

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

AUGUST, 1873.

[No. 8.

"Thou art the Guide of my Youth."

ON Thee, my Father and my God,
My trusting soul expectant waits,
For strength to tread the narrow road
That leads to Salem's heavenly gates.

Oh turn to me a listening ear,
Though oft my feet have gone astray ;
Still let me feel Thee ever near,
To hold and guide me in Thy way.

Be Thou my Sun—Thy beams illumine
And bathe me in celestial light,
To banish fear's perplexing gloom,
And put the shades of doubt to flight.

Be Thou my Shield—from every snare
Of Satan and the world defend,
So shall I wage a glorious war,
And rise a conqueror in the end.

Oh had I but an eagle's wings,
I'd bear me joyful hence away,
Far from the crowd of earthly things,
To scenes where dwells unclouded day !

But peace ! ye murmuring thoughts, be still !
Nor lurk within my peaceful breast ;
Here, Lord, I wait to do Thy will,
Till Thou shalt call me to Thy rest. c.

Melchizedek.

BY THE REV. T. M. MORRIS, IPSWICH.

Gen. xiv. 18-20; Psa. cx. 4; Heb. v. 8, 10, 11;
Heb. vi. 20—vii. 28.

MELCHIZEDEK is one of the most remarkable of Scripture personages. We see him come forth, we know not whence; we see him go, we know not whither. Just for a moment does he tarry in the field of our vision, and then we see him no more. The priest and king of Salem suddenly appears and as suddenly disappears.

Ages after, his name and memory appear to us again; though he has thus long dwelt in the land of silence, he has not passed away for ever into forgetfulness. In Psalm cx. David, upon whose vision the glories of the coming Messiah were brightening, addresses him who was to combine the offices of prophet, priest, and king, in these remarkable words:—"The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek." Then again for another series of ages does Melchizedek lapse into obscurity, nor do we meet with any further allusion to him till we come to the Epistle to the Hebrews, the writer of which manifestly sets him forth as the type of Christ.

Some have had their minds so much impressed by the mysterious brevity of the Old Testament narrative, and the pre-eminence of character ascribed to this ancient worthy in the New Testament, that they have been led to regard his visit to Abraham as one of the appearances of Christ as the angel of the covenant.

No purpose is gained by such a supposition, while it is open to many obvious objections.

The Old Testament narrative does not warrant any such idea. The appearances, with which some would class this appearance of Melchizedek to Abraham, have a character of their own which marks them off from all ordinary historical events. This narrative, though brief and fragmentary, has upon it the stamp of veritable history. Salem was a real place—as much so as Sodom, Gomorrah, Admah, or Zeboim. Melchizedek was its king—as well known in that district as Arioch or Chedarlamer, Bera or Birsha. From all the kings of that time and neighborhood he stood distinguished in this respect, that he was also a divinely appointed priest. Which circumstance would be especially noticeable, as in those early times there was no separate priesthood, but every head of a family was also, as such, its priest.

This man, well known in this district both for his priestly character and the peacefulness and righteousness of his reign, went forth to meet Abraham after the slaughter of the confederate kings, to bless him as a servant of the most high God, and to refresh him with a kind and hospitable ministry.

If we refer to those instances in which divine manifestations have been vouchsafed to men, we find that those who enjoyed them were at the time, or afterwards, made sensible of their peculiar supernatural character. This event, however, seems to have been regarded by Abraham with no amazement, to have been esteemed as an ordinary incident of life, nor from the narrative can we gather that he viewed Melchizedek as invested with any greater sacredness of character than that which attached to him as a priest of the living God.

But even if the Old Testament narrative permitted such an interpretation, the use

made of it by the writer of the Epistle to the Hebrews should convince us that such an interpretation is quite inadmissible. The priesthood of Christ is said to be “*after the order of Melchizedek.*” Melchizedek is said to have been “*made like unto the son of God,*” in both of which expressions we have the reality of personal distinction unmistakably assumed. Indeed, after a careful study of the New Testament references to Melchizedek, we cannot do otherwise than regard him as *a type of Christ*; and when we say he is a type of Christ, we do not mean that there is to be observed a merely general resemblance—but that, to use words of Scripture, Melchizedek was “*made like unto the Son of God,*” and thus does he gleam forth for a moment in those far-off times prefiguring Him who was to come.

If we refer to the Epistle to the Hebrews we shall find that we are presented with many circumstances of interest as the inspired writer traces the parallel between Melchizedek and Christ.

We are invited (Heb. vii. 4) to “*consider how great this man was* unto whom even the patriarch Abraham gave the tenth of the spoils.” He is thus lifted above Abraham, the friend of God and the father of the faithful—for he “*blessed him which had the promise.*” And without controversy the less is blessed of the better.” We are to consider the greatness of Melchizedek who was lifted in superiority above the founder of the chosen nation and the entire Levitical priesthood in order that with a more profound admiration we may regard the transcendent greatness of that other priest of whom Melchizedek was but a faint similitude.

We are invited not only to consider the greatness of Melchizedek, but the fact that he stands before us as *king of Salem and priest of the living God.* We find that there is something special—something designed when we see him coming forth as king among men and priest of the most high God; but our wonder ceases when we remember to whom he was made like, and that he stood there in those early days preshadowing Him who in His own person for ever combines the glories of kingship and priesthood.

We are invited to consider that he was like Christ not only because he was both king and priest, but because he was a *king of righteousness and a king of peace*. We must not miss the meanings of the *untranslated Hebrew words*; they present us with something more than a mere nominal distinction. Names then meant something, and to call one Melchizedek, King of Salem, is the same as saying he was a righteous king, and his reign a peaceful one. We only just get a glimpse of this man, yet we see enough to feel convinced that he is not misnamed when he is called Melchizedek, King of Salem. Still, through the dimness of many centuries we can see him standing in the midst of men wearied with the strife and stained with the blood and dust of battle, the blessing of God in his mouth, a very king of righteousness and peace, most fitting type of him who is King of Zion, who, while his sceptre was the sceptre of righteousness, is everywhere known as the Prince of Peace.

We are invited to consider the *priesthood of Melchizedek as typical of that of Christ*. The Lord Jesus is made known to us as "a priest for ever after the order of Melchizedek," some six or seven times have we this fact declared.

By what then was the priesthood of Melchizedek distinguished? *He stood alone; he occupied a place by himself*. He was not one of a long succession of hereditary priests, nor a member of an extensive and graduated hierarchy. In the Old Testament we are told simply that "he was the priest of the most high God;" in the New Testament we meet with this strange declaration, "He is without father, without mother, without descent, having neither beginning of days nor end of life: he abideth continually." By which we are probably to understand that the names of his father and mother were not found inscribed in any priestly genealogies, and that the exercise of his priesthood was not limited to any particular period of his life.

The design of the writer of the Epistle to the Hebrews is to show that the priesthood of Christ is essentially distinguished from the Levitical priesthood, being *un-derived, independent, intransmissible, and*

perpetual. It is after the order of Melchizedek, and not after the order of Levi, and so we have as strong a contrast as possible drawn between the priesthood of Melchizedek and that of Levi.

The Jewish priesthood was limited to those of a certain genealogy, and could only be exercised during a certain period of life, but in Melchizedek we have one whose priestly office is to be viewed independently of all consideration of ancestral descent and length of days. He stands alone as the priest of the most high God, without priestly ancestry, without priestly descent, his priesthood being thus a fit and beautiful type of the priesthood of Him who is made a priest not according to "the law of a carnal commandment, but according to the power of an endless life." In considering this man, whose names and titles being translated remind us that he was king of righteousness and king of peace, we have passed over many points of interest, but we have said enough to show that his fragmentary history may be studied with advantage as a help to the more perfect understanding of the character and work of Him who is not only king of righteousness and peace, but "*a priest for ever after the order of Melchizedek.*"

WITH Spurgeon's Sunday-School, London, is connected a Bible-class, taught by Mrs. Lavinia Harkness, which enrolls *nine hundred* women, and has an average attendance of over five hundred. Many of them are married, and a considerable number bring their babies with them. The example of such a class is worthy of imitation. Who will take the lead? For ward, women!

Two little girls were walking homeward one moonlight evening. I overheard one of them say, "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way; it don't move at all, and yet it is always going along with us." So it is with the dear God in heaven; though He seems far away, He is keeping step with us always in the march of life.

The Sunday School Banner.

TORONTO, AUGUST, 1873.

REPORT OF SABBATH SCHOOL COMMITTEE.

THE Committee, appointed by the Conference to prepare the Report of the state of the Sabbath schools in connection with the Wesleyan Church of Canada, have well and faithfully discharged their duties; and we have, in consequence, a report for this year of more than ordinary interest and importance. We would very much like to publish the report entire, but cannot find room for more than a reference to a few points.

The report speaks encouragingly of gratifying progress, and testifies to the increasing energy displayed in this important field of labor. Kindly mention is made of the efforts put forth to establish a uniform series of lessons, and thankfulness is expressed that in at least 462 schools they have been adopted. A very needful caution, which we have more than once ventured to urge, is interjected concerning the use of the BANNER and LEAF in the class; and there is a timely counsel in favor of more independent Bible study. The practice of a weekly meeting, for study of the lesson, is also highly commended, and the general adoption of such a custom is urged. A suggestion in favor of the insertion of two questions, from our most admirable catechisms, in the LEAF, for each Sabbath in the month, received the approbation of the Conference; and we accordingly have great pleasure in acting upon the resolution to that effect. Regret is expressed that nothing was done by the library committee appointed by the

Conference of 1872, the duties of which were then set forth in the BANNER; and as the objects contemplated by the Committee were deemed important, their re-appointment was ordered. A third Sabbath school periodical was recommended, not to take the place of either of those now issued, but to supplement them. The Book Committee will consider the matter. A resolution, to the effect that a collection from each of our schools be requested, in order to aid in meeting connexional Sunday school expenditure—incurred by the issuing of Schedules, &c.—was adopted by the Conference. October is mentioned as a suitable time for the purpose.

The statistical returns exhibit a state of activity exceedingly pleasing; and, though the maximum of success is far from being reached, we thank God and take heart! There are now 950 schools, being an increase of 18. The total number of scholars is 68,784, a decrease of 328 as compared with last year,—this occurring in the number of scholars in the intermediate classes; a very large increase of the number of those in our Infant and Bible classes being reported. Over two thousand conversions are recorded, though we are pained to note a decrease of 104 in those attending class. Why is this, fellow-teachers? In the amounts collected for missionary and other purposes there is an increase of nearly eight thousand dollars. This is well. And if there has been no effort in this direction at the expense of attention to spiritual interests, there is great cause for thankfulness.

We forbear comment at present, leaving the facts to speak for themselves. For ourselves, our rejoicing is lessened that greater results are not seen. We believe they might be had, if there were on our part more faith and prayer.

MINOR MATTERS.

ELM STREET SABBATH SCHOOL, TORONTO.

This large and prosperous Sabbath School held its quarterly session on Sunday, June 29th, and was numerously attended by scholars and friends. It is usual on such occasions to review the Scripture lessons that have been the subject of study during the previous three months, but the exercises partook of a somewhat different character and were very interesting.

MR. WARRING KENNEDY, superintendent of the school, presided. During his opening remarks, he said that these occasions were way-marks in the journey of life. They reminded the scholars that the season for improvement is passing away, and also reminding the teachers that their day of opportunity for doing good was drawing to a close. He also referred to the beautiful lessons taught us by the study of the life of Joseph, and rapidly traced his history from the time the little captive boy was torn from his affectionate father, till he became ruler of Egypt. He dwelt on Joseph's parental love, and especially his recognition in the presence of Pharaoh's court of the old patriarch, his father, who was dressed in the plain habitment of a shepherd, fatigued, and dust-covered by his long journey.

REV. W. S. GRIFFIN, pastor of the Church, who leaves for another sphere of labour this week, next delivered an affectionate address. He said he felt a severe wrench in parting with them. His associations had been of the most agreeable character, and not the least pleasing feature was, that he had witnessed many of them giving their hearts to Christ. He would remind them of the words of Christ, "If any man serve Me, him will my Father honour," and the case of Joseph was a striking illustration. In conclusion

he would commit them to the care of God, praying that the richest blessing of heaven might rest upon them.

After which the scholars sang, "We shall meet no more to sever."

At this juncture a very interesting feature of the proceedings took place. MR. S. R. PARSONS and MR. G. M. LEE, on behalf of the young men in Mr. S. P. ROSE's Bible Class, stepped forward and presented the latter with an address, accompanied by a beautiful volume of sacred poems, as a token of their gratitude and affection towards him as their teacher. After which MR. WARRING KENNEDY presented MR. ROSE with an address from the officers and teachers of the school, accompanied by a copy of Dr. Adam Clarke's Commentary, in six volumes, as a mark of their esteem for him. MR. ROSE entered the school as a scholar, and has for several years been one of the most successful teachers, and is now about to sever his connection with it to enter upon the sacred calling of the ministry.

MR. ROSE made a very feeling and touching reply, confessed a consciousness of his unworthiness to be thus recognised, and felt that his severance from the Elm Street School was one of the hardest things he had to bear. He had received great kindness from the pastor of the Church, the superintendent of the school, and also from the fellow-labourers, and his associations with them would always have a place in his memory. After singing the hymn "Blest be the tie that binds," the benediction was pronounced, and the meeting closed.

On the 26th ult., the scholars of the Elm Street Sabbath-school, numbering about 650, with a large number of friends, held their pic-nic at Mimico Grove. The party went by train from the G. W. R. Station, and had a most agreeable time.

Scripture Lessons.

THE INTERNATIONAL LESSON DEPARTMENT.

THIRD QUARTER—STUDIES IN MATTHEW.

SUNDAY, AUGUST 3, 1873.

LESSON V.—*The Ministry of Jesus.*—Matt.
iv. 17-25.

GOLDEN TEXT, John vii. 46.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK.

ST. MATTHEW'S account of the opening of Christ's Galilean ministry comes immediately after his narrative of the temptation. But between verses 11 and 12 of this chapter a long period (perhaps a year) intervenes, during which the important events of the first four chapters of St. John occurred. Therefore, when Jesus called Andrew and Peter from their fishing he was no stranger to them. They had been with him at Cana, at Jerusalem, in Samaria. They had baptized penitents under his direction. But they had not yet given up all for him; they had returned to their old home and occupation, and now a more direct and peremptory call comes.

For Jesus, too, is "going a-fishing." Whom to catch? The people living in those busy Galilean towns are like the fish in the lake—"immersed in darkness and sin." (See Isa. ix. 2, quoted in ver. 16.) Jesus would "catch" them (see Luke v. 10)—not indeed killing them as in real fishing, but giving them new life in a purer moral atmosphere. He is seeking helpers in this work, and he chooses *fishermen*, promising to make them "fishers of men."

It would be an interesting exercise for a Sunday-school class to trace the analogies between material and spiritual fishing, referring to the miracles in Luke v and John xxi, and to the parable in Matt. xiii. In such a study the knowledge of "what was in man," the keenness in detecting men's inner motives, the patient diligence in winning souls, which mark the "Ministry of Jesus," would come prominently into view.

But we are called in this lesson to take the subject somewhat differently. The Golden Text lays stress on the words of Christ, while the passage for reading draws our attention to both his words and works. Here are the two great features of his "ministry." How can we most effectively describe to our scholars the works and words of Jesus?

Not by mere high-flown language. Not by merely saying that "never man spake like this Man," or manifested a like power. Not by merely enumerating the works and the words to show their number, or classifying them according to the qualities they exhibit—power, wisdom, love. We must do more than this. If you want to sell a cargo of sugar, you do not content yourself with describing its color, flavor, quality, and counting the number of hogsheads. You show a sample. And the way to make children realize what the ministerial life of Christ was is to show them a sample, that is, to set before them the incidents of a specimen day so vividly that they shall mentally see the moving panorama of discourse and miracle and homely meal and midnight prayer.

Now the evangelists have, according to the best writers on the Gospel harmony, left us accounts of at least three such specimen days in the "Galilean ministry" alone. One comprises the cure of the paralytic, the call of Matthew, the feast in Matthew's house, conversations with various questioners, the healing of the woman with the issue of blood, the raising of Jairus' daughter, the restoring of sight to two blind men, and the cure of a dumb demoniac. In another case the first scene reveals to us Jesus on his knees before daybreak, and the last shows him weary and asleep in Peter's boat, with the storm raging around him—a whole series of important incidents and parables intervening. But one such day is especially suitable for use in this lesson, being at the very beginning of the Galilean ministry. It is traced out by comparing Mark i with Matt. viii and Luke iv. It is a Sabbath at Capernaum. Jesus preaches in the synagogue. (This can be illustrated from that other scene in the synagogue at Nazareth, in Luke iv.) The people are "astonished at his doctrine." (On this see next note.) He heals a demoniac before them all. He goes to Peter's house, and heals his mother-in-law, who at once rises and provides the meal for the company. While there, the report of his power spreads through the city. The moment the sun goes

down, and the Sabbath restrictions are over, the streets are full of sick and infirm people—"all the city gathered together at the door." Did he heal all with one easy word? Not at all; he had a moral and spiritual purpose in all he did; for each individual soul he cared; "*He laid his hands on every one of them.*" (Luke.) *How long would that take?* Surely that one evening was a marvelous sample of his work! And the very next morning we see the unwearied Saviour rising "a great while before day" to go apart and pray.

Let the teacher picture all this out minutely, and then say, "There, that was *one day*: it was like that day after day for at least two years." Will not the verdict be, "Never man worked like this Man?"

Berean Notes on the Lesson.

BY REV. G. H. WHITNEY, A.M.

I. GENERAL STATEMENT.

Jesus retires from Judea into Galilee, and enters upon his ministry. His fame extends throughout all Syria.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: The glorious Gospel of the blessed God.

1. THE MINISTRY OF REPENTANCE, ver. 17. (1.) *When inaugurated?* After the temptation Jesus returned to the Jordan, and stood among the multitude while John attested his Messiahship. John i. 19, 20, 26-27. Tarrying until John's imprisonment, (Mark i. 14, 15,) Jesus at length goes into Galilee. [For order of events, see "Strong's or Robinson's Harmony."] (2.) *By whom?* JESUS. Ordained by prophecy to PREACH, (Isa. lxi. 1.) as well as to die. Appointed by heaven, as is every true minister of God. (3.) *To whom?* To the "broken-hearted," to the "captives," to Jews, to Gentiles, to "all the world." Isa. lxi. 1; Matt. xxiv. 14; Mark xvi. 15. (4.) *The command?* REPENT. Repentance first, joy afterward. Repentance includes deep sorrow for sin, hatred of sin, and the strongest determination to forsake it. (*Illus.* 1.) All Gospel preachers and teachers must begin as Christ began, by saying "repent." A thousand "good works" cannot be substituted for this first Gospel requirement. (*Illus.* 2.) Christ reiterated John's announcement, (Matt. iii. 2,) THE KINGDOM OF HEAVEN IS AT HAND.

See Dan. vii. 13, 14. Messiah's coming was the beginning of the "everlasting dominion" and "kingdom" of heavenly influence among men. Until Christ, Satan and hell had held almost undisputed sway in the earth. Now, in Jesus, purity, peace, joy, the harmony of heaven, are "at hand." (*Illus.* 3.)

2. THE MINISTRY OF INVITATION, vers. 18-22. (1.) *The persons invited?* Fishermen by the SEA OF GALILEE, (called also "Sea of Tiberias," John vi. 1; "Sea" or "Lake of Gennesareth," or "Gennesareth," Luke v. 1; also "Sea of Chinnereth." Num. xxxiv. 11; "Chinneroth," Josh. xii. 3.) Jesus spent most of his public life in the vicinity of this lake. Now WALKING BY THE SEA, Jesus finds SIMON CALLED PETER. (John i. 42; Matt. xvi. 18,) AND ANDREW HIS BROTHER. (He had met them before. John i. 35-42.) He saw two other brethren, JAMES AND JOHN, sons of ZEBEDEE, a Galilean fisherman, a man probably of some property. Mark i. 20. They resided probably in Bethsaida, the dwelling place of Andrew and Peter. John i. 44. (2.) *The words of invitation?* FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN. A divine call: a divine promise. Christ stood not among the lordly members of the Sanhedrin, nor in halls of princes and kings, to invite his first disciples; but among the lowly ones of earth: a proof of his divine mission. Matt. xi. 5. The call is to the highest service known to humanity—to save men. (3.) *The prompt acceptance?* STRAIGHTWAY. IMMEDIATELY they LEFT THEIR NETS AND THE SHIP AND THEIR FATHER. "The king's business required haste." 1 Sam. xxi. 8. Delay has kept millions from Christ and peopled perdition. With marvelous promptness they forsook all and FOLLOWED Jesus. (*Illus.* 4.) How sudden the turning point in their lives. Matt. x. 37, 38.

3. THE MINISTRY OF HEALING, vers. 23, 24. (1.) *The locality?* ALL GALILEE. Galilee signifies *circle, circuit*. In Old Testament times it was a small "circuit" among the mountains of Naphtali; in the time of Christ it embraced all northern Palestine. It was very populous. Josephus speaks of "two hundred and four towns and villages." Throughout this busy region Jesus went TEACHING in the SYNAGOGUES, AND PREACHING to the eager crowds, who were astonished at his gracious and powerful words. Luke iv. 22. Synagogues

(places for the ordinary Jewish worship) were numerous in Palestine in New Testament times. Before the Captivity there seems to have been no "established," "regular" synagogue-worship. Then the temple-service was established by law, and in the temple alone were sacrifices to be offered; yet, even then, there were exceptions to the general custom. 2 Chron. xvii. 7-9; xxx 22; xxxv. 3. ALL SYRIA heard of this wondrous teacher. Syria extended from the Mediterranean to the Taurus on the north, and to the Euphrates and Desert of Palmyra on the east. (2.) *Who were healed?* ALL SICK PEOPLE, afflicted with ALL MANNER OF SICKNESS, a vast multitude! The labors of Jesus are beyond computation. John xxi. 25. DEVILS, literally, *demons*; there is but one devil, Satan. There are multitudes of evil spirits still abroad in the earth, influencing and controlling men. None but Jesus can cast them out. LUNATIC. Moon-struck; insane. PALSY. Paralysis. HE HEALED THEM by his omnipotent power; in love; without pay. (*Illus. 5.*)

4. THE LISTENING MULTITUDES, ver. 25. No wonder is it that GREAT MULTITUDES followed Christ. The population of Galilee alone is reckoned to have been at least three millions. DECAPOLIS, signifying *ten-cities*, lay in the north-eastern part of Palestine. These cities were inhabited mostly by heathen, (Luke, viii. 26, 27, 39,) and were very populous. Adding JERUSALEM, JUDEA, and PEREA, the region BEYOND JORDAN, we may form some idea of the "multitudes" that must have thronged about the Saviour of men. (*Illus. 6.*)

Learn: 1. One cannot be a Christian without repentance. 2. The kingdom of heaven is near to all who wish to enter. 3. Christ says to every one "Follow me." 4. The path of duty may lead through toil and trouble, but it gives us Christ for our companion. 5. The Gospel honors him that accepts it. 6. There is no aristocracy in Christianity—all are brethren. 7. Christ cares for the body as well as the soul—he pities and heals as well as commands. 8. We cannot follow Christ unless willing to forsake every thing. 9. The whole world shall yet follow Jesus.

ILLUSTRATIONS FOR LESSON V.

1. The burglar caught by the officer is "sorry;" but he does not hate his sin, neither will he forsake it. The sinner who thus repents hath neither godly sorrow nor repentance. 2 Cor. vii. 9-11.

2. Suppose one shall swindle the Government of millions of money, will a thousand gifts to the poor or to the Church atone for his villainy?

3. *How to get into heaven.* As Socrates told a lazy fellow that would fain go up to the top of Olympus, but that it was so far off: "Why," said he "walk but as far every day as thou dost about thine own house, and in so many days thou shalt be sure to be at Olympus." Thus, let but a man employ every day so many serious thoughts upon the excellent glory of the life to come as he now employs daily on his necessary affairs in the world—nay, as he loses daily on vanities and impertinences—and his heart will be at heaven in a very short space.

4. Our "following" Christ must be public as well as prompt. St. Augustine in his "Confessions" tells of one Victorinus, at Rome, that had many great friends who were heathens. He became a convert to the Christian religion, and coming to one Simplicianus, he tells him privately that he is a Christian. Simplicianus replies, "I will not believe thee to be a Christian until I see thee openly profess it in the Church." At first Victorinus derided him, and said, "What? do the Church walls make a Christian?" Afterward, remembering the words of Jesus, "He that is ashamed of me before men," etc. (Mark viii. 38.) he returns to Simplicianus and openly professes himself to be a Christian.

5. Like as, if the sick person should seek out such a physician as either could not or would not cure him, his labor were unprofitable, and all one as if the needy man should go to one for an alms that were as needy as himself: even so we, being sick of sins in our souls, must be careful that we go and run to such a cunning physician as we are sure both can and will, for his ability and compassion, cure and heal our infirmities, and hath a salve for every sore and remedy.—*Cavendish.*

6. There is a story of an elephant, that, having fallen, and being unable to help himself, was helped upon his feet by a passing forester, whereupon the elephant was so affected that he tamely followed the man everywhere, and never left him till his dying day. Now, if a brute beast could manifest such love in return for a small act of kindness, how much more should we love and prize Jesus, who hath done so much for us? When we were fallen and could not help ourselves in any way, Christ has toiled for us, suffered for us, and redeemed us by the gift of his own precious life for ours. We ought to follow him to our dying day.

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

JESUS THE WONDERFUL,
Wonderful grace he brought,
Wonderful works he wrought,
Wonderful words he taught,
JESUS THE WONDERFUL.

This lesson is naturally divided into two parts.

1. Four men called by Jesus to preach his Gospel. 2. His own work all over the land. To illustrate the first part a fish, or a net, or a ship, or all may be drawn upon the board, while the story is told. Ask. How many fishermen are named in the lesson? What are their names? Put their initials on the board: S.P., A., J., J., Z. You might call this part of the lesson "*The Story of the Five Fishermen*." Two of them were fishing with a net, and the three others were mending their nets. S.P. and A. were brothers. So were J. and J. Z. was the father of J. and J. [The scholars will soon learn the meaning of these initials.] Two left their nets and followed Jesus. Who were these? Two others left their ship and their father and followed Jesus. Who were these? [The memory may be helped by the use of a few dots on the board. Thus: The first represents the position of the Saviour; the two next Peter and Andrew; the three others James, John, and Zebedee. Then rub out the two, and place two by the side of the single dot as you tell of Peter and Andrew following Jesus. Then as you tell of James and John leaving their father, take two dots from the remaining three, and add them to the three already down. The dots will then have this appearance:] The Saviour made four of these five men "fishers of men." What did he mean by this? They were to try to bring men to Jesus that they might be saved from sin. . . . The second part of the lesson represents Jesus going about doing good; seeking for men as fishermen for fish. [Put on the board the three things he did: 1. He taught; 2. He preached; 3. He healed. Tell of the different sorts of people who came to him, and what he did for them.] If Jesus were here to-day would you not come to him? Is he not here, even though you cannot see him? Will you not come to him? [Sing, "Gentle Jesus, meek and mild."]

MISCELLANEOUS.

Prayer-Meeting Topic: Christ the Great Physician. . . . *Texts:* 2 Kings xx. 5; Jer. iii. 22; viii. 22; Matt. viii. 23; Luke iv. 18; 1 John i. 7. . . . *Footer:* 659, 671, 2619, 2620, 3434, 4964, 4976.

SUNDAY, AUGUST 10, 1873.

LESSON VI.—*The Beatitudes.* Matt. v. 1-12.

GOLDEN TEXT: Psa. cxxviii. 1.

English Teacher's Notes.

It would be impossible, in a Note like this, to expound the Beatitudes one by one. It will therefore, probably, be more useful to point out their novel and startling character in the ears of those who first heard them, and thus to give force to the golden text of the preceding lesson, "Never man spake like this man."

Consider the circumstances under which the Sermon on the Mount was delivered. Jesus had been going about Galilee proclaiming "the Gospel of the kingdom," that is the "good news" that the "kingdom of heaven" was at hand. What would this mean in Jewish ears? It would mean that God was about to "restore again the kingdom of Israel;" that Messiah would appear, rally the nation round him, drive out the Romans, and sit in regal splendor on David's throne at Jerusalem. That was the "good time coming" for which the Jews waited and longed. And now that a prophet—evidently a greater one than John Baptist, having miraculous powers—is announcing the immediate approach of the "kingdom," multitudes have come together from all parts of the country, from distant north and south, from the shores of Phoenicia and the mountains of Edom, (see Mark iii. 8,) to hear the new Prophet's message. And this Sermon on the Mount is the Prophet's manifesto.

Now observe how prominent the "kingdom" is in this sermon. The very first words mention it, ver. 3. See also vers. 10, 19, 20; chap. vi. 10, 13, 33; vii. 21. And, in fact, the three great topics of the sermon are the character of those called into the kingdom, the laws of the kingdom, and the ultimate judgment upon its professed subjects.

Imagine, then, the effect of the sermon upon the hearers. Not all the Jews to share in the kingdom? only some? Who, then? Not the religious leaders, the scribes, and Pharisees—even they not righteous enough! (Ver. 20.) No, but the "poor in spirit," who knew they were not righteous, who felt themselves unworthy, and therefore came to Jesus—"theirs is the kingdom of heaven." And the kingdom was not, as they expected, to bring power, pomp, prosperity,

to its subjects: no, "Blessed are they which are persecuted for righteousness' sake: for *theirs* is the kingdom of heaven.

And then, who is it that says all this? Not a scribe, discussing this and that rabbi's opinion, and saying, "I think so and so." Jesus speaks "as one having authority, and not as the scribes," (vii, 29.) See chap. v, 17, 18, 20, 22, 26, 28, 32, 34, 39, 44; vi, 2, 5, 16, 25, 29; vii, 21-23. It is constantly "I say unto you." Not a Prophet merely, but the King himself; this is what the Nazarene Carpenter claims to be!

In teaching the lesson, an interesting picture can be drawn of the reports spreading, the crowds gathering, the ascent of the mountain, the listening audience, &c. What follows can then be illustrated by the eager attention of a school when any announcement of a "treat" or excursion is to be made, the startled surprise manifested if *not all* are to go, the anxiety to know who will be the privileged ones, the amazement if it were declared that the clever and leading children were *not* qualified, and the respect paid to the announcement as not the mere opinion of an individual teacher, but the authoritative utterance of the superintendent.

This will open the lesson effectively; and then the various characters which Christ pronounces to be "blessed" can be gone through, regarding them as *tests* by which we may judge ourselves whether we be true and loyal subjects of the kingdom or not. No tests could be better for Sunday-school boys and girls. "Meek," "merciful," "pure in heart," "peace makers"—which of them can be so described? "Mourners," "hungry," "reviled and persecuted"—which of them wishes such words to be true of them?

Berean Notes.

I. GENERAL STATEMENT.

Christ delivers the Sermon on the Mount. In the portion under consideration we learn who are the "blessed."

II. TOPICAL AND EXPOSITORY NOTES.

Topic: Blessings from the Author of every good and perfect gift.

THE MULTITUDES. Mentioned in chap. iv, 25. THE MOUNTAIN may have been the eminence now known to pilgrims as the "Mount of Beatitudes," lying near the western shore of the Sea of Galilee. It is but a hill rising about sixty feet above the plain. According to the custom of Jewish teachers, Jesus sat while he delivered this discourse.

1. THE POOR IN SPIRIT, ver. 3. BLESSED. *Happy.* These blessings are called "beatitudes," from the Latin *beatus*, signifying "happy." But the happiness indicated by Christ is of a higher type than any language of earth can express. Peter says the Christian's joy is "unspeakable."

1. Pet. i. 8. (*Illus. 1.*) POOR IN SPIRIT. "Poor" signifies *humble, needy*. As those who are poor in things temporal earnestly appreciate large bestowments of wealth, so those who are *spiritually* poor receive with great thanksgiving the KINGDOM OF HEAVEN, which is altogether spiritual. Rom. viii. 17; Psa. xxxiv. 18. (*Illus. 2.*)

2. THE MOURNERS, ver. 4. Some mourn all their life long, and then pass into an eternity of wailing and gnashing of teeth. Matt. viii. 12; xiii. 42, 50. The mourners to whom Christ refers mourn over sin—they who "mourn in Zion." They receive "beauty for ashes," "the oil of joy for mourning." Isa. lxi. 3; Psa. cxxvi.

5. THEY SHALL BE COMFORTED. Wondrously on earth, but chiefly in heaven. Rev. xxi. 4. (*Illus. 3.*)

3. THE MEEK, ver. 5. Christ was "meek and lowly." Matt. xi. 29; xxi. 5. The "meekness of Christ" is used by Paul as a strong plea. 2 Cor. x. 1. The meek do not wrangle. Their motto: "Good for evil." Not puffed up, not easily "slighted." Are gentle, courteous, amiable. A pleasure to be in their society. Their character is "of great price." 1 Pet. iii. 4. (*Illus. 4, 5.*) THEY SHALL INHERIT THE EARTH, or "the land;" that is, primarily, Canaan. And they shall "inherit all things." Rev. xxi. 7. They whose lovely lives would adorn even heaven are certainly most entitled to possess earth.

4. THE SEEKERS OF RIGHTEOUSNESS, ver. 6. Men "fill" themselves usually with the kind of food or drink which they prefer. If the soul crave sin it shall be filled with sin and the curse of sin. The soul that desires spiritual good SHALL BE FILLED, that is, *satisfied*, with the food of the righteous. Isa. lv. Souls can never thrive on chaff. John vi. 35. Righteousness blesses; sin curses. Mal. ii. 2; Gal. iii. 10; Eph. vi. 8.

5. THE MERCIFUL, ver. 7. God is merciful to us, else we could not be merciful to others. Lam. iii. 22, 23. (*Illus. 6.*) The merciful not only "weep with those who weep," but also, when possible, bestow time, influence, money, as well as tears, upon the sad and unfortunate. "Forgive, and ye shall be forgiven." Luke vi, 37.

Every tear, every word, every act of mercy, is like gold at interest. Both God and good men combine to bless the merciful. (*Illus. 7.*)

6. **THE PURE IN HEART**, ver. 8. Spiritual things not apprehended by the brain. God can be seen only through the heart. 1 Cor. i, 21; James iii. 15, 17; 1 Cor. ii, 10-14. Some hearts catch but faint glimpses or distorted images of God. Such are like an object-glass, full of flaws and impurities. The impure do not see God at all. To them this world is literally godless. The pure see God every-where and always—through a glass or veil, 'tis true; but in heaven they shall see him "as he is," "face to face." 1 Cor. xiii, 12; 1 John iii. 2; Rev. xxii. 4; 1 John i. 7.

7. **THE PEACEMAKERS**, ver. 9. God is "the God of peace," Rom. xv, 33; xvi, 20; 2 Cor. xiii, 11; Phil. iv. 9; etc. Christ is the "Prince of Peace." Isa. ix. 6. Only sons and daughters of peace can be the **CHILDREN OF GOD**. The world's history—a history of bloodshed. Family quarrels, strife in the Church, contests between nations, are all, like the "war in heaven," (Rev. xii. 7,) caused by Satan. (*Illus. 8.*) He who hath Christ hath peace. Eph. ii. 14.

8. **THE PERSECUTED**, vers. 10-12. Rivers of blood have been shed for Christ's sake. The sufferings of the saints have been beyond computation. Satan and his legions have employed all their diabolical arts to curse God's children. Nevertheless, let the saints **REJOICE**—let them "leap for joy." (Luke vi. 23.) Adopt Paul's motto: "None of these things move me." The greater the trouble here the greater the "weight of glory" in heaven. Acts xx. 24; 2 Cor. iv. 7; Rev. vii. 14-17. (*Illus. 9.*)

ILLUSTRATIONS FOR LESSON VI.

1. Dr. Arnold exclaimed, on the review of the past, "I have enjoyed almost a *fearful* amount of happiness."

2. He who has other graces without humility is like one who carries a box of precious powder without a cover on a windy day.—*Anon.*

3. It is reported of a river in Sicily, wherein, if black sheep be but bathed, their wool immediately will turn white, and it is well known that the waters of Jordan cleansed the leprosy of Naaman the Syrian. So whosoever he be that bathes himself in the pure fountain of repentant tears shall be purged from all the filthiness of sin . . . Our tears are a kind of silent prayers, which, though they say nothing, yet they obtain pardon,

and though they plead not a man's cause, yet they procure mercy from God's hands.—*Spencer.*

4. A missionary in Jamaica once asked the question of a black boy, when examining the school upon this verse, "Who are the meek?" The boy answered, "Those who give soft answers to rough questions."—*Bowes.*

5. In the year 1865 John Flavel's effigy was carried through the streets of Dartmouth. While the effigy was burning the meek Flavel was praying for the town, the news reaching him at the close of his prayer. He continued to pray, and added, "Father, forgive them, for they know not what they do."

6. Mercy hath but its name from misery, and is no other thing than to lay another's misery to heart.—*Binning.*

7. So many are God's kindnesses to us, that, as drops of water, they run together; and it is not until we are borne up by the multitude of them as by streams in deep channels, that we recognize them as coming from him. We have walked amid his mercies as in a forest where we are tangled among ten thousand growths, and touched on every hand by leaves and buds which we notice not. We cannot recall all the things he has done for us.—*Beecher.*

8. I consider your very testy and quarrelsome people in the same light as I do a loaded gun, which may by accident go off and kill me.—*Shenstone.*

9. The most you can do to a good man is to persecute him; and the worst that persecution can do is to kill him. And killing a good man is as bad as it would be to spite a ship by launching it. The soul is built for heaven, and the ship for the ocean, and blessed be the hour that gives both to the true element.—*Beecher.*

HINTS FOR INFANT CLASS TEACHERS.

Beautiful lesson to-day:
Beautiful words to say,
Cheering us on our way:
Beautiful blessings are
given,
Beautiful blessings from
heaven!

Ask the children if they ever saw a man preaching while sitting? How strange it would seem! Yet this was the custom when Jesus lived. He sat, and his disciples around him, and then he taught them. To be blessed is to be made happy, and he told them of some ways of being happy that must have seemed strange to many of them.

Let the teacher recite the first part of each beatitude, and the class the rest of it. It would

be well to have an assistant to lead the little ones in their responses. Thus: *Teacher*, "Blessed are the poor in spirit." *Class*, [led by the assistant.] "For theirs is the kingdom of heaven." After several recitations the assistant can gradually become silent and leave the class to answer alone.

Each term in the beatitudes ought to be briefly defined and illustrated. Some of them will be more applicable than others to children, and these may be especially dwelt upon. Meekness, mercy, and peacemaking may be emphasized. Stress may also be laid on the help which God gives to those who are reviled. If they are called vile and ugly names they are not to "call back," but to pray. The beautiful figure of hunger and thirst, which is used by the Saviour, can be easily made to illustrate to them the soul's yearning after God. Do you want to "see God," and to be with him forever in heaven? Then must you be "pure in heart." Sin makes the heart impure, just as earth discolors water. Jesus can make the heart pure and clean, like clear water. [A vial of each kind of water would make a good object illustration here.]

MISCELLANEOUS.

Prayer-Meeting Topic: The innumerable blessings of the righteous. . . . *Texts*: Deut. xv. 4; Psa. lxxii. 17; ciii. 4; Prov. x. 22; Jer. xxxii. 18; Ezek. xxxiv. 26; Eph. i. 3. . . . *Foster*: 2827, 2886, 4857, 4459, 4487, 5428. . . . *Blackboard*: **Be Lowly, Eager, Sympathetic, Spiritual, Efficient Disciples.** The initial letters of this command contain your reward.

SUNDAY, AUGUST 17, 1873.

LESSON VII.—*Teaching to pray.* Matt. vi. 5-15.

GOLDEN TEXT: Matt. vi. 6.

English Teacher's Notes.

Every teacher is familiar with the parrot-like answer so often given by children to such a question as, "How are you to get to heaven?" namely, "Pray." How important, then, to teach them what prayer really is. Not merely to explain the various kinds of prayer—or rather of worship—thanksgiving, confession, adoration, intercession, petition; not merely to inculcate *habits* of prayer, and suggest times, places, and methods. All this is useful; but there is something to be done first—to give them a true idea of prayer itself.

Now why do most boys and girls "say their prayers?" There are three common reasons, and all wrong ones:

1. Because it's a *duty*, and "they've got to do it." So it is, but this is not the true reason for praying. Does the poor man beg for bread because it's a duty that's got to be done?

2. Because it's a *merit*. God will be pleased with them, and so they will get to heaven. No doubt praying children do please God, and will get to heaven, but not because it is so good of them to pray. Does the poor man beg because it will please kind folk to hear him?

3. Because it's a *privilege*; it does them good, and they feel the happier for it. True again; but not the right reason. Does the poor man beg because he feels the better for begging?

The poor man begs because he wants bread; and prayer is asking God for what we want—and feel that we want.

Now no two things can be more opposite than this true view of prayer and the ideas common among the Jews of our Lord's day. In this passage he describes the prayers of those whose chief motive was to be "seen of men." But why were their public, frequent, formal "acts of devotion" likely to win them—as was in fact the case—general respect as the most religious and exemplary of the people? Because the popular idea of God was of a severe and distant Deity who had to be propitiated by such services—of One who exacted, as it were, a certain defined quantity of outward homage as the condition of his favor. What, then, does Christ do? He incites to real prayer by revealing God as a Father—One who is both able and willing to give his children what they need.

This revelation is apparently one leading purpose in the sermon on the mount. Jesus speaks fifteen times in it of "your Father," once of "our Father," once of "my Father," once of the "children of God." And observe how fully the likeness is drawn out:

A father is accessible. To approach a royal or influential benefactor is often difficult; but a child has no difficulty in approaching its father. So it is with God, for he "seeth in secret," (vi. 4, 6, 18;) and he is *more* accessible than an earthly father, for he is never occupied, never asleep, never absent.

A father is indulgent. So is God (vii. 11)—"how much more!"

A father knows his children's needs "before they ask him." So does God, (vi. 8.)

A father provides for his children. God provides for birds and flowers—"shall he not much more clothe you?" (vi. 25-34.)

A father cares for *all* his children, bad as well as good. Just like God again, (v. 45.)

Therefore, says Jesus, "pray to thy *Father*;" "when ye pray, say, Our Father which art in heaven." If only we can realize that "this God is *our* God," an ever-present and ever-gracious Friend, prayer will become the simplest thing in the world—just this, "Ask, and ye shall receive." Do any still feel afar off? Then it is because sin separates from God; see Isa. li. 1, 2. What is to be done? Resolve as the Prodigal did, "I will arise and go to *my Father*," and you will find that, though once "far off," you are "made nigh by the blood of Christ." (Eph. ii. 13.)

Berean Notes.

I. GENERAL STATEMENT.

The sermon on the Mount continued. The mode and the nature of prayer considered.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: "Lord, teach us to pray."

1. PRAYING TO BE SEEN OF MEN, ver. 5. HYPOCRITES. A term originally signifying *stage-players, mask-weavers*, that is, pretenders. STANDING. The devout frequently stood. 1 Sam. i. 26; 1 Kings viii. 14; Luke xviii. 13. Yet kneeling was the more frequent posture, especially among early Christians. Dan. vi. 10; Matt. xxvi. 39; Luke xxii. 41; Acts vii. 60; ix. 40; xx. 36. CORNERS. Places well adapted to show off pretenders. THEIR REWARD. Applause of men, not of God. James iv. 6. (*Illus. 1.*)

2. PRAYING TO BE HEARD OF GOD, ver. 6. CLOSET. A place of retirement. A tree, a shrub, a garret, a barn, a palace, a thoroughfare, a hovel, the heart itself. Psa. xxxiv. 15; cxxx. 1. (*Illus. 2.*) SHUT... DOOR. 2 Kings iv. 33. Secret communion with God is sacred. Keep holy thoughts in; keep the world out. SECRET... OPENLY. Real prayer brings a triple reward: in the "closet," in daily life, before an assembled universe. (*Illus. 3.*)

3. SIMPLICITY IN PRAYER, vers. 7, 8. VAIN REPETITIONS. "Babble not." Heartlessness of talk. Eccles. v. 2. "Much speaking," little devotion. Luke xviii. 10-13. AS... HEATHEN. 1 Kings xviii. 26. Hindus, Mohammedans, Romanists still illustrate this babbling. "Pray without ceasing," 1 Thess. v. 17; not in ostentation, but in the simplicity of sincerity.

4. OUR ADORABLE FATHER, ver. 9. (1.) *Mode of prayer*. THIS MANNER. (a) With acknowledgment of your own character and relations as here set forth; (b) For the objects here specified; (c) In the spirit and with the arguments here indicated—PRAY YE. (2.) *Character of God*. (a) A FATHER; (b) Highly exalted—IN HEAVEN; (c) Holy; (d) King; (e) Provider; (f) Forgiver; (g) Deliverer; (h) Sovereign; (i) Almighty; (j) Glorious; (k) Eternal. (3.) *Name*. "The name signifies everything that belongs to God—his essence, attributes, house, day, word, ministers," etc.—*Wordsworth*. This HALLOWED BE THY NAME is a prayer for ourselves. May Thy name be enshrined in holy hearts! (*Illus. 4.*)

5. THE COMING KINGDOM, ver. 10. KINGDOM. Rule, authority, dominion. Let God be King of all nations; King of all hearts. Luke xvii. 21. AS... IN HEAVEN. (1.) With alacrity; (2.) With purity; (3.) With intelligence; (4.) With perseverance; (5.) With cheerfulness; (6.) With constancy; (7.) With rapturous delight; (8.) With success. (*Illus. 5.*)

6. OUR DAILY NEED, ver. 11. Soil, seed, germ, plant, harvest—all from God. Man dependent. Needs all things—temporal and spiritual. Lord, GIVE US... BREAD—for body and for soul.

7. FORGIVE US, vers. 12, 14, 15. Discords among men—"debtors," "trespassers." We ever need forgiveness. Luke xi. 4. "Seventy times seven." Matt. xviii. 22; James ii. 13. Christ's wondrous spirit of forgiveness. Luke xxiii. 34. (*Illus. 6.*)

8. LEAD AND DELIVER US, ver. 13. The Satan that tempted Christ tempts us all. The "temptation," that is, the *testing, the proving*, of God's providence are used only for our good. James i. 12-17. DELIVER. (1.) "From this present evil world." Gal. i. 4. (2.) From the EVIL ONE. Deliver—*loose our bands, break our chains, snatch, pluck us from all evil*. (*Illus. 7.*)

9. EVERLASTING PRAISE AND GLORY, ver. 13. (1.) *The glory of earth*. Good-will, charity, peace, purity, joy—in every clime, in every nation, in every heart. Wildernesses are glad and deserts rejoice. Isa. xxxv. 1. Earth not far from heaven. (2.) *The glory of heaven*. The FATHER there; JESUS there; the COMFORTER there; sinlessness; perfect obedience; God honored; reunion; perfect love between all the inhabitants; freedom from all evil and temptation; holiness unto the Lord. The glory lasts FOREVER. (*Illus. 8.*)

ILLUSTRATIONS FOR LESSON VII.

1. The abbot in Melancthon lived strictly and walked demurely and looked humbly so long as he was but a monk, but when, by his seeming extraordinary sanctity, he got to be abbot, he grew intolerable, proud, and insolent; and being asked the reason of it, confessed that his former lowly look was but to see if he could find the keys of the abbey.—*Brooks*.

2. Not long since I met with a young Christian lady who was compelled, against her will, to be present at the opera, a place wholly unfit for a child of God, and, I suppose, in the opinion of most, a very unsuitable one for prayer; but the testimony of that person was that she never felt herself nearer to God in her life. She was there against her will, and God knew it, and he gave her power wholly to abstract herself from the sights and sounds around and speak with him.—*Power*.

3. It is said of Martin Luther, that, perceiving the cause of the Gospel to be brought into a great strait, he flies to God, lays hold on him by faith, and offers violence to him by prayer, never leaving to wrestle with till he received comfort from him. At length, rising up cheerfully from his devotion, he comes out of his closet triumphantly to his fellow-laborers, saying, "*Vicimus, vicimus!*" ("We have overcome, we have overcome!") At which time, it is observed, there came out a proclamation from Charles V., that none should be further molested for the preaching of the Gospel.—*Spencer*

4. A father and his child are walking out in the fields on a summer's day, and there comes up a thunder-storm, and there is a flash of lightning that startles the child, and the father says, "My dear, that is God's eye." There comes a peal of thunder, and the father says, "My dear, that is God's voice." But the clouds go off the sky, and the storm is gone, and light floods the heavens, and floods the landscape, and the father forgets to say, "That is God's smile."—*Talmage*.

5. The goddess mother of Æneas gave him a strong and splendid armor covered with pictures of the future glory of the Roman Empire. The Lord's Prayer is the saint's armor. Not only do we see therein pictures of the future glory of Christ's kingdom, but this prayer is the strength of the saints by which they win the nations to Jesus.

6. It would tire the hands of an angel to write down all the pardons God bestows upon true, penitent believers.—*Dale*.

7. What more harmless than temptations, this

fiery dart launched by Satan's hand, that flaming arrow from his bow, if they fall like sparks into water? Alas! they fall like a blazing torch flung into a magazine of combustibles.—*Dr. Guthrie*.

8. Star after star shall be carried out to burial amid funeral torches of burning worlds.... But the Christian workers shall never quit their thrones—they shall reign for ever and ever.... Safe forever—a Christian workers. No toil shall fatigue them; no hostility overcome them; no pain pierce them; no night shadow them. Forever the river of joy flows on; forever the jubilee progresses.—*Talmage*.

HINTS FOR INFANT CLASS TEACHERS.

It is important to impress on the minds of children the difference between saying prayers and

Whisper-Song.

Heavenly Father, hear us pray,
In thine own appointed way,
While we come to thee and say:
Our Father,* etc.

They may learn the form and use it, and yet not pray. Explain to them what prayer is: asking God for what we want. We are not to pray, therefore, because we want people to see us, and say we are good, but because we want God to bless us. There were many in the days of Jesus who prayed in public places so that everybody could see them; but Jesus told his disciples that they ought to go into some secret place where no one but God could see them. Any place will do, a small room or a closet. Many have prayed in garrets, and some in cellars. A merchant in New York used to go every day to the highest story of his warehouse, and spend a few moments in prayer behind some bales of goods. Little children may pray. They may ask God for what they want, and he will answer their prayers, not always by giving them just what they ask for, but by blessing them as he sees they need. [Teacher should be particular to explain this important fact in connection with prayer. Children can be made to understand it. Many old people seem to forget it.] Heathen are those who worship idols. [If an idol can be obtained, show it to the class.] They pray to them as you pray to God. They say the same things over and over. [Illustrate by case of Elijah and Baalites. 1 Kings xviii. 26; and the Ephesians who worshipped Diana. Acts xix. 34.] Jesus tells us we are not to do this; but he has left us a beautiful prayer, which we may offer, "Our Father which art in heaven," etc. [Let class all say it.]

* Here let class repeat the Lord's Prayer.

MISCELLANEOUS.

Prayer-Meeting Topic: Prayer avails with God
 ... *Texts:* 2 Chron. vii. 14; Neh. iv. 9; Psa.
 v. 17; Jer. xxix. 17; Matt. vii. 8; Acts vi. 4...
 ... *Poster:* 2340, 2341, 3118, 4540, 4575, 5665.

SUNDAY, AUGUST 24, 1873.

LESSON VIII.—*The Two Foundations.* Matt.
 vii. 21-29.

GOLDEN TEXT: 1 Pet. ii. 6.

English Teacher's Notes.

What is meant by the *houses* built by the two men in this striking parable? The answer is to be found in the common expression "building one's hopes," or "one's confidence," on this or that. And this shows at once that open evildoers and rejecters of Christ are not referred to at all; for they have no confidence whatever in their soul's safety. They may avoid so disagreeable a subject, but when they do think of it, it is with uneasiness and fear. They are *not builders at all*. The man that built on the sand had no uneasiness; his sense of security was as unruffled as that of his neighbor on the rock. Both the classes illustrated, then, must be those who look forward to eternity and make provision for it. Wherein lies the contrast?

A superficial reader may imagine that the contrast is between the man who trusts in his own works and the man who trusts in Christ. But on further examination he will see that it is really between him that only "heareth" Christ's sayings and him that both "heareth and doeth;" so that it looks as if "works" were not the *sand*, but the *rock*, and this does not seem in accordance with the general teaching of scripture. How are we to solve the difficulty?

In order to connect the question with our own teaching take two Sunday scholars, Robert and William. Both are regular, attentive, obedient, giving the teacher no trouble. More than this, both manifest religious feeling. They express love for the Saviour, and they are evidently not hypocrites; their moistened eyes tell the teacher that his words are not lost upon them, and with heartfelt joy he registers them as fruits of his ministry. And they have built their "houses" of confidence and hope; they sing, "Shall we gather at the River?" and "Heaven is my Home," with fervent anticipations; and you cannot say which seems the most happy. Yet

between those two boys there is a radical difference. What is it? Robert's religion is all *feeling*; William governs his *life*. Both may have serious besetting faults—selfishness, idleness, vanity, deceit. But William mourns over them and struggles against them, feeling their inconsistency with Christ's service; while Robert excuses them to himself on the very ground of his religious profession, setting, as it were, one against the other. In short, Robert says, "Lord, Lord," and with that he is content; William says, "Lord, Lord," too, but then he prays and strives to do his Lord's will day by day.

What will happen when the tempests of trial and opposition, of death and judgment, sweep upon the two lads? "Great will be the fall" of Robert; for, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." But William, because "he doeth these things, shall never fall." (See 2 Pet. i. 10.)

Are we, then, wrong in applying Isa. xxii. 16, 1 Cor. iii. 11, and the Golden Text to this subject, and saying that Christ is the rock, the only stable foundation? Certainly not. For in fact the very essence of "doing the Father's will" is to "believe on him whom he hath sent," (John vi. 29,) to feel our own nothingness, and rest wholly on Christ for pardon, grace, and peace. But many may *appear* thus to lay the right foundation. It is only the holy life to which the love of Christ prompts us that can prove the reality of our faith. "Faith without works is dead"—in fact, it is not true faith at all. There is but one test by which a man's spiritual state can be rightly judged, "By their *fruits* ye shall know them."

Berean Notes.

I. GENERAL STATEMENT.

The Sermon on the Mount concluded. The difference between the "doers" of the word, and those who are but "hearers."

II. TOPICAL AND EXPOSITORY NOTES.

Topic: Jesus Christ, the only foundation.
 1. PROFESSION AND PRACTICE, vers. 21, 23.
 (1.) *Profession easy.* Any one can say, LORD, LORD. "Vain repetitions" do not beget love. Matt. vi. 7. "Devils believe and tremble." James ii. 19. (2.) *Mere profession void.* Many shout "Church" who only "steal the livery of

heaven to serve the devil in.' MANY such have PROPHESED, taught, in Christ's NAME. Such also in the same omnipotent name have CAST OUT DEVILS and done MANY WONDERFUL WORKS. But in THAT DAY of judgment, when *motives* are on trial, Christ will show their labor to have been but a WORK OF INIQUITY. 2 Thess. ii. 9-12; 1 Cor. xiii. 2. (3.) *Who shall en'er heaven?* HE THAT DOETH THE WILL of heaven's Lord. The mere "professor" does his own will. The true Christian says, "Not my will, but *thine* be done." 2 Tim. iv. 5; John xv. 5; James i. 22. (*Illus. 1.*)

2. THE HOUSE ON THE ROCK, ver. 24. (1.) *The solid foundation.* Because of the occasional heavy rains in hilly Palestine, a good foundation is of first importance. Only a HOUSE UPON A ROCK could withstand the storms. (2.) *Christ's sayings safe to build on.* THESE SAYINGS OF MINE—in the Sermon on the Mount—so many solid rocks of truth. He that DOETH THEM builds a noble character on a solid basis. Christ our Rock. 1 Cor. iii. 11; Isa. xxviii. 16; 1 Pet. ii. 5-7; Deut. xxxii. 31. (*Illus. 2.*)

3. THE HOUSE ON THE SAND, ver. 26. 1.) *The worthless foundation.* SAND. No foundation at all. None but A FOOL SH^ULD build on it. Any thing not rock is "sand." 2.) *What is the sinner's foundation?* Sand, not rock. Profession, not practice. The sinner HEARETH Christ's SAYINGS, but DOETH THEM NOT. He sees the rock, but does not build on it. Sees the right, does the wrong. Builds up a worthless character on an utterly worthless foundation. John v. 40; Job viii. 13, 14; Psa. i. 6. (See *Illustration 3.*)

4. THE TRIAL OF THE STORM—SALVATION OR RUIN, vers. 25, 27. RAIN...FLOODS...WINDS in Palestine often come suddenly and with great violence. The listening multitude had often beheld such storms of fury, and well understood the wisdom of building UPON A ROCK. (See *Illustration 4*) GREAT WAS THE FALL of the fool's house. Ruin—not a vestige of possessions left. Christ teaches that the doers of his word are tried, often suddenly and furiously, yet their salvation is sure. 2 Tim. i. 12; il. 19; 2 Pet. i. 10, 12. The sinner's trial ends in certain and utter overthrow. Ezek. xiii. 8; Jer. xii. 5; Prov. x. 28. (See *Illus 5.*)

5. THE WONDROUS TEACHER, vers. 28, 29. (1.) *The end of the sermon.* The sermon begins with *blessings*; it ends with *warnings*. The Gospel contains threatenings as well as invita-

tions. Sinai and Calvary. (2.) *The authority of the Preacher.* HIS DOCTRINE—his teaching. His audience, like the world—profoundly ignorant. Christ the Great Teacher. John iii. 2. The SCRIBES were mere babblers of human dogmas. Christ's AUTHORITY revealed itself in tone, in gesture, in the thoughts that fell from his lips, stamped, every one, with the seal of heaven. (3.) *The astonished auditors.* Astonished: at his simplicity, his kindness, his claim to be judge over them, his sublime declarations and revelations, his beautiful analogies, his supernatural wisdom. He spoke like a God. "Never man spake like this man." John vii. 46. (See *Illustration 6.*)

ILLUSTRATIONS FOR LESSON VIII.

1. There is a numerous class of persons who follow the banner of the cross, but are, so to speak, mere camp-followers, never fighting in the front of battle, nor found, but on days of parade, among the ranks of the fighting men. They are professors of religion because it is reputable and respectable to be so—because it keeps quiet an otherwise uneasy conscience—because it helps them on in the world.—*Sunday Teachers' Treasury.*

2. A short time since I called to see one of my hearers who was near death. She was an aged woman, remarkably quiet and unobtrusive, whose life had adorned the Gospel. I took her proffered hand, and said, "How is it with you?" In a quiet way, yet with considerable earnestness, she replied, "Well, sir, I AM ON THE ROCK."—*James Smith.*

3. Let us go home and practice what we have heard. I have heard of a woman, who, when she was asked what she remembered of the minister's sermon, said, "I don't recollect any thing of it. It was about short weights and bad measures, and I didn't recollect any thing but to go home and burn the bushel."—*Spurgeon.*

4. In Egypt, an entire village founded on the earth the writer saw in ruins, having been swept away by the flood from the mountains of Abyssinia.—*Van Doren.*

5. The fraudulent man piles up his gains, bond above bond, United States security above United States security, emolument after emolument, until his property has become a great pyramid, and as he stands looking at it he thinks it can never be destroyed; but the Lord God comes, and with his little finger pushes it all over.—*Talmage.*

6. Antisthenes taught rhetoric, and had among his pupils Diogenes; but when he heard Socrates he shut up his school and told his pupils, "Go seek for yourselves a master, I have found one." Thus all who are convinced of their ignorance will renounce every thing that would prevent them from sitting at the feet of Christ to learn of him.—*Buck.*

III. HINTS FOR INFANT CLASS TEACHERS.

Do you know the difference between saying and doing? between promising and performing? Do you know of any boys or girls who say one thing and do another? Do any of you ever act thus? Is it right, or wrong? What does Jesus say about it? [Repeat twenty-first verse.] Who is the "Father" here spoken of? What is it to do his will? Good children always obey their father; so ought we to obey God. [Let the class tell in what way God is our Father. The teacher may help by occasionally suggesting that he made us, he feeds us, etc.]

Two men are spoken of in the lesson who were both alike and yet both different. [Ask in what they were alike and in what different.] They each built a house. In this they agreed. They differed in what they built it on. One built on a rock, and the other on sand. Which is better? Why? Two different things happened to both houses. What were these? Which was the wise man?

If we are wise we will not only learn God's will, but we will do it. "Then when trouble comes, like a great rain, pouring upon the soul, we shall not be moved. But if we do not do God's will, as well as learn it, we shall surely fall when trouble comes. Christ, then, is the great refuge for the soul. Even children may do his will if they will but trust in him for grace to help them to do it.

MISCELLANEOUS.

Prayer-Meeting Topic: Christ the Way, the Truth, the Life.....*Texts:* Jer. 1. 5; John iii. 14; x. 1. 9; xiv. 6; Heb. ix. 8, 11, 12; x. 20.....*Foster:* 581, 691, 728, 2617, 4727, 4730, 5770.....*Blackboard:*

JESUS,
THE
ROCK OF AGES.

SUNDAY, AUGUST 31, 1873.

LESSON IX.—*Power to Forgive Sins.* Matt. ix. 1-8.

GOLDEN TEXT: Acts xiii. 38.

English Teacher's Notes.

We all agree with the Pharisees who exclaimed, "Who can forgive sins but God only?" And we rightly attribute Christ's power to forgive to his being himself God. But why does he lay stress in this passage on his Manhood? "The *Son of man* hath power on earth to forgive sins," because it was his incarnation and atoning death as the Perfect Man that made it possible even for God to forgive. God has sent forth into our rebellious world a proclamation of pardon, but why? and how? The Golden Text gives the answer: "Through this Man is preached unto you the forgiveness of sins."

There are some who find in this narrative a warrant for their view that God has delegated to certain human priests the right to "absolve" sinners. Suppose it were so: whom are they to absolve? Repentance and faith are the conditions of pardon; and where is the man who can judge unerringly concerning another's repentance and faith? Whoever forgives sin must be able to read the heart. Let the claimants of absolving power first prove that they possess this power.

This is exactly what Christ did prove. Three examples of his knowledge of men's hearts are here given us. Three things he perceived as he sat there in the crowded room with the cripple lying at his feet:

(1.) He perceived the man's penitent state of mind. Notice his words: *not* "Be of good cheer—I will cure thee;" but, "Be of good cheer—thy sins are forgiven." Surely here is a clear proof that the man needed to be cheered up not so much because of his bodily infirmity, (he knew Jesus could heal *that*.) as because of his sins—sins which had no doubt produced the paralysis, and on account of which Christ might refuse to heal him. This Christ saw; and no one who carefully compares our Lord's varied modes of treating the afflicted persons who come to him can doubt that, in giving pardon before healing, he was giving first what the man most desired.

(2.) He perceived the faith of the four friends. This we are distinctly told.

(3.) He perceived the thought of the scribes, and answered aloud what they had only "reasoned in their hearts." (See especially Mark's account, Mark ii. 6-8.)

Thus Jesus proved his right to do what only God could do, by showing that he knew what only God could know.

And then, by the miracle, he both perfected the blessing bestowed on the cripple, and vouchsafed a further proof of his divine power. Observe his question, "Whether is easier, etc. He does not ask which is *really* easier, but which is easier to *say*—which power is easier to *claim*. Now it was easy to *say* "Thy sins are forgiven," because there was no means of testing it; but an impostor pretending to work a miracle would soon be found out. Therefore, to show that he made no false claim, he goes on to speak the harder (because bolder) words, "Arise and walk," and their instant verification is the best possible proof that the other words, which seemed so easy, were really as powerful.

In teaching narratives like the one before us, it is too generally the custom, even with painstaking teachers, to draw a series of pretty pictures of what occurred, and then to conclude with a general application about the kindness of Christ, and the consequent encouragements to come to him. But this makes lessons on the Gospel history very monotonous. To give them variety and interest, we must let each one convey a definite truth and a distinct application. From this passage two great truths can be inculcated, namely, the Divinity of Christ, and the superiority of spiritual over bodily mercies. Our backwardness in realizing this latter can be illustrated thus: Offer an infant a toy and a bank-note: it will choose the toy—why? because it knows not the relative value of the two. Then the application will be: For you the divine power of Jesus may be exercised; do you wish *most* for that spiritual blessing, the forgiveness of sins, which the paralytic wished for most and received first? And, to show that his mercy will not stop there, refer to Ma t. vi. 33 and Rom. viii. 32.

Berean Notes.

I. GENERAL STATEMENT.

Jesus heals the sick; silences the murmuring scribes; forgives sins.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: Forgiveness and salvation only in Jesus.

1. GOOD CHEER FOR THE SUFFERING, vers. 1, 2. (1.) *Where was Jesus?* Verse 1 properly closes chapter viii. Jesus PASSED OVER the Sea of Galilee from the country of the Gadarenes (viii. 34; Mark v. 17, 21; Luke viii. 37) to HIS OWN CITY, Capernaum, iv. 13. The miracle recorded in ver. 2 occurred previously to the time indicated in ver. 1. (See Robinson's or Strong's "Harmony.") From Mark ii. 1, and Luke v. 17, we learn that Jesus wrought this miracle in a "house" at Capernaum. The "house" was probably Simon Peter's. Mark i. 29. (2.) *The sufferer.* SICK OF THE PALSIE—a paralytic; LYING ON A BED—entirely helpless. (3.) *How brought to Jesus.* By four men. Luke v. 18. FAITH in Jesus nerved their arms. Unable to come near to Jesus because of the crowd, they uncover the roof. Mark ii. 4. (See *Illustration 1, 2.*) (4.) *The sympathy of Jesus.* Jesus knows the faith of the four as well as the sick man's faith. Matthew, Mark, and Luke all emphasize THEIR FAITH. Faith always brings GOOD CHEER. Jesus heals both body and soul by a single utterance—THY SINS BE FORGIVEN THEE. He had already healed vast multitudes. Matt. iv. 23, 24. (See *Illustration 3.*)

2. THE ENVIOUS BLASPHEMERS, vers. 3-5. (1.) *The fault-finder.* CERTAIN SCRIBES—"doctors of the law," (Luke v. 17.) "writers," "councillors," &c., who came to hear the doctrine of Jesus, not as learners but as critics. They have many successors. Their evil thoughts hold silent disputes WITHIN THEMSELVES. BLASPHEMETH. Speaks profanely. (2.) *The wisdom of Jesus.* THEIR THOUGHTS spoke as loudly to Jesus as could their words. Psa. cxxxix. 2; Heb. iv. 13. (See *Illus. 4.*) (3.) *The searching question.* WHEREFORE. Honest questioning would not have been rebuked; but these envious scribes can THINK only EVIL in their evil HEARTS. They are startled by the glance which reads their inmost secrets. (See *Illus. 5.*)

3. JESUS, THE OMNIPOTENT PHYSICIAN, ver. 6, 7. (1.) *Patience* of Jesus. THAT YE MAY KNOW. While showing these blasphemers their evil thoughts, Jesus bears with them patiently. (2.) *Power* of Jesus. SON OF MAN. A title chosen by our Lord himself. It "occurs about sixty times." But "not found in the twenty-one Apostolic epistles." On a level with humanity. "God . . . in the flesh." 1 Tim. iii. 16. POWER . . . TO FORGIVE. God only can

forgive SINS. Dan. ix. 9; Luke v. 21. The "Son of man" ON EARTH shows that he holds the power of heaven. He works two miracles: (1.) Heals the soul of the palsy of sin, (v. 2); (2.) Cures the body; for the paralytic AROSE AND DEPARTED. Christ manifests the power of the omnipotent God. BED. Rug, pallet, or light mattress.

4. GLORY AND PRAISE FOR HIS LOVE AND POWER, ver. 8. (1.) *Publicity of the miracle.* No miracle of Jesus "done in a corner." Acts xxvi. 26. MULTITUDES SAW IT. Luke v. 17. (2.) *God glorified.* The "scribes" reviled and blasphemed; but the people MARVELED—wondered—"were all amazed," (Luke v. 26; Mark ii. 12.) and GLORIFIED GOD, being convinced that SUCH POWER as Christ has shown comes only from God. (See *Illus. 6.*)

ILLUSTRATIONS FOR LESSON IX.

1. Faith is the hand that lays hold on Christ. A child's hand may grasp as readily, though not as firmly as a man's. It is, however, Christ taken possession of by faith, and not the faith that saves, just as when we receive medicine from the physician, it is the medicine that really heals, and not our receiving it.—*Pilkington.*

2. Court, or impluvium, generally in ancient and modern Oriental dwellings, *roofless.* Sometimes covered with *leather* or canvas, thin stone slabs, painted or burnt tiles, or matting.

3. If one should come to a physician of whose skill he has heard, and should meet hundreds whom he had cured, this should encourage him to expect to be also healed. Thus should every persistent sinner flee to Christ, the Great Physician of his soul, because so many thousands have been healed, so many great sinners have been forgiven, such as Manasseh, David, Mary Magdalene, St. Peter, St. Paul.

4. Cato was so grave and good a man that none would behave unseemly in his presence: whence it grew to be a proverbial caveat, "Take heed what you do, for Cato sees you!" How reproachful it is to us, that the eyes of a man should have more effect upon our manners than the penetrating eyes of God!—*Secker.*

5. David Hume, after witnessing in the family of the venerable La Roche those consolations which the Gospel only can impart, confessed with a sigh that "there were moments when, amid all the pleasures of philosophical discovery and the pride of literary fame, he wished that he had never doubted."—*Sunday Teachers' Treasury.*

6. The sun is gazed on by all the world with admiration—yea, it is so admired, that by many it is adored and worshipped for a god, as by the Persians; and many insensible creatures, (as marigolds and tulips, the sequey and mallow flowers) are sensible of its presence and absence: there seems to be such a sympathy, that if the sun be gone or clouded, they wrap themselves up, or hang their heads, as unwilling to be seen by any eye but His that fills them. Thus it is . . . that Christ's name is Wonderful. Angels and saints for love, the world and devils for fear, wonder at him; . . . and were there ten thousand suns, the saints would admire Christ ten thousand times more than them all.—*Spencer.*

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song. Describe the sick man and his disease. Helpless, he is brought on a bed by his friends; and Jesus forgives his sins. Then show how Jesus knew the wicked thoughts that were in the hearts of the scribes. He knows all our thoughts. Dwell on this and show the impossibility of concealment. Then show how, in obedience to the command of Christ, the sick man picked up the mat on which he had been lying and walked away. The wonder of the multitude, and the praise they gave to God, may also be noted. Then impress on the class the fact that, by reason of sin, we need a Saviour as much as this sick man needed help. Jesus is our Saviour. Do we receive him?

MISCELLANEOUS.

Prayer Meeting Topic: Jesus the sinner's Friend.... *Texts:* Sol. Song v. 16; Matt. xi. 19; Luke vii. 34; John xv. 13; Rom. v. 8; 1 Tim. i. 15.... *Foster:* 680, 686, 2099, 2106, 4217, 4221.... *Blackboard:* Draw the picture of a cross, and around the head of it let a wreath of flowers rest, in which write the words FORGIVENESS and REST.

Lessons for September.

SEPT. 7. The Twelve Called. Matt. x. 1-15.
SEPT. 14. Jesus and John. Matt. xi. 1-11.
SEPT. 21. The Gracious Call. Matt. xi. 25-30.
SEPT. 28. Third Quarterly Review.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1878—AUGUST.

THIRD QUARTER: TWELVE LESSONS IN MATTHEW.

[GALILEE, A.D. 27.]

SABBATH, August 3.—**LESSON V.—The Ministry of Jesus.**—Matt. iv. 17-25.

Leader. 17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Mark i. 14, 15.

School. 18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. Luke v. 2.

L. 19. And he saith unto them, Follow me, and I will make you fishers of men. Luke v. 10, 11.
S. 20. And they straightway left their nets, and followed him.

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

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

L. 23. And 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 among the people. Mark i. 34.

S. 24. And his fame went throughout all Syria: and he brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them.

S. 25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. Mark iii. 7.

TOPIC—"The glorious Gospel of the blessed God."

Golden Text—Never man spake like this man.

John vii. 46.

Home Readings.

M. Matt. iv. 17-25.
Th. J Sam. iii. 1-14.
W. Rev. iii. 7-22.
Th. 1 Sam. xvii. 41-58.
F. Phil. iii. 7-21.
S. Ac s ix 1-16.
S. Matt. xxi. 9-32.

LESSON SCHEME.

BIBLE SEARCHINGS:

Isa. iii. 7.	Isa. lx. 1-3.	John i. 40-42.
Luke v. 1.	Matt. v. 1.	Phil. iii. 14.
Rev. iii. 3.	Matt. v. 19.	Heb. iii. 1.
Luke xviii. 16.	Acts xvii. 30.	John xxi. 25.
John x. 3.	Luke ix. 57-62.	Matt. viii. 17.
2 Tim. i. 9.		

OUTLINE:

- I. THE MINISTRY OF REPENTANCE, v. 17;
- II. THE MINISTRY OF INVITATION, v. 18-22;
- III. THE MINISTRY OF HEALING, v. 23, 24.
- IV. THE LISTENING MULTITUDES, v. 25.

Recite Title, Topic, Golden Text, Selected Verses, and Outline.

1. Where was Jesus dwelling at this time? v. 13. What is said of Capernaum in Matt. xi. 23? What is the theme of his teaching? v. 17. Who besides Jesus had uttered the same call? [Matt. iii. 3.] Why were the people called upon to "repent"? How was the "kingdom of heaven at hand" to the people among whom Jesus taught? 2. Whom did Jesus call to follow him? v. 18-21. What was their business? v. 18. What did he say they should become? v. 19. What words show the promptness of their obedience? v. 22. Have you heard the invitation of Jesus? Have you obeyed it "straightway"? 3. What three things marked the ministry of Jesus in Galilee? [Mark i. 21, 34.]

What prophecy does Jesus fulfil in his work as thus recorded? [Isa. lvi. 1, 2.]

1. What lesson does he teach us? Who were brought him from "all Syria"? What did his wonderful power to heal prove him to be? 4. What was the effect of his teaching? v. 25. Was the "following" of this great multitude like the following of Peter and Andrew?

Where are we taught in this lesson—

1. That Jesus calls to repentance? 2. That heaven is nearer to us than we think? 3. That God finds his workmen in all fields? 4. That prompt obedience to God's call brings the blessings of fellowship? 5. That the business of saving souls is of more importance than any earthly thing? 6. That none come to Jesus for a blessing and are refused?

QUESTIONS AND ANSWERS.

1. *What is God?*
God is an infinite and eternal Spirit.
John iv. 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.
2. *What do you mean by an infinite Spirit?*
An infinite Spirit is one whose knowledge, power, goodness, justice, and other attributes, are not limited by any imperfection or defect.
Psalm cxlviii. 5. Great is our Lord, and of great power: his understanding is infinite.

N.B.—Verses marked with a hand, thus [L], are the "Selected Verses."

[NEAR CAPERNAUM, A. D. 27.]

SABBATH, August 10.—**LESSON VI.—The Beatitudes.**—Matt. v. 1-12.

Leader. 1. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: **School.** 2. And he opened his mouth, and taught them, saying,
L. 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven. Prov. xvi. 19.
S. 4. Blessed are they that mourn: for they shall be comforted. Isa. lxi. 2, 3.
L. 5. Blessed are the meek: for they shall inherit the earth. Ps. xxviii. 11.
S. 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
L. 7. Blessed are the merciful, for they shall obtain mercy.

S. 8. Blessed are the pure in heart: for they shall see God. Heb. xii. 14; 1 Cor. xiii. 12.
S. 9. Blessed are the peacemakers: for they shall be called the children of God.
S. 10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
S. 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.
S. 12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Neh. ix. 23.

TOPIC—Blessings from the Author of every good and perfect gift.

Golden Text—Blessed is every one that feareth the Lord; that walketh in his ways.—Ps. cxviii. 1.

LESSON SCHEME.

BIBLE SEARCHINGS:

Prov. xii. 7.	John vii. 37.	Ps. xlii. 1, 2.
Isa. lxvi. 2.	Luke vi. 35, 36, 38.	John vi. 35.
Ps. xxv. 9.	Isa. liv. 15.	Matt. vii. 1, 2.
Matt. ix. 29.	2 Cor. i. 3, 4.	Ps. lxxiii. 1.
Ps. cvii. 9.	Ps. xxxvii. 11.	

OUTLINE:

- I. THE POOR IN SPIRIT, v. 3;
- II. THE MOURNERS, v. 4;
- III. THE MEAK, v. 5;
- IV. THE SEEKERS OF RIGHTEOUSNESS, v. 6;
- V. THE MERCIFUL, v. 7;
- VI. THE PURE IN HEART, v. 8;
- VII. THE PEACEMAKERS, v. 9;
- VIII. THE PERSECUTED, v. 10, 11.

Recite Title, Topic, Golden Text, Selected Verses, and Outline.

1. Why did Jesus go up into a mountain?
 How did he spend this time of rest? v. 2.
 How did he begin his sermon to his disciples?
 What are these blessings called? [Beatitudes.]
 What is it to be poor in spirit?
 What does the Psalmist say of such? [Ps. xxxiv. 18.]
2. What blessing is promised to them that mourn? v. 4.
 Who will comfort the mourner? [Isa. ii. 12; Ps. xxx. 11.]
3. What is the third beatitude? v. 5.
 Who is our great example of meekness? [Matt. xi. 29.]
4. What blessing is pronounced upon those who desire righteousness? v. 6.
 What terms are used to express this desire?
 What does Jesus say of himself? [John vi. 35.]
 Can those who stay away from Jesus be said to hunger and thirst for him?
 What invitation is given in Isaiah 1? v. 1.

5. What is meant by "mercy?" [The Jews gave it two meanings—the forgiveness of injuries, and almsgiving.]

6. Upon whom is the sixth blessing pronounced? v. 8. How may we become pure in heart? [Ps. ii. 2, 10.] What is meant by "seeing God?" [Being admitted to his presence—enjoying his glory.]

7. What is the seventh beatitude? Who is the great peacemaker? [Eph. ii. 14, 17.]

8. Whom does our Lord number among blessed people? What is said of the persecuted in Rev. vii. 14?

Where, in this lesson, are we taught—

1. The happiness which comes from an inward state of grace?
2. The happiness which comes from correct outward acts?
3. The blessedness of suffering for Christ's sake?
4. The duty of rejoicing even in the midst of trouble?

QUESTIONS AND ANSWERS.

3. *What do you mean by an eternal Spirit?*

An eternal Spirit is one who is without beginning and without end.

Ps. m. xc. 2.—From everlasting to everlasting, thou art God.

4. *Where is God?*

God is everywhere.

Jeremiah xxiii. 24.—Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

[NEAR CAPERNAUM, A. D. 27.]

SABBATH, August 17.—**LESSON VII.—Teaching to Pray.**—Matt. vi. 5-15.

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

School. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 2 Kings iv. 33.

L. 7. But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking. Eccles. v. 2.

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

L. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Luke xi. 2.

S. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven. Ps. ciii. 20, 21.

L. 11. Give us this day our daily bread.

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

L. 13. And lead us not into temptation, but deliver us from evil:

S. For thine is the kingdom, and the power, and the glory, for ever. Amen.
L. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

S. 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. James ii. 13.

TOPIC—"Lord, teach us to Pray."

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

LESSON SCHEME.

BIBLE SEARCHINGS:
1 Sam. i. 26. Isa. lxiii. 16. Dan. vi. 10, 23.
Matt. xxiii. 14. Ps. cxlv. 18. Matt. viii. 8-11.
Jonah ii. 1, 2. Luke xviii. 11. Rom. viii. 15.
1 John iii. 1.

OUTLINE:

- I. PRAYING, TO BE SEEN OF MEN, v. 5;
- II. PRAYING, TO BE HEARD OF GOD, v. 6;
- III. SIMPLICITY IN PRAYER, v. 7, 8;
- IV. OUR ADORABLE FATHER, v. 9;
- V. THE COMING KINGDOM, v. 10;
- VI. OUR DAILY NEED, v. 11;
- VII. FORGIVE US, v. 12, 14, 15;
- VIII. LEAD AND DELIVER US, v. 13;
- IX. EVERLASTING RAISE AND GLORY, v. 13.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. What classes of Jews did Jesus call hypocrites? [Luke xi. 44.]
What was their motive? v. 5.
If they were seen of men, did they not have what they sought?
What is prayer?
2. Why are we told to seek retirement in prayer?
Does this injunction forbid public and social prayer?
3. Are we to be heard for our "much speaking"? [Compare 1 Kings xviii. 26; 36-38; Luke xviii. 10-13.]
What encouragement for our imperfect petitions is given in v. 8?
4. How do the first words of the Lord's prayer adapt it to the whole human family? [Mal. ii. 10.]
What is it to "hallow" any thing?
5. What is the "kingdom" whose coming is here prayed for? [Rom. xiv. 17; 1 Cor. iv. 20.]

Where should we seek the coming of that kingdom first? [Luke xvii. 21.]

6. What daily provision did the Lord make for the Israelites in their journey? [Exod. xvi. 14, 15, 21.]
7. To whom are we debtors?
What encouragement to a forgiving spirit does Jesus give? v. 14, 15.
8. Give an example of the kind of temptation intended here. [Gen. xxii. 1.]
Who leads us into temptation to sin?
9. Where, in the Old Testament, is a prayer with a like ascription? [1 Chron. xxix. 11.]

Where are we taught in this lesson—

1. That the needy and the sinful have encouragement to seek help from God?
2. That God hears the prayer of the heart, not that of the lips?
3. That we should desire earnestly the advance of God's Kingdom?
4. That hatred in our hearts robs us of God's forgiving grace?

QUESTIONS AND ANSWERS.

5. *What can God do?*

God can do whatever he will.
Job xlii. 2. I know that thou canst do everything, and that no thought can be withholden from thee.
Matthew xix. 26. Jesus said unto them, With men this is impossible; but with God all things are possible.

6. *Does God know all things?*

God knows all things, even every thought in man's heart,—every word, and every action.

NEAR CAPERNAUM, [MAY?] A. D. 27.

SABBATH, August 24.—**LESSON VIII.—The Two Foundations.**—Matt. vii. 21-29.

Leader. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

School. But he that doeth the will of my Father which is in heaven. Hosea vii. 2; Acts xix. 13.

L. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? 1 Cor. xiii. 2.

S. 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Ps. v. 5.

L. 24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock [Luke vi. 47]:

S. 25. And the rain descended, and the floods

came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

L. 26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

S. 27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

L. 28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

S. 29. For he taught them as one having authority, and not as the scribes. John vii. 46.

TOPIC—JESUS CHRIST, the only Foundation.

Golden Text—Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.—1 Peter ii. 6.

Home Readings.
M. Matt. vi. 6-15.
Tu. 1 Kings xviii. 21-30.
W. Luke xviii. 1-14.
Th. Ps. cvii. 1-19.
F. Eph. vi. 1-18.
S. Ps. cvii. 21-43.
S. Acts iv. 23-33.

Home Readings.
M. Matt. vii. 21-29.
Tu. 1 Cor. xiii.
W. Matt. xxv. 1-13.
Th. Rom. viii. 31-39.
F. Luke xlii. 23-35.
S. Matt. xxv. 31-46.
S. 2 Sam. xxii. 1-19.

LESSON SCHEME.

BIBLE SEARCHINGS:
 Psa. i. 6. Matt. xi. 27. Psa. xxxi. 3.
 Mark ix. 38, 40. John vii. 40. 2 Tim. i. 12.
 Acts xix. 13. Jer. xxiii. 25, 26, 27, 28. Jer. xli. 5.
 Deut. xxviii. 31. John x. 14. Luke iv. 22.
 Matt. xvi. 18. James i. 22. John xvii. 3.
 2 Pet. i. 10.

OUTLINE:

- I. PROFESSION AND PRACTICE, v. 21, 23;
- II. THE HOUSE ON THE ROCK, v. 24;
- III. THE HOUSE ON THE SAND, v. 26; [v. 25, 27.
- IV. THE TRIAL OF THE STORM—SALVATION OR RUIN, v. 28, 29.
- V. THE WISDOMOUS TEACHER, v. 28, 29.

Recite *Title, Top c, Golden Text, Selected Verses, and Outline.*

1. What does Jesus say of those who are merely outwardly religious? v. 21.
2. What must every true child of God do? v. 24.
3. What is meant by "in that day" in v. 22? [The judgment-day.]
4. What claim will many urge for admission into the joys of heaven? v. 24.
5. What will be the answer of the Judge? v. 23.
6. 2. To what "sayings" does v. 24 refer?
7. What is one called who carries out in his life the teachings of Jesus? v. 24.
8. What is the wise man represented as doing? v. 24.
9. Recite *GOLDEN TEXT.*
10. To what are those likened who neglect to do God's will? Why are they "foolish"?
11. What tried the foundations of both the wise and the foolish builders? v. 25, 27.
12. What great day of trial awaits all the living?

How must we build to be saved?
 5. How were the people affected by the teachings of Jesus? v. 23.

How is his teaching described in v. 29?
 What was the testimony of his enemies? [John vii. 46.]
 Where are we taught in this lesson—

1. That mere profession of religion will be of no avail in the judgment?
2. That a man's faith is seen in his life?
3. That men may live outward religious lives, and yet be finally lost.
4. That the foundation on which we build our lives should engage our most serious attention?
5. That neglect to do the will of God will insure our final ruin?
6. That there is a "Rock" upon whom all may build

QUESTIONS AND ANSWERS.

7. *Where is it said in the Scriptures that God knows all things?*

See *Psalms cxxxix. 2-4.* Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassesst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.

8. *What more do the Scriptures teach you concerning God?*

The Scriptures teach me likewise concerning God that he is holy and righteous, faithful and true, gracious and merciful.

SABBATH, August 31.—LESSON IX.—Power to Forgive Sins.—Matt. ix. viii.

Leader. 1. And he entered into a ship, and passed over, and came into his own city. Matt. iv. 13.

School. 2. And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. Luke v. 18.

L. 3. And, behold, certain of the scribes said within themselves, This man blasphemeth.

S. 4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? Psa. cxxxix. 2.

L. 5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?
S. 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go into thine house.

L. 7. And he arose, and departed to his house.
S. 8. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

TOPIC—Forgiveness and salvation only in Jesus.

Golden Text—Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. Acts xiii. 38.

Home Readings.

- M. Matt. ix. 1-8.
- Th. Isa. i. 3-18.
- W. Mark iv. 30-41.
- Th. Jer. viii. 11-22.
- F. Acts iii. 1-12.
- S. 1 Kings viii. 38-50.
- N. Luke vii. 36-50.

LESSON SCHEME.

BIBLE SEARCHINGS:
 1 Kings xxi. 10. Psa. cxxxix. 1, 2. Acts x. 43.
 Matthew ix. 13; Luke vii. 34; v. 2. Lev. xxiv. 16.
 xxvi. 28. Psa. lxxvii. 3. Matt. xxvi. 65.
 John ix. 2, 3. Psa. ciii. 2. Acts iii. 6.
 1 Tim. i. 15. Luke xv. 7. Matt. xxi. 9.
 [Study also the parallel passages, Mark ii. 1-12; Luke v. 15-26.]

OUTLINE:

- I. GOOD CHEER FOR THE SUFFERING, v. 1, 2;
- II. THE ENVIOUS BLASPHEMERS, v. 3-5;
- III. JESUS, THE OMNIPOTENT PHYSICIAN, v. 6, 7;
- IV. GLORY AND PRAISE FOR HIS LOVE AND POWER, v. 8.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. What city was the scene of this miracle? [Mark ii. 1.]
2. Why is it called "his own city"?
3. What was Jesus doing there? [Mark ii. 2.]
4. How did the palsied man reach Jesus? v. 2.
5. Did they take more than ordinary pains in bringing this man within reach of help? [Mark ii. 4.]
6. What did Jesus call the man? v. 2.
7. What words of cheer did he give him? v. 2.
8. 2. What did the Jews say concerning these words of Jesus? v. 3.
9. Why did they consider it blasphemy? [John x. 33, 36.
10. What is "blasphemy"?

Who only can forgive sin? [Dan. ix. 9; Micah vii. 18.
 What question did Jesus ask? v. 5.

Who were the real blasphemers?
 How may we learn from this lesson—

1. That Jesus is in sympathy with the afflicted?
2. That we should come to him with our sinful hearts?
3. That when we have done all, we should wait for the Master's word?
4. That he is ready and willing to forgive us our sins?
5. That the secret thoughts of the heart are known to the Lord?
6. That Jesus is God, one with the Father?
7. That our faithful efforts and prayers for others avail with Jesus?

QUESTIONS AND ANSWERS.

9. *How does it appear from Scripture that he is holy and righteous?*

Ecclesiast. xv. 11. Glorious in holiness, fearful in praises doing wonders.
Psalms cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

10. *How does it appear from the Scriptures that God is faithful and true?*

Numbers xxiii. 19. God is not a man, that he should lie; neither the son of man, that he should repent.
Deuteronomy xxxii. 4. A God of truth and without iniquity; just and right is he.

OH, SING OF HIS MIGHTY LOVE!

REV. F. BORTOME.

1. O, bliss of the pu-ri-fied! bliss of the free! I plunge in the
O'er sin and un-cleanness ex-ult-ing I stand, And point to the

QUARTETTE. *Light.*

crim-son tide open-ed for me! } O, sing of His migh-ty love,
print of the nails in His hand. }

Sing of His migh-ty love, Sing of His migh-ty love—mighty to save.

2. O bliss of the purified, Jesus is mine,
No longer in dread condemnation I pine;
In conscious salvation I sing of His grace,
Who lifted upon me the smiles of His face!
"O, sing of," &c.
3. O bliss of the purified! bliss of the pure!
No wound hath the soul that His blood cannot cure;
No sorrow-bowed head but may sweetly find rest,
No tears—but may dry them on Jesus' breast.
"O, sing of," &c.
4. O Jesus the crucified! Thee will I sing!
My blessed Redeemer! my God, and my King!
My soul filled with rapture shall shout o'er the grave,
And triumph in death in the MIGHTY TO SAVE!
"O, sing of," &c.