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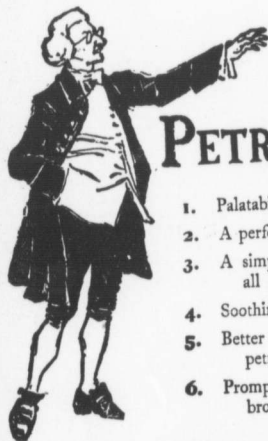
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Vol. X

Abide with
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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXIV.

APRIL, 1900.

No. 4.

Abide With Us.

BY REV. J. LAYCOCK.

Abide with us, the evening draweth nigh;
Far spent is now the day—gloom spreads
the sky,

Weary and travel-stained, for rest we
sigh—

O Lord with us abide.

Abide with us, 'tis night, and long the
way,

Stranger, art homeless, thou? Tarry, we
pray;

As guest divine, we welcome thee to stay,
And in our home abide.

Abide with us, and share our evening
meal,

Thy palms upraised in blessing shall re-
veal!

Our risen Lord. In a communion real
With us, Saviour, abide.

Abide with us. Without thee life is
drear,

No friend, in sorrow's shade, like thee
can cheer,

Thou blessed one. Christ of our hope, be
near,

Yea, in our souls abide.

Abide with us, and light shall fill our sky,
Upon thy heart of love, while angels keep
The light before whose beams soul
shadows fly;

We shall not fear for thee to live—or die,
If thou with us abide.

Abide with us. So shall we fall on sleep,
Upon thy heart of love, while angels keep
Guard o'er our slumbers deep—and calm
as deep,

This night with us abide.

Abide with us, and in a quiet dream,
The light of heaven shall o'er our spirits
stream;

Of angel land, lo, we shall gain a gleam,
O Lord, with us abide.

Abide with us. Lo! in the morning light
We shall arise where falls no scenes of
night,

The dawn of endless day shall greet our
sight—

We shall with thee abide.

Abide with us. We shall be satisfied
To waken in thy likeness, Lord, thy bride,
With thee to dwell among the sanctified—

O Lord, with us abide.

Minnedosa, Man.

To fully enjoy Eastertide, and to get the
blessing it offers us, we should rise above
our petty cares and small ambitions, and
enter into the peace and rest the King
means us to have. For every one of us
there is an upper room, away from the
world's bustle and stir, into which we
may enter, and where we may bar the
door. And there, as we sit and pray,
One in whose hands is the print of the
nails, on whose brow the scars of the
thorns, shall come in, saying, "Peace be
unto you!"—*Christian Intelligencer*.

Resurrection is the truth of Easter.
Life from the dead is its glorious fact.
An open grave, an absent occupant, a re-
turned traveller from death's domain, a
joyful recognition, and an assured pre-
sence—all these make the garden tomb
of Joseph the holy place for the world's
pilgrimage on Easter Day.—Rev. Isaac W.
Gowen.

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Sunday School Banner.

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

TORONTO, APRIL, 1900.

Organize! Organize!

Dr. Chatmers, describing Methodism in a phrase said, "They were all at it, and always at it." That is the reason of its success. It is because the people, and all the people had a mind to work that the walls of Zion have gone up. The Sunday-schools and Epworth Leagues have a very important part to play in bringing to completion this Twentieth Century Thanksgiving Fund. It would be a disaster if this were left to the generous givers of large sums. It is important that every school, however humble, every scholar, however poor, should have some part in this great work.

This has been the secret of the success of the movement in Great Britain, and also of the grand missionary work of Methodism for the last hundred years. It is more by the pence of the poor than the pounds of the rich, that these missionary triumphs have been won, that hundreds of missionaries have been sent to the foreign field, that thousands of

prayers have gone up to God for their success. So will it be in connection with our own great mission work, and especially with the Twentieth Century Fund Movement.

Dr. Potts has already received pledges for about \$600,000 of this fund. The remaining \$400,000 will be by far the hardest to obtain. It can only be secured by the hearty effort of every school and League throughout the entire of Canada: Methodism. We have pleasure in presenting and endorsing to the utmost of our power the following urgent appeal from the General Secretary of the Twentieth Century Thanksgiving Fund: To the Sunday-school Superintendent:

My Dear Brother,—In the good providence of God you are placed in a position of extraordinary responsibility and influence for good. The place and power of the Sunday-school in the kingdom of Christ and in the Christian work of the Twentieth Century can hardly be over-estimated.

The Twentieth Century Thanksgiving Fund should appeal strongly to the Sunday-schools of the Connexion. Many have organized with the determination to place the name of every scholar on the Historic Roll. With intelligent organization and aggressive work, this should not be very difficult.

Has your school been organized?

If not, please organize at once, so that you may complete the work within the year, and, if possible, by October.

Kindly inform me of your action re the T. C. T. F. Ever yours,

JOHN POTTS, Gen. Sec.

Victoria College, Toronto.

Loyal Methodists.

We heartily endorse the remarks of the following article from the Michigan Christian Advocate:

"One of the greatest embarrassments to loyal Methodists in their Sunday-school work is the disposition of some superintendents to thrust upon their schools supplies which are not Methodistic. Ignorance of the qualities of literary excellence, recklessness as to the danger of unsound teachings, or mere stinginess as to legitimate expenditures, or all these things combined, have resulted in the introduction in some schools of "helps" that savour of Swedenborgianism, Christian Science-ism and other

heresies that so cheap p addition of real these m order th their w pennie lications bad that the delet liable stu at pains at as low first-class ciples. Sunday-s outside ho for the lo mony with sympathy Methodism

We can why Cana own perio tionable lo money to and dissem which are our country of its peop the British A paper, Canadian p "If Grea mind to ab of the gold that might are fighting pines. The publican for pines are re offers."

Another A "The Br the British C a conflict un science and roib him of h free America end desirable ization with power of the broken." Is this the wish dissemi the very tim cementing th shed upon the Sometimes, ness, school a selves to be n of saving a fe

heresies and fallacies. Blind to the fact that scheming publishers make a few cheap pictures or a few square inches of additional reading matter count in place of real ability and helpful instruction, these misguided Sunday-school officials order the purchase of whatever may suit their whims or possibly save their pennies and rule out the authorized publications of their own church. It is too bad that children should be subjected to the deleterious influences of such unreliable stuff, especially when our church is at pains to provide wholesome literature at as low rates as are consistent with first-class work and solid business principles. The amount of money which any Sunday-school may save by patronizing outside houses can in no way compensate for the loss to them of being out of harmony with our regular usages and out of sympathy with the spirit and efforts of Methodism."

We can add still more cogent reasons why Canadians should patronize their own periodicals. We think it very questionable loyalty to send good Canadian money to import from a foreign country and disseminate in our homes periodicals which are hostile to the institutions of our country and the self-sacrificing efforts of its people to maintain the honour of the British Empire.

A paper, which makes a strong plea for Canadian patronage, says:

"If Great Britain has made up her mind to absorb South Africa for the sake of the gold mines, it is on the principle that might makes right. Certainly, we are fighting no such battle in the Philippines. The Boers are maintaining a republican form of government, the Filipinos are rejecting the one this country offers."

Another American writer says:

"The Boer Government stood for God, the British Government for gold. It was a conflict undertaken by the Boer for conscience and right, and by the Briton to rob him of his land and his liberty. The free American citizen should see but one end desirable by the triumph of a civilization with God in it, and the godless power of the British Government forever broken."

Is this the sort of sentiment we would wish disseminated in our households at the very time when our brave boys are cementing the empire with their blood shed upon the field of battle?

Sometimes, through very thoughtlessness, school authorities will allow themselves to be misled by the specious plea of saving a few cents, by persons having

a mercenary interest in the sale of these foreign periodicals—men who go from school to school seeking to displace the periodicals of our own church, which are loyal alike to Methodism and its institutions, and to Queen and country, by those of a foreign state which has often exhibited a selfish hostility to this "True North," which prefers to stand by the empire, even in adversity rather than cast in its lot with the American Republic. Even as to cost, we challenge comparison of our illustrated weeklies with any published in the world. We maintain that they are "cheap as the cheapest and good as the best"—cheaper and better than much that is sought to be foisted upon them.

From a letter just received from a Western town we quote a few words:

"Although the leading papers here are eagerly read, I venture to say that Onward is more popular than any of them. I am referring more particularly to its articles and sentiment with regard to our troubles in South Africa. If we had more Onward readers we would have a higher and nobler citizenship."

A Large Order.

The demand for Dr. Withrow's "New Harmony of the Gospels" has been so great that the third edition is nearly exhausted. One gentleman found it so helpful in the study of the life of our Lord that he ordered eleven dozen copies for all the members, past and present, of his Bible-class. The universal testimony is that it throws a flood of light on the sacred narrative. If teachers or superintendents desire to order a quantity for Easter presentation, they should write at once to the Editor of Onward, who will quote special rates for these presentation copies. Every Sunday-school superintendent and teacher will find a copy of this book exceedingly useful in the study of the current lessons. Professor Wells, writing in *The Sunday-school Times* of such Harmony says:

"It has given the life and person of Christ marvellous vividness, setting facts in their due order, location, relations and proportions, while the facility it affords is constant inspiration to fresh delightful study. This is the experience of thousands, and yet I am sure that there are many thousands who are yet unacquainted with this Bible-help. Not only every Sunday-school teacher, but every Bible scholar should own one."

There They Crucified Him.

BY LLEWELLYN A. MORRISON.

Where rough Golgotha's ramparts rise
Without the "city gateway,"
I stand, beneath the Syrian skies,
And, lo! there cometh straightway
A throng, who lead a Virgin's Son—
Their hate-tipt tongues deride Him—
Thorn-crown'd, Cross-burdened and un-
done;
And there they crucified Him.

I wonder at the awful scene;
The pregnant passions swaying,—
The darksome deeds that so demean—
Still fouler lust bewraying;
I see the soldier stern and cold,
The Boaster who denied Him,
The low-brow'd ruffian, bad and bold;
And there they crucified Him.

I hear them cry: "Away with Him,"
And gnash their teeth upon Him;
While vicious villains, gaunt and grim,
Exude their vileness on Him.
They strip and spike Him to the wood—
While traitors taunt and chide Him—
'Mid oaths and cursings, tears and blood,
And there they crucified Him.

I marvel when I hear Him pray,
With pleading gaze above them,—
For as I listen he doth say—
He does so truly love them—
"Forgive them, Father, they forget,"
Those murderers beside Him,
Unheeding still, refuse Him yet;
And there they crucified Him.

The day shrank into night at noon,
Appall'd at human blindness;
The dead sprang free from Death's long
swoon,
Thrill'd by His loving kindness;
All heaven shone out, in Him revealed—
Nor hate, nor hell could hide Him;
The veil was rent and love unsealed,
Yet still they crucified Him.
Toronto, Can.

Christian Science.

We are informed that the pernicious delusion of so-called Christian Science, which is neither Christian nor science, is attracting a great deal of attention in

Canada. We have printed in The Methodist Magazine and Review Dr. Chown's excellent article, showing the unscriptural perversion of this so-called science. This is now issued in tract form. We have also in Onward printed articles, by Professor Quackenboss, of Columbia College, Dr. Perrington, and Mark Twain, on the same subject. We quote from The Sunday-school Times a list of books on this subject which may be of interest to our readers who may want to know where to procure a refutation of this pernicious heresy:

CHRISTIAN SCIENCE AND OTHER SUPERSTITIONS.

Christian Science is one of the puzzling developments of the current age. Many who cannot bring themselves to yield to the assertions of its advocates are sorely puzzled to explain or refute their confident declarations regarding its tenets and its achievements. A group of recent books will be found useful to such readers.

Dr. J. M. Buckley's eminence as a thinker and investigator, and his long-continued attention to the theme, give to his little volume, "Christian Science and Other Superstitions" (The Century Company. Price, 50 cents), unusual value. Except for a brief but valuable appendix on the just comparisons which should be made between Christian Scientists and regular physicians, it is a reprint of chapters in his larger work, Faith Healing, Christian Science, and Kindred Phenomena.

SEARCHLIGHTS ON CHRISTIAN SCIENCE.

The symposium entitled, "Searchlights on Christian Science" (Fleming H. Revell Company. Price, 50 cents), consists of articles printed recently in the Chicago Standard by a number of prominent and thoughtful writers. They discuss briefly but clearly the history, theology, philosophy, growth, future, errors, etc., of Christian Science. The book is really quite illuminating and helpful, although, by necessity, uneven in treatment. It deserves a wide circulation.

CHRISTIAN SCIENCE.

The volume by Dr. W. A. Purington, entitled, "Christian Science" (E. B. Treat & Co. Price, \$1), discusses the "science" from a legal and medical point of view. The writer has been foremost in calling public attention to the pretensions and

method, scientific claims, facts within system, criminal

Dr. J. J. "ism" (N. Press, hostile Christian Science criminal. It may regard theory and Mrs Eddy well-defined vigorous assertions quotations Intended a useful.

Methodist

There are interest to M ber: "Sid Dr. J. S. Scholar—Dr Rev. W. H odism, and H. Goodman fined to Met continues h "Canada D with numer Caven has a "The Sorro Hammell on "Barbe-Julie sketch is giv father of th with portrait trated artic the Dead." is "Recent I by Dr. Dalling a portrait and "The Last of with interest, Delusion," "I and a couple o So great has fifty-first editi

methods of this cult. He relates the scientific tests to which he submitted the claims of various advocates, and the facts which have forced him to regard the system, as organized, a delusion next to criminal.

EDDYISM.

Dr. J. R. Walker's pamphlet, "Eddyism" (Nashville, Tenn.: The Cumberland Press. Price 30 cents), aims to give a hostile but unified exposition of Christian Science. It seems clear and discriminating, but is polemical throughout. It may be remarked, however, that, in regard to so comprehensive a system of theory and practice as that invented by Mrs. Eddy, a book which represents any well-defined opposition is bound to be vigorous and aggressive. It makes no assertions which are not based upon quotations from the founder's own books. Intended as a tract, it ought to be largely useful.

Methodist Magazine and Review For March.

There are three articles of special interest to Methodist readers in this number: "Side Lights on Methodism," by Dr. J. S. Ross; "A Great Christian Scholar—Dr. W. F. Moulton," by the Rev. W. H. Adams, illustrated; "Methodism, and its Founder," by the Rev. J. H. Goodman. But its scope is not confined to Methodism. Sir John G. Bourinot continues his very important papers on "Canada During the Victorian Era," with numerous engravings. Principal Caven has a well illustrated article on "The Sorrows of Armenia," and Dr. Hammell one on that strange character, "Barbe-Julie de Krudener." A graphic sketch is given of Frederick the Noble, father of the present German Kaiser, with portrait. The Editor has an illustrated article on "Pompeii—the City of the Dead." The Popular Science paper is "Recent Discoveries as to Nebulae," by Dr. Dallinger. A character study with a portrait and recent tributes to Ruskin, "The Last of the Prophets," will be read with interest, also "The Christian Science Delusion," "Is this a Righteous War?" and a couple of short stories.

So great has been the demand for the fifty-first edition of this Magazine, that

it has been found necessary to print a second edition of the January number. New subscribers may count upon receiving it from the beginning of the year.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

The Churches and the War.

We have not observed a very peaceable spirit in the language of the Stop-the-War advocates, who are so confident that "the commander of the British Army is the secretary of the Stock Exchange." Christians cannot glory in war. However righteous it may appear to be, we can never reconcile ourselves to dominant militarism or cease to desire and labour for an equitable peace. It appears to us that the real peril at the present moment is the overthrow of the moral type of manhood set before the world in the Sermon on the Mount. Paganism glorified the warlike virtues, Christ glorified the pacific. There is a spirit abroad that would elevate the former into the true ideal. Some are asking that military drill (with rifles) should be compulsory in our schools. A lady writes to the papers asking for the formation of a Woman's Volunteer Rifle Force. What will be the effect of this upon the children? They admire what adults admire, and seek to win the smiles and applause of their trainers. If they discover that the Warrior Ideal is the one we honour and prize most, we shall have all our work cut out to bring them to love and serve the Christ. We live by admiration, and the characters we love shape our own. Our teachers shall bear this law in mind, and the need for its application, as they develop their lessons.—S. S. Chronicle.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him
last,
From under the trees they drew him last,
'Twas on a tree they saw him—last,
When out of the woods he came.

A Hymn for Good Friday.

BY REV. J. PASCOE.

While dark'ning scenes the Cross surround,
The Saviour bows his head;

The thunders roll and shake the ground,
And men are filled with dread.

"Truly this was the Son of God,"

The Roman soldier cries;
The earth, which the Redeemer trod,
Now trembles when he dies.

He dies, a substitute for man
He dies, to save from death,
To accomplish the redeeming plan,
He now resigns his breath.

O love untold! who can define
Its mysteries unknown?
Who knows the depths of Love Divine,
Which did for man atone?

God loved the world and gave his Son
To save a fallen race;
He came, he died, the vict'ry won,
And offers man his grace.

All who in him, the Lord, believe,
The gracious Saviour given,
Through him eternal life receive,
And live with him in heaven.
Petiteodiac, N.B.

Book Notices.

"A Dictionary of the Bible." Comprising its Antiquities, Biography, Geography, Natural History, and Literature. By William Smith, LL.D. Revised and edited by Rev. F. N. and M. A. Peloubet. Philadelphia: Henry T. Coates & Co. Toronto: William Briggs. 8vo, pp. 818. Price, \$2.00.

Every Sunday-school teacher ought to have a good Bible dictionary. There are many occasions in which information beyond what is given in the lesson notes is necessary. This is often not given in the commentaries nor elsewhere, except in a work like this. Dr. William Smith's famous Bible dictionary, the fruit of the ripest biblical scholarship in England, has long had a distinguished reputation. It is here condensed into one handy volume, brought up to recent date, and presented in clear, concise form. One of the most favourable features about the book is its copious illustration. A single picture will often give a more vivid and correct idea than pages of description. Of these illustrations there are no less than 440, with eight coloured maps. We know

of no better apparatus for the average teacher than this handsome volume. For a book of its size and character it is marvellously cheap at two dollars.

The Rev. John McEwen, Secretary of the Sabbath-school Association of Canada, writes: "We have in our Bible study used the library edition of Smith's Bible Dictionary for the past twelve years, and have found it invaluable over all preceding works in that line. We have carefully examined the teachers' edition by Messrs. Peloubet, whose good judgment and appreciation of the teacher's needs require no recommendation of ours; these qualifications for the work of editing an edition of Smith's Dictionary are manifest on every page of the book; the details of scholarship are omitted, and the richest results are presented in a clear and instructive manner, and fitted to be of great service to the Sunday-school teacher."

"Some Practical Studies in the History and Biography of the Old Testament." (Genesis to Deuteronomy inclusive.) By George Hague. With a preface by Very Rev. Dean Carmichael. Large 8vo. Pp. 546. Toronto: The Copp, Clark Company Limited. Methodist Book Rooms, Toronto, Montreal, and Halifax. Price, \$1.50.

This is a very remarkable book, chiefly from this fact, that a very busy layman, engaged in the discharge of an important trust as general manager of one of the leading banks of Canada, should find leisure for this comprehensive study and exposition of the pentateuch; but wide experience and contact with men in business relations of life enable him to deal in a very practical manner with the religious teachings of the Scriptures. The book is the result of years of study and its substance was given in Sunday afternoon talks in Christ Church Cathedral, Montreal.

Dr. Norton, the rector of the Cathedral states that, notwithstanding his own heavy Sunday duties, he became one of the most regular hearers at these expositions, and adds: "I became one of your most regular hearers, and I often wished that I had the substance of your remarks in the shape of a book of reference, to which I could turn when studying or preparing sermons upon the same subjects. I am very glad now to see them in that shape, and I have just refreshed my memory by reading a few of the chapters, including those on Jacob

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III. SINGING.

I wish the volume was in every home, for I find it an excellent summary of the original extemporaneous addresses, which were rich in reverent instruction, and were especially marked by a deep and practical insight into the meaning of incidents, full of life and pathos, which too often convey no meaning at all to superficial readers of the Old Testament."

Our own Dr. Shaw, Principal of Wesleyan Theological College, says: "You have admirably illustrated the clear, strong, practical way in which the Bible commends itself to a man of the world

who is simply inquiring for truth and duty. While treating deferentially the scholarship of advanced criticism, without being misled by its conclusions, your aim has been faithfully followed of analysing the Mosaic narratives and then grouping their contents in important lessons whose divine authority cannot be denied."

Sunday-school teachers and all Bible students will find this volume exceedingly suggestive and instructive. For so large a book it is remarkably cheap at \$1.50.

Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. April 1.—THE BEATITUDES. Matt. 4, 25 to 5, 12. *Commit vs. 3-9.* (Read Matt. 5, 1 to 6, 18. Compare Luke 6, 17-36.) GOLDEN TEXT: Blessed are the pure in heart: for they shall see God. Matt. 5, 8.
- II. April 8.—PRECEPTS AND PROMISES. *Commit vs. 7, 8, 15, 14.* (Read Matt. 6, 19 to 7, 29. Compare Luke 6, 37-49.) GOLDEN TEXT: Whosoever ye would that men should do to you, do ye even so to them. Matt. 7, 12.
- III. April 15.—THE DAUGHTER OF JAHES RAISED. Mark 5, 22-34, 35-43. *Commit vs. 30-42.* (Read Mark 5, 25-34.) GOLDEN TEXT: Be not afraid, only believe. Mark 5, 36. OR, EASTER LESSON. Matt. 28, 1-15. *Commit vs. 5-7.* GOLDEN TEXT: He is risen, as he said. Matt. 28, 7.
- IV. April 22.—THE CENTURION'S SERVANT HEALED. Luke 7, 1-10. *Commit vs. 9, 10.* (Read Matt. 9, 27-34; Mark 2, 23 to 3, 19; John 5.) GOLDEN TEXT: Like as a father pitieth his child, even so the Lord pitieth them that fear him. Psa. 103, 13.
- V. April 29.—JESUS SENDS JOHN THE BAPTIST. Luke 7, 18-28. *Commit vs. 22, 23.* (Read Luke 7, 11-35.) GOLDEN TEXT: He hath done all things well. Matt. 7, 37.
- VI. May 6.—JESUS WARNING AND INVITING. Matt. 11, 23-30. *Commit vs. 28-30.* (Read Isa. 23.) GOLDEN TEXT: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11, 28.

- VII. May 13.—JESUS AT THE PHARISEE'S HOUSE. Luke 7, 36-50. *Commit vs. 44-47.* (Read Matt. 18, 23-35.) GOLDEN TEXT: Thy faith hath saved thee. Luke 7, 50.
- VIII. May 20.—PARABLE OF THE SOWER. Matt. 13, 1-8, 18-23. *Commit vs. 22, 23.* (Read Matt. 13, 22 to 13, 23; Luke 8, 1-13.) GOLDEN TEXT: The seed is the word of God. Luke 8, 11.
- IX. May 27.—PARABLES OF THE KINGDOM. Matt. 13, 24-33. *Commit vs. 31-33.* (Read Matt. 13, 24-33; Mark 4, 21-29.) GOLDEN TEXT: The field is the world. Matt. 13, 38.
- X. June 3.—THE TWELVE SENT FORTH. Matt. 9, 35 to 10, 8. (May be used as a lesson for Pentecost.) *Commit vs. 36-38.* (Read Matt. 9, 35 to 10, 1; Mark 4, 35 to 5, 21.) GOLDEN TEXT: It is not we that speak in your name, but the Spirit of your Father which speaketh in you. Matt. 10, 20.
- XI. June 10.—DEATH OF JOHN THE BAPTIST. Mark 6, 14-29. (May be used as a Thanksgiving Lesson.) *Commit vs. 21-24.* (Read Dan. 5, 6.) GOLDEN TEXT: He that is not with me, is against me; and he that doth not take up his cross, and follow me, cannot be my disciple. Matt. 10, 29.
- XII. June 17.—THE FEEDING OF FIVE THOUSAND. John 6, 5-14. *Commit vs. 9-12.* (Compare Matt. 14, 15-21; Mark 6, 30-44; Luke 9, 10-17.) GOLDEN TEXT: Give us this day our daily bread. Matt. 6, 11.
- XIII. June 24.—REVIEW. GOLDEN TEXT: Thy kingdom come. Matt. 6, 10.

Order of Services.—Second Quarter.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (1 Cor. 13, 1-7, 13.)
 SUPT. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
 SCHOOL. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not charity, I am nothing.
 SUPT. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
 SCHOOL. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;
 SUPT. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
 SCHOOL. Rejoiceth not in iniquity, but rejoiceth in the truth;
 SUPT. Beareth all things, believeth all things, hopeth all things, endureth all things.
 SCHOOL. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. (Special lesson in the Church Catechism may here be introduced.)
- VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer-meetings).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 80, 1, 5, 6.)
 SUPT. I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations.
 SCHOOL. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.
 ALL. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

III. SINGING.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE LIFE OF JESUS.

LESSON I. THE BEATITUDES.

[April 1.

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

AUTHORIZED VERSION.

[Read Matt. 5. 1 to 6. 18. Compare Luke 6. 17-36. Matt. 4. 25 to 5. 12. [Commit to memory verses 3-9.]

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

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.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

REVISED VERSION.

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

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his 2 disciples came unto him: and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the king-

11 dom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for

12 my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Time.—Probably the early summer of A. D. 28. **Place.**—A mountain in Galilee, probably the Horns of Hattin.

Home Readings.

- M. The Beatitudes. Matt. 4. 25 to 5. 12.
 Tu. Being and doing. Matt. 5. 13-20.
 W. Trusting and resting. Psa. 37. 1-11.
 Th. Comfort in suffering. 2 Cor. 1. 1-12.
 F. Rejoicing in suffering. 1 Pet. 4. 12-19.
 S. Privilege of the pure. Psa. 24.
 S. "We shall see Him." 1 John 3. 1-10.

Lesson Hymns.

No. 80, New Canadian Hymnal.
 What could you Redeemer do,
 More than he hath done for you?
 To procure your peace with God,
 Could he more than shed his blood?

No. 281, New Canadian Hymnal.

Jesus, blessed Jesus,
 I would follow thee;
 Meek, and pure, and holy
 Thy disciple be.

No. 329, New Canadian Hymnal.

Saviour, again to thy dear name we raise
 With one accord our parting hymn of praise;
 We stand to bless thee ere our worship cease,
 Then, lowly kneeling, wait thy word of peace.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Multitudes and the Disciples, v. 25, 1, 2.
 Where was this teaching given? To whom?
 Where did the multitudes gather?
 Upon what three lowly classes is a blessing pronounced?

April 1.]

2. Blessing
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3. Blessing
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QUESTIONS

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 ful, v. 3, 4.

Who are heirs of
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2. *Blessings on the Penitent and the Mourful*, v. 3, 4.

What reward have the poor in spirit?
What is promised to mourners?

3. *Blessings on the Humble and the Longing*, v. 5, 6.

To what are the meek heirs?
To whom only is honor promised? Prov. 3. 34.

4. *Blessings on the Merciful and the Pure*, v. 7, 8.

Why are the merciful blessed?
Who only will ever see God?
How do the pure see God here?
When will they see him hereafter? 1 John 3. 2, 3.

5. *Blessings on Peacemakers and the Persecuted*, v. 9-12.

Why are peacemakers honored?
When only does persecution insure blessedness?

In what spirit should these be endured?
What two reasons for joy are given?

Teachings of the Lesson.

1. Jesus taught his *disciples*. He could teach no other. The learner is as necessary as the teacher. Docility is the complement of ability. The ready tongue must find a ready ear.

2. Man's ills are often God's blessings. Love can transform poverty and pain. "Light afflictions" work great and eternal glory. Sorrow's night precludes heaven's unending day.

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Multitudes and the Disciples*, v. 25, 1, 2.

From what places did the multitudes of Jesus's followers come?

Where did Jesus go to teach?

What two classes composed his audience?

By what title do we call this discourse?
What blessings did Jesus's teachings bring to the world? John 1. 17.

2. *Blessings on the Penitent and the Mourful*, v. 3, 4.

Who are heirs of the kingdom of heaven?

What does poverty of spirit imply?

What blessedness is in store for mourners?
What does Paul say about a sorrow that worketh death? 2 Cor. 7. 10.

3. *Blessings on the Humble and the Longing*, v. 5, 6.

Who are promised possession of the earth?
Mark the connection between the third beatitude and the second, and between the second and the first.

What hunger is a source of blessing?
What is "righteousness?"

Can one hunger and thirst after righteousness who has not already some spiritual life?

4. *Blessings on the Merciful and the Pure*, v. 7, 8.

Why is mercy commended? See the parable of the unmerciful servant in Matt. 18. Recall the fifth petition in the Lord's Prayer (Matt. 6, 12). Compare James 2. 13.

Who are promised a wonderful vision?
Can the impure see God?

5. *Blessings on Peacemakers and the Persecuted*, v. 9-12.

What condition of new family relationship is named?
When should persecution be a source of joy?

What two sources of comfort are pointed out to those evil spoken of?

Practical Teachings.

Where in this lesson are we taught—

1. The blessedness of a holy character?

2. The profitableness of an upright life?

3. The duty of setting a right example?

QUESTIONS FOR YOUNGER SCHOLARS.

Where had Jesus been preaching?

What had he been doing besides preaching?

How did the people show their interest in him?

How can we show our interest in him? *By coming to him.*

Where did the people come from who gathered now to hear him? Matt. 4. 25.

Where did Jesus go to speak to the crowd?
Into what mountain did he go?

Where did the people sit to listen?
What is the sermon called which he

preached to them?

What is the GOLDEN TEXT of this lesson?

How many "Blesseds" are there in this sermon?

Do you know them all?

Can everybody be happy? *No; but everybody can be blessed.*

How? *By becoming what Jesus tells them to be.*

Who will come into our hearts to make us blessed if we invite him? *The Holy Spirit.*

THE LESSON CATECHISM.

(For the entire school.)

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

THE LESSON OUTLINE.

BY J. L. HERLBT, D.D.

The Spirit of a True Disciple.

I. A LOWLY SPIRIT.

Blessed are the poor in spirit. v. 3.
Better...an humble spirit. Prov. 16, 19.
I dwell...with him also. Isa. 57, 15.

II. A PENITENT SPIRIT.

Blessed are they that mourn. v. 4.
Sow in tears...reap in joy. Psa. 126, 5.
Wipe away all tears. Rev. 21, 4.

III. A GENTLE SPIRIT.

Blessed are the meek. v. 5.
Good tidings unto the meek. Isa. 61, 1.
The meek will be guide. Psa. 25, 9.

IV. A GODLY SPIRIT.

Thirst after righteousness. v. 6.
My soul thirsteth for God. Psa. 42, 2.
Come ye to the waters. Isa. 55, 1.

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

5. What was his promise to the pure in heart? GOLDEN TEXT: *"Blessed are the pure in heart,"* etc.

NEW CHURCH CATECHISM.

28. What are the conditions upon which these benefits are extended to all men through the Atonement?

The conditions upon which these benefits are extended to all men through the Atonement are true repentance and living faith.

V. A GRACIOUS SPIRIT.

Blessed are the merciful. v. 7.
Your work and labor of love. Heb. 6, 10.
As the elect of God. Col. 3, 12.

VI. A PURE SPIRIT.

Blessed are the pure in heart. v. 8.
Create in me a clean heart. Psa. 51, 10.
Even as he is pure. 1 Joan 3, 2, 3.

VII. A FRIENDLY SPIRIT.

Blessed are the peacemakers. v. 9.
Be of one mind. 2 Cor. 13, 11.
Live peaceably with all men. Rom. 12, 18.

VIII. A PATIENT SPIRIT.

Blessed are...persecuted. v. 10-12.
If we suffer...also reign. 2 Tim. 2, 12.
Partakers of Christ's sufferings. 1 Pet. 4, 13.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT H. DOHERTY, PH.D.

The three verses which introduce the Beatitudes (one of them is included in our lesson) should closely be studied. They are, by an unusually awkward division, placed in the preceding chapter. Jesus "went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease." Reports of his work "went forth into all Syria;" that is, through the Roman province of Syria, which extended northward and eastward far beyond Galilean limits. As a consequence, sufferers from "divers diseases and torments," the paralyzed, epileptic, and bedeviled, were brought to him from all quarters. Artists, in picturing our Lord's tours through Galilee, give Jewish features to the people about him. But here is a plain intimation that, though Jesus himself seldom crossed the edge of his native land, his supernatural power brought health and gladness to many foreign and pagan homes. Our lesson begins with a statement that a train of people from all parts of Palestine and its borders followed him from place to place. Jerusalem was sometimes reckoned as a province separate from Judea. Its people

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were of a type by themselves, and differed from the Judean rustics. Decapolis and Perea ("beyond Jordan") were east of the Jordan. It was now, according to the best conjectures, the summer of A. D. 28. The "mountain" mentioned in verse 1 was, according to tradition, the Horns of Hattin, a hill sixty feet or so in height, two or three miles west of the middle of the Sea of Galilee. The tour of our Lord, including the delivery of this Sermon as a whole should be studied in connection with the multitudes. The Sermon on the Mount as a whole should be studied in connection with the Beatitudes, for it is an expansion of them. "Here are the permanent necessary essentials to the spread of the kingdom," writes Bishop Warren; "a perishing world, a heart of zeal, a message of life, the reason for it, plenty of saving power, a multitude to hear and be blessed, and a growing company of them that publish it." Meanwhile John lay in the dungeon at Macherus.

Verse 25. *There followed him great multitudes.* The outset of our Lord's career was immeasurably promising. The attention of the nation had suddenly been directed to him. The people that sat in darkness had seen a great light. "The common people heard him gladly." Only the rulers were against him, and their opposition was largely due to the unsettling influence of his teachings.

1. *Seeing the multitudes.* The constantly increasing crowds must be taught. *He went up into a mountain.* By substituting "the" for "a" the revisers set forward clearly the thought of the original. He ascended to the mountain region which spread out toward the north, west, and south, and sat down on the brow of a hill, the Horns of Hattin probably. *When he was sat.* Like all Jewish rabbis, and it might be said like orientals of every sort, Jesus sat to work and to speak. *His disciples came unto him.* At once, in a half formal way, they surrounded him and "sat at his feet." His words, we may assume, were addressed to them, but with full intent that the multitudes should hear.

2. *He opened his mouth, and taught them, saying.* What he said is not, in the modern use of the word, a sermon. It is a series of principles and precepts on which the Kingdom of Heaven is based. It is according to these rules that the angels do the will of our Father which is in heaven. We, too, are citizens of heaven, though temporarily living on earth. Heaven's laws are ours. We are not Christians except we strive unceasingly to weave into our lives these precepts.

3. The word *blessed*, which occurs nine times in this lesson, has been turned by some into "happy," but "blessed" is better. "Happy," when applied to a man, is a description of the state of his mind. Blessedness is happiness plus character. Jesus is describing the person's condition, whether he be fully conscious of it or not. The blessing of all

of those mentioned, with the exception of the poor in spirit and the persecuted for righteousness' sake, is based on their experience in the future; it is not necessarily a description of the present consciousness of the blessed ones. *The poor, or needy, in spirit* are those contrite and humble ones with whom Isaiah says the High and Lofty One that inhabiteth eternity, whose name is Holy, will dwell. They are the un-conceited, teachable ones who have become as little ones. The Kingdom of Heaven belongs to such in the very nature of things. This beatitude is not a promise; it is a statement of a permanent fact: now and through the unending future *theirs is the Kingdom of Heaven.* What does Jesus mean by this? Not the heavenly world merely, nor the future blessedness, but heaven on earth as well. The phrase seems to have been commonly used by the Jews to describe the happy condition of public and private affairs under the rule of the Messiah. Our Lord's blessing

"Makes the rough paths of peevish nature even,
And opens in our breasts a little heaven."

4. *Blessed are they that mourn: for they shall be comforted.* Luke, who omits "in spirit" from verse 3, gives this second Beatitude in a strange form. "Blessed are ye that weep now: for ye shall laugh." Probably both phrases fell from the lips of the Saviour. The old prophets had promised that the Messiah should comfort the mourners, who were assumed to be citizens of the Kingdom of Heaven. But how can heaven's citizens mourn? They have griefs like others—great tribulation sometimes; fightings without and fears within; they mourn also for sins, follies, and sorrows of themselves and of others. Our Lord comforts by encouraging and strengthening. Jesus said to his disciples, "Your sorrow shall be turned into joy." "He shall wipe every tear from their eyes." No one can know the full happiness that even

this world can bring who has not had bitter sorrow comforted by love. "The highest friendship would be impossible to one who had not sorrowed. You can tell at once by hearing a preacher or by reading the writings of an author whether or not he has suffered and mourned. If he is without the experiences of grief, he lacks the power to read your inmost heart if you have mourned." So writes Dr. H. Clay Trumbull. And it is an added comfort to us to remember that this Beatitude was pronounced by "Him who was made perfect through suffering."

5. Blessed are the meek; for they shall inherit the earth. "This is that meekness," says Alford, "whose positive side is love and whose negative side is long-suffering." In earthly kingdoms the proud take the prizes; in the Kingdom of Heaven the meek. Just as it is true that in the main Honesty is the best policy, so it is true that Meekness often captures as many of this world's prizes as Assumption and Bluff. But the true meaning of this text is far deeper than that. It is a promise of that true wealth which no man can give or take away.

6. They which do hunger and thirst. Intense desire for anything is the strongest incentive to effort to obtain it. "Hunger" is the token of health. *Righteousness.* Right relations with God and with fellow-beings; goodness. The entire Sermon on the Mount is an exposition of our Lord's conception of righteousness. *They shall be filled.* "The word for 'filled' was originally applied to the feeding and fattening of animals in a stall."—*M. R. Vincent.* But these shall be "filled" with righteousness. "If your strongest desire is for goodness, you shall be made good. So certain is this that our Lord does not pronounce a blessing upon the possession of righteousness, but upon the desire for it."—*Maclaren.*

7. The merciful. The compassionate; the relievers of want and pain; the sympathetic; those who have a community of interest with their afflicted brothers. Misery of all sorts—whether actually felt, or, as is sometimes the case, unappreciated by the most miserable—whether physical or mental or spiritual—appeals directly to the merciful. *They shall obtain mercy.* Even from men, as common observation shows, but preeminently from God.

8. The pure in heart. Those who are sin-

cere in heart and direct in holy purpose, opposers of all wrong and hypocrisy. God's "name is Holy;" and those who have to any degree holiness, purity, in their hearts, in that proportion *see God.* It is only poetic souls who love poetry; a man must have an artistic nature to appreciate art; so also those whose hearts have been purified can see the God of Purity.

9. The peacemakers. Those who explain away misunderstandings, pacify turbulence, soothe irritations, reconcile the alienated, and prevent wars, shall be called (which in oriental phraseology means "shall be" or "are") *the children (sons) of God,* and are known by their moral likeness to their heavenly Father. "And if children, then heirs; heirs of God, and joint heirs of Jesus Christ." But let us not forget a weighty truth uttered by Dr. Maclaren, "Christ's peacemakers must have the peace they bring."

10. Blessed are they which are persecuted for righteousness' sake. Those who are so aggressively good that they arouse the opposition of the wicked. *Theirs is the kingdom of heaven.* This last of the Beatitudes ends like the first, with possession of the heavenly kingdom. It is based upon the sufferings of the righteous in a hostile world. Persecution was never far from the early Christian. When men knew that if they advocated Jesus they must suffer, it must have been rarely comforting to be assured that their suffering was a sign of their citizenship in 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. This is a personal application of the preceding Beatitude. Notice the condition of the blessings, that the accusations shall be "false" and made "for my sake," or, which is the same thing, "for righteousness' sake."

12. Rejoice, and be exceeding glad. Astonishing words to address to those who already covered before the wicked authorities. *Great is your reward in Heaven.* *Theirs is the Kingdom of Heaven on earth;* theirs shall be the Kingdom of Heaven in the eternal world. *So persecuted they the prophets which were before you.* To thus bring these plain fishermen of Galilee into close fellowship with Elijah and Isaiah and Jeremiah and Ezekiel was amazing to them and inspiring. But all the Beatitudes apply to us as directly as to the apostles.

Near to the two apostles, "the throne twelve thro Israel" (M account (G. rect as to c formally an ing before t the Sermon which consti be interestin four lists of 2-4; Mark 3, 13. In the should be of named in all, is recorded in Lebbæus in 2 deus in Mark Luke's, both i identical. Th edence intend appears from even in the tw (6, 12) tells u of the event, the preceding night prayer. Mark "ordained" the the night of the referred to this nel word used by Mark's. In the words are ren "ordained," thou and impressive f the placing of th heads. It is reas apostles were fo ample when fo body offices (Acts

"THE CHARTER O So the Sermon o called. It has bee word "sermon," w very inadequately ment of the fund new spiritual soci

CRITICAL AND HOMILETICAL NOTES.

TWELVE KINGS CHOSEN.

Near the close of his ministry Jesus said to the twelve men who were known as his apostles, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19, 28). Following Luke's account (6, 12-16), which is undoubtedly correct as to chronology, these twelve kings were formally and finally chosen in the early morning before the delivery of what is known as the Sermon on the Mount, the first section of which constitutes the present lesson. It will be interesting to write out and compare the four lists of these men as given in Matt. 10, 2-4; Mark 3, 16-19; Luke 6, 14-16; Acts 1, 13. In the comparison of these lists it should be observed that Bartholomew, so named in all, is the Nathanael whose first call is recorded in John 1, 45-51, and that the Lebbæus in Matthew's list, and the Thaddeus in Mark's, and the Jude of James in Luke's, both in his gospel and the Acts, are identical. That there was no order of precedence intended, unless in the case of Peter, appears from the diversity of arrangement, even in the two lists given by Luke. Luke (6, 12) tells us, as indicating the solemnity of the event, that Jesus spent the whole of the preceding night upon the mountain alone in prayer. Mark (3, 14) informs us that he "ordained" the twelve, and Jesus himself on the night of the Last Supper (John 15, 16) referred to this ordination, though the original word used by Jesus is a stronger one than Mark's. In the Revised Version in both cases the words are rendered "appointed" instead of "ordained," though it is likely some simple and impressive form was observed, such as the placing of the Master's hands upon their heads. It is reasonable to suppose that the apostles were following their Master's example when afterward they ordained men to holy offices (Acts 6, 6).

"THE CHARTER OF THE KINGDOM OF GOD."

So the Sermon on the Mount has been fitly called. It has been justly objected that the word "sermon," with its narrower meaning, very inadequately describes this great statement of the fundamental principles of the new spiritual society which Jesus founded.

It contains generic matter for libraries of sermons. It defines the nature of the kingdom, the advantages and obligations of its members, and the conditions of entrance into it. It is an orderly and progressive statement of doctrines, hearing all the evidences of having been delivered as a continuous discourse, and not, as has been suggested, a collection of the general sayings of Christ spoken at various times and places during his ministry. In Luke's briefer report of the discourse (6, 20-49) those portions which refer especially to the relations of Christ's doctrines to the Mosaic law and to Pharisaic customs are omitted as less adapted to the Greek Christians, for whom Luke wrote. Certain portions of the discourse are given by Luke in other connections. (Compare Matt. 6, 9-15 and 7, 7-12, with Luke 11, 1-13.) Doubtless Jesus repeated many times much or all of the matter of this inaugural discourse. Great and comprehensive as this Sermon on the Mount is, however, it does not contain the deepest spiritual teachings of Jesus. We must go to the discourses on the spiritual life reported by John for these. The Sermon on the Mount gives no hint of the doctrine of regeneration, no statement of the relation of the life of the believer to Jesus as the source of life, and no reference whatever to the doctrine of the atonement. The foundations of the Gospel temple are in Matthew; its dome is in John. In Matthew are the soil, the seed, the root; in John the full-blown flower, the ripened fruit.

WHAT IS THE KINGDOM OF HEAVEN?

The expressions "the kingdom of heaven," "the kingdom of God," or simply "the kingdom," all meaning the same, occur in the four gospels more than one hundred times. Daniel (2, 44; 7, 13, 14) foretold its coming. In Christ's time devout men, like Joseph of Arimathea (Mark 15, 43), were "looking for the kingdom of God." Even the Pharisees, while they misconceived its nature, were eagerly questioning "when the kingdom of God should come" (Luke 17, 20). John broke the prophetic stillness of four hundred years with the cry, "The kingdom of heaven is at hand" (Matt. 3, 2). After John's imprisonment Jesus took up the same proclamation

(Matt. 4. 17). The expression was continually on his lips in his teachings. His parables are chiefly parables of the kingdom. Before Pilate he still talked of "his kingdom" (John 18. 36). During the forty days after his resurrection, down to the hour of his ascension, he was still "speaking of the things pertaining to the kingdom of God" (Acts 1. 3). Now, what did Jesus mean by the "kingdom of heaven?" Not what the Jews expected—a political kingdom, a restoration of the temporal throne of David. Not an ecclesiastical hierarchy, as the Roman Catholic Church has conceived. Not the "Church" in any sense in which any of us may think of it as an external organization. What is it, then? It is inward, not external; it is spiritual, not material; it is ethical, not political or ecclesiastical. Positively, and in a word, it is a soul in which the will of God is recognized and perfectly obeyed. When Jesus came into the world he brought the kingdom of heaven, because in his heart God was absolutely sovereign. So to the Jews who were feverishly inquiring about the coming of the kingdom of God he said, "Behold, the kingdom of God is among you" (Luke 17. 21), not "in you," but as the Revised Version has it, "among you." They had looked that it should come with great pomp and bare of trumpets and glitter of gold; but lo! instead, this great kingdom which had been the dream of the nation for many centuries was there in the very midst of them, in the heart of a peasant carpenter from Galilee! Truly "the kingdom of God cometh not with outward show!" (Marginal reading, Luke 17. 20.)

And so "the Beatitudes" tell us what the kingdom of heaven is. It is poverty of spirit, a soul emptied of self-righteousness. It is contrition, a soul that sorrows for its sins. It is meekness, a soul that vaunts not itself, and that can turn a patient cheek to the palm of the smiter. It is spiritual hunger, a soul that aspires unweariedly for holiness. It is mercifulness, a soul that forgives as God forgives. It is purity, a soul that reflects God as a still mountain lake reflects the sky. It is peace, a soul having inward harmony, and by its presence and influence allaying the strifes and hatreds of men. It is martyrdom, a soul suffering for righteousness' sake, and wavering not from God, its polestar, through all blasts of evil speech and false accusations. Such souls have, and are, the kingdom of God; for we have in reality only what we are.

Thoughts for Young People.

Four Things to Remember.

1. *The reversal of standards.* The Beatitudes are the paradoxes of Christianity. That blessedness and happiness are to be found in poverty (whether of spirit or of finance), and not in riches; in meekness, and not in dignity and assumption; in hunger, and not in plenty; in mourning, and not in joy. It is contrary to the conclusions of this world through long centuries. The Jews exalted righteousness; and the Greeks, beauty; the Hindus, power; and the Romans, order; and worshippers at any of these shrines were ready to reverence other objects of worship. But Jesus exalts traits that are contemned by the natural heart, and in so far as his doctrines have pervaded this world a revolution in standards of excellence and desirability has been wrought.

2. *What a strange list for causes of blessing are here!* All undesirable conditions of this world which are entered into because of desire for the heavenly world.

3. *What marvellous endowments are here promised!* The comfort of God, the earth as an inheritance, satisfaction with righteousness, the vision of God, relationship to him as sons, the kingdom of heaven itself, and an ever-increasing blessedness so long as persecutions plague.

4. *The Beatitudes, taken together, are the keynote of the Gospel.* Our Lord has no teaching that jars with these. If we desire food, drink, clothes, the way to get them is first to seek God and his righteousness. Seek heaven, and earth will be added.

Teaching Hints for Intermediate Classes.

1. Here are the opening words of the most wonderful sermon that was ever heard or ever preached. We will read them after a little, but let us first look at some of the facts about this sermon. Who preached it? Notice that his name is not given here: the preacher is spoken of only as "He." Who was "He?" Think of this young man preaching the greatest sermon that was ever given to men!

2. Next, where was it preached? Our ministers preach from pulpits in churches. Where was this man when he preached this sermon? Out of doors, on a mountain, under the trees, seated on a rock. (Describe the scene, or call

out the pupil draw the scene and tell the lesson, sermon.

3. Now on the other man, dozen men, for we have these—four other man, me;" and a invited. (Re this little group ing to the p the lesson, whence they of the place; ward from t other arrow dea"—arrows —southeast.

had to hear t hear them. I those disciples, pen wrote dow this disciple's

4. Now let t slowly and care verse. There is of these verses. is that word?

pp, fortunate.) are the happy on body wishes to b

5. Now read a of people who ar truth: "The poor mourn," etc. An most would consid to most people co

those who are glad they want, etc.) v such as these "the others see the outsi

Show how one who he has God with hi rison (Phil. 4. 4). these classes, "the stinging," etc., and Jesus's words.

6. "Your reward is a palace. The man who is now we shall leave it and

out the description from the class.) Let a pupil draw again the map of the Sea of Galilee and the towns already referred to in past lessons. Indicate "the mountain" of this sermon.

3. Now let us look at the congregation up on the mountain who are listening. Close around the preacher are a group of about a dozen men, some of whom we know already, for we have seen them before. Name some of these—four fishermen; a tax collector; another man, to whom Jesus had said, "Follow me;" and a man from Cana whom this man invited. (Refer to John 1. 43-46.) But around this little group we see a vast multitude listening to the preacher. Read the first verse of the lesson, and notice five regions from whence they came: "Galilee"—that was westward from the mountain. "Decapolis"—another arrow eastward. "Jerusalem and Judea"—arrows northward. "Beyond Jordan"—southeast. What a privilege these people had to hear these words! but we, too, can hear them. How much we owe to one of those disciples, whose memory held and whose pen wrote down this sermon! What was this disciple's name?

4. Now let us read these verses in order, slowly and carefully; each scholar in turn a verse. There is one word which begins most of these verses. How many of them? What is that word? What does it mean? (Happy, fortunate.) These verses then tell us who are the happy ones; and that is what everybody wishes to be.

5. Now read again, and tell us nine kinds of people who are happy, if Jesus tells the truth: "The poor in spirit," "Those that mourn," etc. Are these the people whom most would consider the happy ones? Whom do most people consider happy? Whom do those who are glad, those who have whatever they want, etc.) Why, then, does Jesus call such as these "the happy?" Because, while others see the outside, he can see the inside. Show how one who is poor may be happy if he has God with him; for example, Paul in prison (Phil. 4. 4). Take up a number of these classes, "the meek," "hungering and thirsting," etc., and illustrate the truth of Jesus's words.

6. "Your reward in heaven." Here are a man and a palace. Which is the happier—the man who is now in a palace, but to-morrow shall leave it and go to a prison for life;

or the man who is in prison to-day, and to-morrow will go to live in a palace? Story of Agrippa, who was led out of prison when his friend Caius became emperor; had his chains weighed pound for pound in gold, which was presented to him, and then was made king over his land. Do you suppose that he complained on that day of the weight of his chains? Let us look up and see our reward in heaven.

By Way of Illustration.

BY JENNIE M. BINGHAM.

The Beatitudes. We remember that often in a musical composition there is an overture which gives us a suggestion of all that is to follow. So these Beatitudes, spoken at the beginning of Christ's ministry, give us an idea of what his earth life is to be.

Verse 3. There is a beautiful legend which tells of a saintly man who was very greatly beloved of the angels because of his godly life. The angels requested that some new gift be bestowed upon him which would make him still more useful. They were told to see the man, and ask him what special power he would like to have. The man replied that he was content. But at last he answered that if he must make a choice, he would like power to do a great deal of good among men without even knowing it. So it was that from that day his shadow, when it fell behind him, where he could not see it, had wondrous power; but when it fell before him, where he could see it, it had no such power.—*J. R. Miller.*

Verse 4. Paul prayed that his thorn in the flesh might be removed, and his answer was, "My grace is sufficient for thee." Jesus prayed in Gethsemane that the cup might be removed, and he was comforted by the ministry of angels. The apostles at the death of Jesus were full of mourning, but Jesus said, "It is expedient for you that I go away," and at Pentecost he sent the Comforter to them, whose coming transformed them from weak, fearful disciples into valiant soldiers and men of power.

Verse 5. Napoleon spoke of Alexander and himself and others who, with arms and power and every material aid, had set out to win the world and had failed. And with these he contrasted Jesus, the humble, gracious Nazarene, who, without sword or wealth or material power, was fast coming to rule the world and to inherit the earth.

Verses 6. The higher we are in the order of being the more numerous are our wants. A bird has more needs than a stone; a man has more needs than a bird; and a Christian has ever-increasing wants. A missionary said that one of the first things to be done when going to a degraded people was to create needs and desires among them. There was no hope for them until they hungered and thirsted. And when their wants multiplied he knew that their uplift had begun. As hunger and thirst indicate health in physical being, so hunger and thirst after righteousness indicate a healthful condition in a Christian.

Verses 7. It was the Roman custom to put the old, sick, and infirm on an island of the Tiber, where they were left to perish. Mercy is peculiarly a Christian virtue. Contrast with that Roman custom the two parables of Christ about the good Samaritan and the unmerciful servant.

Verses 8. As a diamond is pure when there is nothing in it which keeps it from receiving fully the light and reflecting it, so they are pure-hearted who have nothing in their hearts which keeps them from receiving God in his fullness. Such pure hearts reflect him, and so not only see God themselves, but help others to see him.

Verses 9. Longfellow, in his poem called "The Arsenal at Springfield," tells about visiting the arsenal, which is piled from floor to ceiling with old war implements; and he thinks of what horrors and famines and distresses have accompanied the using of these arms. With this dreadful picture he contrasts the life of the Prince of Peace, whose advent was accompanied by the song, "Peace on earth," and whose legacy to the world was Peace!

Verses 10-12. Persecution was the proof that they belonged to the kingdom of heaven. When acid makes an alkali to effervesce it proves that it is real acid and not something else. Hence reference is made to the prophets whom everyone recognized as belonging to the kingdom.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Can you not see that multitude of sick, devil-tormented, poor, anxious, eager people following Jesus from their unhappy homes in Galilee, Judea, and beyond Jordan? If you have ever seen a swarm of beggars in the

East or in some countries in Europe as tourists see them, you have some idea how they looked and how importunate they were. It was such a crowd as we would want to run away from—only beggars who followed him because they had heard his fame as a healer, and each one had a sort of dumb hope that he might get some help from the great miracle worker. But Jesus never turned away from anyone because he was poor or disagreeable or inconveniently importunate. A man's need and the possibility of helping him were sufficient to claim his time, his sympathy, and his help, no matter how he was going or how heavily he was pressed with work, weariness, or even with hunger. These people were not "the masses" to Jesus. Each one was an individual soul, a soul which he had come to save. And so while they, in the short-sighted way common to us as to them, were most of them thinking only of the material and temporal help they might get from him, he, knowing their deeper need, taught them the fundamental principles of true living, which would surely lead to the radical and permanent relief of all their physical and moral suffering. What a wise Physician! What a true Healer! It would have been a great boon to the blind and lame and sick to have been sent home with a sound body. But O, how far better to be shown how to be happy, useful, strong, contented, with or without a healthy body or a purse full of gold; how to get that life of the Spirit which is independent of earthly disabilities, and is forever freed from them when the mortal body is cast off in that evolution of life which we call death. I wonder as I look at that interesting company—interesting to their Teacher, if not to his less discerning disciples—how many of them received in good and honest hearts the seed which would bear the fruit of "blessedness." Perhaps many of them did. Their names were never written in books for us to read, but they may have been written in the Lamb's Book of Life that very day while Jesus talked to them on the mountain side about the poor in spirit; the mourning ones comforted; the meek, strong, and gentle to bear, forgive, and love; the hungry, who longed most of all to be good and to please God; the merciful, who know their own need of forgiveness, and so are not hard upon others; the pure in heart, who are sincere and true, washed clean in Jesus's blood so that nothing hides from them the face of God; the peace-

makers, quiet rats who are things said cause they how poor a happy if their heart class will hearts who They are for everyday so this very

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This lesson minds by an of illustrations: The D blessings, they get from history ings that com in heart, the meek, and the for righteous can easily be secular or ch own personal tabulate them

BY

JESUS
and
POOR
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PEACEMAKERS
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Not those whom happy, but those sources blessed. Others stand the pulpit, giving are little esteemed of the world, and give its own re

makers, who do and say the things which quiet rather than make trouble; and those who are ready to have all manner of unkind things said about them for Christ's sake, because they love him supremely. No matter how poor and sick they came, they went away happy if these precious things were really in their hearts. I wonder how many of my own class will receive them in good and honest hearts where they will bring forth fruit? They are very practical truths. They are for everyday blessedness. Let us prove them so this very week.

enduring are the things with which God has promised to recompense those who faithfully serve him in his kingdom here. Shall we not count all things but loss to win the love and blessing of Jesus?

OPTIONAL HYMNS.

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

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

The Teachers' Meeting.

This lesson can best be studied by mature minds by an analysis of each verse or a series of illustrations. An easy outline is as follows: The Declarer of blessings, the cause of blessings, the right use of blessings... Or get from history an illustration of the blessings that come to the poor in spirit, the pure in heart, the peacemakers, the mourning, the meek, and the mournful, and those persecuted for righteousness' sake. Such illustrations can easily be got from a glance over either secular or church history... Or take one's own personal life. Each blessing is ours; tabulate them and see.

Library References.

BY REV. S. G. AYRES, B.D.

THE BEATITUDES.—Undoubtedly the best book on the Sermon on the Mount is by Canon Gore. The work entitled *The Great Charter*, by W. Boyd Carpenter, is also a strong discussion of the teaching of Christ at this time.

THE THEOLOGY OF THE NEW TESTAMENT.—There are many works on the subject. The latest is by Professor G. B. Stevens, entitled *The Theology of the New Testament*. In all such works the greater discussions are based upon this chapter.

FREEMAN'S HANDBOOK OF BIBLE MAN- NERS AND CUSTOMS: Ver. 1, Position of teachers, 757.

SERMONS ON THE LESSON.

There are so many sermons on the lesson that the places where found are indicated only.

Chapter V, verse 1.—*The Homiletic Review*, vol. xiii, page 426. *Preachers' Magazine*, 1897, page 344. *Metropolitan Pulpit*, vol. ii, page 31. Wesley, Works, vol. v, page 247. Harries, *The Gospel of Righteousness*, page 15.

Verse 2.—Zollikoffer, *Dignity of Man*, vol. ii, page 393. Goulburn, *Thoughts on Personal Religion*, page 319. *The Homiletic Monthly*, vol. vii, page 34; vol. xvi, page 350.

Verse 3.—*The Homiletic Monthly*, vol. iv, page 337; vol. xvii, page 50; vol. xxx, page 340. Beck, *Pastoral Theology*, page 143.

Blackboard.

BY THOMAS G. ROGERS.



Not those whom the world honors are truly happy, but those whom Jesus loves and pronounces blessed. At variance with all worldly notions stand the "blesseds" from the mountain pulpit, giving rich assurances to those who are little esteemed among men. If we were of the world, the world would love its own and give its own reward; but better and more

Harries, *The Gospel of Righteousness*, page 59. S. Clarke, *Sermons*, vol. ii, page 336.

Verse 4.—Farindon, *Sermons*, vol. ii, page 235. Butler, *A. Sermons*, vol. ii, page 67. Harries, *The Gospel of Righteousness*, page 39.

Verse 5.—*The Pulpit*, London, vol. vii, page 286. Farindon, *Sermons*, vol. iii, pages 435, 448, 463, 478. Wesley, *Works*, vol. v, page 262. Logan, *Sermons*, page 160. Harries, *The Gospel of Righteousness*, page 44.

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Verse 7.—*The Pulpit*, London, vol. iv, page 53; vol. xxvii, page 390; vol. xxxii, page 161. Harries, *The Gospel of Righteousness*, page 55. Carr, George, *Sermons*, page 202. *The Homiletic Monthly*, vol. viii, page 30.

Verse 8.—*The Homiletic Monthly*, vol. vi, page 334. *The Treasury*, vol. viii, page 591. *Round Lake Sermons*, page 283. Vaughan,

C. J., *University Sermons*, page 288. Hibbard, *Whitehall Sermons*, page 241. *Life and Works of J. K. Shaw*, page 345. Harries, *The Gospel of Righteousness*, page 59. Taylor, Jeremy, *Works*, vol. ii, page 36. *Metropolitan Pulpit*, vol. ii, page 5. Edwards, *Works*, vol. viii, page 281. Wesley, *Works*, vol. v, page 278. Edmondson, *Short Sermons*, page 118.

Verse 9.—*The Pulpit*, London, vol. liii, page 422; vol. lxxv, page 573. Harries, *The Gospel of Righteousness*, page 65. *Homiletic Monthly*, vol. vii, pages 215, 330; vol. x, page 247; vol. xxviii, page 53. *Preachers' Magazine*, 1895, pages 352, 414. Tyng, *Christian Titles*, page 222.

Verse 10.—*Preachers' Magazine*, 1896, pages 403, 454. Harries, *The Gospel of Righteousness*, page 70. Farindon, *Sermons*, vol. ii, page 452.

Verse 11.—*Preachers' Magazine*, 1896, pages 403, 454.

Verse 12.—*Preachers' Magazine*, 1896, page 537.

LESSON II. PRECEPTS AND PROMISES.

[April 8.]

GOLDEN TEXT. Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7: 12.

AUTHORIZED VERSION.

[Read Matt. 6. 19 to 7. 29. Compare Luke 6. 37-49.]

Matt. 7. 1-14. [Commit to memory verses 7, 8, 13, 14.]

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

REVISED VERSION.

- 1 Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you.
- 2 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 3 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
- 4 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 5 Or what man is there of you, who, if his son shall ask him for a loaf, will he give him a stone; or if he shall ask him for a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto

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11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Time.—Probably the early summer of A. D. 28. **Place.**—A mountain in Galilee, probably the Heros of Hattin.

Home Readings.

- M. Precepts and Promises. Matt. 7. 1-14.
- Tu. Known by fruits. Matt. 7. 15-23.
- W. Judge not! James 4. 5-12.
- Th. Seeking with the heart. Jer. 29. 8-14.
- F. True love. Luke 6. 27-36.
- S. The mote and the beam. Luke 6. 37-45.
- S. The strait gate. Luke 13. 22-30.

Lesson Hymns.

No. 179, New Canadian Hymnal.
Let us gather up the sunbeams
Lying all around our path.

No. 183, New Canadian Hymnal.
Cast thy bread upon the waters,
Ye who have but scant supply.

No. 184 New Canadian Hymnal.
There are lonely hearts to cherish,
While the days are going by.

QUESTIONS FOR SENIOR SCHOLARS.

- 1. Concerning *Severe Judgment*, v. 1-5.
What is the subject discussed in these verses?
By what other name did Christ call our Father in one of his parables?
If we, willing to justify ourselves, should say, Who is my brother? what would his answer be?
In Peter's ladder of Christian character (Pet. 1) there are eight rounds; which one is brotherly kindness?
In what relation does it stand to holy charity?
Where does our duty to our brother begin?
Concerning *Lax Judgment*, v. 6.

In what sense can we "cast pearls before swine?"

How can we give consecrated things "to dogs?"

Is there present danger of Christians falling into these errors?

How should Christians treat the "swine" nature?

3. Concerning *Prayer*, v. 7-11.

What relation between our Father and us is suggested by these verses?

What characteristics of the Father's heart is our heavenly Father said to have in much greater power?

Ask what? Seek what? Knock where?

Is it possible for a man to remove his own sins? Verse 5.

What should be a man's chief desire concerning his brother?

Is there any connection in thought between these three? A man cannot cast the beam from his own eye. He ought to want to see clearly so as to help his brother. Ask—seek—knock.

4. *The Golden Rule*, v. 12.

What great duty does the GOLDEN TEXT teach?

How can verse 12 be truly said to be "the law and the prophets?"

5. *The Broad Way and the Narrow Way*, v. 13, 14.

What is the meaning of "strait?"

In what sense is the road to destruction "broad?"

Does verse 14 teach that few are saved?

Teachings of the Lessons.

- 1. How easy it is to judge another!
- 2. How hard it is to escape condemnation ourselves!
- 3. Was ever a more liberal promise? Ask—seek—knock; have you done it?
- 4. Would you have good neighbors? Be a good neighbor. Good friends? Be a good

friend. And so on through all the list of human wants.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *Concerning Severe Judgment*, v. 1-5.
What fear should keep us from judging others?
By what standard will we be judged?
What should caution us against dwelling on small faults in others?
What often hinders us from helping others to get rid of faults?
What is our first duty in such a case?
2. *Concerning Lar Judgment*, v. 6.
To what use are we forbidden to put that which is holy?
What warning is given against misuse of pearls?
What reason is assigned for the warning?
3. *Concerning Prayer*, v. 7-11.
What command with regard to prayer is given?
What promise encourages obedience?
What illustration from a father's love?
Beyond whose love does that of our Father go?

What will he give to such as ask?
What "good things" has he promised?
Luke 11. 13.

4. *The Golden Rule*, v. 12.
What rule of conduct toward our brother does Jesus give?
Where is this teaching earliest found?
In what one word is the law fulfilled? Gal. 5. 14.
5. *The Broad Way and the Narrow Way*, v. 13, 14.

What is the meaning of "strait"?
Do the narrowness and strain come at the beginning of the road to heaven or at the end?
There is only one way to live healthfully; how many ways are there to be ill?

There is only one way to nourish a large intellectual life; how many ways are there to ruin one's mind?

There is only one entrance, and that is narrow, to holiness; how many thousands of entrances are there to ruin?

Practical Teachings.

Where in this lesson are we taught—

1. That we should be charitable toward others' faults?
2. That we should be earnest in our prayers?
3. That the Holy Spirit is the best gift we can receive?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who preached the Sermon on the Mount?
How long ago was it preached?
To whom was it preached?
Does it belong to us as much as to those who were there that day?
What did Jesus teach the disciples that day not to do? *To judge harshly.*
Why is it not right to judge? *Because we do not know all things.*
Who is the only one who can judge rightly? *God.*
To whom may we pray with confidence?
What sweet relation does God hold to us? *He is our Father.*
What have we to do when we want good gifts?
What is the rule of life which would make earth like heaven?
Where does the broad way lead?
Who tries to get the children into the broad way?
What is the only safe way?
Are you in that way?

THE LESSON CATECHISM.

(For the entire school.)

1. What does Christ command concerning our judgments of others? *"Judge not, that ye be not judged."*
2. What is his precept concerning prayer? *"Ask, and it shall be given you."*
3. How will our heavenly Father answer our prayer? *He will give us good things.*
4. What rule is given in the GOLDEN TEXT with regard to our dealing with others? *"Whatsoever ye would,"* etc.

NEW CHURCH CATECHISM.

29. What is true repentance?

True repentance is a grace of the Holy Spirit whereby a sinner, from a sense of his sins, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavor after, future obedience.

Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Thus hath God also to the Gentiles granted repentance unto life.

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THE LESSON OUTLINE.

Ruling Principles of the Christian Life.

I. IMPARTIALITY.

Beholdest thou...considerest not. v. 1-5.Create in me a clean heart. *Psa. 51, 10, 13.*Judge ourselves. *1 Cor. 11, 31.*

II. BROTHERLY KINDNESS.

Out of thy brother's eye. v. 5.Who is my neighbor? *Luke 10, 29, 37.*Loveth his brother. *1 John 2, 10.*

III. TACT.

Neither cast...pearls before swine. v. 6.Not in the ears of a fool. *Prov. 23, 9.*Reprove not a scorner. *Prov. 9, 7, 8.*

IV. PRAYER.

Ask, and it shall be given you. v. 7.Seek me early...find me. *Prov. 8, 17.*Ask...believing...receive. *Matt. 21, 22.*

V. SONSHIP.

Your Father which is in heaven. v. 11.Followers of God...children. *Eph. 5, 1.*Children of the Highest. *Luke 6, 35.*

VI. SELF-DENIAL.

Enter...the strait gate. v. 13.Mortify the deeds...body. *Rom. 8, 13.*Let him deny himself. *Matt. 16, 24.*

EXPLANATORY AND PRACTICAL NOTES.

Underlying the Sermon on the Mount are two principles out of which all its precepts grow: (1) God is our Father; (2) All men and women are our brothers and sisters. Every conclusion and command of the entire discourse is based on one or other, or both, of these great facts. The portion chosen for our lesson keeps both in view. 1. Since all men are our brothers we should cherish for them a tender regard, and with lenient eyes and loving ears watch their doings and listen to their words. Meanwhile we should conscientiously scrutinize our own conduct, if for no other reason so that a clear moral vision may guide our hands when we charitably extend them to help fellow-sinners. All this is taught in verses 1-5. 2. But not even the charity that suffereth long and is kind should lead us to be indiscriminate. We must, as an apostle afterward tells us, walk circumspectly, properly estimating our surroundings. The truth of the Gospel is precious, it is the pearl of great price; and not even the most charitable judgment can fail to perceive that there are in the world of men representatives of the swine nature, forces, and sometimes people, who do not know the value of this spiritual pearl. We must, says verse 6, use godly wisdom. 3. The Golden Rule (verse 12), which will enable us to avoid any from the critical standpoint entirely, and whatsoever we would that men should do to us to do even so to them. This Golden Rule is, in the first place, the logical outcome of the counsels already studied, given in verses 1-5 and verse 6. It is, secondly, the gist of the law and the prophets, all the revelation of God's will thus far given to men. It is, thirdly, the result of God's fatherly love for us, as we find from the word "Therefore" which begins verse 12. Whenever in the Bible we find "therefore" we should ask, Wherefore? 4. But a fourth and special reason for the Golden Rule is given in verses 7-11. God is our Father, always ready to hear and answer our prayers. As a loving father would not cheat his hungry son by giving him a stone for a loaf, nor harm him by giving him poisonous snake-flesh for fish, so God will never harm us, but will give us the best things we are capable of receiving. Therefore we should live of love to our fellows. Verses 13, 14 sum up the lesson. It is impossible for us to lead this exalted, loving life, except we set out on the way that leads to it. Elsewhere Jesus says, "I am the Way."

Verse 1. Judge not. Do not turn critic; do not make yourself a moral censor or spiritual surgeon; you were created to do good, not to find fault with others. *That ye be not judged.* This has been interpreted by some to mean that if we judge others, others will judge us, and that of itself would be an uncomfortable outcome. But the judgment referred to by the last verb of the verse is more seriously: it is that which the Messiah shall pro-

nounce. A self-appointed judge forfeits the mercy of men and of God. The truths of the Bible are our infallible measure for conduct and principles. If we estimate our own lives by them, we shall find such shortcomings that we shall not be tempted to go beyond the limits of charity in measuring the conduct of others.

2. With what judgment ye judge, ye shall be judged. A direct statement of what is implied in verse 1. *With what measure ye mete,*

it shall be measured to you again. To "mete" is to "measure." Even when we know others are evildoers we should consider ourselves, as the apostle says, lest we also be tempted.

3. *Why beholdest [starest at] thou the mote that is in thy brother's eye?* Why dost thou attend to the splinter or chaff that is injuring your brother's vision—not so much a cause of pain to him as (in your opinion) a cause of faulty sight—why should you attend to that, when a *beam*, a rafter, a great tree trunk, is in your own eye? This intentional exaggeration by our Lord, this hyperbole, as the rhetoricians would call it, so aptly characterized a gross fault that we may well suppose the listening multitude to have rippled at once into smiles and gentle laughter.

4. A rhetorical repetition in different form of verse 3.

5. *Thou hypocrite*. Thou actor, playing a part, wearing a mask. As actors wear the clothes of the men they seek to represent, so you are wearing garments of goodness, but you are not good. *First cast out the beam out of thine own eye*. First become sensible of your own grievous moral evil. To ascertain this, resort to God's measurements. With such huge defect in your own vision you surely are not able accurately to judge others. *Then shalt thou see clearly*. Discern clearly.

6. This injunction connects with the preceding, if we understand it, as a balancing truth, a caution. We are, according to verses 1-5, to avoid judging our neighbors; here we learn that we are, after all, responsible for a certain sort and degree of judgment. *Give not that which is holy unto the dogs, neither cast ye your pearls before swine*. Both dogs and swine were proverbially used as types of uncleanness and sensuality. "That which is holy" is meat offered in sacrifice, which would be criminally wasted if fed to dogs, while pearls would only enrage hungry pigs. Our judgment is not to be severe on one side nor lax on the other.

7. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*. Here is another transition quite as abrupt as from verse 5 to verse 6. The three proverbs in this verse mean the same, though climactically arranged.

8. *Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened*. This is a universal rule, under God. Our Lord implies throughout that he is talking of spiritual growth.

But this particular rule seems to hold in every world—natural and spiritual.

9. *Or*. In Greek an illustration is frequently introduced in this fashion, as if, to follow Dr. Kendrick, Jesus had said: "Or if you doubt my statement, take the case of a human father. What *man* is there among you," etc. A son is mentioned as the one being in all the world who would appeal most effectively to the father. Syrian loaves and Syrian stones correspond more or less closely in form, and certain American travelers who have tried to eat the bread say in texture also.

10. The fish and the serpent are not more alike to our notions than the loaf and the stone; but substitute eel for fish, and the class will note the resemblance. Neither by blunder nor by cruel mockery would a father make such substitutions as those mentioned in verses 9 and 10.

11. *If ye then, being evil*. Being faulty and subject to blunders and passions. *Know how to give good gifts unto your children*. There are not many so bad or so stupid as not to know how to please their children. *How much more shall your Father which is in heaven give good things to them that ask him*. All they who ask God for good things are, according to our Lord's teaching, his children.

12. The Golden Rule. To this rule all our conduct should be brought for test and measurement. *This is the law and the prophets*. "The substance of all the teachings of the Old Testament, the essence of those rules of life and duty which Jesus has been expounding." —Kendrick.

13. *Enter ye in at the strait gate*. This is in close connection with the preceding injunctions. Our Lord concedes that it is difficult to carry them out, but there is one way to do it—press in through that narrow gate which begins the pathway to life eternal. *Wide is the gate, and broad is the way, that leadeth to destruction*. It is a gate wide enough to include an entrance to every sin. All sorts of sinners with all sorts of sins may enter here. It is easy to do wrong, by simply indulging oneself. *Many there be which go in therat*. Because the many dislike sacrifice and self-denial.

14. *Because strait is the gate, and narrow is the way*. Or, as it may be translated, narrow is the gate, and narrowed up is the way. "It is a compressed, squeezed, crowded-up entrance." It is not large enough to permit any

burdens or to be carried either; viz. the other side we are to Not because

The last tion of the lesson is f scope of the before our r the subdive suffice: (1) dom of heav the characte This is the tudes" (Matt obligations of world, expre and "light" (of Christ, as regine, the Christ's king but fulfilled, ideal standar hidden nature of the kingdo show of hypo prayer, and fa ings against double-minded spiritual life the things of (6) The spirit which causes others and blit tions (Matt, 7 ment of truth The divine I ground of our 7-12). (9) I trance to the 1 and false guid (10) Conclus the subjects of and the instab those who are son includes t ninth of these

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burdens or paraphernalia of sinful pleasure to be carried through. No, nor any virtues either; virtues in the sight of God begin on the other side of that gate. Just as we are we are to enter. *Few there be that find it.* Not because either the entrance or the path-

way is difficult to find; but because so many turn their backs on it and walk away from it. So far as this may be taken as an estimate of the number of the saved it applies to the world in our Lord's day. He does not say, "*Few there shall be who shall find it.*"

CRITICAL AND HOMILETICAL NOTES.

SERMON ANALYSIS.

The last lesson was the introductory portion of the Sermon on the Mount; the present lesson is from its conclusion. The whole scope of the discourse should be placed clearly before our minds. Without entering into all the subdivisions, the following outline may suffice: (1) The general nature of the kingdom of heaven is defined by a description of the character and privilege of its subjects. This is the section known as "The Beatitudes" (Matt. 5. 3-12). (2) The relations and obligations of the subjects of the kingdom to the world, expressed under the figures of "salt" and "light" (Matt. 5. 13-16). (3) The relations of Christ, as head of the kingdom, to the old regime, the institutions of the law. In Christ's kingdom the law was not destroyed, but fulfilled, its principles being exalted into ideal standards (Matt. 5. 17-48). (4) The secret, hidden nature of the true life of the subjects of the kingdom, contrasted with the external show of hypocrisy, illustrated in almsgiving, prayer, and fasting (Matt. 6. 1-18). (5) Warnings against the spirit of worldliness and double-mindedness as inconsistent with the spiritual life which trusts God and seeks first the things of the kingdom (Matt. 6. 19-34). (6) The spirit of self-righteousness condemned, which causes men to magnify the faults of others and blinds them to their own imperfections (Matt. 7. 1-5). (7) A reverential treatment of truth enjoined (Matt. 7. 6). (8) The divine Fatherhood presented as the ground of our confidence in prayer (Matt. 7. 7-12). (9) Danger of failing to gain entrance to the kingdom, as its gate is narrow, and false guides may mislead (Matt. 7. 13-23). (10) Conclusion: Security and stability of the subjects of the kingdom who obey its laws, and the instability and certain overthrow of those who are disobedient. The present lesson includes the sixth, seventh, eighth, and ninth of these divisions.

JUDGING OTHERS.

Christ's forbidding us to judge others does not mean that we shall not form or express

any judgments concerning the conduct and character of men. It does not mean that we may not say of an act that it is wrong, or of an evildoer that he is wicked. Jesus himself tells us in this discourse that we are to know men by the fruits of their lives, and teaches us to distinguish between false prophets and true. The judging that is here forbidden is self-righteous and uncharitable judging. It is the spirit that seeks after, is gratified to discover, and magnifies rather than mitigates, the faults of others. It is the disposition which causes a man, to use the terms of the printer, to write his own sins in "brilliant," the smallest of all type, and his neighbor's sins in "great primer" or display capitals. Such judging is a usurpation of authority. "Who art thou that judgest another man's servant?" He who so judges puts himself beyond the range of God's mercy. As he judges his brother men God will judge him, even as he who will not forgive cannot be forgiven. Such judging springs out of self-righteousness, by which a man flatters himself while he condemns another. Even if a man's judgment is correct that he is better than another, it is well for him to remember that "better does not always imply good," much less best. One man's best, in view of his higher opportunities, may be of less worth than another man's worst who had but little moral light and chance. The things which we do not know in other people's lives should cause us to suspend harsh judgment. If we could see the hearts of others as we see our own, we would pity often rather than condemn.

"Judging of others, we can see too well
Their grievous fall, but not how grieved they
fell.
Judging ourselves, we to our minds recall,
Not how we fell, but how we grieved to fall."

PEARLS AND SWINE.

Truth is sacred, and must not be made a vulgar show of. The kingdom has its sanctities. The believer needs to learn when to

keep silence, the witness when not to testify. He who casts pearls to swine is jointly responsible with the swine for their desecration. Philosophy is not for fools, oratorios are not for savages, fine poems are not for bores, and the deep and sacred things of God are not for scoffers and blasphemers. Christ's life teaches us the wisdom of spiritual reticence.

THE BASIS OF PRAYER.

Jesus gave, no one can give, any better ground of belief that God will answer prayer than the fact that he is our Father. That is the confidence of every child in going to his parents. Given a "heavenly Father" in the universe, and prayer has its highest warrant. A father who will not listen kindly and sympathetically to his children is a monstrosity. A father who would not open his doors at the knock of his children, who would not give in response to any of their asking, and who would disappoint them in all their seeking, would be unworthy of the name. Those who affirm that God will so do toward his children think most unworthy of him.

THE SEQUENCE OF PRAYER.

The Golden Rule is the sequence of the doctrine of prayer. He who prays wishes and hopes that God will be gracious and kind to him; but will not—for he cannot—be gracious and kind to a man who is not also gracious and kind to his fellow-men. We ask God to do good to us, as we would our fellow-men do good unto us. But no man has a right to ask of others, or ask of God, what he is not willing to do unto others. If he does, it will be in vain. He who offers prayers, but will not hear prayers, shall have no answered prayers. The "therefore" of verse 12 is logical, and legitimately binds prayer and philanthropy together.

Thoughts for Young People.

Our Duties.

1. Let us remember that our fellow-men are our brothers, to be looked at with love, and not with unkindness; to be judged mercifully, not severely (verses 1, 2).
2. Let us look at our own faults, and try to correct them before we are torn too sharply on the faults of others. He who has wrestled with evil in himself can do good to other men (verses 2, 5).
3. Let us be careful in our dealings with

the wicked, lest we receive more harm to ourselves than we do them good (verse 6).

4. Let us remember that God is our Father, and that he is always ready to hear our prayers and to answer them (verses 7, 11).

5. Let us try to do to others as we would choose to have them do to us; doing not as we are done by, but as we would be done by (verse 12).

6. Let us enter in at the strait gate. We cannot proceed along the path of virtue without first entering upon it through the gate of self-renunciation, of consecration to God (verses 13, 14).

Teaching Hints for Intermediate Classes.

There are five topics in this lesson. The teacher need not consider it necessary to present all; it is better to enforce two topics, or even one topic, than to glance at several, and thereby impress none of them.

1. On seeing the faults of others, and failing to see those of ourselves (verses 1-5). Hold up a pin perpendicularly in front of your eye. You can see, but not perfectly. Hold a finger closely in front of your eye, and you can see scarcely at all. Well, we can see the pin in front of another's eye, but fail to see that there is a finger in front of our own. Before you find fault with others see that you do not show the same fault yourself. The one who thinks that others have bad temper or tell falsehoods or cheat is very apt to show the same traits himself. Be sure to see your own faults; then you will be less apt to see faults in others.

2. Verse 6 may be read, but needs little treatment in teaching. It means, "Don't give advice where advice will be spurned or scorned."

3. Verses 7 to 12 are about prayer. When you want anything you tell your wants to your father or mother, for you know that they love you, and will do all that they can to help you. There is One who loves you far more than even your father or your mother, and he can do for you what they cannot. Take your wants to your heavenly Father. Suppose that there was a telegraph from your home to the Royal Palace at Windsor, and that you could ask the Queen for anything you wished; well, you have a telegraph to God's ear, and He has said, "Ask, and ye shall receive." Show privilege of telling everything

to God, and if he does he will give a baby or mother kn holds it, God alwa

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It is related Hogarth, the greatly desired "Alms!" answer is not a faculty and never driv

to God, and of asking everything from God. If he does not give exactly what we ask for, he will give us something better; for example, a baby cries for a bottle on the table; the mother knows that it contains poison, so withholds it, but gives a lump of sugar instead. God always answers earnest prayer.

4. Verse 12 contains "the Golden Rule." See that every scholar in the class can repeat it. It means, "Do as you would be done by." Most people's rule is, "Do as you *are* done by;" that is, if one strikes you, strike him back; if one says evil of you, say something bad about him, and "get even with him." But kindness and love will do more than harsh acts. An angel was once sent to destroy an iceberg. He tried to cut it up with axes; then to freeze it out with cold; then to blow it away by the north wind; but all in vain. Finally he called for the sun to shine upon it, and the great berg melted away. What a world this would be if everybody would do to others as they would like others to do to them! Well, do your part to make it just such a world.

5. The last two verses are about the two roads: one *strait*, not straight. The word spelled *strait* means "narrow," as we say "Bering Strait" in geography. One path is narrow, the other broad; one has comparatively few, the other very many; one is the path of serving Christ, the other of serving self; one leads to life, the other to death; one has joy, the other sorrow. Which of these is the better one? Which will you choose?

By Way of Illustration.

Verses 1-5. There is an old fable which tells how each man's personal sins are carried on his back, where everybody can see them, and where they are almost entirely hidden from his own sight.

"What keeps you out of the Church?" was asked of a man who had grown sour and harsh. "Other people's shortcomings," was the answer, and he really seemed to think that this was sufficient excuse. He could not see that he had faults glaring and grave enough to cause others to stumble.

It is related that a young lady once said to Hogarth, the great caricaturist, that she greatly desired to learn to draw caricatures. "Alas!" answered the distinguished artist, "it is not a faculty to be envied. Take my advice, and never draw caricatures. By the long

practice of it I have lost the enjoyment of beauty. I see every face distorted." Some of us have trained ourselves to see only caricatures of those about us. We see only blemishes and flaws and never beauty in the lives of others.

Prayer and its answer. When an archer shoots his arrow at a mark he likes to go and see whether he has hit it. When you have written and sent off a letter to a friend you expect some day that the postman will be knocking at the door with an answer. When a child asks his father for something he looks into his father's face, and the look is a plea. But it is to be greatly feared that many people feel, when their prayers are over, as if they had quite done with them. Their only concern was to get them said. An old heathen poet speaks of Jupiter throwing certain prayers to the winds, dispersing them "in empty air." It is sad to think that we often do that ourselves. What would you think of a man who had written and sealed and addressed a letter, flung it out in the street, and thinking no more about it? Sailors in foundering ships sometimes commit notes in sealed bottles to the waves for the chance of their being some day washed on some shore. But we do not need to think of our prayers as random messages. We should expect and watch for replies.

An illustration. In 1857 J. Hudson Taylor and the China Inland Mission prayed for one hundred more missionaries and fifty thousand dollars, and they asked that it be sent in large payments, which would not necessitate a larger office force. After prayer they held a praise meeting, thanking Him who had heard and answered. Ere the close of the year the hundred new missionaries were on the field, and the fifty thousand dollars had been paid in but eleven payments.

Verses 13, 14. In a children's book there is a picture of a strait and narrow gate. The gateway is just large enough for a man to go through if he kneels. One man is actually trying to go through with the world in his arms, but it is too large. Another has great bags of money with which he cannot enter. Another has huge bales of rags labeled "self-righteousness," and we see him turn away from the gate in despair. Another found that he could not pass through until he had dropped his rum bottles. The gate is large enough for any man, but not large enough for the smallest sin to pass.

Heart Talks on the Lesson.

No wonder it is said the people were astonished at the doctrine of Jesus. How wholly unlike the maxims of the world are the precepts given in this Sermon on the Mount. They are not only unlike the world, but unlike the best teachings of the purest and wisest of the world's sages or philosophers. His purpose is to build character that will stand—immortal, beautiful, fit for the companionship of the nobility of heaven. And these precepts are the rule of the life of heaven. Carried out here by all men and women, the vision of the Apocalypse would be realized; we would see the holy city, the New Jerusalem, coming down from God out of heaven. Well, you say, these precepts were given for an ideal state of society; something in the far-off golden age of which men dream, but never really expect to see in this world. No, indeed. Jesus was a most practical teacher, and when he taught these beautiful truths he was not mocking us with an impossible ideal. He lived these truths himself, and, as we have seen in former lessons, he identified himself with us in all things so as to prove to us that in all things we really may be like him. I venture to say that if you will take these chapters in St. Matthew, from the fifth to the seventh, and read them with a meek and quiet spirit, ready to be enlightened and instructed, you will find the teachings not only practicable, but beautifully adapted to everyday use in the way of true success and comfort. We foolishly think the teachings of Jesus are good as related to the future life beyond this earth. We say they can be carried out by people who do not "live for this world" and do not care for what is called worldly success. But if we want to get on in business or get places of influence, we cannot follow them, beautiful as they are, very closely. It is a mistake. Jesus was a man among men. He knows we have to live like human beings, not like heavenly beings, as long as we are in our mortal bodies. He knows the trade and commerce of the world must go on—indeed, it is part of his plan and resources for saving the world. He knows about family life, society, every relation pertaining to human existence; and his precepts are intended for practical use in just these conditions.

Who ever got on better in his own self-respect and the respect of others by being angry,

and returning evil for evil? Who stands profanely make one respected? Who stands best in the community—the stingy, selfish man, who never gives or lends? What nations are counted civilized to-day—those who care for the wounded of their enemies in battle, or those who butcher them, like the Turks? Who are the people whose society you most enjoy—those who are always fretting and anxious, or those who have a cheerful faith in God? Did you ever see any good to yourself or anyone else from judging others rather than looking after your own faults and misdemeanors? What can be more practical and helpful than to know our heavenly Father loves to give good things to them that ask him? How sensible the Golden Rule, to do to others just what we would wish them to do to us! So far from being impracticable, every precept and promise is given that we may find, even in this world, true happiness and true success.

The Teachers' Meeting.

Explain "judge not," "mote and beam," "pearls before swine," "bread and stone," "fish and serpent," etc.... I. Our estimates of others (verses 1-6). II. Our privileges with God (verses 7-11). III. Our duty toward men (verse 12)... Teachings concerning God; 1. He is the only judge. 2. He is the hearer of prayer. 3. He is the loving Father. 4. He is the bountiful giver... Show how children are apt to be unkind in their judgments... The lesson warns against: (1) unkindness; (2) self-conceit; (3) hypocrisy; (4) thoughtlessness (verse 6); (5) unbelief; (6) selfishness.

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Verse 13.—Harries, *The Gospel of Righteousness*, page 177. Newton, *Studies in Divine Things*, page 116. *The Pulpit*, London, vol. vi, page 97; vol. lxxiv, page 480. Bunyan, *Works*, vol. ii, page 376. Wesley, *Works*, vol. v, page 405. Burder, *Sermons*, page 9.

Verse 14.—*The Homiletic Monthly*, vol. v, page 330. Beck, *Pastoral Theology*, page 159.

OPTIONAL HYMNS.

How good thou art to me!
Wondrous words!
Love divine.
O for a heart to praise my God.
Keep thou my way.

Father, to thee my soul I lift.
Seek, my soul, the narrow gate.
Look up to Jesus.
Look up, look up to Jesus.

LESSON III. THE DAUGHTER OF JAIRUS RAISED.

GOLDEN TEXT. Be not afraid, only believe. Mark 5. 36.

[April 15.]

AUTHORIZED VERSION.

[Read Mark 5. 25-34.]

Mark 5. 22-24, 35-43. [Commit to memory verses 29-42.]

22 And behold, there cometh one of the rulers of the synagogue, Ja-i-rus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.*

24 And Jesus went with him; and much people followed, and thronged him.

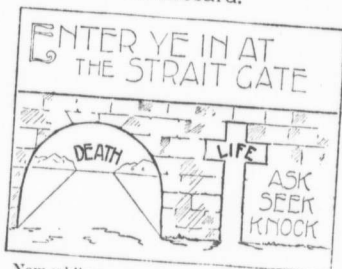
25 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further?

26 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

27 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

28 And he cometh to the house of the ruler of

Blackboard.



Now, while we stand upon the threshold, and life, with its infinite possibilities and liabilities, lies before each one of us, let us choose to walk in the narrow way that leadeth unto life. The wide door of destruction is easy of access, and many go in thereat; but the gate of life is narrow and the path difficult, and only those who ask, seek, knock, and strive to enter in are admitted to that new and living way which Christ, by his atoning death, has opened and consecrated for us. Amid the evils and temptations of the world this course alone offers life and safety. Unless we join the "few" we shall be numbered with the "many," and drift into the broad way of destruction and death.

REVISED VERSION.

22 And there cometh one of the rulers of the syn-

23 agogue, Ja-i-rus by name; and seeing him, he falleth at his feet, and beseecheth him much,

saying, My little daughter is at the point of death: *I pray thee, that thou come and lay thy hands on her, that she may be made whole, and*

24 live. And he went with him; and a great multitude followed him, and they thronged him.

25 While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead; why troublest thou the Master any further? But Jesus, not heeding the words

36 spoken, saith unto the ruler of the synagogue,

37 Fear not, only believe. And he suffered no man to follow with him, save Pe'ter, and James, and

38 John the brother of James. And they come to the house of the ruler of the synagogue; and he

beholdeth a tumult, and many weeping and wail-

the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Tai'-tha cu'mi*; which is, being interpreted, *Damsel, (I say unto thee,) arise.*

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Time.—Very late in the summer of A. D. 28. **Place.**—Capernaum.

Home Readings.

- M. The Daughter of Jairus Raised. Mark 5, 22-24, 35-43.
 Th. Timid faith. Mark 5, 25-34.
 W. The widow's son. Luke 7, 11-17.
 Th. Hindrance of unbelief. Mark 6, 1-6.
 F. The resurrection and the life. John 11, 19-27.
 S. The life-giving word. John 11, 32-45.
 S. Salvation by faith. 1 John 5, 9-15.

Lesson Hymns.

No. 4. New Canadian Hymnal.

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

No. 124. New Canadian Hymnal.

Oh, for a heart to praise my God,
 A heart from sin set free!

No. 54. New Canadian Hymnal.

Come, every soul by sin oppressed,
 There's mercy with the Lord.

QUESTIONS FOR SENIOR SCHOLARS.

- Human Sorrow and Doubt, v. 22-24, 35.**
 What was a "ruler" of a synagogue?
 What was this ruler's request?
 Where did this scene occur?
 What Gentile eclipsed the faith of this Jew?
 What pathetic scene is described between verse 24 and verse 35?
 What disheartening intelligence came from Jairus's house?
 - Divine Comfort and Cheer, v. 36, 37.**
 What comforting words did Jesus speak?
- GOLDEN TEXT.**
 On what two other occasions were Peter, James, and John selected from the twelve by the Master? Mark 9, 2; 14, 33.

ing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, *Tai'-tha cu'mi*; which is, being interpreted, *Damsel, I say unto thee, Arise.* And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And he charged them much that no man should know this; and he commanded that something should be given her to eat.

3. Artificial Tears and Spontaneous Laughter, v. 38-40.

What mourning custom is here alluded to? Compare Eccles. 12, 5; Jer. 9, 17; Amos 5, 16; 2 Chron. 35, 25.

Find all that you can about the hired mourners of the ancient Orient.

Why were the mourners so promptly hostile?

4. Divine Power, v. 41-43.

What did Jesus then do and say?
 What result at once followed?
 What command did Jesus give?
 In what other instances did Jesus restore life? See Luke 7, 14, 15, and John 11, 43, 44.
 To whom is there the promise of eternal life? John 3, 15.

Teachings of the Lesson.

- To every frightened soul Jesus says, "Be not afraid."
 - To every weeping soul Jesus says, "Weep not."
 - Jesus has no sympathy for simulated sorrow: the hired mourners worked by contract.
 - Jesus does not stop in his work of restoration because of death.
 - Jesus would save life, but not gratify curiosity.
- Where in this lesson are we shown—
- The value of prayer?
 - The power of faith?
 - The authority of Jesus?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Human Sorrow and Doubt, v. 22-24, 35.**
 Who came to Jesus after his voyage across the sea?
 How did this man act toward Jesus?

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QUESTIONS

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- AN ANXIOUS REQUEST.**
He fell at Jesus's feet.
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 Lay thy hands
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 If God be
 III. **A WILLING SACRIFICE.**
Jesus went to the temple.
 Came to me
 Rich, he be
 IV. **A TRIAL OF FAITH.**
 1. *Thy daughter.*
 More preci

How did Jesus receive his request?

For what should we seek Christ, and how? What news about the sick child came to the father?

2. *Divine Comfort and Cheer*, v. 36, 37.
How did Jesus encourage him?
Who went with Jesus into the house?
Why were they with him?

3. *Artificial Tears and Spontaneous Laughter*, v. 38-40.

What did Jesus find, and what did he say? What did he do in the house?

4. *Divine Power*, v. 41-43.
What did he say to the dead child?
What did the words mean?

What results followed his words?

Practical Teachings.

Where in this lesson do we learn—

1. To come humbly to Christ in prayer?
2. To seek Christ with determination?
3. To believe in Christ's power to save?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now?

What was Capernaum called by some one? Jesus's "own city."

Why was it so called? *Because he went there so often.*

What disciple lived there? *Peter.*

What did Jesus do for the centurion's servant?

What did he do for the widow's son?

Who came to him now in trouble?

Who was Jairus?

What did he beg Jesus to do? *To come and heal his child.*

Who went with Jesus to the home of Jairus?

Who came to meet them?

What news did he bring?

Did Jesus turn back then? *No; he went on.*

What did he find in Jairus's home?

What did Jesus do first?

What great work did he then do?

Who gives life to the body?

Who can give life to the spirit?

THE LESSON CATECHISM.

(For the entire school.)

1. What was the name of the ruler of the synagogue. *Jairus.*

2. For whose life did he pray? *That of his daughter.*

3. What word came from his home? *"Thy daughter is dead."*

4. What did Jesus say? GOLDEN TEXT: *"Be not afraid,"* etc.

5. What did he say to the girl? *"I say unto thee, Arise."*

6. What then happened? *She arose and walked.*

NEW CHURCH CATECHISM.

30. What is faith in Christ?

Faith in Christ is a saving grace whereby we receive Him, trust in Him, and rest upon Him alone for salvation, as He is offered to us in the Gospel.

THE LESSON OUTLINE.

Life from Death.

I. AN ANXIOUS FATHER.

He fell at his feet. v. 22.

Your care upon him. 1 Pet. 5. 7.

Call upon me. Psa. 50. 15.

II. AN EARNEST PLEA.

Lay thy hands, . . . she shall live. v. 23.

There went virtue out of him. Luke 6. 19.

If God be for us. Rom. 8. 31.

III. A WILLING SAVIOUR.

Jesus went with them. v. 24.

Came to minister. Matt. 20. 28.

Rich, he became poor. 2 Cor. 8. 9.

IV. A TRIAL OF FAITH.

1. *Thy daughter is dead.* v. 35.

More precious than of gold. 1 Pet. 1. 7.

2. *Be not afraid, . . . believe.* v. 36.

Slay me, yet will I trust. Job 13. 15.

V. AN IGNORANT SORROW.

1. *Seeth . . . them that wept.* v. 38.

As others which have no hope. 1 Thess. 4. 13.

2. **Not dead, but sleepeth.* v. 39.

The dead in Christ shall rise. 1 Thess. 4. 14, 16.

VI. A CALL TO LIFE.

1. *I say unto thee, Arise.* v. 41.

All power is given unto me. Matt. 28. 18.

2. *The damsel arose.* v. 42.

I am the resurrection. John 11. 25, 26.

EXPLANATORY AND PRACTICAL NOTES.

Once more Jesus and the twelve have landed at the familiar shore near Capernaum. It seems a pity that we cannot positively state the order in which the successive acts of our Lord's life come. According to the order in which Mark and Luke tell the story, the miracle we now study was wrought immediately after the return from the land of the Gadarenes. Matthew tells it in a different order, but it is evident that chapters 8 and 9 of Matthew's gospel are arranged according to subjects rather than according to time. In the land of the Gadarenes our Lord had healed the demoniac of the tombs whose spiritual tormentor called himself Legion, and permitted that tormentor to destroy a herd of swine. Some harmonists believe that our lesson follows in immediate continuation of that story. Some, however, put Levi's feast (which we studied in Lesson XI of the last quarter, March 18) between verses 21 and 22 of this chapter, for Matthew's account seems to imply that the feast was interrupted by Jairus's messengers. But all these questions are of interest rather than of importance. Mark's story seems to imply that Jairus met Jesus at the place of landing. His little daughter is lying ill; all night the tide of her life has been ebbing. He who taught all yesterday, and last night caught but a few moments' sleep on the sea, now takes up anew his work of mercy, and hastens toward the ruler's house. On the way, as if to show that there is no hurry in his miracles, however crowded his life, Jesus pauses to show an afflicted woman, who had been miraculously healed, that not his garment's hem, but her faith, had wrought the cure. In the delay comes the sorrowful message that it is too late, the ruler's daughter is dead. But Jesus speaks encouragingly, and together they enter the home. His words silence the tumult of the mourners. In privacy he speaks two words to the girl. There is a quiver in her outstretched limbs, a flush comes upon her cheek, a light in her opening eyes. She has been freed from the chain of death. Wonder, joy, and gratitude overflow all hearts around. Jesus forbids the miracle to be proclaimed.

Verse 22. *One of the rulers of the synagogue.* It is understood that usually a synagogue was presided over by a body of elders, at the head of which was the ruler, one ruler for each synagogue. Capernaum may have had more synagogues than one, but we do not know enough of the facts to justify a certain explanation; it was the town in which a synagogue had been built by the centurion whose servant had been miraculously healed by Jesus. This healing we will study next Sunday, but it really, so far as we are able to arrange the dates of the life of our Lord, had occurred some time before this. *Jairus* is an old Hebrew name. (See Num. 32: 41; Judg. 10: 3.) *He fell at his feet.* Not in adoration, but in supplication.

23. *Besought him greatly.* He was himself in agony of crushed affection. *My little daughter lieth at the point of death.* "In extremities." *Come and lay thy hands on her.* This ruler's faith may not have been quite as great as that of the centurion, who was confident that if Christ pronounced a word, his servant should be healed, but that he had strong confidence in Christ is shown by his closing words, *she shall live.*

24. *Much people followed him.* Led by curiosity.

25-34. (Omitted.) In the midst of this throng came to Jesus one of the most pathetic

appeals for help, although not a word was spoken; and a woman who had suffered physical misery for twelve years, touching the Lord's garment with faith, "straightway . . . felt in her body that she was healed of that plague." When Jesus asked who touched him his disciples wondered, for many were pressing close, but one touched him with effective faith. When the woman, fearing and trembling, but at the same time rejoicing, told him all the truth, he said unto her, "Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague." In the treatment of this lesson before most classes this incident should be merely mentioned and dismissed.

35. *While he yet spake.* Words of comfort to the woman. *They came from the ruler of the synagogue's house certain which said, Thy daughter is dead.* This news must have raised in his own mind the question that the servants proceeded to ask, *Why troublest thou the Master any further?*

36. *As soon as Jesus heard the word that was spoken.* "As soon as" is not in the original text. The Revised Version gives us, "But Jesus, not heeding the word spoken, saith," etc. Another reading, which is perhaps preferable to either, is given in the margin, "Jesus overhearing the word." The servants had spoken confidentially to Jairus, but Jesus, overhearing the words, reassured him

that all believe.

37. *Probably* house, a but not Peter, most tru

38. *So* were perform, while their bread a wild child had been friends of oriental cels most doloral ears.

39. *Wh* "ado" is thlated "tum sleepeth. literal mea story shows sel as de worker, his We are to u way of dech him death is

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that all would be well—*Be not afraid, only believe.*

37. *He suffered no man to follow him, save.* Probably the twelve had followed him to the house, as well as an unnumbered multitude, but not all could enter. The three chosen, *Peter, and James, and John,* were our Lord's most trusted friends.

38. *Seeth the tumball.* Hired flute players were performing and hired wailers were howling, while others tore out their hair, beat their breasts, and rent their garments. It was a wild clamor of despair, of which those who had been bereaved and their sympathetic friends did their full share. The wail of the oriental chamber of death is a mixture of the most dolorous sounds that ever come to mortal ears.

39. *Why make ye this ado.* The word for "ado" is the same as the word already translated "tumult." *The damsel is not dead, but sleepeth.* Regardless of what may be the literal meaning of these words, the whole story shows that everyone regarded the damsel as dead—the mourners, the Miracle-worker, his disciples, and the girl's parents. We are to understand the words as our Lord's way of declaring that to those who believe in him death is no more than slumber.

40. *They laughed him to scorn.* Here, they thought, is a wild visionary; those who had mourned mechanically now laughed spontaneously. *When he had put them all out.* Out of the house probably; certainly out of the women's apartments. He made every effort to have the surroundings as solemn and worshipful as possible. *The father and the mother of the damsel, and them that were with them.* Six persons entered this room—the father and mother, the Miracle-worker, and his three apostles.

41. *Talitha cumi.* Our Lord speaks in the dialect of the provincial neighborhood. *Damsel, (I say unto thee,) arise.* The whole might be translated, "Come, my child."

42. *The damsel arose, and walked.* Arose from her bed with the elasticity of youth. *They were astonished with a great astonishment.* "Amazed with a great amazement."

43. *He charged them straitly.* Charged them strictly, narrowly. *No man should know it.* None of the apostles, not even the parents, not the girl herself, were to advertise it; but of course all these mourners, whether sincere or hired, must know that she who had been dead was now alive. *Something should be given her to eat.* This shows the unmeasured tenderness of our Lord.

CRITICAL AND HOMILETICAL NOTES.

CONNECTING LINKS.

The present lesson, that it might be used as an appropriate study on Easter Sunday, is taken out of its chronological order. The delivery of the Sermon on the Mount is usually placed in midsummer. The incident of this lesson probably occurred in late autumn. The Sermon on the Mount was during what is called Christ's first circuit in Galilee; this miracle of the raising of Jairus's daughter was at the conclusion of his third circuit. The incident which is the subject of the lesson for next Sabbath, the healing of the centurion's servant, is placed by biblical harmonists immediately after the Sermon on the Mount, and so some three months prior to the miracle described in the present lesson. In general, it is agreed that Matthew gives the sermon and the miracles which he describes immediately after it out of their proper place in the history. Mark and Luke are more exact. Immediately preceding this miracle Jesus had been on the eastern coast of the Sea of Galilee, in the country of the Gadarenes, where

he had healed the demoniac found among the tombs (Matthew says there were two, but Luke and Mark mention but one). The Gadarenes, on account of the destruction of their herd of swine, had urged him to leave their country; and, returning by boat, he came to Capernaum. It was shortly after this return that the appeal of the ruler of the synagogue was presented to him.

A CITY OF GREAT SIGNS.

Capernaum was favored above all other places in being made the theater of Christ's mightiest works. It is easy to understand why the ruler of the synagogue applied to Jesus on behalf of his daughter. There, in the synagogue of which this man was one of the rulers, Jesus had healed a demoniac (Mark 1, 16-20); there Peter's wife's mother had been healed, and on the evening of the same day Jesus had healed all who were brought to him, and there the notable healing of the paralytic had taken place. There lived the nobleman whose son Jesus had

healed by a word spoken at Cana. There also lived the centurion whose servant had been healed. Whatever else the people of Capernaum may have doubted, they did not doubt Christ's power to heal.

THE MASTER OF DEATH.

There is no record that up to this time Jesus has wrought in Capernaum the miracle of raising from the dead. But at Nain, a town some distance to the southwest, he had raised the widow's son (Luke 7. 11-17); and it was probably to this miracle that Jesus referred when he said to John's disciples, "The dead are raised" (Luke 7. 22). After the raising up of the ruler's daughter no other miracle of the kind is recorded until the restoration to life of Lazarus. It is not probable that this miracle was frequently performed by Jesus, though it is not unlikely there were other, though unrecorded, instances. A short time after this, when Jesus sent forth the twelve on their first mission, he gave them power to raise the dead (Matt. 10. 8), but there is no record that they actually exercised that power until after Christ's ascension. Raising the dead is rightly considered the greatest of all physical miracles. It was so great that people who did not hesitate to believe that Christ could and would heal the most extreme cases of sickness did not expect that he would, or believe that he could, raise up the dead. In this case the father came to Jesus with expectation, though he left his child manifestly dying; but when the messengers came reporting that she was actually dead they said it was unnecessary to trouble him further. For the dead, they thought, there was no remedy. So Mary and Martha, when Jesus returned, said to him that their brother had not died if he had been there, but they evidently expected nothing after death had taken place. Over death, by universal consent, only God, or those to whom God gives authority, can exercise power. And Jesus performed this miracle with kingly authority. Note his confidence and purely personal commands: To the widow's son he said, "Young man, I say unto thee, Arise." At the sepulcher at Bethany, "Lazarus, come forth." And to the ruler's daughter, "I say unto thee, Arise." He was the Master of Death. He spoke with absolute authority, in his own name, without the employment of any means, without struggle, as if it required all

his resources of power, but calmly and easily, as if, indeed, he were only bidding a sleeper awake. (Compare with this instances like those recorded in 1 Kings 17. 20-22; 2 Kings 4. 34. Contrast, also, as illustrating Greek thought of the stupendous task of recovering the dead, Euripides's description of the labor of Hercules in the rescue of Alcestis from the realm of death.) And let it be remembered that to raise up the dead one minute after death is just as great a miracle as to do it ten thousand years after death, and that the power to raise up one human being from death implies the power to raise up the entire human race. So when Jesus says (John 6. 40), "This is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day," we have in the resurrection of the widow's son, and the ruler's daughters, and the brother of Mary and Martha the pledge of his power to fulfill the promise.

THE CHOSEN THREE.

As immediate witnesses of this miracle, in addition to the parents, who were admitted by natural right, Jesus took with him Peter and James and John. Twice afterward he thus distinguished these disciples. (See Luke 9. 28; Mark 14. 33.) Thus in these three instances they were made special witnesses of his Power, his Glory, and his Sorrow.

Thoughts for Young People.

Our Lord as an Example for the Christian Worker.

1. *Notice our Lord's accessibility.* Only at certain hours and on specified days can you see the Governor-General of Canada. But you may always go to Jesus. Nobody was ever refused admission to him.
2. *Notice his sympathy.* He never avoided the sight of pain or passed "on the other side." No tale of sorrow was heard by him unheeded. Let us imitate him in this.
3. *Notice his willingness to help.* He went at once to the ruler's house. He was ever willing to take on himself the burden of others.
4. *Notice his largeness of view.* He saw the end from the beginning. Necessary delays were to him but incidents in the constantly working providence of God.
5. *Notice his attention to little things.* Some kind men spoil their benevolence by crustiness. Jesus knew the agonizing discour-

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agement of the ruler, and spoke words of cheer. His breadth of view did not lead him to neglect little things.

6. Notice his insight into the invisible world. He knew the girl was dead; he also knew what he has taught us—that really “there is no death; what seems so is transition.”

7. Notice his contempt for mere curiosity. He would work no wonders for a crowd. His miracles were performed because he “was touched with compassion,” and they must be worked in the presence of those in sympathy with himself.

8. Notice his life-giving power. There is power in the very word and touch of Jesus, and in proportion to the closeness of our communion with him will the same power be manifested in us.

Teaching Hints for Intermediate Classes.

1. What is this Sunday called? *Easter Sunday.* Why do we decorate our churches to-day? What does Easter Sunday keep in mind? *The rising of Jesus from the dead.* Well, we have a lesson to-day which shows the power of Jesus over death, a hint given in advance of his own resurrection.

2. Notice when this event took place. Tell the connecting story of the sail across the sea, stilling the tempest, the Gadarene demoniac, and the return to Capernaum. There at the shore he found a man waiting for him. What was his name? (Verse 22.) What office did he hold? He was one of the officers in the church, and sat on the platform during the services. What trouble did he bring to Jesus? (Verse 23.) Jesus did not say, “I am too busy,” or, “I am tired after the voyage on the lake.” He went with him. Jesus was never too tired nor too busy to help people in trouble. Let us be like him in this spirit.

3. Do not interrupt the story of the lesson by dwelling upon the incident of verses 25-34, except to show that the delay was permitted by our Lord only to make the miracle more signal. All the while the father was in a terrible state of anxiety lest his child should die before the Healer arrived. How calm and free from hurry Jesus was! Yet his heart was full of sympathy for this father; and he knew what he would do.

4. Call attention to what took place at the house: the hired mourners, the loud cries of

wailing, and the words of Jesus in verse 39, “Not dead!” but she *was* dead. Those words were for us all. Our beloved ones are not dead; they are sleeping for a joyous awakening. Under the Gospel death is not all dark; there is a glorious light upon the grave. Let us not mourn as others who have no hope.

5. Develop by questions the story of the miracle. Who were present at the bedside of the dead girl? Why did not Jesus open the door to everybody? Why did he bring those three disciples rather than the others? Notice that St. Mark gives us the very words spoken in the Syriac-Hebrew of the time. Why did Jesus command them not to tell others of the miracle? Suppose that it had been proclaimed far and wide; what would have been the effect? Jesus would have been thronged by people bringing the dead bodies of friends to be brought back to life; he would have been called to every village in Galilee to raise the dead. He had greater works to do than even to bring life to the dead; he had to show to dying souls the way to life.

6. Well, do you say, “I wish that Jesus could have brought my little sister back to life?” He wrought this miracle to show that, after all, death is only a sleeping for a season. He will raise up the dead, in his own time. Then fathers and children, brothers and sisters, shall meet each other again, and shall live forever. You drop a seed into the ground, you bury it, but you expect to see it again in a new and beautiful form. So is it with our departed ones. This is the great lesson of Easter Sunday. “I believe in the resurrection of the dead.”

By Way of Illustration.

Verses 22-24. Every supreme need gives to him who has it a claim on the Son of man. It is not the claim of worthiness, but of humanity. When the freed slave Sojourner Truth was telling the pathetic story of her child, who had been stolen from her and sold, she said: “I didn’t rightly know which way to turn, but I went to the Lord, and I said to him, ‘O Lord, if I was as rich as you be, and you was as poor as I be, I’d help you; you know I would; and O, do help me!’ and I felt sure he would, and he did.” She was doing just what the New Testament exhorts us to do.—*A. E. Dunning.*

Verse 37. One of the blessings connected with living close to Christ is the privilege of

witnessing his miracles. A young man once said: "When from the depths of contrition I resolved to seek Christ I did not want my worldly chums with me. I did not want those Christians with me whom I felt were lukewarm, who were never known to be in prayer meeting. I wanted a man to pray for me who was noted for his Christian zeal both in the church and in a mission where he often led the evangelistic service. He prayed me through." Thus it is that the disciples of Christ who live nearest to him are witnesses of his mighty works.

Verses 39. I do not know why we always sing dirges at the funerals of the saints and drape ourselves in black. I like the old Puritan way of carrying the coffin on the shoulders of the saints and singing a psalm as they walked to the grave. Why not? If I might have my way, I would be thus carried to the grave by men who would express joy as well as sorrow in their habiliments. Why should we sorrow over those who have gone to immortality and to glory?—*Spurgeon.*

Life after death. Arnolfo di Cambio, one of the earliest Italian sculptors, gave to his people (most of them unable to read even if they had been able to own a Bible) a revelation they could understand. Arnolfo was the artist of hope. He studied the tombs of his people, and he found them beds for eternal sleep or sarcophagi for the ashes of the burned body. On the tombs of the heathen all about them there was this inscription:

"After death, no reviving;
After grave, no meeting."

Arnolfo put on the sides of the sarcophagus scenes from the life on earth, and at the end he sculptured two beautiful angels holding back a canopy, through which one could get glimpses of the heaven beyond. Thus Arnolfo told them in a language which they could understand that the tomb is the vestibule to the palace of heaven.

Heart Talks on the Lesson.

"He was by the sea." There were contrasts in the busy life of our Lord. He goes now from the house of feasting to the house of mourning. His daily experiences changed with the rapidity of the varying clouds in the sky. He met people of diverse circumstances and wholly different thought. Yet he was always perfectly prepared, equally ready for

all, because he lived the unseen life; his soul was centered, quiet, prepared in God. If only we, his followers, could learn this secret of adaptability and restfulness through fellowship with him! I think Jesus loved to teach by the sea. The people could listen, under the open sky, breathing the pure air, better than in the crowded places of the town.

Jairus was one of the rulers of the synagogue who probably held the same views as those who disputed in the house of Matthew. But trouble now had softened his heart. Sorrow brought him to Jesus for help. Whether Jesus ate with publicans and sinners, or whether his disciples fasted, or plucked ears of corn to satisfy their hunger on the Sabbath day, were of little consequence compared with the healing of that precious little daughter. There is great pathos in the father's prayer. "Come, lay thy hands on her, that she may live!"

Jesus heard the prayer, but stopped on his way to answer it to relieve another sufferer. Not even the father's importunity nor the importunity of a rapidly approaching crisis, beyond which there would seem to be no hope, disturbed the calm poise of his mind. He is Lord of time, as well as of circumstances. Those who trust him perfectly know something of his divine peace. "He that believeth shall not make haste." What a lesson is taught us here of firm and calm believing! The messengers come saying, "Why trouble the Master any further? Thy daughter is dead." Ah!—*dead.* Yes, that ends all; nothing is left now but dumb submission. He might have saved her if he had hurried on without stopping to heal that woman in the crowd; but now it is too late; he can do nothing. So unbelief speaks ever. "It might have been" is the plaintive cry of many a soul to whom circumstances seem to have gone beyond the power of the Lord to control. But Jesus never heeded the discouraging message at all. What difference to almighty power whether the child was living or dead? And lest the poor human heart of the anxious father should fail, he turned quickly to him with the assuring words, "Be not afraid, only believe." When they came to the house and Jesus said to the crowd of noisy, professional mourners, "She is not dead, but sleepeth," they laughed him to scorn. So unbelief laughs to-day. How can it be? How can good come out of the evil of this sorrowful life? How can death be swallowed

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Is this thy
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up in victory? How can the dead be raised? I will not believe such improbable things! But Jesus "put them all out." The scorers had no part in his plans. They neither hindered nor helped him. They were of no consequence. The miracle went on without them; they only were the losers. The *unbelieving* have their part with sinners (Rev. 21, 8). God's great plans go on to glorious fulfillment; the believing ones enter into them and have their part in them. The world may laugh to scorn the simple-hearted Christian who "only believes," but on his resurrection day Jesus said to his wondering disciples, "Blessed are they that have not seen, and yet have believed."

Glory be to God on high.
Come, Jesus, Redeemer.
O sing the power of love divine.
When in the tempest he'll hide me.
Go tell it to Jesus.

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THE MIRACLE.—Trench, *Miracles of Our Lord*, page 191. Steinmeyer, *Miracles of Our Lord*, page 191. Taylor, *Miracles of Our Saviour*, page 230. Bruce, *Miraculous Element in the Gospels*, pages 102, 125, 192, 196. Wharton, *Famous Women of the New Testament*, page 209. Morris, *Sacred Biography*, vol. ii, page 396.

FREEMAN'S HANDBOOK: Ver. 22, The ruler of the synagogue, 834.

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Verse 36.—*The Homiletic Monthly*, vol. ix, page 132.

Verse 39.—*The Treasury*, vol. iii, page 420.

Blackboard.

The RULER	The SAVIOUR
-CAME IN-	-WENT IN-
NEED	MERCY
FAITH	POWER
SINCERITY	SYMPATHY
BE NOT AFRAID	
ONLY BELIEVE	

We can suffer no sorrow and sustain no loss but Jesus is ready to meet our human need by his divine mercy. For the soul who comes to him in faith and sincerity the Saviour exercises his abundant power to bring about that for which he prays. With what earnest sympathy he listened to the ruler's supplication, and how lovingly he reassured the heart-broken father! So is he ever ready to relieve the distress of his children and lend his aid to those who seek it in the hour of their trial.

The Teachers' Meeting.

Combine the narratives of the three gospels in a word-picture. Do not overlook the miracle wrought on the woman by the way....1. Geographically locate the scene as nearly as possible—at least, the general neighborhood—by the aid of an outline map. 2. Place in their proper historic connections; the year of Jesus's ministry; the attitude of the priests and Pharisees to him. 3. Bring out enough manners and customs to reproduce the circumstances: Synagogue customs and officials; possibility of this ruler, in his turn, having pleaded for the centurion, who probably built the synagogue which he now "ruled," etc. ...Jesus's character and methods as here revealed. See *Thoughts for Young People*.... Importance of children in gospel narrative; child with loaves and fishes; children in temple; daughter of the Syrophenician woman; boy possessed of an evil spirit; this girl of twelve years....Ruler's faith: Love and importunity for daughter; tested by delay and discouraging message; triumphant....Death is no obstacle to the power of Jesus; he can save the morally abandoned....Worldly minded people cannot understand the Saviour....He has no sympathy with heartless form....Jesus's choice of these witnesses based on character.

OPTIONAL HYMNS.

Love divine.
Is this thy time of trouble?
Fear not!
Broken in spirit.
Art thou saddened?

LESSON IV. THE CENTURION'S SERVANT HEALED. [April 22.]

GOLDEN TEXT. Like as a father pitieth his children, so the Lord pitieth them that fear him.
Psa. 103. 13.

AUTHORIZED VERSION.

[Read Matt. 9, 27-34; Mark 2, 23 to 3, 19; John 5.]

Luke 7. 1-10. [Commit to memory verses 9, 10.]

1 Now when he had ended all his sayings in the audience of the people, he entered into Ca-per-na-um.

2 And a certain centurion's servant, who was dead unto him, was sick, and ready to die.

3 And when he heard of Je'sus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Je'sus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Je'sus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Je'sus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Is-ra-el.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

REVISED VERSION.

1 After he had ended all his sayings in the ears of the people, he entered into Ca-per-na-um.

2 And a certain centurion's servant, who was dead unto him, was sick and at the point of

3 death. And when he heard concerning Je'sus, he sent unto him elders of the Jews, asking him

4 that he would come and save his servant. And they, when they came to Je'sus, besought him earnestly, saying, He is worthy that thou

5 shouldst do this for him: for he loveth our nation, and himself built us our synagogue.

6 And Je'sus went with them. And when he was now not far from the house, the centurion sent

7 friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou

8 shouldst come under my roof: wherefore neither thought I myself worthy to come unto

9 thee; but say the word, and my servant shall be healed. For I also am a man set under author-

10 ity, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant,

11 Do this, and he doeth it. And when Je'sus heard these things, he marvelled at him, and

12 turned and said unto the multitude that followed him, I say unto you, I have not found so

13 great faith, no, not in Is-ra-el. And they that were sent, returning to the house, found the

14 servant whole.

Time.—The summer of A. D. 28, immediately after the Sermon on the Mount. **Place.**—Capernaum.

Home Readings.

M. The Centurion's Servant Healed. Luke 7. 1-10.

Tu. The willing helper. Luke 4. 33-44.

W. Nobleman's son healed. John 4. 46-54.

Th. Possibilities of faith. Mark 9. 17-27.

F. According to faith. Matt. 9. 27-31.

S. Life through believing. John 20. 24-31.

S. Matthew's narrative. Matt. 8. 5-13.

Lesson Hymns.

No. 143, New Canadian Hymnal.

Oh, for a faith that will not shrink,
Though pressed by every foe!

No. 54, New Canadian Hymnal.

Come, every soul by sin oppressed,
There's mercy with the Lord.

No. 411, New Canadian Hymnal.

God will take care of you. All through the day
Jesus is near you to keep you from ill.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Elders Say the Centurion is Worthy. v. 1-5.

What was a centurion? Find what a certain centurion said at the death of Christ. What was the name of the first centurion who was the first Gentile Christian? Find the story of a centurion who was kind to an apostle.

How was this centurion in trouble? What did he do for his servant?

Why did he not apply directly to Jesus for help? Verse 7.

May we go directly to Jesus with our troubles?

Who were the "elders of the Jews"? What idea of Jesus may these people have

had who called him natural blasphemy? his divinity?

What reason to Jesus was he granted?

Does God reward the worthy?

What is a centurion?

Why did the centurion say that?

How should we pray?

2. The Centurion's Servant Healed. v. 6-8.

What did the centurion say when he prayed?

Repeat the prayer.

3. Jesus Says the Centurion is Worthy. v. 9-10.

How did the centurion show his faith?

On what does Mark 6. 6. depend?

What did the centurion say when he returned?

Of what prayer does Matt. 7. 7. speak?

Teach the children where in this lesson.

1. That a so-

2. That faith

3. That Jesus

QUESTIONS

1. The Elders Say the Centurion is Worthy. v. 1-5.

Why was the centurion in trouble?

What was his servant's name?

Whom did the centurion send to Jesus?

Why did he send them to Jesus?

Why did they come to Jesus?

Were they correct in their request?

2. The Centurion's Servant Healed. v. 6-8.

How are favors granted?

How did the centurion show his faith?

Did he think of himself?

Why did he think of himself?

Christ to visit his troubles?

Was he correct in his request?

3. Jesus Says the Centurion is Worthy. v. 9-10.

What astonished

had who came continually to receive his supernatural blessings, but who did not recognize his divinity?

What reason did the elders of the Jews give to Jesus why the centurion's request should be granted?

Does God give his earthly favors to the worthy?

What is a synagogue?

Why did such a man love the Jewish nation?

How should we feel toward God's people?

2. *The Centurion Says He is Not Worthy*, v. 6-8.

What did Jesus do?

What encouragement is this to those who pray?

Repeat the centurion's message.

3. *Jesus Says He is Worthiest of All*, v. 9, 10.

How did this message affect Jesus?

On what other occasion did he marvel? Mark 6, 6.

What did he say to the people?

What did the messengers find when they returned?

Of what promise was this a fulfillment? Matt. 7, 7.

Teachings of the Lesson.

Where in this lesson do we learn—

1. That a soldier may be a good man?
2. That faith makes men humble?
3. That Jesus rewards humble faith?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Elders Say the Centurion is Worthy*, v. 1-5.

Why was the centurion's servant dear unto him?

What was his disease?

What had Jesus become famous for?

Whom did the centurion send to Jesus?

Why did he send them?

Why did they think he was worthy?

Were they correct in their conclusion?

2. *The Centurion Says He is Not Worthy*, v. 6-8.

How are favors sought in the East?

How did the centurion show his great faith?

Did he think Christ had power over disease?

Why did he think he was not worthy for Christ to visit his home?

Was he correct in his conclusion?

3. *Jesus Says He is Worthiest of All*, v. 9, 10.

What astonished Jesus?

How did he show his divine power?

What did he say about the centurion?

How does this agree with the opinion of the elders and of the centurion himself?

Practical Teachings.

Where in this lesson are we taught—

1. That people ordinarily recognize the goodness of their fellows?

2. That every true soul knows it is unworthy of God's grace?

3. That when a man has faith in Christ he becomes through Christ's merits worthy?

QUESTIONS FOR YOUNGER SCHOLARS.

Who became sick in Capernaum while Jesus was away?

Whose servant or slave was the sick one?

What is a centurion?

To what does his title correspond in our army? *To our captain.*

Why do we think that this captain was a kind man?

How did the Jews look upon all Romans? *As heathen.*

What did the Jews think? *That they were the only people God cared for.*

Do you think Jesus cares for the poor heathen now? *Yes; he loves everybody.*

How did the centurion get word to Jesus about his sick servant? *He had friends among the Jews, and they were willing to help him. Perhaps, too, these Jews believed in Jesus.*

How did the centurion show that he had real faith?

Did Jesus see that his faith was real?

What did he do?

Does Jesus know just what sort of faith we have?

THE LESSON CATECHISM.

(For the entire school.)

1. What is the GOLDEN TEXT? *"Like as a father,"* etc.
2. Toward whom was the Lord's pity shown? *The servant of the centurion.*
3. What did the elders say about the centurion? *That he was worthy.*
4. What did the centurion say of himself? *That he was not worthy.*
5. What did Jesus say? *"I have not found so great faith, no, not in Israel."*
6. How did Jesus heal the servant? *With a word.*

NEW CHURCH CATECHISM.

31. What is justification?

Justification is an act of God's free grace wherein He pardoneth all our sins and accepteth us as righteous in His sight, only for the sake of Jesus Christ.

THE LESSON OUTLINE.

The Good Centurion.

I. HIS GENTILE ORIGIN.

A certain centurion. v. 2.
Gentiles... fellow-hisrs. Eph. 3. 6.
Neither Jew nor Greek. Gal. 3. 28.

II. HIS HUMAN KINDNESS.

Servant who was dear. v. 2.
Unto your servants... just. Col. 4. 1.
Witness... those that oppress. Mal. 3. 5.

III. HIS LOVE FOR THE CHURCH.

He loveth our nation. v. 5.
We love the brethren. 1 John 3. 14.
Love the brotherhood. 1 Pet. 2. 17.

IV. HIS GENEROSITY.

Built us a synagogue. v. 5.

Romans iv. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

1 John ii. 12. I write unto you, little children, because your sins are forgiven you for his name's sake.

Loveth a cheerful giver. 2 Cor. 9. 7.
Rich in good works. 1 Tim. 6. 17, 18.

V. HIS HUMILITY.

I am not worthy. v. 6, 7.
Be clothed with humility. 1 Pet. 5. 5.
Blessed... poor in spirit. Matt. 5. 3.

VI. HIS FAITH.

Say in a word. v. 7.
I live by... faith. Gal. 2. 20.
Saved through faith. Eph. 2. 8.

VII. HIS SPIRITUAL INSIGHT.

I also am... under authority. v. 8.
Evidence of things not seen. Heb. 11. 1.
Look not at the things... seen. 2 Cor. 4. 18.

EXPLANATORY AND PRACTICAL NOTES.

We come now to an incident which we must date immediately after the Sermon on the Mount, and therefore before the last lesson. The further back we date it the greater becomes the centurion's faith. In both Luke and Matthew the report of that great utterance is closely followed by accounts of many miracles. From Matthew's account, taken alone, we would understand the centurion to have himself come to Jesus. Luke gives more of the details of the miracle, and therefore his account has been selected for our study, but the parallel passage (Matt. 8. 5-13) should also be carefully read; for Matthew seems to understand more fully how deeply typical is the whole transaction of the final reach of the Gospel to the remotest Gentiles.

Verse. 1. When he had ended all his sayings in the audience of the people. "Sayings" here refers to the Sermon on the Mount; "audience" has its original meaning of hearing; "the people" are the multitudes that constantly thronged him; and the whole verse simply means that at the conclusion of the Sermon on the Mount Jesus went to his home in Capernaum.

2. A certain centurion's servant. A centurion in the Roman army was an officer in command of one hundred men. Each of the several centurions of the New Testament is mentioned favorably. It has been guessed that this centurion was in the army of Herod Antipas. He was a Gentile (Matt. 8. 10). That he was a "proselyte" is not probable, for proselytes are usually referred to as either "devout men" or "men who feared God," while our Lord draws a definite line between

this heathen and the sons of the kingdom. But evidently this centurion was a man of lofty morals and wide human sympathies, or his Jewish neighbors, whose prejudices at the beginning must have been all against him, would not have been won over to his side. He was rich also and generous. The "servant" was a slave, whose duties were those of a personal servant, possibly of a confidential clerk. Matthew says, "He lieth at home." *Dear unto him* is literally "held in value by" or "precious to" him. The narrative throughout indicates the master's respect for and fondness of the slave. *Was sick*. Literally, "he was in bad condition," was ill; and Matthew tells us that he was palsied or paralyzed and grievously tormented. His disease may have been progressive paralysis or tetanus, some form of nervous cramps. *Ready to die*. Apparently past all help.

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Palestine is to-day, as it was in the time of Christ, a land without competent physicians.

3. *When he heard of Jesus.* Not heard that he was coming down a certain street, but heard of his teachings and miracles. (See Matt. 4, 24, 25; Luke 6, 17). *He sent unto him the elders of the Jews.* Omit "the" before "elders." It does not seem that these came to Jesus as rulers of the synagogue or ecclesiastical officers of any sort; they were venerable men of influence in the community. Verse 7 shows that personal application was not made because of the centurion's humility. He assumes that men of high rank can most readily influence Jesus. *Beseeching him that he would come and heal.* The afflicted man was too ill to be brought to Jesus. It is interesting to observe the centurion's steady increase of humility as Jesus approaches the house. His shrinking from meeting the Prophet develops into a shrinking from even having him enter his home.

4, 5. *Instantly.* Urgently. These elders may not have been disciples of Jesus, but were respectful of his powers; certainly, if they had been recognized as opponents, the centurion would not have selected them. *He was worthy for whom he should do this.* The Revised Version makes the phrase more dramatic, "He is worthy that thou shouldst do this for him." Worthy from the elders' point of view, because "he loveth our nation, and himself built us our synagogue" (Revised Version). He was a foreigner by blood, a heathen in religion, and a representative of tyranny, but by his kindness of heart and justice of behavior he had won the friendship of the loyal religionists and hot-headed patriots of Galilee—a truly remarkable man. He had "himself" built this house of worship—that is, entirely at his own expense. A little of Galilean free air and largeness of conception, as well as much of the centurion's nobility, is hinted at by the very fact that a heathen was permitted to build so holy a structure. Such a thing would hardly have been tolerated in Judea.

6. *Jesus went with them.* Promptly responded to the faith of the centurion and the messengers. "I will come and heal him," he said. *He was now not far from the house.* Near enough for one of the elders to hasten back to the centurion with the news that the great Rabbi was coming. *The centurion sent friends to him.* With every step that the Lord took the centurion realized with increas-

ing intensity the awfulness of this Master of nature. Like Dwight L. Moody in his early Christian life, this officer could not have passed a creditable examination in theology; but he had in his heart the "root of the matter," the essence of faith, holy principles which doubtless were developed later into genuine Christianity. *I am not worthy that thou shouldst enter under my roof.* His humility and his faith were equally remarkable. To his view Jesus was a peculiarly holy rabbi. Rabbis generally avoided the houses of Gentiles as unclean and association with them as defiling. "The higher this man placed Jesus on the pinnacle of Judaism the more natural was it for him not to expect the personal presence of the Master."—*Ederstein*. The holiness he believed Jesus to possess increased the necessary distance between them.

7. *Neither thought I myself worthy to come unto thee.* This man is one of a type, and should be carefully studied. There are people in our own day who deeply reverence God and goodness, but who from undue diffidence or beclouded religious views shrink from identification with God's people. It may help us to get close to such if we can understand this man's position, who, though classed as a pagan, was in full sympathy with the Jews, and had the faith of a Christian. Every sinful soul should be a subject of special study. The Church will never outgrow the so-called "revival methods;" but every good method has incidental faults as well as inherent merits, and the fault of the "revival methods" is that they too often deal with souls by the wholesale, and regard sinners in mass. No two subjects of Christ's saving power are alike or need exactly the same manifestation of grace. Sunday school teachers especially should keep this in mind, and take a timely lesson from the notable fact that Jesus never spread out his hands over a town to cure all its sufferers at once. Individual needs must be individually met. *Say in a word, and my servant shall be healed.* He saw that this Healer was neither a physician using remedies nor a magician using rites, but a Master who simply exerted his will to banish disease and infirmity.

8. *I also am a man set under authority, having under me soldiers.* That is to say, Like you, I both obey authority and exercise authority. *Go, and he goeth; . . . Come, and he cometh; . . . Do this, and he doeth it.* The next verse tells of our Lord's astonishment at

this saying. Well might he "marvel," for probably not another man in Palestine would have thus frankly acknowledged the nature and sweep of Jesus's power. The centurion's unquestioning obedience to the king (or emperor) helped him to understand our Lord's unquestioning obedience to God ("Lo, I come to do thy will, O God"); and his military authority helped him to understand our Lord's mastery of winds and waves and demons and mobs and fevers and blindness and strokes.

9. *He marvelled.* It will not do to say that Jesus here expresses a wonder which he does not feel. The words *turned him about, and said* are the record of his expression of genuine astonishment. If one says that all this is inconsistent with the omniscience of divinity, the reply is simply that the four

gospels teach in every line that (as Dr. Kendrick has expressed it) "the Lord's divinity and his humanity stand in inexplicable union." Jesus was not an actor. He who could silently will the dying man back to life was really taken by surprise at what this centurion said. *I have not found so great faith, no, not in Israel.* The one other occasion where Jesus is said to have marveled was at unbelief (Mark 6, 6). This commendation of the soldier's faith is essentially a commendation of his character, for no one can be full of faith in God without being faithful to God.

10. *Found the servant whole that had been sick.* That was just what the centurion has asked for. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

CRITICAL AND HOMILETICAL NOTES.

TWO ACCOUNTS COMPARED.

Matthew (8, 5-13) also describes this incident, with some variations from Luke. He represents the centurion as personally coming to Jesus, and the conversation as being directly between them; while Luke states that the centurion applied to Jesus through the agency of the elders of the Jews, and that when Jesus was come near his house he sent some of his friends expressing his unworthiness that Jesus should enter his home, and expressing his confidence that Jesus needed only to speak the word and his servant would be healed. Matthew gives the contrast which Jesus drew between the ultimate acceptance of Gentile believers and the rejection of Jewish unbelievers, writing as he did for the Jews; while Luke omits this, writing as he did for the Greeks. Matthew, in his more personal narrative, reports the words of Jesus, "Go thy way; as thou hast believed, so be it done unto thee," while Luke simply states that those who had been sent found on their return that the servant was well. In general the two accounts are diverse, but in full agreement as to substance. As to the centurion himself coming to Jesus or sending messengers to him, a similar variation in the account of another incident may be found by comparing Mark 10, 35, and Matt. 20, 20. Nothing is more common in historical narrative and popular habit of speech than to represent a thing said or done by one's agents as said or done by himself.

DEVOUT GENTILES.

This centurion was one of Herod's officers, and may have been a Roman, though more probably a Greek or a Syrian, as Herod's soldiers were not chiefly Roman. In any case he was a Gentile. The Gentile officers who are mentioned in the New Testament are all represented in a favorable light. Such, for instance, as the one who had charge of the soldiers at the crucifixion of Jesus, who exclaimed, "Truly this was the Son of God" (Matt. 27, 54); and the centurion Julius, who treated Paul with such courteous consideration (Acts 27, 3); and the centurion Cornelius, described in Acts 10. As further examples of devout Gentiles we have mentioned the Ethiopian eunuch (Acts 8, 27) who had gone up to Jerusalem to worship, and whom Philip found reading from the Book of Isaiah; and Lydia (Acts 16, 14), "a seller of purple of Thyatira, who worshipped God," whom Paul found at Philippi; besides many general references to Gentiles who had become proselytes to the Jewish faith (Acts 13, 43; 17, 4; 18, 7). There were everywhere many who, abandoning the superstitions and corruptions of the heathen religions, had found spiritual comfort and satisfaction in the monotheistic faith and purer forms of worship of the Jews. Such hearts were already providentially prepared for the reception of Christ's Gospel, which was unto all nations, and they were the first to respond to the world-wide message when it began to be preached. The unnamed

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centurion of the present lesson is a fine example of the devout Gentile. He had evidenced his appreciation of the moral help that had come to him from Judaism by building a synagogue for Jewish worshippers.

THE SURPRISE OF JESUS.

Only in two cases is it recorded that Jesus marveled. The first is this of the lesson, when he was astonished at the centurion's faith; the second was his surprise at the unbelief of the people of Nazareth (Mark 6, 6). This was the surprise of joy; that was the surprise of disappointment. Both cases were extraordinary—the simplicity, the humility, the large trustfulness of the centurion; the blindness, the bigotry, the perverseness of the Nazarenes. In the centurion he found everything, where but little might have been expected; in the Nazarenes he found nothing, where much might have been anticipated. The revelation of character in the centurion brought to Jesus surprise and joy such as the botanist must feel when he comes in an unexpected place upon some rare and perfect plant or flower; and his disappointment in the people of Nazareth was like that which he made the barren fig tree symbolize, to which he came seeking fruit, but finding none. And this divine surprise is still thus diversely excited. I think of a young woman, born of heathen parents, reared in a heathen home, whom I was privileged for nearly a year to have in my family circle, whose character was an exquisitely perfect flower of Christian beauty. I marveled daily at such a rare growth out of such a setting. And, on the other hand, we have marveled at children born and reared in Christian homes, whose characters have suggested pagan rather than Christian birth and nurture.

UNCONSCIOUS MORAL GREATNESS.

This centurion illustrates unconscious moral worth and greatness. Jesus saw him to be greatest when he felt himself to be least. There are the simplicity and the absence of self-consciousness of a child in what he did and said. He had no thought that he was doing a great thing in the kingdom of God. But such cases always brought a divine light into the face of Jesus and always received his royal recognition. Such a spirit was John's, a moon that gladly waned before the rising Sun; but Jesus declared a greater than he had not been born of woman. The poor

widow, casting her mite into the temple treasury, thought she was doing a very little thing; but Jesus declared she gave more than the rich. The Syrophenician woman, pleading for her daughter, content to receive Christ's grace as the dogs receive the crumbs that fall from the master's table, was all unaware of the angelic stature of her soul; but Jesus exclaimed, "O woman, great is thy faith!" Mary of Bethany, breaking her precious ointment on the feet of Jesus and wiping them with her hair, never dreamed that her act sent a thrill through all the heavenly spheres; but Jesus declared that as widely as his Gospel should be preached her act of love should be told as a memorial of her.

Thoughts for Young People.

What People Said.

1. "*He is worthy.*" So said the elders; and they surely knew. This centurion was worthy. They had not thought so at first; he was a foreigner, and not his complexion, nor his language, nor his habits, nor his gods, suited them. Then, too, he was the enforcer of a hated foreign tax. Why was he in Capernaum with his soldiers? To compel these elders and their fellow-citizens to pay to the publicans a tribute which they regarded as infamously unjust. But through the years his rectitude, his kindness, his large-heartedness, his reverence for the true God, and the fact that he was "under authority," slowly conquered their prejudices. And when he acted out his convictions, and himself built for them a synagogue, their hearts also were conquered. They could no longer doubt nor deny his genuine moral worth. And they were right in their judgment of him, as neighbors usually are. In spite of wayward prejudices, which may mislead for a while, public estimates of personal character are in the main correct.

2. "*I am not worthy.*" So said the centurion. He told the truth as really as the elders. No man can at one glance see God and himself without recognizing how unworthy he is. Therefore such qualities as true humility, the consciousness of poverty of soul, deep distrust in one's self, always attend genuine faith in God.

3. "*I have not seen such faith.*" So said our Lord. And for him to say that a man had unparalleled faith was equivalent to saying that he had unparalleled worth. For you can-

not separate faith in the higher power from conformity to the higher ideals. It is worse than nonsense to talk of a man being "full of faith" if he be not faithful.

How strange to reflect that these three statements—apparently so contradictory—were all true! The centurion was worthy by all fair human measurements; unworthy when measured against God's ideals for him; and made worthy again in God's sight by his faith.

Teaching Hints for Intermediate Classes.

1. Read verses 1-3. What place is this? Let one pupil draw on a tablet or pad of paper (which the teacher should always have ready) a map of the Sea of Galilee; a second locate Capernaum beside it; and all the class name events of earlier lessons that took place near there—four events at least.

2. What sort of a man is mentioned in verse 2? A *centurion*. Almost every boy will know what "a century run" on a bicycle is. So the word "centurion" connects itself with "century," and suggests a hundred. A centurion was a commander in the Roman army over a hundred men. What would such a man in our army be called? *Captain*. Notice that this captain was not a Jew, but a Roman; yet he sent to Jesus. Why did he not come himself? Find answer in verse 7. What does his request show as to his kindness of heart toward his servant? Let us remember to treat kindly all who are servants or in employment.

3. Read verses 4, 5. What proof of interest in the worship of God had this man shown? There are still found at the place believed to be Capernaum the ruins of a very ancient synagogue, which may be the one built by this good centurion. Draw out from the class or name some of the reasons why we should build churches. A man who had once been rich, but had lost all his property, pointed to a church and said, "I am glad that the ten thousand dollars which I gave to that church has not been lost."

4. Read verses 6, 7, 8. What spirit did this man show in verse 6? *Humility*. He was a ruler, a commander of men; a foreigner among the Jews; but a humble man; not puffed up with his position. But notice especially what wonderful faith he showed in verse 8. He saw in Jesus not a common man, but one who commanded the powers of the world invisible, and could speak words obeyed by the forces of na-

ture and disease. Do we see as much as this in Jesus? Let us see in him our King and Lord.

5. Read verses 9, 10. What could we praise in this captain? Call attention to his kindness, his generosity, his love for God's people, his humility. What did Jesus especially praise in him? *His faith*. None of the Jews around Jesus saw what this foreigner saw in him. Faith is a kind of sight. It is that power by which the soul sees God and the things of God; for example, a child hears its father's voice down in a dark cellar, and is not afraid to leap into his arms, even though it cannot see him with its eyes. It sees him with the eyes of its mind, and knows that he is there. So let us see Christ, and give ourselves up to him.

By Way of Illustration.

The centurions of the New Testament all come before us in a friendly light. Presumably they were of heathen origin, and their kindly attitude toward our Lord and the apostles shows in a stronger light his universal attractiveness. The first of these men is the centurion of this lesson at whose faith Jesus marveled. The next is the man detailed to crucify Jesus, and who sat down and watched him as he passed the awful hours between nine and three. He was accustomed to scenes of cruelty, but there was a majesty in the dying of this man which caused him to say, "Truly this was the Son of God." Few nobler characters appear in the Book of Acts than the centurion who prayed and who became through the Hearer of prayer associated with Peter, and with the awakening of the young Church to the breadth of its commission to preach the Gospel to every creature. Julius, who took charge of Paul on his way to the court of Caesar, "courteously entreated" him, and prevented the soldiers from a wholesale massacre of the prisoners. In the riot of the temple area at Jerusalem, when Paul's life was endangered, it was the Roman guard that rushed down and bore away the threatened man.—E. N. Packard.

His trouble brought him to Jesus. A prison deaconess said, "I have found it true in my work that in trouble people will readily listen to the invitation of Jesus. They may be indifferent or hard at other times, but in sickness and distress they turn to a higher power as naturally as a child runs to its mother when it

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Twice only is anything that o he met. Once a of the people as this centurion's is the one qual looks; love follo where faith prep it. "If thou can sible." Here is

is hurt." Many of us, like Jacob, have had visions of heaven and of our Father from a pillow of stones in a night of sorrow, which never came to us in our day of prosperity.

A man of authority. It means much when those who are accustomed to command accept the sovereignty of Jesus. When Dr. Guthrie was a guest at Inverary Castle there was a notable gathering of dukes and lords and nobles, with Gladstone and the Duke of Argyll, who had met to discuss some important question of state. They met for worship, and Dr. Guthrie asked if a leader of the singing was present. At once Mr. Gladstone arose and, coming to the front, began singing to the grand old tune of "Martyrdom:"

"Be merciful to me, O God;
Thy mercy unto me
Do thou extend, because my soul
Doth put her trust in thee."

There was a pathos in his singing that touched many hearts to tears. The Premier of England in ringing tones sang that penitential cry to God. Holding the helm of the empire, everyone felt it was true that he put his trust in God.

Faith is an act. A good old minister said to me, "When I was a college student, and under conviction of sin, I went and talked with some of the professors, and got no relief. As soon as I began to act out my feelings faith became the simplest thing in the world." They had given him the theory of religion; he learned what it was by practice. All the lectures on gravitation ever delivered would not teach a child to walk; he can only learn to walk by trying to walk. Jesus Christ saves sinners by telling them what to do, and when they begin to do it he helps them forward. Unless the good opinion you have of Christ makes a change in your character and conduct, you must not count that "good opinion" as saving faith.—*Dr. T. L. Cuyler.*

Heart Talks on the Lesson.

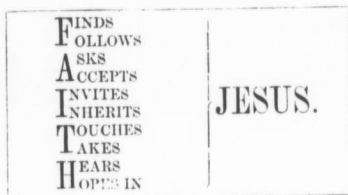
Twice only is it said that Jesus marveled at anything that occurred or at any person whom he met. Once at Nazareth, where the unbelief of the people astonished him; and now, when this centurion's faith surprised him. Faith is the one quality of the soul for which he looks; love follows faith, and can exist only where faith prepares a place in the heart for it. "If thou canst believe, all things are possible." Here is a heathen whose faith puts

to shame the Lord's own people. How often this is so! Very often when I hear of the courage, self-denial, devotion, and simple-hearted belief in the word of God shown by those to whom the light of the Gospel has lately come, I am reminded of that saying of Jesus when he marveled at this heathen's faith: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness." I think of those Chinese, Japanese, and East Indian women, children of ignorance and oppression for generations past, now going from place to place teaching the word, praying, and giving testimony to the saving grace of God; and I think of well-instructed, privileged women here who have known the Lord Jesus all their lives, yet who cannot open their lips even to pray in a missionary meeting called for the purpose of sending the Gospel to these heathen. Do not the words of Jesus well apply? Should not we, children of the kingdom, better consider them carefully?

This centurion is a very interesting man. He is a person of fine character, worthy of our study. There are some such among the heathen of our own times, who live according to the best light they have, and who, like this man, when they hear of Jesus are ready to acknowledge him and accept his salvation. It was not usual in those days to care with kindness for servants. This man had a large enough heart to love one who was not his social equal, and a nature so generous that he found pleasure in building a place of worship for Jews, whose religion was wholly different from his own. He had that beautiful quality of a noble mind—humility. He was a man of position, but he recognized a superiority in Jesus which made him feel his own unworthiness. He was fitted to command, because he was himself "under authority," accustomed to obey rightful law. He was an open-minded, unprejudiced man, who could receive and accept the evidence of truth and fact, although wholly unlike anything he had known. Such people are capable of great faith. Let us learn of him. Let us please the Lord with that true humility which says, "I am not worthy to come to thee, or that thou shouldst come to me," yet comes with importunity, because the need is great; and with that faith which honors him by believing his almighty power so perfectly that we say, "Speak the word only," and I know it shall be done.

The Teachers' Meeting.

The analysis of this lesson is not so difficult as that of some others. A simple method of dealing with it is to consider the servant, the soldier, and the Saviour. . . . Or to show that the centurion first heard of Jesus, then believed in him, then sent for him; and then to personally apply it. Have you heard of him, believed in him, sent for him? . . . A blackboard exercise, suggested by J. B. Atchison, is to write the word FAITH vertically, and at a little distance from the letters make a brace upon which write Jesus. Then bring from the class the various relations of faith to Jesus: it finds and follows, asks and accepts, invites and inherits, touches and takes, hears and hopes in him.



What brought the centurion into comfortable relations with Jesus? He was a good officer; he was a beneficent man. But neither his official rectitude nor his kindness to the Jews, but his faith in Jesus brought the blessing. . . . 1. The centurion was a man of prayer; he revered God. 2. He was a man of liberality; cheerfully laid his property on God's altar; had built a synagogue. 3. He was a man of humility; wealthy, and an army officer, yet humble! 4. He was a man of faith; this was his most distinguishing trait. 5. He was a man of spiritual insight; while some saw in Jesus a "Nazarene," some a "deceiver," some an earthly king, he sees the Lord of all forces.

OPTIONAL HYMNS.

All unseen the Master walketh.
Weeping will not save me.
O holy Saviour!
Come, my soul, thy suit prepare.
My faith looks up to thee.

Jesus Christ is passing by.
The great Physician now is near.
O sometimes the shadows are deep.
Go tell it to Jesus.
Lord, we come in faith believing.

Library References.

THE MIRACLE.—Bruce, *Miraculous Elements in the Gospels*, pages 194, 128, 145, 278. Taylor, *The Miracles of Our Saviour*, page 161. Trench, *Miracles of Our Lord*, page 238.

CENTURION.—Scott, *The Centurions of the Gospel*.

CAPERNAUM.—Andrews, *Life of Our Lord*, pages 201-220. Geikie, Eidersheim, Smith, Ritter, etc.

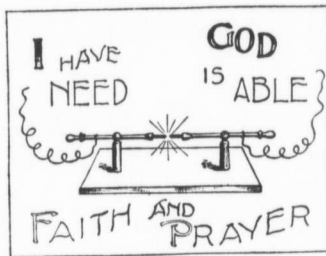
FREEMAN'S HANDBOOK: Ver. 3, The "elder," 834. Ver. 5, Synagogue-building, 762.

SERMONS ON THE LESSON.

Verse 5.—*The Treasury*, vol. vi, page 244.

Verse 9.—Bean, J., *Sermons*, page 404.

Blackboard.



Though we cannot go to Jesus, nor he visit us in person, by faith and prayer our lives may be brought into vital contact with his saving power. The centurion had but to ask in faith, and without touch or word of command his servant was healed. In every time of need let us remember that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." When we commune with him by faith we receive his fullness of blessing—light, power, and goodness.

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LESSON V. JESUS AND JOHN THE BAPTIST.

[April 29.]

GOLDEN TEXT. He hath done all things well. Mark 7. 37.

AUTHORIZED VERSION.

[Read Luke 7. 11-35.]

Luke 7. 18-28. [*Commit to memory verses 22, 23.*]
18 And the disciples of John showed him of all these things.

19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

Time.—Probably the early summer of A. D. 28. **Place.**—Jesus in Galilee; John the Baptist in prison at Machærus, near the Dead Sea.

Home Readings.

M. Jesus and John the Baptist. Luke 7. 18-28.

Tu. Testimony of works. John 10. 31-42.

W. Fourfold witness. John 5. 30-39.

Th. Gabriel's message. Luke 1. 13-22.

F. The forerunner. John 3. 22-36.

S. A preacher of righteousness. Matt. 21. 23-32.

S. Prophecy fulfilled. Matt. 11. 2-14.

Lesson Hymns.

No. 134, New Canadian Hymnal.

Talk with us, Lord, thyself reveal,
While here o'er earth we rove.

REVISED VERSION.

18 And the disciples of John told him of all these things. And John calling unto him two of his

disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?

20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee,

saying, Art thou he that cometh, or look we for another? In that hour he cured many of dis-

eases and plagues and evil spirits; and on many that were blind he bestowed sight. And he

answered and said unto them, Go your way, and tell John what things ye have seen and heard;

the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead

are raised up, the poor have good tidings preached to them. And blessed is he, whoso-

ever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes

concerning John, What went ye out into the wilderness to behold? a reed shaken with the

wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which

are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out to

see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom

it is written,

Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he.

No. 129, New Canadian Hymnal.

Abiding, oh, so wondrous sweet!
I'm resting at the Saviour's feet.

No. 131, New Canadian Hymnal.

Blest be the tie that binds
Our hearts in Christian love.

QUESTIONS FOR SENIOR SCHOLARS.

1. *The Messiah Tested by His Works*, v. 18-23.

Who sent the question?

Where was he at this time?

What had led to his imprisonment?

Who brought the question?

What was its import?

What was the motive for the question?

Does the question indicate a doubt in John's mind as to the Messiahship of Jesus?

What causes might have led to such a doubt?

Why did not Jesus give a direct answer to John's question?

How did he answer it?

Why was this answer the more complete and satisfactory to John?

What did these evidences prove?

What blessing did Christ pronounce?

How did it apply to John?

2. *The Greatest of Prophets and the Least in the Kingdom*, v. 24-28.

When and how had John borne testimony to Jesus? John 1, 29-31.

What makes Christ's testimony at this time especially precious?

What was the message which John had sent to Jesus?

For what elements of character did Jesus give honor to John?

What high praise did he bestow upon him?

In what regards had John's career fulfilled prophecy?

Teachings of the Lesson.

Where in this lesson are we encouraged—

1. To tell our fears and troubles to Christ?
2. To find our faith strengthened by Christ?
3. To realize our privileges in Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Messiah Tested by His Works*, v. 18-23.

What John was this?

Where was he at this time?

What was his question?

Who is meant by "he that should come?"

How did people look forward to the coming of Christ?

What example may we find in their spirit?

To what event should we look forward in the same spirit? Acts 1, 11.

Did Jesus give a direct answer to John's question?

How did he answer in action?

What answer did he send in word?

What did these miracles prove?

Where had these miracles been foretold concerning Christ? Isa. 35, 4-6.

What did Jesus say about the poor?

How was this a proof that he was the expected One? Isa. 61, 1, 2.

What blessing did he pronounce?

How may we receive this blessing?

2. *The Greatest of Prophets and the Least in the Kingdom*, v. 24-28.

When did Jesus give this testimony?

What question did he ask?

With what did he contrast John's character?

For what did he praise John in verse 24?

To what did he refer in verse 25? Matt. 3, 4.

What did he say that John was?

How did John prepare the way for Christ?

Wherein was John the greatest of the prophets?

Whose privilege is higher than John's?

Wherein do we enjoy higher privileges?

How should we regard them?

Practical Teachings.

Where in this lesson are we encouraged—

1. To tell our fears and troubles to Christ?
2. To find our faith strengthened by Christ?
3. To realize our privileges in Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

What prophet came preaching before Jesus?

What did he urge the people to do? Why?

Where was this prophet now?

Had he done any evil that he was sent to prison?

What word did he send to Jesus one day?

Did Jesus stop his work to answer?

What work was he doing?

Can a man do this kind of work?

What would you think if you saw a man doing such things as Jesus did that day?

What did Jesus say to them by and by?

Do you think they hurried back to tell John what they had seen?

If you had been John, would you not have been glad to hear what the disciples said?

What did Jesus then say about John the Baptist? *That he was a great prophet.*

Whom did he say was greater? *The least in the kingdom of heaven.*

THE LESSON CATECHISM.

(For the entire school.)

1. What did Herod, the ruler of Galilee, do to John the Baptist? *He put him in prison.*
2. What did John send to Jesus from his prison? *Messengers with a question.*
3. What did they ask of Jesus? *"Art thou he that should come?"*

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4. How did Jesus answer them? *By showing his miracles.*

5. What did Jesus call John the Baptist? *The greatest of the prophets.*

6. Who did Jesus say was greater than John? *The least in his kingdom.*

7. What is the GOLDEN TEXT? *"He hath done,"* etc.

NEW CHURCH CATECHISM.

32. What is adoption?

Adoption is an act of God's free grace whereby He bestows on believers the name and privileges of the sons of God.

1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

THE LESSON OUTLINE.

The Character Commended by Christ.

I. THE INQUIRING CHARACTER.

Art thou he? v. 19.

Seek, and ye shall find. Matt. 7. 7.

Searched the Scriptures. Acts 17. 11.

II. THE BELIEVING CHARACTER.

Blessed...not be offended. v. 23.

Which believe...precious. 1 Pet. 2. 7.

Believed...enter into rest. Heb. 4. 3.

III. THE STEADFAST CHARACTER.

A reed shaken with the wind. v. 24.

Be ye steadfast. 1 Cor. 15. 58.

Ask...nothing wavering. James 1. 6.

IV. THE SELF-DENYING CHARACTER.

Clothed in soft raiment. v. 25.

Endure hardness. 2 Tim. 1. 6.

2 Tim. 2. 3.

V. THE DISCERNING CHARACTER.

More than a prophet. v. 26.

Blessed are your eyes. Matt. 13. 16, 17.

Revealed them unto us. 1 Cor. 2. 9, 10.

VI. THE WITNESSING CHARACTER.

This is...my messenger. v. 27.

Ye shall be witnesses. Acts 1. 8.

We are his witnesses. Acts 5. 32.

EXPLANATORY AND PRACTICAL NOTES.

Jesus is now in the busy days of his early popularity. John's eagle spirit is caged at Machærus ("Black Castle"). Through his disciples he learns of the movements of Jesus, and sends to inquire if he is indeed the Messiah. Two views are held as to the purpose of this inquiry. 1. *That it was for the disciples' sake.* John, conscious that his own work was done, and desiring before closing his career that all his disciples should transfer their faith and allegiance to Jesus, thought this embassy the directest way to bring about that result. 2. *That it was for his own sake.* This seems the more natural view; the first appears like an unnecessary invention to save the reputation of John. After all, John was but human. He had indeed beheld the heavens parted, and the Spirit descending on Jesus, and had heard the divine voice. Because of that scene he had pointed Jesus out as the Lamb of God. But the Incarnation is far clearer to us than it was to John, who probably never rose to an adequate conception of Christ's kingdom. That was a conception that could not be grasped till after the ascension of Christ and the descent of the Spirit. "Jesus was not doing the work John expected. Herods and Pilates and Caiaphases were still in power. John was languishing in prison. Where was the winnowing fan? Why did Jesus not sift the nation and garner his wheat, and burn up the chaff?"—*Dr. Doan*, "Art thou he that cometh, or look we for another?" Jesus did not directly answer this question, but, with an evident allusion to Isa. 61, sends back the message, "Go, tell John what ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the Gospel preached to them;" and tenderly adds, "Blessed is he, whosoever shall find none occasion of stumbling in me."

Verse 18. *Showed him of all these things.* Of all what things? The Sermon on the Mount, the healing of the centurion's servant at Capernaum, the raising of the widow's son at Nain, and other teachings and miracles.

19. John. The Baptist, who was now imprisoned by Herod Antipas in the depths of the lonely wilderness which he had so long made his home. We have not yet studied the facts that led to his imprisonment; they will

come before us on June 10; but most pupils will remember how he had incurred the enmity of the king of Galilee, and especially of the king's bad wife, by rebuking their sin, and how, partly to protect him and partly because he hated him, the king had locked him up in the vault of Machærus. *Calling unto him two of his disciples.* Although at John's own suggestion some of his disciples had followed Jesus, others clung to him till death. *Art*

thou he that should come? or look we for another? John had believed Jesus to be the Messiah, and had so proclaimed him, but Jesus is not assuming Messianic sovereignty. John had identified himself with Jesus's interests, but Jesus is ignoring John's sufferings. It is high time for the Messiah to do something worthy of himself, and if he continues to teach the peasants of Galilee, John seems to think he should renounce his Messianic professions. For what purpose does God send a Messiah? On the throne in Tiberias is a villain who should be in this dungeon, not John. In Jerusalem are pagan soldiers defiling the holy place. The evils all saw so clearly years ago are intensifying and multiplying with the passage of time. Where is the fire that shall burn up the dross? Where is the hand to swing the ax to the root of the tree? Where is the winnower to separate the wheat from the chaff? Why dally in obscure villages when one bold stroke would liberate the nation, glorify God, hurl infamous wretches from high places, and set good men on pedestals the whole nation over?

20. *He that should come*, or "He that cometh," was a title given particularly to the expected Messiah. *Or look we for another?* The wail of despair. No Messiah, thought John, would pursue such a career as that of Jesus. But Jesus had filled the earlier conditions of the expected spiritual and temporal ruler. He was now disappointing the long-cherished hopes of the nation. Why?

21. *In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.* He continued what he had been doing for days and weeks and months, caring for individual cases, when John wanted him to apply his lever to the nation.

22. *Go your way.* Return. Tell John what things ye have seen and heard. The climactic emphasis is put on what they heard. *To the poor the gospel is preached.* Or, as the Revised Version has it, "good tidings."

23. *Blessed is he, whosoever shall not be offended in me.* Words with far more of comfort than rebuke in them. The Revised Version is, "Whosoever shall find none occasion of stumbling in me." The strange way in which the Messiah had come was to the Jews a stumbling-block. Blessed indeed is he who has the spiritual insight to discern that it is more godlike to dispense love than wrath.

24. *When the messengers of John were departed, he began to speak unto the people concerning John.* Not that he deprecated the messengers hearing what he said, but they having come on an important mission, he speeded them back to their master. *What went ye out into the wilderness for to see?* The intense dramatic character of most of our Lord's teachings is too little recognized, and what follows is a good example of it. *A reed shaken with the wind?* The answer to this question is not given; it is implied. John's message seemed to go back on his former testimony concerning Jesus. These people were for the present, at least, sure to be true to Jesus. They might have prejudices against John, and our Lord wished to correct any such prejudices.

25. *A man clothed in soft raiment?* It was neither a weak man with changeful disposition, nor a courtier—that is, a politician—who sought to keep on the right side of power. *They which are gorgeously appareled, and live delicately, are in kings' courts.* If you had been seeking a politician, you would not have gone to the wilderness for him.

26. *A prophet? Yea, I say unto you, and much more than a prophet.* Early in his career John had fulfilled a series of remarkable prophecies that pointed to the forerunner of the Messiah, and later he had revealed a character the moral brilliance of which has been lost in the rays of the rising Sun of righteousness. How great John was we cannot know; that he was surpassingly great is plainly declared, and if the rays of Jesus have temporarily obscured his brightness, we know at least that it is of a sort to shine through all eternity. (See John 3. 26-32.)

28. *Among those that are born of women there is not a greater prophet than John.* The Revised Version shows that what Jesus said was, "There is none greater than John," and a fair interpretation regards this as an estimate of his intellectual abilities, his honorable position and prerogatives, his moral excellence. *But he that is least in the kingdom of God is greater than he.* The Greek is "he that is lesser," or but little in the kingdom. He that is in the heart of our Lord's spiritual kingdom, however little he may be himself, has greater advantages, greater privileges, higher prerogatives, than John. Yes, he will know more concerning Him that is to come than John can know. The statue may not be so large, but the pedestal will be higher.

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CRITICAL AND HOMILETICAL NOTES.

We have already had a lesson on the preaching of John the Baptist (January 21), and we are to have a lesson (June 10) on his death. The present lesson deals with the personal relations between Jesus and John, or, more strictly, the thoughts of Jesus and John concerning each other.

JOHN'S THOUGHTS OF JESUS.

1. Evidently John's first prophetic impulse and commission were not to proclaim Jesus as the Messiah, but simply to proclaim that the Messiah was at hand. Who the Messiah was he did not at first know. That was to be subsequently revealed to him by a distinct sign. When he saw the Spirit descending and abiding upon Jesus, then, and not until then, he knew that Jesus was the Messiah (John 1. 29-34). When Jesus came to John for baptism something in the aspect and bearing of Jesus, or a flash of prophetic intuition in the Baptist, made him feel that he for whom he had been so eagerly looking was come, and he said, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3. 14.) But this first impression was confirmed and made certain a few moments later when the promised sign of the descending Spirit was given. Subsequently John saw but little of Jesus. His faith was based on this sign.

2. After John had seen the Spirit descend upon Jesus he bore specific testimony that he was the Messiah. So he testified to the delegation of the rulers of the Jews who came to question him. To them he said, "There standeth one among you, whom ye know not" (John 1. 19-27). When John saw Jesus after his return from the wilderness of temptation he twice testified that he was "the Lamb of God" (John 1. 29, 35). That was the last time, so far as the records indicate, that John saw Jesus. But a full year later, just before John's arrest, his faith in Jesus remained unshaken, and he bore testimony to him in the strongest terms (John 3. 25-36).

3. At the time of the present lesson John had been in Herod's prison at Machærus for seven or eight months. While other explanations have been suggested, the account plainly implies that at that time John was troubled with some doubt or uncertainty concerning Jesus. He did not feel so confident as formerly, or he would not have sent to Jesus asking, "Art thou he that should come? or

look we for another?" He was without doubt at first; now he doubted. What had unsettled him?

4. The above question is not satisfactorily answered by saying that John's doubt was the result of the depression of his spirit resulting from his imprisonment, or his disappointment that Jesus had done nothing to secure his deliverance. The measure of John's nature was too large for that. His anxiety related not to himself, but to the validity of his mission. Imprisonment and death he could endure, but not the thought that he had been misguided in his prophetic career. And we must find the root of John's doubt in the feeling that Jesus had not fulfilled his conception of the Messiah. What that conception was we may learn from Matt. 3. 10-12. He expected the Messiah to precipitate a sharp issue; the ax was to be laid at the root of the tree; a winnowing fan was to be in his hand, and he would separate the wheat from the chaff; the existing order was to be smitten and broken, and men forced to instant decision. Christ had failed to realize this ideal. He made no haste; he was patient, and gave no display of kindly authority; he was sowing seed and letting the wheat grow among the tares; the world was going on as formerly—no catastrophe, no breaking down, no separation, no retribution on enemies. John had misconceived the spirit and methods of the Messiah. He belonged to the old dispensation, and his spirit was that of the old prophets, and he could not understand the spirit of the new order which Jesus introduced. Therefore he was perplexed and filled with uncertainty.

JESUS'S THOUGHT OF JOHN.

1. Jesus recognized the validity of John's mission and ministry by himself receiving baptism at his hands.

2. Jesus never attempted in any way to direct the work of John, but left him perfectly free to carry out his prophetic mission. This was proof of Christ's fullest confidence in his forerunner.

3. Up to the point to which the lesson introduces us Jesus had not, so far as the evangelists make record, given any verbal expression of opinion concerning John. But then he spoke strongly concerning him. He spoke of his strength and consistency of character—he was not a reed shaken by the wind.

He referred to his self-denying, unworldly manner of life—he was not clothed in soft raiment. He testified to his prophetic office—he was not simply a prophet, but the prophets' prophet, the predicted second Elijah (Matt. 11, 14). He declared his pre-eminence greatness—no greater hitherto had been born of women. But Jesus recognized that John belonged to the old order, and was limited by the imperfect conceptions of that order; and so he said, "He that is least in the kingdom of God is greater than he." And that he was not offended at, but perfectly understood, John's doubt and perplexity is shown by the answer which he sent to him by his returning disciples. It was equivalent to saying to him, "You cannot understand me fully now, but I am doing all things which your great prophet Isaiah predicted of me—giving sight to the blind, hearing to the deaf, life to the dead, and preaching glad tidings to the poor. Believe me for my works' sake." And we may be sure that the answer which Jesus sent was sufficient for the peace and assurance of his great servant.

Thoughts for Young People.

Concerning Blunders.

1. *It is a moral blunder to unload your doubts on men.* If John had done as some modern teachers and preachers do—if he had raised questions in the minds of his hearers as to whether Jesus was indeed "he that was to come," he would have undone all the good accomplished, and wrought much evil in addition. But in place of unloading his doubts on his congregation he went to Christ with them.

2. *It is a blunder to try to bring your own righteousness into the heavenly kingdom.* There is not room for both you and it. Publicans entered where Pharisees failed, not because Christ did not love the Pharisees as much as he loved the publicans, but because the gate was too "strait" to admit them while clothed in their voluminous self-righteousness, and they would not leave it behind them.

3. *It is a blunder to suppose that Christian failure in this life is failure in any true sense at all.* That man would not be regarded as unsuccessful in business who seemed to lose his money to-day if it were a certainty that he would regain it and more to-morrow. So John's life was no failure.

4. *It is a blunder not to have the "courage*

of your convictions." A man ought to live out what he believes. Dr. B. S. Dean very beautifully writes: "'He dared to lead where any dared to follow,' is the epitaph on Israel Putnam's monument. But he who would reform monstrous abuses must dare to lead where none dare to follow. Such a man was William Lloyd Garrison, who began his *Liberator* with the words, 'I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch,' and I will be heard.'" Such a man was John the Baptist, and he was heard, because he had the courage of his convictions.

Teaching Hints for Intermediate Classes.

1. Let verses 18-20 be read. What John was this? *John the Baptist.* Why did not John come himself to Jesus with his question? *He was in prison.* Show how John came to be in prison through his courage and fidelity to conscience. Who was the happier—Herod on his throne, or John in his cell? Call attention to the place of his imprisonment, Macharus, east of the Dead Sea. Draw the map, and show the journey of these messengers to the place where Jesus was at that time, somewhere near the Sea of Galilee. Do you suppose that John asked this question for his disciples, or that in his prison he had been tempted to doubt that Jesus was the Christ? See notes to the lesson. A good man may be tempted without sinning. Notice that John brought his doubts, if he had any, to Jesus. What should we do when tempted?

2. Now see how Jesus answered these questions. He did not say, "Go and tell John in prison that I am the promised Christ, and that it is very wicked in him to doubt me." Let verses 21-23 be read. He gave to John the proofs that he was the promised Redeemer of his people, showing the foundations on which John's faith might rest. That was an object lesson in faith. What are the best evidences for the Gospel now? They are the changes which salvation makes in men, miracles of character, swearers made reverent, sinners made righteous, drunkards made sober by the power of Christ.

3. Now read verses 24-27. Notice how well Jesus spoke of John in his absence. Always have a good word to say of your absent friends. Notice how he praises John for steadfastness of character, for self-denying spirit, and for

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a prophet's insight. Show how each of these traits was illustrated in John's life.

4. Let verse 28 be read, the summing up of all the testimony of Jesus about John the Baptist. "No greater prophet ever lived than John the Baptist." Read the notes to find how true this was. And yet John died in prison, slain to please a dancing girl; and to most people his life seemed a failure. A seeming failure may be a real success.

5. One thought more Jesus gives us. How high are our privileges besides those of John! We can see clearly what he saw dimly. A child on the top of a mountain can see further than a tall man at the mountain's foot. How much we know that John knew not about salvation! How much we enjoy that John could not have! Do you remember the story of the two spies who brought back to the Israelites a great bunch of grapes? (Num. 13, 16-33.) Martin Luther says that these two men represented saints before and after Christ. The one in front was like the saints before Christ; he was bringing in blessings, but he could not see them, for they were behind him. The other bearer was like believers since Christ; he was not only carrying the grapes, but he could see them and taste them. We can enjoy what prophets of the past brought to us, but did not themselves possess.

By Way of Illustration.

John took his doubts to Jesus. He sent directly to Jesus. He put his doubt into words. Doubt is most dangerous when it is vague; condense it into definite questions, and immediately the light begins to break. A wise minister once advised a doubting Christian to write out his doubts and sign his name to them.—*Stalker.*

The answer to Jesus. To one of us he would have sent a different message. He would have said, "Do not mind. It cannot continue long," because most of us cannot stand fetters and a dungeon long. But to John he said: "I send you back to Isaiah, to your favorite prophet and mine. He said there were to be health and peace and righteousness. Told him you have seen men made well and strong, and that you have seen the beginnings of a kingdom which shall outlast the mighty empire of Rome." That was enough for John.—*Ion Maclaren.*

The proof of the Gospel's power is apparent. James Russell Lowell gave just this as his reason for believing in Christianity. He looked about him and saw that Christianity transformed individuals; that every nation was blessed which received it; that human life was safer and better; womanhood was pure and cultured; childhood was respected and developed; good works of charity and the spirit of brotherhood were found only as the Gospel of Christ made these things possible.

An old Jew in Boston, living in the vicinity of a Salvation Army Settlement, brought a gift of \$10 to the captain, saying, "I cannot help but see that you are doing good things in this community, and I hope you will keep on."

Verse 28. It does not mean greater in personal character nor in eternal condition, but in present privilege, as the least child is greater than the highest servant. A little child on a mountain has a breadth of outlook and revelation which never comes even to a giant on a plain.—*Lyman Abbott.*

John's mission. No good work fails. The ship is sometimes as truly making toward port when sailing on an entirely different tack. More than one man sent from God has died saying, "I am not the light, but only a witness;" of whom God says, "He was a bright and shining light," as Jesus said of John, God bless all who do the work of John in the world—mothers whose unseen toil will bear fruit in the service their children render to the world; wives whose husbands' success in life is largely due to their love and fidelity; and all who labor, casting bread upon the waters, and who never see it return, and know not that on distant shores it feeds some shipwrecked soul!—*W. E. Barton.*

Heart Talks on the Lesson.

In his solitary prison John the Baptist hears of the wonderful miracles of Jesus. And yet this self-forgetting, untiring servant of humanity—this man, poor and the friend of the poor, despised by the great and the learned—does not meet his expectations of a Messiah, a Deliverer, a King. Why does he not make sharp distinctions between the wheat and the chaff? Did John not have a prophetic vision of him with the winnowing fan in his hand, and with burning fire destroying the evil? His quiet way of working among men, his avoidance of

public recognition, his most unkingly submission to the indignities of his enemies, his friendliness with publicans and sinners, seem far from the fulfillment of that vision. John was puzzled. Could he have been mistaken? Were his hopes yet to be deferred for the appearance of the long-expected Deliverer? Was he to be disappointed in Jesus?

A prison cell is well adapted to breed doubt and foreboding. If he had been out in the sunlight and seen himself the things of which he only heard through others, John would not have been thus troubled. But he did the one wise thing—he went directly to Jesus with his doubts. He did not discuss them with his disciples, who probably were as puzzled as himself, but he sent a frank, honest message to the Lord: "I am disturbed; I have many questions; I doubt sometimes if thou art the Saviour I hoped to find. Tell me, art thou truly the One who will satisfy my expectation and my need, or must I turn elsewhere for comfort and hope?"

Jesus is always ready to clear away doubts that are thus honestly and with sincere desire brought to him. He knows the souls shut up in prisons of ignorance, weakness, and physical illness; he longs to bring everyone out into the sunlight of faith. Have you doubts that disturb your peace? Do you really want to know if all you hear of Jesus is true, and that he is what you need as Saviour, Deliverer, King? Do not discuss your troubles with others who probably are not themselves so fully out in the light as to be able to help you much. Tell Jesus. Talk with him in prayer and through the word. He never leaves a sincere inquirer long in the dark.

He strengthens our faith as he did that of John. He says: "See what the Gospel is doing in the world. See how the spirit of the nations is changing with the increasing light. See how men and women are being lifted up wherever my name is known. You cannot doubt the power of my truth when you contrast heathen nations with Christian. And, better still for your own heart's hope and comfort, see how sinful men and women are changed in character and life. See how the sad, the bereaved, the suffering, are comforted, sustained, and made victorious over outward circumstances. Blessed are you if you accept these proofs in simple faith; thrice blessed if you prove them in your own experience by entering as a little child into the spiritual fellowships of the kingdom of God."

The Teachers' Meeting.

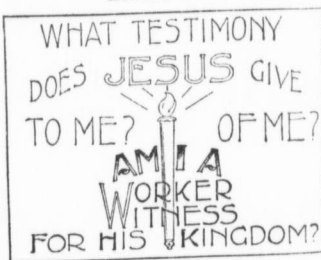
Review briefly the history and work of John the Baptist....Relate the circumstances leading to his imprisonment....Draw a map of the land of Palestine with its provinces, and locate Capernaum and Machærus....The purpose of John's message....The answer of Christ, and what it showed....The testimony of Christ to John....The character of John as here presented....Lessons concerning doubts: (1) How they arise; (2) How they should be met; (3) The best answer to them.... Illustrate John's condition of mind by an event in Elijah's history....Duties suggested by the lesson: (1) Not to be dismayed by doubts; (2) To bear our doubts to Christ; (3) Firmness in God's service; (4) Self-denial; (4) Boldness in testimony; (6) To realize our privileges....Wherein our privileges are greater than John's.

OPTIONAL HYMNS.

O for a thousand tongues, to sing.
Awake, and sing.
Heavenly Father, we adore thee.
Majestic sweetness sits enthroned.
O, let us be glad.

Sing the praise of him forever.
Awake, my soul.
Jesus, thou everlasting King.
Lift up your hearts to things above.
Christians, lift your voices.

Blackboard.



What works has Jesus wrought that we should believe in him as the Son of God? Has he restored and renewed our sinful natures, and does he now dwell in our hearts

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by faith and make our lives noble and pure and good? One who has thus known Jesus will always be a worker in and a witness for that kingdom, in which he shall be greater even than the faithful messenger of whom our Lord testified that he was greatest among the prophets.

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JOHN THE BAPTIST.—See the lesson for January 28.

MACHERUS.—Lewin, *Life and Epistles of Paul*, vol. i, page 26. Reynolds, *John the Baptist*, page 405. Foward, *Christ the Son of God*, vol. i, pages 183, 331. Ewald, *History of Israel* (index). Geikie, *New Testament Hours*, vol. i, page 157.

SERMONS ON THE LESSON.

Verse 19.—Burrell, *Spirit of the Age*, page 75.

Verse 22.—*National Preacher*, vol. i, page 1.

Verse 23.—Bean, J., *Sermons*, page 59.

Thoughts for the Quiet Hour.

—When the Lord opens his mouth we should open our ears and hearts.—*Schaff*.

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

—Selfish men may possess the earth; it is the meek alone who inherit it from the heavenly Father, free from all defilements and perplexities of unrighteousness.—*Woolman*.

—He whose pride oppresses the humble may perhaps be humbled, but will never be humble.—*Lavater*.

—They which are hungry will strive for the bread cast among them, and think, "This is spoken to me; I have need of this: Comfort, go thou to my fear; promise, go thou to my distrust; threatening, go thou to my security;" and the word shall be like a perfume, which hath odor for everyone.—*Smith*.

—Lest thou shouldst think that the mere fact of being evil spoken of makes men blessed, He hath set two limitations—when it is for his sake, and when the things that are said are false; for without these he who is evil spoken of, so far from being blessed, is miserable.—*Chrysostom*.

—Sympathy with sorrow is a virtue attainable by man, but it needs an angel to participate aright in another's joys. It is godlike

to love; it is even more godlike, silently and ungrudgingly, to be a spectator of another's happiness, and sincerely to congratulate him on that happiness.—*Richter*.

—That God is what he is, is to his saints the matter of their chiefest joy.—*Owen*.

—This is the beauty of our Easter morning: In Him humanity may now arise

Out of the grave of self, all baseness scorning;
The holy radiance of his glorious eyes
Illumines everywhere uplifted faces;

Touches the earthly with a heavenly glow;
And in that blessed light all human graces
Unto divine beatitudes must grow.

—*Lucy Larcom*.

A Hymn for Easter Sabbath.

BY REV. J. PASCOE.

While Roman guards stand by the tomb
Where Jesus' body lies,
A heavenly light dispels the gloom
And radiates the skies.

The soldiers fear, fall to the ground,
Are powerless, afraid:
They, with amazement, look around
The place where Christ was laid.

Behold! the stone is rolled away,
Behold! the rocks are riven;
For, on that glorious Easter Day,
An angel came from heaven.

He came, in glorious raiment clad,
Proclaimed a risen Lord:
He spoke to them whose hearts were sad,
And cheered them with his word.

The Saviour then in triumph rose
Victorious o'er the grave,
Almighty to subdue his foes
And fallen man to save.

Oh! may we like our Lord arise
In triumph from the tomb;
And then ascend to yonder skies,
The saints' eternal home.

Petitcodiac, N.B.

The first essential for a superintendent is to realize the importance of the work in which he is engaged. That is true of every profession. If a man does not realize that the work in which he is engaged is a work of supreme importance he will never amount to much in it."

A Resurrection Song.

BY MRS. MARGARET E. SANGSTER.

Till the day break, and till the shadows
flee,
We watch and waken, Lord, we wait for
thee.

The tomb is sealed, the stone is at the
door,
The agony that laid thee there is o'er.

Never again with linen pure and white
Our hands shall swathe thee in the dead
of night.

Never again with sweet of spice and
myrrh
To wrap thee round our loving grief shall
stir.

The worst is done, the Cross is over, now
Thou liest kingly, with the thorn-scarred
brow.

Closer we draw, we few who yet remain,
The dearer for our common weight of
pain.

Closer we draw and think of that strange
cup
Pressed to thy lips, how thou didst drink
it up.

Closer we draw; the time drags heavily,
Lord, thy disciples are in need of thee,

Lord, thy disciples yet thy presence crave,
And thou art bound and sleeping in the
grave.

Yet, till the day break and the shadows
flee,
We wait and watch and waken, wanting
thee.

Lo! the dawn quickens in the pregnant
East;

Lo! thou art here, our Prophet, King
and Priest.

The morning springs exultant! Christ
is risen!
No bars for life in death's swift-shattered
prison.

Lo! the day breaks, the shadows flee
away;

Lo! Christ is with us, even as we pray.

Lord, come, Lord Jesus! He is with us,
here,

Forever present and forever dear.

And never cross, or loss, or woe shall be
To us who watch and see the shadows
flee.

The Easter breaks! The lonesome night
is fled,
And Christ is risen; life reigns, and death
is dead.

How Thirty Children Were Won.

A Home Department in a town in northern New Jersey is most aggressive. Its officials are all Sunday-school teachers, who organized the department by each choosing one "shut-in" for her especial charge, supplying her with literature, and reading and explaining the International Lessons, when this was desired. Upon one Sunday afternoon, the attention of a teacher was directed towards the groups of neglected, noisy children playing in the neighbourhood. Their welfare had been for a long time weighing upon the heart of the "shut-in," unable herself to help them. The teacher visited their homes, and found them without religious instruction, but willing to attend Sunday-school if proper clothing could be procured. The Home Department at once undertook this work, and was instrumental in bringing about thirty children into the school. When possible so to do, these workers opened their own classes to the strangers, making them feel doubly welcome. As Children's Day approached, some of them were given "pieces" to speak and choruses to sing, side by side with the teacher's own and only little girl, since called to the arms of the great Teacher. This new departure in Home Department work, coming to them through the providence of God, has yielded blessed results. —S. S. Times.

An advertising agency, from a purely selfish and secular point of view, writes thus of the greatest enemy of the Sabbath in existence:

"The Sunday newspaper goes into the homes of its readers at the right hour of the right day in the week. Every member of the family gives it more or less attention. I think it is true that in the average family all the adults and most of the children take at least a pretty thorough glance through the whole Sunday paper, no matter how large it may be."

Thank God we have no Sunday paper in Canada.

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PRIMARY TEACHERS' DEPARTMENT.

Practical Hints for Primary Teachers.

The Sacraments. The children should be taught the meaning of the Lord's Supper and baptism.

The Divided Class. Where the class is divided let each division have a color.

A Roll of Honor. Write upon the board the names of all who have not been absent or tardy for the quarter.

Appealing to the Child's Choice. It is well to ask the pupils occasionally what part of the last lesson they were most pleased with.

Teaching the Children Drawing. Induce some one connected with the Sunday school who is somewhat of an artist to give the children a few hints on drawing.

A Mothers' Sunday. Some primary departments have a mothers' Sunday, when each scholar is expected to bring its mother to the session.

Taught to Worship with the Contribution Box. The children should be taught that giving is an act of worship, and God's blessing should be asked on every offering.

Learning Scripture. Make out a list of Scripture verses that contain not more than five words. Give these to the children to learn at home.

A Suggestion. It would be profitable for any Sunday school to send its primary superintendent to some summer school of methods.

Home Work. It is well to give the children a short Scripture selection to be learned every day in the week. These should be labeled Monday, Tuesday, etc., and the child instructed to learn the one designated the first thing in the morning and try to live by its precepts during the day.

Giving Seeds to the Children. Some teachers provide their scholars with flower seeds to be grown at home, and while watching the plants they learn to "look from nature up to nature's God." Others give them plants especially at Easter time, and still others distribute among them hyacinth bulbs.

The Children's Physical Comfort. Attend to the physical comfort of the children. See that their rubbers and wraps are removed, that they do not sit in either the sun or a

draught. If a child has just recovered from a period of sickness, give special care to that one.

A Visit from the Superintendent of the Main School. The little children like to be noticed by the members of the main school, especially by the superintendent. I was once in a primary department where the children considered it a great treat for the superintendent of the school to come in and kneel with them while prayer was offered.

Calling upon the Sick. We have heard of one primary department whose teacher would ask them at each session if they knew of any who were sick. On receiving their answer certain children would be chosen to call on those on the sick list, carrying them bouquets. It is needless to say that these visits were thoroughly appreciated by the invalids. For what will cheer one who is ill more than a call from a cheery child?

An Easter Letter Mission. Place a box in the Sunday school room containing the words "Easter Letter Mission." Have the scholars drop into it cheery letters to be sent to hospitals for Easter.

An Easter Post Office.

BY ALICE MAY DOUGLAS.

HERE is an idea for a social: Drape off a corner of the room with tissue paper. Label this the Easter Post Office. Have a scholar behind the stand for a postmaster. Have a box containing a slit to receive the letters to go through the office. Have as postage stamps gummed stars (or rabbits or flowers prepared for the occasion). Sell these to those who apply, receiving as money some card, toy, book, or picture paper to be placed in a box and sent to home missionaries for distribution among poor children. Deposit in the office a letter written by yourself to each scholar, also have these bring letters written to one another. Have the letters stamped by a rubber stamp, bearing the name you may have given your post office. Let the children ask for their letters and the postmaster look over his pile until he finds all asked for.

Have assistants to help him. Some of the foregoing features have been previously tried and reported; others are original.

Break the Bread Fine.

BY MISS LUCY G. STOCK.

OFTENTIMES there come to the ear of the primary teacher quaint little sayings of the children in her class, together with curious misconstructions of her own teaching. Wonderingly she asks, "Where could the children have received such queer ideas?"

In many instances the cause of misunderstanding can be easily found.

Words have been used which have had no meaning to the child, and he has cast about in his little mind for an explanation of them. New ideas have been presented which he has immediately tried to connect with something old—something already in his mind—for an explanation and interpretation. These new ideas frequently are connected with the many groups of ideas already possessed, and misunderstandings are the result.

Words mean nothing to the child unless they stand for an object which he has seen and known.

A majority of objects and places mentioned in our teaching cannot be shown, neither can pictures of them be obtained; many others, also, cannot be perceived through the senses at all. He is then compelled to look within himself for the means of explanation and interpretation. The child by means of the mental store which he has already collected puts meaning into the word which he hears.

Thus every lesson, every story, every question of the teacher is a demand upon the child to connect the word with concrete notions or ideas already in his possession.

The more scanty and inadequate these ideas are, the more defective will be his comprehension of the information which the teacher tries to impart.

Misconceptions are certain to occur, and unfamiliar words are sure to be misunderstood.

One of the greatest difficulties in teaching little children is to come to their plane in language, for their store of interpreting ideas is scant, and they consequently fail to under-

stand common words which are supposed to be familiar.

One Sunday, after Matt. 11. 25-30 had been taught to a class of little children, a visiting Sunday school worker asked the little ones what a yoke was. Suspecting that they did not know, she was surprised to receive the reply, "The yellow part of an egg."

We have all heard, perhaps, the various interpretations put upon the text, "Blessed are the peacemakers." To some the word "peacemaker" means dressmaker or a maker of patchwork. To others it means a carpenter or one who does work by the piece.

Many times I have heard John 3. 16 repeated by little children in the following words: "God so loved the world that he gave his only *forgotten* Son," etc.

One little girl, whose father is a farmer, sings, "I have a father, and he's on his land" ("I have a Father in the promised land"). Another little girl, upon returning from Sunday school, surprised her mother by saying that teacher had told them about a poor widow who had put her two little children into the contribution box. The mother corrected her, saying that it was not her children, but two mites which were offered. "But, mamma," persisted the little one, "aren't children little mites?"

Another child said that a "woman put some dynamite in the box. It was all she had."

Children are often asked to memorize words which are meaningless to them.

One child told her parents that the lesson that day had been about meat and potatoes. Upon investigation it was found that the teacher had attempted to teach the Golden Text, which was "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

In our teaching them let us carefully present new ideas clothed in the simplest garb of language, remembering that we are dealing with little minds, and that

"The bread that comes from heaven needs
finest breaking—

Remember this,

All ye who offer for the children's taking.

Nor give amiss.

Be mindful of the little ones, and feed them

With living bread;

But break it for them as you gently lead them

To Christ the Head.

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INTERNATIONAL BIBLE LESSON.
SECOND QUARTER.

LESSON I. (April 1.)

THE BEATITUDES. Matt. 4. 25 to 5. 12.

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

Primary Notes.

BY JULIA H. JOHNSTON.



the meaning of the words, and setting the example of reverent singing, which is a lesson that cannot be taught too early or too often.]

"We come to learn of Jesus,
The Saviour from above;
His life was pure and holy,
And filled with deeds of love.
He came to earth to save us
And take our sins away.
O, may we love and trust him,
And do his will to-day."

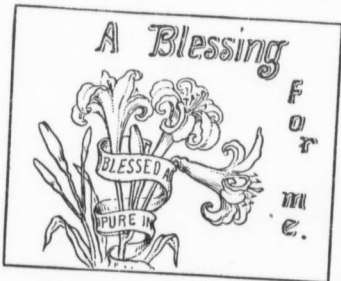
Long, long ago, before people knew how to use such letters as we make now when we wish to write, they made pictures instead, to show what their thoughts were like. They put on paper or on stone—for they did much of this picture writing on stone—an eye to stand for seeing everything, and an ear for hearing, thus making the pictures tell what was in their minds. When they wished to speak of something never ending they drew a circle, because you cannot tell where the line begins or ends—it goes on and on, around and around.

We will do a little picture writing this quarter now beginning. We are still to have lessons about Jesus our Lord and his wonderful life on the earth. We will draw a large circle to stand for the quarter, and call it a circle of blessing. God's love and favor and goodness are like a circle, never ending, always going on

and on. You cannot tell when his blessings began, and you know they will never end. Each week we will write across the line of this circle of blessing the special lesson taught that day.

The Beatitudes. As Jesus went about Galilee [show map] a great many people heard of the wonderful works which he did, and followed after him. One day, seeing these multitudes of people, all needing to be taught, the Saviour went up into a mountain, and sat down to tell those about him how to be happy, how to find true blessings. The lesson is about these beatitudes, or blessings, for this is what the word means.

Have you ever seen any beautiful jewels, such as shine in rings and breastpins? You know how they sparkle and what rich colors they have. The emerald is a lovely green, and the ruby a deep red, and the pearl is white. These precious stones cost much money, because they are not as plentiful as pebbles, but are hard to find, and many of them have to be cut and polished at great cost. Kings and queens wear them in their crowns, and pay thousands of dollars for them. I once saw a beautiful ring with a ruby in it, set around with diamonds, and it cost six hundred dollars. If you or I could not be happy without such a ruby as that, we would just have to be unhappy, I think, for we could not buy it at that great price. But we do not need to buy such jewels in order to be happy. Here in this lesson we have a chest of jewels. They are the blessings Jesus promises. We cannot buy them, but to have them we must do and be what Jesus says. [Go over the Beatitudes, from a printed wall roll if possible, explaining each one, very simply, and if time allows, let



children choose which one seems to them most desirable, thus committing themselves to ful-

filling conditions of receiving that blessing in the following week.]

The blessing of purity. Our Golden Text tells us what will come to the pure in heart. We will write "Purity" on our circle of blessing. This is the diamond from the jewel-casket, which is set in the Golden Text, as a precious stone is set in a ring.

To be pure is to be clean, to be white inside, to have a heart hating sin, loving goodness, keeping out bad thoughts by being full of holy and loving ones. Only Jesus can give such a heart that is so pure that it can see God here and will see him in heaven by and by. Is this blessing yours? It may be, for Jesus can and will give it.

Sub-Primary Hints.

BY JULIA E. PECK.

GOLDEN TEXT: "Blessed are the merciful: for they shall obtain mercy." Matt. 5. 7.

In teaching the life of Christ we try to inculcate certain precepts which the children can at once appropriate and work out in daily life—precepts which they understand as soon as set forth, as giving them something to do and to think of without delay. We make a list of these topics which at some time during the year we feel that we must teach, even if we have to stretch a point to make the regular lesson fit our case. To-day, for instance, we may give a much-needed lesson on the duty of kindness to animals, using our Golden Text in this connection. We are taught that the child in its successive stages of development repeats the history of the race. At the kindergarten age he is beginning to fight. An eminent zoologist advises us to let him fight, as we dwarf him if we interfere with the processes of nature. A battle between children of equal strength is less demoralizing than their tendency to tyrannize over and torture dumb animals. Possibly this is but a following out of race instinct. We cannot change, but we can direct his tendencies, by setting him to work to defend and protect his dumb friends.

Here is our opportunity in these early spring days when all nature is waking to new life. Nothing alive and moving on the landscape escapes the clear eyes of the children. They are intensely interested in these living things, and we may turn this interest to account, using it for good.

When Jesus was a boy he noticed and

watched the living creatures around him just as you do. His Father made them all:

"Each little flower that opens,
Each little bird that sings—
He made their glowing colors,
He made their tiny wings."

The teacher looks a little into the natural history of Nazareth to be able to tell the children what animals the boy Jesus found to play with in field, wood, and hillside. How would he treat these little playmates?

In the out-of-door sermons of Jesus, which were like picture stories, he would tell his listeners to look at the sparrows or the ravens or the sheep. While they looked they could see that the birds of the air take no thought for to-morrow, for the Father feeds and cares for them, as Jesus said. How are we to treat these little friends who get their food from the Father's hand and live by his loving care?

After we learn our Golden Text we tell the children a good deal about the Society for the Prevention of Cruelty to Animals. If we also give striking incidents of their work, the children are on fire at once. The plan of organizing a primary class into a Band of Mercy has been successfully tried. Let us suggest such a plan in our class to-day. The children readily respond when they hear of the "badge" we are to wear, and of the (verbal) "reports" we are to bring in about our rescue work or our attempts to defend these dumb friends. We pledge ourselves to protect and defend all harmless living things. This means a good deal more than the care of domestic animals at home. We care for and protect wild creatures of field and wood. The child who works hardest for a whole month to protect and defend is our president. Our Golden Text is a good motto for our society. What does "merciful" mean? To have pity, gentleness, kindness.

Here are some of the sayings of Jesus about animals, which we will have as memory texts in connection with our Band of Mercy: Matt. 8. 20; 6. 26; 10. 16, 29-31; Luke 12. 24. Old Testament memory texts about animals and insects: Prov. 6. 6-8; 30. 24-28; Psa. 50. 10-11. Memory texts about sheep and shepherds: John 10. Old Testament story about animals: Gen. 6 and 7. Memory texts about our Father's care of animals: Psa. 104.

Closing thought: When "God saw everything that he had done, . . . behold, it was very good" (Gen. 1. 31).

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LESSON II. (April 8.)

PRECEPTS AND PROMISES. Matt. 7. 1-14.

GOLDEN TEXT: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7. 12.

Primary Notes.



through and see things far off, making them seem near.

This man's spyglass, when he looked through one end, made things seem very big, and through the other very little. The strange thing about it was that he looked at what people really were and what they did, and also at himself and what he did. Then, after looking, he made up his mind exactly about others and about himself, and refused to change it. When he looked at others he used one end of his glass, and behold! everything that did not quite please him, and was not quite right, was made very large, and the man made up his mind that his neighbors were very bad. He looked at his own faults through the other end, and they seemed so little that he said to himself, "I am almost good enough, as it is," when, in truth, he was much worse than his neighbors, only he could not make it out with his glass, and he made up his mind from what he saw through this. It was all wrong, and when he went to others saying, "You are doing very wrong here," or, "You must do better there," he never thought that he was doing much worse himself. He looked at himself through the wrong end of his glass.

Judge not. In this lesson Jesus tells us that we must not make up our minds about other people and their doings, but look at ourselves in the right way first, and see what we are about. We can't tell much about others' thoughts and deeds, but we know about our own. If you had a big splinter in your eye, you ought to take it out before saying to another, "Let me take out that tiny grain of dust from your eye." As a splinter is bigger than a grain of dust, so you may have a fault much bigger than your neighbor, and you must

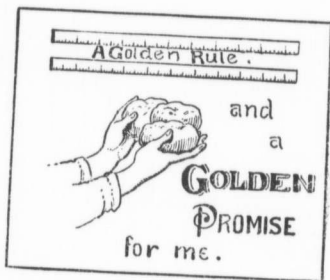
first put away what is wrong in you. Jesus tells us this in to-day's lesson.

Ask, seek, knock. We have had a precept or teaching, and now in this lesson we have three promise words. If you want something that has been promised you, and you know the one who has it is able and willing to give it, you will ask, and get it. You will expect to get it. If you want to find something, you will seek for it, looking till you do find. If you want a door opened, you will knock. Praying to our heavenly Father is like all this. We must ask for what we need, seek for what is good for us, and come to him, as we would come to a friend's house and knock at the door, expecting it to be opened to let us in. We must look for the answer, knowing that the best answer will surely come.

The Golden Rule. Our Golden Text is the Golden Rule to measure our deeds by. It is the rule of love. We will write "Love" on our circle of blessing. If we love enough, we will give good measure of kindness, help, and everything good.

How much do you love yourselves? What do you want? How do you wish to be treated? Do you love others as much? You must do to them what you would love to have them do to you. O, this is the best, the happiest way, for "love is the greatest thing in the world."

Selfishness is the iron rule, Love the golden one.



Sub-Primary Hints.

GOLDEN TEXT: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7. 12.

The children were pleased last week with the plan of organizing a Band of Mercy, and to-day their reports of work accomplished are so absorbing that we have difficulty in divert-

ing their minds from their reports of kindness to animals, and turning their attention to this new topic teaching kindness to each other. Before we begin we encourage the children by a hearty approval of their efforts, even though their "reports" are as negative as "I have not once stoned the pigeons." Their protective instinct is developing in this new work. Later reports will show efforts to protect and defend. We hasten the time by teaching the Golden Rule, and calling their attention to possibilities of helpfulness toward each other.

Who taught us the Golden Rule? Can we speak of different ways in which Jesus himself obeyed this rule? What did he give? What did he give up? Was he ever at work helping others when he was tired and hungry? How did he feel toward the poor, the sick, the blind, the lame? Did he ever say, "I wish you would go home, you tire me?" "I want to sail away in my boat and rest?" When they stopped his preaching by bringing little children to him what did he say? When the sick man was let down through the roof and interrupted the meeting what did he do?

We have a group of children who are trained at home to consider self the supreme one, rather than one of the family. This shows never more plainly than in class. Possibly these children may have generous impulses, yet are the victims of mismanagement. They are oblivious of others as a matter of training. It is for the teacher to open their eyes to a new world, and show these children their birthright of unselfish love.

Hitherto their manner has individually expressed, "I am here. There is nothing in the class or out of it but ME."

We wake them out of self by showing them that others are here, and that these others are our good friends. How shall we treat our best friends? We touch self when we say, "These are your friends." We lead away from self when we ask, "How are you going to treat your friends?" Jesus tells us exactly how to treat them. "All things whatsoever," etc., etc. Let us see about this. If these friends of yours have treasures, you would like to have a share. What about your treasures? If they are strong, you would like their protection when you are ill-used. When these true friends of yours are hurt what are you going to do about it?

We have another group which is made up of little fighters—children who are naturally aggressive. Our appeal to them is to urge them

to battle in defense of others. These are the children who want something to do, something to overcome. Set them to protect and care for younger children. Make them feel that they are captains. Talk to them about the "whole armor of God." Show them that they are to overcome evil.

The last step in our Golden Rule lesson is the hardest step. How shall we treat our enemies? Our well-trained children have tried to be good to enemies, and have met with more or less discouragement. Our part is to strengthen their faith.

Our selfish children have scarcely made distinctions between friends and enemies, for the reason that their self-absorption is so great other selves are of little account one way or the other. They must first learn to be observant of others, to learn to care for others, before they will be able to recognize friend from foe.

Our aggressive children know all about enemies. Our appeal to them is to fight for, rather than against, those who spitefully use them and persecute them.

We leave the lesson at the point showing that it is Christlike to love our enemies and to heap coals of fire on their heads.

LESSON III. (April 15.)

THE DAUGHTER OF JAIRUS RAISED. Mark 5. 22-24, 35-43.

GOLDEN TEXT. "Be not afraid, only believe." Mark 5. 36.

Primary Notes.



guide held up a bright light and showed the man a map which he had and tried to prove that he knew the road, the traveler would not believe it was all true, and refused to be guided. He stumbled on, unwilling to be helped, unwilling to stop at any house where lights shone in the windows, for fear he might find enemies there. Because he refused to trust anyone he wandered on alone till he fell by the way, too faint to go farther. It was

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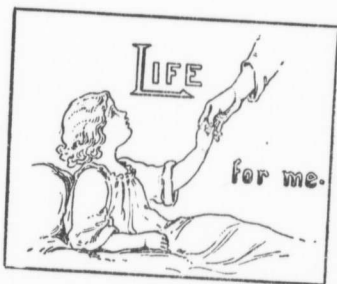
the man's unbelief that made the trouble. He ought not to believe without good reason, but when the good reason was given he should have taken the guide's word and the guide's way. Then he would have been safe. Unbelief leads to darkness and trouble. Belief, or trust, or faith, as we call it often, if it is always in the right one, is the greatest blessing. We will put on our circle of blessing the word "Believing," for in to-day's lesson we are taught the blessing of believing in the power and love of Jesus and in Jesus himself, the Son of God.

The death of the child. The title of our lesson tells us whose little daughter the sweet story is about. Her father's name was Jairus, and he was one of the chief men, or rulers, of the synagogue, or church, as we would call it. His little girl was so sick that she had come to the very point of death, where it seemed as if her life must soon go out. Many people crowded around the Saviour that day, but the father made his way to him, begging Jesus to come and lay his hand on the sick child that she might live. Jesus started at once to go with the man, though the people pressed upon him. A poor woman came and touched his garment's hem, in the crowd, feeling sure that she would be healed by the touch. And so she was, but Jesus stopped to speak about it, and to make the woman show herself. Then he blessed her, and sent her away. But while the Lord on his way to heal one stopped to make another well, the word came that the little girl had passed that point of death, and was gone. Her spirit had left the body, and the messengers said it was no use now to trouble the Master to come to the house; the child was dead.

The child raised to life. Jesus heard what the messengers said to the anxious father. "Be not afraid," he said, "only believe." It must have seemed hard to trust Jesus then, when death had come, but there was reason enough to trust him. He had power over death, and would show it to the believing ones. So they went on, and at the house, full of mourners, he said, "She is not dead, but sleepeth." They did not understand and did not believe, and laughed at him. Jesus put them all out, and took the child's parents, and Peter, James, and John with him to hear the wonderful words, "Darling, I say unto thee, arise," for so he spoke to her, and she sat up, and then walked, for she was twelve years old. Then he said she must have something to eat. How wonderful it all was! But it was just

as true before he called her back to life as afterward, that Jesus had power to raise the dead child, and they all had a right to be glad at once and to put away all fear, if they would but take Jesus at his word.

Jesus will call us all to life at last. We may be sure of it now. Believe him, and be blessed.



Sub-Primary Hints.

GOLDEN TEXT: "I am the resurrection, and the life." John 11, 25.

The rehearsals for our Easter concert have given the children a foretaste of the celebration. The joyous strains of their "Alleluia," the words of their songs, "Christ is risen," "Resurrection morning," all mean something, however vague, even to beginners. What do they glean from our rehearsals and preparations for Easter? We have tried to make of these rehearsals something more than a memory drill. Suppose the majority of our children are untaught at home, or suppose they have heard something of the death and resurrection of our Lord. Where are we to enter this holy of holies—the child's first thought of the resurrection?

Just here: They have given of their precious tiny savings to furnish flowers for Easter. If it cost them self-denial to give, the occasion is peculiarly theirs. What day is this we celebrate? What is Easter? Why does the organ music sound like a prayer of thanksgiving?

We are celebrating a glorious spring morning of long, long ago. The time is early in the morning, just at dawn. The place is a beautiful garden full of rare flowers and fruit, and the birds are singing as they always sing on a glorious spring morning.

In this garden there is a grave. It is so very early that no one has been here yet to

visit this grave. The birds are singing as if there were not a sad place—and it is not!

Angels have been here! They were bright as the light! Only a few months ago the birds that are singing in the garden were a tiny speck of life hidden away in the dark shell [showing bird's egg]. They could not move or sing. When this tiny speck of life grew stronger what happened? Who hid the little life in the dark shell? Where is our Lord while these birds are singing? His dearest friends had laid him to rest in this grave in the midst of the garden, thinking sorrowfully that they should see his face no more. Friends of Jesus were saying, "Our Lord is dead. Cruel men have put him to death and set soldiers to guard his grave."

At early dawn Mary Magdalene and the other Mary came to visit the grave in the garden. The angel of the Lord came down from heaven and rolled the stone from the grave and sat upon it. The angel was bright like lightning, and for fear of him the soldiers fell like dead men. The angel spoke gently to the women. "Jesus is not here; for he has risen from the dead, even as he said. Go quickly and tell his disciples." They trembled with fear and joy. Jesus would come to them again; tell them that he had conquered death. We describe the meeting between Jesus and Mary (John 20. 11-18), and we tell how the news was carried to the disciples. It was then that they remembered how he had told them that he must die, but the third day he should rise again. Jesus will stay with his disciples a little while, and then go to prepare a place for them, as he said, in his Father's house.

In using symbols to teach the Easter thought let us use the simplest. Waking to new life: This we teach as the Easter promise. The budding twig, the bird's egg, the caterpillar curled in its cocoon, all speak to us without words about a long sleep, a call to awake to a glorious new life. We sing "Waken, sleeping butterflies;" we examine the cocoon, the dry little buds on our twig. The tiny spark of life (embryo) is of God. God protects it with its rough outer covering till the time comes to awake, live in the beautiful spring days, use the life God has given.

Easter wakes us with the promise of new life. Jesus has freed us from the fear of death, and given us the promise that the soul shall wake to new life when he calls it from its sleep. This his promise: "Because I live, ye shall live also."

LESSON IV. (April 22.)

THE CENTURION'S SERVANT HEALED. Luke 7. 1-10.

GOLDEN TEXT: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psa. 103. 13.

Primary Notes.



Introductory. [The real introductory, it is always understood, is the review of preceding lessons and lesson thoughts, after which the lesson hymn-verse may be sung, and thoughts leading up to

the day's lesson are in place.]

What is it to pray to God? It is, first of all, to want something very much, for prayer begins in the heart, with the longing for a blessing. Then we speak to our Father about it, ask him for it; if he sees best to give it, trust him to do it, and wait for the answer. Our Father sees that we need many things. He pities us with all his loving heart. He longs to help us and do us good. He knows it is best to have us ask for what we need, coming close to him to speak to him about it, and so he tells us to pray. He is better than the dearest earthly father, and pities us more. He is always able to keep his promises, which is often more than earthly parents can do. Whenever we are sorry and troubled let us go straight to him who pities us as a father pities his own dear little ones. [Drill on Golden Text.] We will write on our lesson circle the blessing of "Pity," and now we will learn from the sweet lesson story how Jesus pitied a man in trouble and heard his prayer.

The centurion's prayer. A centurion was a captain over a hundred men. This one had a company of Roman soldiers, for the Romans from over the sea ruled the Jews. But this captain was kind to the people of the land and built them a church. He must have had a tender heart, for he loved his servant who waited on him, and when the man was sick his master was troubled and longed to see him well again. As soon as he heard of Jesus, the Lord came to Capernaum, he sent a message to him begging him to come and heal the servant. His prayer was short, but in it he asked for just what he wanted. It was an

earnest prayer offered to

But as came to as this captain message to to have Jesus in a word, he said, for was willing ing near. had seen in those who s this man did ought to be

The answer perhaps no with the me house and fo and able to answer had master and th one. O, how carry a sick c and ease him and pity, but greater still. arms when you ter, he pities h them, though



Sub-Pr

GOLDEN TEXT: In heaven and in We want to tea power of Jesus. obey him, the sic raised; and he hi dead. How safely the keeping of On

earnest prayer, a believing one, and it was offered to the One who could hear and answer.

But as Jesus was going with the men who came to ask him to go to the centurion's house, this captain's faith grew, and he sent another message to Christ. He said there was no need to have Jesus come to the house even. "Say in a word, and my servant shall be healed," he said, for now his faith was so great that he was willing to trust Jesus to heal without coming near. It was the greatest faith the Lord had seen in all that land, and he said so to those who stood by. Can we trust Jesus as this man did? We know more about him, and ought to believe him fully.

The answer. The word was spoken, though perhaps no one heard it. Those who came with the message went on to the centurion's house and found that the servant was well, and able to be about his work again. The answer had come. The Lord had pitied the master and the man, and had healed the sick one. O, how Jesus pities! A father will carry a sick child in his arms and try to quiet and ease him because his heart is full of love and pity, but our heavenly Father's pity is greater still. Let him hold you in his dear arms when you are sick or troubled. Remember, he pities his children. He loves and helps them, though no one sees him in the house.

strong! How safe to trust his every word, to obey him! This is the substance of our lesson and the end in view in teaching the three selected miracles.

We open with a brief discussion of the questions: What is it to obey? What is it to have authority? We obey parents, teachers, the governor, etc. They have authority over us. What does that mean? Are they stronger, better, wiser than we? Teach that these in authority are our protectors. They save us from hurt that might come to us from our own foolishness, as well as from mistakes and wrongs of others.

Have you ever seen the ocean in a storm? Let the children tell about the mighty waves, and the struggles of sailors in a storm. Then show a picture of Christ in the storm. We see that Jesus is asleep, and we point out the terrified disciples who are calling to him to save the frail boat. Why does Jesus sleep? He has been working to save the sick and the sinful the whole day long.

The disciples cannot guide their boat in such a storm. They look up to Jesus as their protector. Has he forgotten them now? Not for a moment! He wakes and speaks to the winds and waves. Who is this that even the winds and the waves obey him? Who is this? Our Saviour. Our Protector. He would have no hurt come to any of his children. Shall we trust him? He has authority over us. Shall we obey him?

We get out our sand-map and point to the lake (as represented in a former lesson), and show where the sudden storm seized the boat, and where Jesus and his disciples landed next day on the eastern shore. They go to a feast at Matthew's house. The feast, given in honor of Jesus, is interrupted by a man named Jairus, who hurries in, throws himself at the feet of Jesus, and begs him to come to his house and heal his little daughter, who is ill of fever. Jesus leaves at once. On the way a messenger meets them with the news that the child is dead. "Trouble not the Master further. It is too late," the messenger says. Will Jesus turn back and leave the father? He sees that the father fears it is too late to help the child. "Fear not," said Jesus, "only believe." Jesus goes to the home, bends over the child, and says, "My little lamb, arise!" In concluding the story we speak of the goodness, power, and wisdom of Jesus. "Give her something to eat." They were all so happy they might for-



Sub-Primary Hints.

GOLDEN TEXT: "All power is given unto me in heaven and in earth." Matt. 28, 18.

We want to teach one lesson at least on the power of Jesus. The winds and the waves obey him, the sick are healed, the dead are raised; and he himself rose again from the dead. How safely we may give ourselves into the keeping of One so good, so powerful, and

get that the child was hungry. Jesus watches over his own.

We turn to another scene: The day has been so full of good works that Jesus and his disciples have found no time to rest or to eat. Even now, at close of day, the crowds are following them at every step. Messengers come hurrying through the crowds. They bring a message from the centurion—that is, a captain over a hundred soldiers. What is it to have authority. What was the man who sent the messengers? Had he authority? Over how many?

This was the message: The centurion's servant was quite ill. Would Jesus come and heal him? After the messengers started the centurion remembered that Jesus had once healed a boy without seeing him. Jesus merely spoke the word, the centurion remembered, and the boy was made well. The centurion was born a heathen, but he was beginning to believe in our God. His messengers said to Jesus: "He is worthy that you should do this for him. He has built a costly church for our people." The centurion felt differently. He said to himself: "I am unworthy to have Jesus come to my house, or to go to him myself. I will send friends to tell him so, and to say, 'I have authority over soldiers. You have authority over disease. My soldiers obey me on the instant. Speak the word, Lord, and my servant is healed.'" Jesus turned to the people who were following him and said, "I have never found among you such trust as this."

After teaching that Jesus was touched by the centurion's belief in the goodness and mercy of the Lord, and that the servant was healed by the word spoken at a distance, we ask the children to give an account of these three miracles of our lesson. There will be no hesitancy in telling of the boat in the storm, the little girl who died, and the man who was a captain. These striking stories have caught their attention. Let us assure ourselves that with these stories they carry home the thought: Jesus is all-powerful. He is our Protector, having authority over us. We will trust him and obey him.

LESSON V. (April 29.)

JESUS AND JOHN THE BAPTIST. Luke 7. 18-28.

GOLDEN TEXT: "He hath done all things well." Mark 7. 37.

Primary Notes.



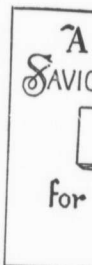
Introductory. Let me see your hands. They are not very big and strong. If you should try to do something with them that was too hard, you would find out how little power you had. Then if your

father should come with his strong hands and do it, you would know how much power he had. Power in the hands, to work, to lift, and to carry, is one kind. Then there is power in a word. The governor can set a man free from prison by his word, which is more powerful than another man's. When we are weak and helpless how good it is to have some one who is strong come near to use his great power for us! We will put on our circle of lesson thoughts the blessing of "Power." Jesus showed his great might while here on earth in many ways. He said in a word, and the centurion's servant was healed. It did not need to be a loud word either. The next day, going to the city of Nain, he found, as he came near the gate, a sad procession. They were carrying out a dead man, the only son of his mother, and she was a widow, with no one now to care for her on earth. Jesus was full of sorrow for her, and touched the bier, or what they were carrying him on, and said, "Young man, I say unto thee, Arise," and he sat up, and Jesus gave him back to his mother. What wonderful power was this, as well as wonderful pity! But in this lesson we learn more of Jesus's power and might and love.

John's messengers. John the Baptist, who was sent before Jesus came to make ready for the Lord, telling the people who was coming, now sent two of his own followers to ask the Saviour who he was. They were messengers, sent to ask a very important question and to carry back the answer. They said to Jesus that John had sent them to ask if he were the One who should come, or should they look for another? It is worth everything to know just who Jesus is.

Jesus's message to John. Before giving the men an answer in words Jesus gave them one in deeds. While the men stood by, that very hour, he healed many, and showed a power that must belong only to God. Surely there was no need to look for another when here was One who showed such might. Jesus said

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GOLDEN TEXT

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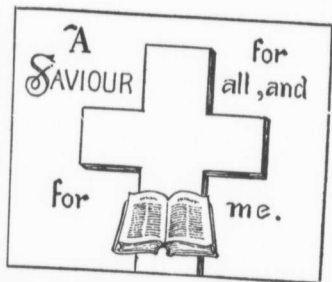
iples, saw Jesus,

the Lamb of God,

the voice of Jesus,

to the messengers, "Go, tell John the things you have seen and heard." They had seen the blind made to see, the lame to walk, the deaf to hear, those with evil spirits set free from them, lepers made clean of their terrible disease, the dead made to live again, and, best of all, they found that the Gospel, or the good news from above, was preached to the poor, who had nothing to pay.

This is the best message for those who are not sure that Jesus is the very One we need.



You are messengers too. You know something about Jesus's wonderful works. Tell it out.

The Lord's message to us is: "See what I do, and believe me."

Sub-Primary Notes.

GOLDEN TEXT: "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13. 8.

Review the lessons for January 21 and February 4, in which we taught of the mission of John the Baptist and the first meeting between Jesus and John. The sand-map will help us in getting connections between lessons and in making more of a continuous story of John's life. We have already located Nazareth, where "the boy Jesus grew up." We now locate Hebron, John's early home.

When Zacharias was praying alone in the church what did the angel messenger promise? Facts for the class to recall: The angel Gabriel foretelling the birth, name, and work of John; John's wilderness life; John's message as herald of the Lord; the baptism of Jesus. Then we get further connections by recalling the time when John, standing with two of his disciples, saw Jesus, and told them to "behold the Lamb of God." John's disciples, hearing the voice of Jesus, followed him.

At the time of which our lesson speaks these two, with other disciples, are following Jesus as he goes about doing good.

At the time of which we study this was still John's message: "Be sorry for your sins. Get ready to meet the Lord Christ." John was not in the least afraid to reprove any who were doing wrong. It was this fearless way of giving his message to all that brought trouble upon him. Perhaps he would not call suffering for the sake of Christ "trouble." He still wore his dress made of skins of wild animals. He cared not for an easy life in a comfortable home. He must hurry on with his message, and carry it through the country to rich and poor alike. When people were quite wicked his warning was solemn and awful. When people longed for the Christ he gave them the sure promise. His warning was solemn and awful indeed as he talked to a wicked king, and quite startled and almost frightened this king, who was used to having his own wicked way unproved. John was shut up in prison for this plain speaking. The king was too much of a coward to hurt him yet.

We find the location for the prison on our map. Here is the Dead Sea [describing its peculiarities]. About seven miles back from the sea we make a high flat ridge where the fortress stood. John could not possibly escape from this huge stone building. Could the king well escape from thinking of John's message and reproof? Jesus was not far away. Word of his glorious work must have reached the king.

John longed for the freedom of his desert life and to be free to carry his message. He wondered what Jesus could be doing while he, John, lay idle all these weary months in prison.

The king had built himself a beautiful house near the prison. Here he was feasting and making merry in spite of warning. What was Jesus doing all this time? We review the miracle studied last Sunday as instances of his continuous work. John's disciples are allowed to visit him in prison. He questions them this way: What do you hear of Jesus? We hear little: we are a long way from where he is preaching. John is now quite discouraged from this long waiting. "Go and see if this Jesus really is the Christ. Ask him from me if he is the Lord, or if we must wait for another."

What did the disciples of John see as they went among the listening crowds? Let the

class answer this question by telling what they know of the works of mercy and healing.

"Go tell John," said Jesus, "that you have seen this: The blind receive their sight, the deaf hear, the lame walk, the dead are raised to life." Jesus said to the people crowding about him: "You have paid little attention to John's preaching. There is none greater than John the Baptist."

Then John's disciples went back to him and told him all that they had seen. The words of praise from Jesus about John's glorious work must have made that dreary prison seem to John like a resting place of patient waiting; for was he not shut in for the sake of this Jesus who is "the same yesterday, and to-day, and forever?"

Whisper Songs for April.

FIRST LESSON.

Voice of Jesus, low and sweet,
To the learners round thy feet,
Give to us the children's part,
"Blessed are the pure in heart."

SECOND LESSON.

Words of Jesus, strong and true,
"Ask, it shall be given you,"
Call us closer to thy side,
Where the least is not denied.

THIRD LESSON.

Living Saviour, when I lie,
Pale and still, like those who die,
Let thy word, thy hand, thine eyes,
Bid thy little child arise.

FOURTH LESSON.

Dear Lord Jesus, dearer still,
When thy children, faint and ill,
Lift their hearts to thee and hear
Words of mercy whispered near.

FIFTH LESSON.

Voice of Jesus, silent voice,
Making every heart rejoice,
All my ills I bring to thee;
Lay thy healing hand on me.

Order of Service.

FOR THE PRIMARY DEPARTMENT.

Teacher. This is the day which the Lord hath made:

Class. We will rejoice and be glad in it.

T. Let the children of Zion be joyful in their King.

C. Serve the Lord with gladness.

T. Come before his presence with singing.
RECITATION (in concert).

"The day we love best!

The brightest and best of the seven,
The pearl of the week, and the light of our way;

We hold it a treasure, and count it a pleasure
To welcome its dawning and praise Him to-day."

SINGING (a familiar song of praise).

PRAYER (preceded by the following, softly whispered after teacher):

"Jesus, Master! yes, we love thee,
And, to prove our love, would lay
Fruit of lips which thou wilt open
At thy blessed feet to-day."

OFFERING (with appropriate exercise).
MOTION EXERCISE.

"One little mouth and tongue,
Sweet and true to be,
Two little eyes and ears
Ready, Lord, for thee.

"Two little feet and hands
[*Raise hands.*]
[*Hands outstretched.*]

To do our Master's will,
One little heart and soul
[*Hands on heart.*]
To love and praise him still.

"Five little soldiers,
Ready there they stand,
[*Right hand raised, fingers spread.*]

Ten little soldiers
To work at his command,
[*Left hand raised.*]

"Christ Jesus is our Captain,
[*Hands on heart, looking up.*]
We cheerfully obey;
For all true Christian soldiers
Praise Jesus every day."

LESSON TAUGHT.

ECHO PRAYER.

CLOSING EXERCISE (class, standing, forms a "ring"—in small groups if class is large. All sing):

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

T. The Lord preserve thee from all evil.
C. (Sing.) "God be with you till we meet again."

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