seat of the judge, grave and astute and pompous. The accused is before him. The witnesses testify. The judge condemns. The officer seizes and bears away the prisoner. Day after day there is a sad face at the prison-window, all because of an implacable spirit.

"I will go home," says the hearer; "I don't like this preaching."

#### Primary and Intermediate.

**LESSON THOUGHT.** God looks at the heart.

**INTRODUCTORY.** A very little skill with the crayon will enable one to make something like a mountain with fire coming from the top. Now by make the tables of stone. Lead the thoughts of the children back to the day when God gave the law from Sinai. Tell that this was many hundreds of years before Jesus preached the sermon on the mount.

To be taught: 1. That love is higher than law. 2. That God wants the inside to be clean as well as the outside. 3. That there is only One who can make us clean all through.



1. Print Law in faint letters on the board. Ask where the law is to be found. Call for some or all of the commandments. Had Jesus come to put away the old law? Teach that he had come to show how necessary it is to obey the law, and to teach men how they could obey it in a way to please him. Print "Love" in very bold letters, in such a way as to cover yet not destroy the word Law. Illustrate. Nelly loved to play in the water. One day it had been raining, and there was a little pool of clear water in the yard. How Nelly wanted to play in it! Mamma said "No." This was law. Nelly loved the water, but she loved mamma better, and love was larger than law. Show that she might have obeyed from fear of punishment. But she obeyed because she loved the one who gave the law, and that was the true keeping of the law.

2. Show an apple or other fruit, fair outside, but decayed at the heart. Tell that this is like one who makes the outward acts good, while the heart is bad. The Pharisees were like this. They kept the law in outward acts, but God could see pride and self-hisness in their hearts, and he knew they did not keep it from love to him. Teach that pride and self-hisness are not like God, and therefore cannot be where he is. Impress the necessity of getting rid of the evil in the heart, if we want to enter heaven.

3. Tell the story of a little girl who had a violent temper. She knew it was wrong, and tried hard to conquer it, but could not. Then she asked her mother to help her, but her wise, good mother could not conquer the bad spirit. After a long time, she was willing to let Jesus come into her heart, and then the bad spirit went away, because that spirit cannot live where Jesus is. Use this to impress the truth that the only way to overcome sin in the heart is to let Jesus come in whenever the wrong feeling rises up. Teach that he is so willing to come that a single word of invitation will bring him if it really comes from the heart. Ask children, with folded hands and bowed heads, to repeat the prayer,

"Saviour, teach me, day by day,  
Love's sweet lesson to obey."

A. D. 28.]

#### LESSON IX. PIETY WITHOUT DISPLAY.

[Aug. 28.]

**Matt. 6. 1-15.** [Commit to memory verses 7-15.]



1 Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 That *thine* alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

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 the 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 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.

## General Statement.

The last lesson showed the principle of love as supplementing the commandments of the moral law, and showed, too, how this principle applies itself to correct and extricate such forms of evil as anger, lust, profanity, and other crimes. With this lesson another theme in this incomparable discourse is opened. We are shown how the law may be fulfilled in good deeds to our fellow-men, and in prayer to God. We are warned against the hypocritical display of our righteousness in our gifts to the needy and in our devotions with our heavenly Father. As an illustration of hypocrisy we see the Pharisee sounding a trumpet when about to give alms to the poor, that his good deeds may be known to the world; and standing in the market-place or the public street at the hour of prayer, so that men

may behold his worship. Such righteousness as this has the reward for which it seeks—the praise of men; but it has no reward from God, for it is not actuated by the fear of God. In contrast with such ostentation, the disciple of Christ is commanded to give alms and show mercy and make his gifts in private, not permitting his left hand to know the good deeds wrought by his right hand. He is bidden to offer his prayer in secret, pouring out his soul where only God can see, and lifting up a supplication which only God can hear. This is the giving and this the praying which is acceptable with God. As an example of prayer, we are taught "The Lord's Prayer," that model of simplicity, directness, and breadth which meets the needs of every soul.

## Explanatory and Practical Notes.

**Verse 1. Take heed.** This verse is the text for this part of the discourse, and states the principle of which the succeeding verses contain the illustrations. **Aims.** Rev. Ver., "righteousness." This is the reading of the best manuscripts, and should be recognized as the true text. The word here means "religious conduct," inclusive of moral actions, good deeds, and worship. **Before men, to be seen.** The evil lies not in doing our good actions "before men," which may be necessary, but in doing them "to be seen." (1) *The moral element of every act lies in its motive.* **No reward of your Father.** There may be a reward in the praise of men for the deed done to be seen, but there is no reward from God. **Your Father, which is in heaven.** The conception of God as our Father may be found in the Old Testament, but only in the Gospel is it made the center of the system of religion. (2) *Whether saint or sinner, you have a right to call God your Father, and to seek a Father's grace.*

**2. Therefore.** Because of this principle already stated, that God accepts, no righteousness which aims merely to please men. **When thou doest thine alms.** Alms are gifts and services to the poor, which our Lord presupposes his disciples will give. (3) *All men are our brothers, since God is our Father, and we must give aid to our own kindred who need.* **Do not sound a trumpet.** There may have been some who actually made such a proclamation, ostensibly to gather the needy, but really to call attention to their own liberality. We were informed by the late A. O. Van Lennep that he often witnessed such events before the doors of the rich in Asia Minor. Dr. Ginsburg gives another meaning; that there were boxes in the temple shaped like trumpets, with open mouths, to receive gifts. Some shook the brazen trumpet when depositing their coin, in order to make it sound the louder. (4) *So at the present there are some who give only when their contributions are sounded forth abroad and reported in the newspapers.* **The synagogues.** Places of meeting for worship, where gifts for the poor were received. (5) *Not that those who worship God are the ones who give to their fellow-men. They have their reward.* They have what they seek, the praise of men, and they have that only.

**3. When thou.** Thou, the disciple of Christ, who was content to make himself of no reputation, that he might save men. **Best alms.** Alms-giving does not demand an indiscriminate liberality to all applicants. There may sometimes be more righteousness in withholding than in giving. **Let not thy left hand know.** As an Oriental proverb says, "If thou doest any good, cast it into the sea; if the fish shall not know it, the Lord knows it."

**4. That thy alms may be in secret.** Literally, "in the hidden." This does not mean that we should refrain from doing good when others may hear of it, but that our motive should never be to attract notice from men. The precept is not against all public giving, for that is commended in the example of the early Church (Acts 4, 34, 35; 1 Cor. 16, 1, 2), but against the spirit of ostentation. **Thy Father which seeth in secret.** He knows the secret motive, both of the hypocrite and the true giver. **Himself shall reward thee.** He will reward as a father, not as a master who gives wages and no more. Rev. Ver., "shall recompense thee." The word in the original is not that used in verse 2. There it means wages for hire; here it means a gift of grace.

The reward comes in the peace of God, the consciousness of blessing others, and in the eternal recompense.

**5. When thou prayest.** That men would pray is assumed. "Prayer is the duty of all who consistently praise the Sermon on the Mount."—*Schaff*. **Shalt not be as the hypocrites.** The word means, "those who pretend to be what they are not," especially those who profess a religion which they do not possess. **They love to pray standing.** The evil was not in the posture, nor the place, for prayer is an essential part of worship, and standing was the customary attitude of the Jews; but in the fact that the prayers were offered to attract notice from men. **Corners of the street.** The rabbis had prescribed eighteen stated prayers for every day, to be used at set times, wherever the worshiper chanced to be at that moment. See the *Menorah* will fall on his face in the street or in the shop at the moment of the muezzin's call, and perform his devotions. **They have their reward.** The reputation for piety, which they seek, rather than true worship.

**6. Enter into thy closet.** Rev. Ver., "thine inner chamber." Any retreat in which the soul may be alone with God is the closet. (6) *Every man can build a chapel in his heart.*—*Jeremy Taylor*. **Pray to thy Father.** In our prayer we should remember that God is not a merciless Judge, but a tender Father. **Which is in secret.** God is every-where, yet unseen. **Seeth in secret.** The great benefit of secret prayer lies in its freedom. We can tell to God alone what we cannot reveal to others; and only in secret can the heart be opened to the Lord. **Reward thee openly.** No earnest prayer is unavailing; for if not answered in our way it will be answered in a better way. (7) *The hour spent alone with God will have its results among men.*

**7. Use not vain repetitions.** Literally, "babble not." The Lord does not forbid the use of forms of prayer, nor of repetition in prayer, for he prayed thrice in Gethsemane, using the same words. But he warns us against the mistake of supposing that our prayers will have virtue because of their repetition. As the *heathendo*. Rev. Ver., "the Gentiles." Such were the repetitions of the priests of Baal (1 Kings 18, 26), such are the prayers addressed by Hindu votaries, and such the "aves" and "patenosters" of the Romish Church, whose power is supposed to dwell in the number of times they are repeated.

**8. Your Father knoweth.** We pray, not to inform God, but to relieve our own burdened hearts, and to bring ourselves into communion with the Highest. As Jerome says, "It is one thing to inform the ignorant, and another to beseech the Omniscient." We pray, not to make God willing to give, but to bring ourselves into condition to receive. (8) *What inexpressible comfort is in those words, "Your father knoweth."*

**9. After this manner.** We may regard the Lord's prayer both as a form to be employed and a model to be followed in our prayers. **Our Father.** Recognizing the tender relation between God and man, and the reverence, obedience, and filialness which should mark us as his children. **In heaven.** And hence divine and spiritual, coming to us from above, and possessing all power. **Hallowed be thy name.** The first portion of this passage is a prayer for God. There is the honor and holiness of God's name among men. (9)

*None who offer such a prayer should ever dare to use God's name lightly.*

**10. Thy kingdom come.** From God we come next to God's kingdom, in a prayer that he may reign over the hearts of men, and thus over our own hearts. **Thy will be done.** Not that our will may be lost, but that it may be fully conformed to the divine will; a prayer that God's will may be done to us in his dealings, done by us in our acts, and done in us in our character. **As it is in heaven.** The inhabitants of heaven do God's will because they are in complete harmony with him, and so should the inhabitants of earth.

**11, 12. Give us this day.** Showing that we are to exercise a daily trust and offer a daily prayer. **Our daily bread.** Bringing to God the common needs of the body, but none the less the deeper wants of the spiritual nature. **Forgive us our debts.** Our great debt to God is our uncancelled sins, a heavy burden from which we cannot free ourselves. **As we forgive.** Rev. Ver., "as we also have forgiven." This does not mean that we should permit those who owe us to

neglect their obligations, if they are able to meet them; but that only as we exercise mercy toward others, we may look for mercy from one above. (10) *Let no unforgiving man dare to offer the Lord's Prayer.*

**13. Temptation.** Here meaning whatever tries our moral character, especially the influences of Satan, from which we may pray to be preserved; yet if God in infinite love and wisdom permit us to meet them, we may expect grace to overcome. **Deliver us from evil.** Or, as in Rev. Ver., "from the evil one," as the source of all temptation. **Thine is the kingdom.** A closing doxology which may not be in the inspired text, but "its like a crown upon the whole prayer," and is appropriate for use.

**14, 15. If ye forgive.** These two verses explain the petition for forgiveness. **Their trespasses.** Their offenses against us. The word in the original is not the same with that translated "debts" in ver. 12. **Will also forgive you.** Because he who shows mercy is in condition to receive mercy.

#### HOME READINGS.

- M. Piety without display. Matt. 6. 1-15.  
 Th. The prayer of Daniel. Dan. 9. 3-19.  
 W. Nehemiah's prayer. Neh. 1. 1-11.  
 Th. Prayers of David. Psas. 63 and 64.  
 F. Prayers of the apostles. Acts 4. 23-37.  
 S. The prayer of Elijah. 1 Kings 18. 39-40.  
 S. The prayer of Christ. John 17. 1-15.

#### GOLDEN TEXT.

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

#### LESSON HYMNS.

- No. 108, Dominion Hymnal.  
 Sweet hour of prayer! sweet hour of prayer!  
 That calls me from a world of care.  
 No. 109, Dominion Hymnal.  
 Oh, sometimes the shadows are deep,  
 And rough seems the path to the goal.  
 No. 111, Dominion Hymnal.  
 Lord, we come before thee now.  
 No. 117, Dominion Hymnal.  
 My God! is any hour so sweet,  
 From blush of morn to evening star!

#### TIME, PLACE, RULERS, CIRCUMSTANCES.

—Same as in last lesson.

DOCTRINAL SUGGESTION.—Prayer.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. False Prayer.**  
 What is prayer?  
 Of what is prayer an index?  
 What state of mind is suggested by the men pictured in vers. 1-4?  
 What would be the whole object of prayer offered by such men?  
 What custom of Oriental peoples is pictured in ver. 5?  
 How does reward come to such prayer?  
 What makes prayer a necessity or desirable?  
 Why, then, did Jesus say, "your Father knoweth," etc.?  
 What are the characteristics here given of false prayer?  
**2. True Prayer.**  
 Did our Lord mean that men were only to pray in the words which he here gives?  
 What direction of his own would be broken by so doing?  
 What does "after this manner therefore pray" mean?  
 What should be the uppermost desire of the Christian believer?  
 What three petitions are men taught to make for themselves?

What sentiment of the last lesson is repeated in this? Comp. chap. 5. 23, 24, and 6. 14, 15.

How does the spirit of this prayer differ from the spirit of the hypocrite's prayer?

#### Practical Teachings.

There is such a thing as false prayer. But we should not, therefore, distrust all prayer. God is the judge of prayer, not we.

This is not a lesson against almsgiving, or church-going, or public prayer. It is a lesson against hypocrisy. "When thou doest alms," implies that, of course, you do alms. "When thou prayest," implies that, of course, you pray.

Every one ought to have a quiet place for private prayer. Every one who has it ought daily to enter it.

#### Hints for Home Study.

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

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. False Prayer.**  
 Where should we not parade our good deeds?  
 What will we lose if we do?  
 Who delight in making a great show of their works?  
 To what do they resort to secure glory from men?  
 Who should be told when we do alms?  
 Where, then, will our good deeds be known?  
 What assurance have we of reward?  
 What example illustrates false prayer?  
 Where is the hypocrite's closet for prayer?  
**2. True Prayer.**  
 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?  
 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?  
 How does our conduct limit divine forgiveness?  
 Why should we fear being led into temptation?  
 To whom does all glory belong?  
**Teachings of the Lesson.**  
 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?

**Hints for Home Study.**

Who are the "hypocrites" referred to in the lesson? What example of the "vain repetitions" of the heathen can you find in the Old Testament?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What kind of giving does Christ condemn? Giving so that people may see and praise us. How does Christ tell us to give? Quietly, without show.

Who will reward such giving? God, our Father. What does Christ forbid? Praying in public to show people how well we can pray.

How does he tell us to pray? Alone, and by ourselves.

How must we pray even when we are not alone? As if only God was near.

What did Christ tell us to avoid? Prayers of many words.

How does God want us to come to him? In a simple, honest way, asking for what we need.

What does God look upon when we pray? (Repeat the Golden Text.)

What prayer did Christ give us to say? The Lord's Prayer.

Can you repeat it? What did Jesus promise all who pray aright? That God would hear and answer.

What must we do before we pray? Forgive all who have offended us.

If we do not, what may we expect? Our heavenly Father will not forgive us.

If God will not forgive us, what will he do? Punish us.

**Words with Little People.**

Questions for me—

Am I giving all I can?

What more can I take out of my life to give any one else?

Do I want to give for love of Jesus, or because people will think well of me?

Do I ever pray when I have not forgiven somebody?

What would I do if God did not forgive me?

"Let us search our ways and turn to the Lord."

**THE LESSON CATECHISM.**

[For the entire school.]

1. What kind of good works does Christ condemn? Those done for show.

2. How should we give alms and do good works? Without telling others.

3. What is said in the Golden Text? "Man looketh, etc."

4. What kind of prayer has power with God? Secret prayer.

5. What should be our model in praying? The Lord's Prayer.

**TEXTS AT CHURCH.**

Morning Text.....

Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.****The Christian Offering.****I. HOW TO OFFER.**

1. Alms. "When thou doest... alms." v. 2.

"Let us do good unto all men." Gal. 6. 10.

2. Works. "When thou prayest." v. 5.

"Men ought always to pray." Luke 18. 1.

**II. HOW TO OFFER.**

1. Secretly. "Enter into thy closet." v. 6.

"Enter into thy chambers." Isa. 36. 20.

2. Directly. "Use not vain repetitions." v. 7.

"Let thy words be few." Eccl. 5. 20.

3. Finally. "Our Father." v. 9.

"Whereby we cry, Abba, Father." Rom. 8. 15.

4. Loyally. "Thy kingdom come." v. 10.

"The kingdom... is righteousness." Rom. 14. 17.

5. Trustingly. "Give us... daily bread." v. 11.

"Having food and raiment... content." 1 Tim.

6. 8.

6. Forgive. "Forgive... as we forgive." v. 11.

"Forgive, and ye shall be forgiven." Luke 6. 37.

**THOUGHTS FOR YOUNG PEOPLE.****Giving and Praying.**

1. We should give, and do good to others. A Christian cannot live for self, giving no thought to those around him. Giving is the law of the Christian life. v. 1, 2.

2. We should give and do good, but not to receive honor for our good deeds. There are some who will build churches if they can be named after them, or church-bells, if their names can be inscribed upon them.

3. We should do good for God's eyes only, and out of love for God's cause, that his kingdom may be increased. A small gift in the right spirit may do more good than a large one in the wrong.

4. 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."

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

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

**Berean Methods.****Hints for the Teachers' Meeting and the Class.**

Alms-giving: 1.) What is meant. 2.) The worldly principle in giving alms. 3.) The worldly reward. 4.) The Christian principle. 5.) The Christian reward. 6.) Instances of right and wrong giving in the Bible.... 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 man. 3.) What it requires of those who offer it.... A legend is related of a king who built a cathedral, and caused his name to be engraved upon the front of it. At night he dreamed that an angel came, erased his name, and wrote that of a poor widow. He sent for her, and asked what she had done toward the building of the church. She said that she had only given some grass to the horses that brought the stone, because she wished to help in the building of God's church. Because she gave in the right spirit, God honored her gift.

References. FREEMAN. Ver. 2: Alms-giving, 643. Ver. 3: The two hands, 644. Ver. 7: Repetitions in prayer, 647.

**CATECHISM QUESTION.**

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

## Blackboard.

BY J. B. PHILIPS, ESQ.



This is an illustration of sincerity in prayer, and was suggested by an article published in *The Christian Advocate*. Letters not properly addressed go to the dead letter office, and prayers not properly directed, through mere formalism, carelessness, or "vain repetitions," do not reach the Father of mercy. A petition, addressed in all trust and sincerity, from the heart to our heavenly Father never fails in reaching its destination, or of being answered. One addressed to the audience goes nowhere else. Write your petition on the unsoiled, fair page of a pure motive, dip your pen in sincerity, word it with reverence, envelope it in faith, and stamp it with the promises, and it will never go astray. Expect an answer.

## Primary and Intermediate.

LESSON THOUGHT. *Putting God First.*

To be taught: 1. How to give. 2. How to pray.

1. *Illustrative story.* Willie and George went to the same Sunday-school. Willie's papa gave him a dollar on missionary Sunday. George had earned ten cents during the week doing errands for his mother, and he brought it all to put into the missionary collection. Willie and George came together to drop their money into the box. George dropped his dime in quietly, but Willie cried, "Ho! he only put in ten cents. *Fee* brought a dollar!" Willie sounded a trumpet, as the Pharisees did in the old time. He wanted others to see what he gave, and think well of him for it. Make a trumpet on the board. Tell of different ways in which even children sound a trumpet to call attention to themselves and their own goodness. God is not pleased with this, for it is putting SELF first, and only the heart can do that which loves SELF more than it loves God.



Talk about giving, and encourage children to feel that they can give even if they have not much money. Show that gentle words, helping acts, loving sympathy, are all real gifts which are pleasing to God. Make a heart on the board; inside print, "My love," and

teach that this is the gift which includes all others, and that if we truly give the love of our hearts to God we shall want to give our money, our time, our kind deeds, to help and bless others.

2. When Jesus lived on earth he would often see a Pharisee standing on the corner of the street praying. He prayed there so that people would see him and think, "What a good man he is!" Jesus could look in-

to his heart and see the pride there, and he knew that God did not listen to such prayers. So he taught his disciples how to pray. What he said to them he says to us. Print on the board, "Pretend." Children know what this means. Did the Pharisees pray, or pretend to pray? Jesus calls those hypocrites who pretend to pray when they do not. He teaches that when we pray we must not think of other things. We must think of God, and what we want of him. If it is in the church or Sunday-school, we must shut our eyes, and try to be alone. Then we must say what we explain, and no more. This is a good opportunity to explain simply the meaning of the different clauses of the Lord's prayer. Try to impress the sinfulness of irreverence during prayer time, and help children to feel that, since Jesus took the trouble to teach us how to pray, we ought not to feel it a trouble to take time to give to asking our Father for the things we need.

## Lesson Word-Pictures.

What a parade of charity at the street corner! Azariah is about to give alms. He lets a crowd collect about a poor cripple who is on the ground, and holding out a hand attenuated, shrunken, in pitiful correspondence with the mean little coin Azariah is about to give. Azariah ostentatiously drops his gift and then goes away, swelling with self-satisfaction. Yesterday he called the attention of all in the synagogue to his alms-giving as he strutted up the synagogue aisle and made his offering. Last passover, he was at Jerusalem, and how he did ring his money down into an offering-box set up in a court of the temple! Bartimeus never gives that way. His benevolence is wiser and less ostentatious. He follows the cripple to his home. He finds out his wants. He ministers to them. Nobody but the cripple knows of his giving. He may help the cripple to earn something that will keep him from begging another time.

The hour of prayer finds Azariah in the street. Any notoriety does not trouble him. It pleases him because he has a chance to fall on his knees at the street-corner. It is a comfort to know that many see his face turned toward Jerusalem. Yesterday he had a still more satisfactory chance than to-day even for the parade of his piety. He was in the synagogue and asked to assist. He was much gratified when on leaving the house of parade—prayer, rather; somebody said, "What a fine voice Azariah has!" Bartimeus likes it better when the hour of prayer finds him in a less ostentatious place than the street-corner. He is willing to pray in public, and does whenever it is his duty. He enjoys most those seasons of devotion when he can be all alone with God, the divine presence making a hush in his heart. You may see him steal across the house-roof to a little shelter whose door he closes, and there his soul meets and mingles with the infinite Soul, making and sustaining all things.

Azariah is famous for prayers that are long and repetitious. He is as prolix as a Buddhist prayer-wheel, that can turn and turn and turn as long as the muscle of the turner has any vitality. If you ever caught the sound of Bartimeus's voice in prayer, you felt that he was one who had sat at the feet of Him who taught us "Our Father." Azariah does not like prayer modeled after the Saviour's pattern, making the forgiveness of neighbors prominent. He is at variance with many people. He does not like to think of what he owes them. He takes great comfort in the assertion of their indebtedness. He would confusedly trip over the for-



giveness clause in the Lord's Prayer. Bartimeus is more troubled about his own short-comings than the indebtedness of other people to him. The Saviour's prayer he has transmuted into daily living.

#### LESSONS FOR SEPTEMBER, 1887.

SEPT. 4. Trust in our heavenly Father. Matt. 6. 24-34.

SEPT. 11. Golden Precepts. Matt. 7. 1-12.

SEPT. 18. Solemn Warnings. Matt. 7. 13-29.

SEPT. 25. Third Quarterly Review.

#### To Sunday-School Talkers.

THE Sunday-school talker has been much disparaged, but he is an essential part of Sunday-school machinery. No matter how wise the world may become, it can never outgrow the necessity of receiving truth and getting inspiration from spoken words. Speaking cannot be done away with, but it ought to be improved. As speakers usually have their own way, it might be well to give hearers a chance to talk back occasionally. Let us voice a few thoughts which have risen in the minds of much-suffering listeners.

In the first place, never speak merely to "occupy the time." If you have nothing to say, please don't try to say it. We have heard enough of that. The time can be better occupied by an early dismissal than by a speaker who rises to occupy the time. It is, however, the speaker's fault if he has not something worth saying. Has he lived, breathed, read, thought, listened, for a life-time, and accumulated no valuable stores? No; he has them, but they are not available for use without a laborious process of thought and memory. Even the fullest minds and the most practiced tongues must have this preliminary preparation. But keep it out of sight. Do not inflict upon your hearers the story of how, ever since you received the invitation, you have been thinking what you should say. You woke up at two o'clock in the morning, and finally a subject came into your mind which might be profitable. We are sorry for all those preliminary birth-pangs, Mr. Speaker, but they are done with now, and we wished to be spared the story. Give us all the light and warmth you have, without making us listen to the dreary tale of how the fire was kindled.

And don't give us too much at a time. Remember that we are like small jugs; we can only hold a little, and after we are filled, all the rest of the wisdom and eloquence you pour out can find no room in our heads; it is wasted. We like to hear your stories; you tell good ones, and you tell them well; but two or three are better for one speech than a dozen. Give us the rest of them some other time.

Lastly, stop when you are done. If you have any skill as a speaker, you will probably know about how your speech is to end before you begin it. We cannot look into your mind; but when you begin to flounder, like a man who wants to sit down but

doesn't know where to find a chair, we are distressed for you if we are sympathetic, and disturbed for ourselves if we are apathetic. End gracefully, forcibly, eloquently, if you can; but do stop somehow.—*Sunday-School World*.

#### Book Notices.

*Exposition of Psalm CXXIX.* As Illustrative of the Character and Exercises of Christian Experience. By the Rev. Charles Bridges, M.A. From the Seventeenth London Edition. New York: Robert Carter & Brothers. It is now sixty years since this work was first given to the public, and it is still in demand as a rich depository of spiritual truth. It is not a critical commentary on the psalm, but rather an effort to develop deep spirituality of character in the reader by meditating on the precious truths contained in it.

*The Life of Rev. George C. Haddock.* By Frank C. Haddock. New York: Funk & Wagnalls. The subject of this memoir was a martyr to duty. He was cowardly and brutally murdered because he opposed the liquor traffic. Unable to answer him with arguments, his enemies answered him with the bullet. The volume is from the loving pen of his son, who thus seeks to show to the world what manner of man his father was. The book ought to be widely circulated that it may do its share to awaken the attention of the people to the fearful character of the liquor traffic, until it shall be driven from the land. Price, \$2.

*Reading for Prayer, and other Sermons preached in 1886.* By C. H. Spurgeon of London. New York: Robert Carter & Brothers. No man can read these discourses without feeling that he is brought into contact with a vigorous thinker and a sincere Christian. He reaches down to the depths of the subjects discussed, and makes a most earnest application of the word to the reader's heart. The success of this wonderful preacher shows that the Gospel, and not sensationalism, is what men need. Price, \$1.

*Episodes in a Life of Adventure; or, Moss from a Rolling Stone.* By Lawrence Oliphant. New York: Harper & Brothers. He is a brave man who so flatly contradicts an ancient and honored proverb as does this author in the sub-title of his book. Yet he clearly shows that it is possible for a stone to roll, and to roll on rapidly, until it rolls around the world, and yet gather some very beautiful moss. He is a cosmopolitan, and he takes his readers with him on his travels, giving them the delight without the fatigue and the danger of traveling. Price, \$1.25.

#### Thoughts for the Quiet Hour.

— The sun drinks in the drop of dew which casts back its rays, and God absorbs the soul which respects him.—*Joseph Roux*.

— I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine*.

— We cannot live on bread alone; we need every word of God. We cannot live on air alone; we need an atmosphere of living souls. We must be constantly giving ourselves away; we must dwell in houses of infinite dependence, or sit alone in the waste of a godless universe.—*George Macdonald*.

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As I wended my way out of Mr. Blainnes, I met the hired man, Bub Smith's friend, and he asked me:

“If I didn't want to visit the Capitol?”

Says I: “Where the laws of the United States are made?”

“Yes,” says he.

And I told him “that I was very weary, but I would fain behold it.” \* \* \* \*

Wall, I found the Capitol was a sight to behold! Why, it beat any buildin' in Jonesville, or Looontown, or Spoon Settlement in beauty, and size and grandeur. There hadn't one that can come nigh it. Why, take all the meetin' houses of these various places, and put 'em all together, and put several other meetin' houses on top of 'em, and they wouldn't begin to show off' with it. \* \* \* \*

But right here, as I was a thinkin' on these deep and lofty subjects, the hired man spoke up, and says he—

“You look fatigued, mom.” (Soarin' even to yourself is tuckerin'.) “You look very fatigued; won't you take something?”

I looked at him with a curious, silent sort of a look; for I didn't know what he meant.

Again he looked close at me, and sort o' pityin'; and says he, “You look tired out, mom. Won't you take something?”

Says I, “What?”

Says he, “Let me treat you to something.

SAMANTHA REFUSING TO BE TREATED.

What will you take, mom?”

Well, I thought he was actin' dretful liberal; but I knew they had strange ways there in Washington, anyway. And I didn't know but it was their way to make some presents to every woman who came there; and I didn't want to be odd, and act awkward, and out of style; so I says:

“I don't want to take anything, and I don't see any reason why you should insist on it. But, if I have got to take somethin', I had just as lives have a few yards of factory-cloth as anything.”

I thought, if he was determined to treat me, to show his good feelin' toward me, I would get somethin' usef, and that would do me some good, else what would be the use of bein' treated? And I thought, if I had got to take a present from a strange man, I would make a shirt for Josiah out of it. I thought that would make it all right, so far as goodness went.

But says he, “I mean beer, or wine, or liquor of some kind.”

I jest riz right up in my shoes and my dignity, and glared at him.

Says he, “There is a saloon right here handy in the buildin'.”

Says I, in awful axents, “It is very appropriate to have it right here handy.” Says I, “Liquor does more toward makin' the laws of the United States, from caucus to convention, than anything else does, and it is highly proper to have some liquor here handy, so they can soak the laws in it right off, before they lay 'em onto the tables, or under 'em, or pass 'em onto the people. It is highly appropriate,” says I.

“Yes,” says he. “It is very handy for the Senators. And let me get you a glass.”

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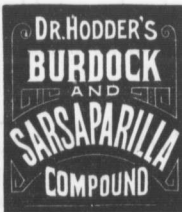
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