

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 21.]

SEPTEMBER, 1887.

[No 9

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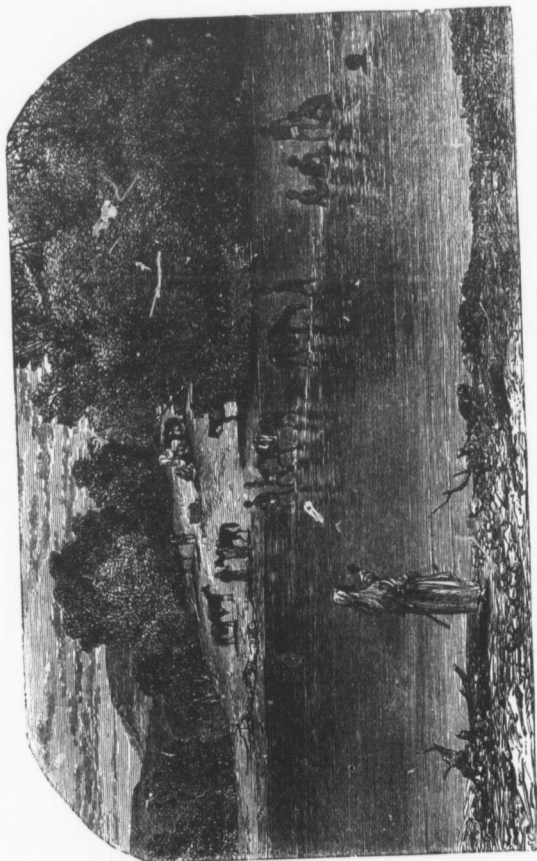
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FORDS OF THE JORDAN.



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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXI.]

SEPTEMBER, 1887.

[No. 9.]

## The Teacher's Trouble.

BY E. A. LEMPRIERE KNIGHT.

"FAILED—I have failed!" a wearied teacher said,

And closed his study door against the world;  
Then prostrate bowed his grief o'erburdened head,  
As though despair's dark banner were unfurled.

"Oh, Father! I had hoped to laud Thy name,"  
With self-reproachful tears he sadly sighed;  
"Yet this my failure I confess with shame,  
I would not, Lord, if I could, from Thee now hide.

"For Thou dost know I meant to-day to tell  
'The story of the Cross,' and make it plain  
To those young waiting hearts I love so well,  
That they those glorious truths might e'er retain.

"Over the record of Thy wondrous power,  
Thy healing gifts, and miracles Divine,  
My boys drew closer in our lesson hour,  
Their eyes with interest did brightly shine.

"But when I tried to speak of Thy great love,  
And sacrifice for us, words would not come;  
Tears choked my utterance, though my soul did move  
To overflowing; yet my lips were dumb.

"Thus did I fail, when most I longed to win  
Those youthful hearts to give themselves to Thee.

That they might shun the tempting paths of sin  
And to a Saviour's arms for shelter flee."

\* \* \* \* \*

The speaker paused; and winter's twilight gloom  
Closed o'er him, as in reverie he lay;  
And then he thought a soft light filled the room,  
While to his soul a sweet voice seemed to say:

"Failed! didst thou say, my child, in work for Me?  
Nay, for thy failure was thy great success.  
The words thou couldst not say I spoke for thee,  
And in a 'still small voice' thy work did bless.

"So in the day when I my jewels count,  
Sparkling and bright those little ones will be;  
For they and thou shall swell the great amount,  
And grace my crown to all eternity."

\* \* \* \* \*

Then (as before the light dark shadows flee),  
The teacher's troubled heart was soon at rest,  
Content to speak for God, or silent be,  
Just as His holy will may deem it best.

It matters little whether words be few,  
Stammering or eloquent, powerful or weak  
If God but bless the work we have to do,  
And His the glory, not our own, we seek.



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## Sunday School Banner.

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

TORONTO, SEPTEMBER, 1887.

REMEMBER.

## THE S. S. AID COLLECTION

ON

REVIEW SUNDAY,

SEPTEMBER 25.

THIS collection, it will be remembered, is ordered by the General Conference to be taken up in each and every Sunday-school in the Methodist Church; and the Review Sunday in September is recommended as the best time for taking it up. This Fund is increasing in usefulness, and does a very large amount of good. Almost all the schools comply with the Discipline in taking it up. In a few cases, however, it is neglected. It is very desirable that every school should fall into line. Even schools so poor as to need help themselves are required to comply with the Discipline in this respect to be entitled to receive aid from the Fund. Superintendents of Circuits and Superintendents of schools will kindly see that in every case the collection is taken up. It should, when taken up, be given in charge of the Superintendent of

the Circuit, to be forwarded to the District Financial Secretaries, who shall transmit the same to the Conference Sunday-school Secretary, who shall in turn remit to Warring Kennedy, Esq., Toronto, the Lay Treasurer of the Fund. The claims upon this Fund are increasing faster than the Fund. We need a large increase this year to even partially meet the many applications made. *Over 150 new schools have been started last year by means of this Fund and 145 the year before*—No fund of this comparatively small amount is doing more good.

## Work of the S. S. Aid and Extension Fund.

THE Editor of the Sunday-school BANNER performs also the duties of Secretary of the Sunday school Board of the General Conference and executive administrator of the S. S. Aid and Extension Fund. During the last quadrennium this Fund has made over 950 distinct grants to poor schools, involving a correspondence of over 3,000 distinct communications. With each of these schools a separate account is kept and credit given for the partial payments on grants.

## EXTRACTS FROM LETTERS.

The following are extracts from a few only out of several hundreds of letters received by the Secretary of the Sunday-school Board, showing the nature of the operations of the S. S. Aid Fund, and the character of the benefits it confers. It will be observed that these schools are doing all they can to help themselves and to pay back part or the whole of the grant given by the S. S. Board.

A missionary in Manitoba writes: "I regard the papers, etc., as essential to the success of the school. If they can be sent free for a time, there will be no difficulty in then raising money to fully equip the school."

A missionary in Newfoundland writes: "The people are hospitable and friendly, but many are, I am sorry to say, deplorably ignorant. The field for usefulness is extensive and promising. I find that there is not a Methodist periodical of any kind taken by the people. Owing to the bad fishing last summer, great distress prevails. By the instructions of the Government I have already given out upwards of 200 barrels of flour, for which the men labour on the roads."

A missionary in New Brunswick writes: "My wife has charge of the school, and she finds the papers a great help in gathering in

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outsiders, and keeping up an interest in the school. May God bless you in your work."

Another Newfoundland missionary writes: "The blessings derived from your valuable papers will not be fully known till we meet on the other shore. Thank God we can say that twenty souls or over were converted in our school during the year."

The minister at Black Head, Newfoundland, writes: "It is 'hard times' here and no mistake, but our people are doing their best to keep up in finances. They say we must have the Sunday-school papers next year, whatever we get. I need not tell you what interest these papers create, and parents are constantly telling me of the good that they (the papers) are doing. I must congratulate you upon their unflinching interest."

Another missionary in Newfoundland writes: "I can assure you that the papers supplied last year were highly appreciated. Only for the very poor fishery the amount paid to this Fund for the past year would have been much larger. Great good has been done by the grant made previously, and we most earnestly hope you will be able to render us assistance in a similar way."

A superintendent in the North-West Territory writes: "The papers, of which we are all proud, are a great help in our Sunday-school work. We feel that we are still unable to supply ourselves."

From Nova Scotia again: "Your work, I feel, is helping us in this place to a higher plane of moral and religious life, and I think our Sunday-school publications are among the most valuable helps in this work."

A missionary in British Columbia writes: "The S. S. papers you have been sending me have been a great help. The work they are doing for God cannot be over-estimated."

A mission school in the Montreal Conference sends its "sincere and heartfelt thanks to the Sunday School Board for a grant of books to this school, praying that this gift may be accompanied by the blessing of God." The superintendent adds: "I assure you the grant is needful for the maintenance of this school and of our cause here. It would have done you good to have seen the scholars' eyes sparkle, and how gladly they received the books."

From Newfoundland again: "The Sunday-school papers, sent us for the first time six months ago, are doing excellent service, to both scholars and parents, many of whom have very little else to read. Hundreds of families are destitute, or nearly so."

A brother in the far North-West writes: "We have no minister or missionary among us, but have a service once every Sabbath. I have been engaged in S. S. work most all my life, and am anxious to try and do some work in that direction here, although there are many discouragements. We have no building to meet in yet except in a private house, and you know the houses are not very large in this new

country. If you can help us we will take it as a great favour. My expenses in starting here are so heavy that I don't feel able to pay for literature to run a school, but am willing to do the work if I get some help. I will try and raise some funds after we get started."

A minister in Nova Scotia writes: "We are much pleased with the books sent to the Sabbath-school here. I have got four new schools in successful operation in this circuit, and have been greatly aided by the grants received through you. May the Lord bless your labours."

A missionary in Muskoka writes: "The schools are kept open the whole year, which is doing nobly here where the snow is four feet deep. This mission is thirty-five miles long. Mail once a week. The people frequently during winter, spring and fall are about as good as exiled, being shut out from outside world owing to no roads."

A brother in Quebec writes: "We do sincerely thank you for so kindly helping us in this time of need. These books were just what our school needed, and will greatly help to keep the interests of the school in the right channel. May God's blessing accompany the gift, and the reading of these books is the prayer of your S. S. Superintendent; also that you may be directed by a kind providence in all your grants and helps to the schools. Please find enclosed the sum of twelve dollars for the said library. Also a vote of thanks for the same passed by our school."

A superintendent in New Brunswick writes: "We enjoy reading the papers, and feel they must be a great blessing, not only to the Sabbath-schools, but to the homes of Methodism in the Dominion."

A Nova Scotia brother writes: "The papers gave the most unbounded satisfaction, and were of great service in making the school interesting and attractive. Our S. S. papers had not been introduced in this section of country before, but I find that it is the same wherever they are introduced, they always give great satisfaction."

From the Bay of Quinte Conference: "The papers are very attractive and are highly prized by all the scholars, and I constantly hear of the good they accomplish."

A minister in Nova Scotia writes: "A work of grace of some three months ago gave quite an impetus to our S. S. interests. In order to sustain and increase the interest that had been awakened, it was felt that more helps and papers were needed than the school could afford just now to pay for, hence the application for assistance a month ago. The grant which you kindly gave is very highly appreciated, and is affording us great service in our S. S. work. The adage, 'A friend in need is a friend indeed,' has beautiful illustration in connection with your S. S. Aid Fund."

A superintendent in Newfoundland, at a place where there is no day school, writes:

"These papers are a great help. It is wonderful how eagerly the children look forward to the Sunday they are to get them. Every scholar who gets a paper has to learn some verses. I am anxious for my scholars to have good and wholesome reading, and I can assure you those papers are doing a work in moulding character that would not be done in any other way."

In every case it will be remembered that even the poorest school is expected to pay what it can toward the grant of papers made. Last year the schools receiving help to the amount of \$2,640, contributed thereto \$829.

Supplying just such needs as these, all over the continent, from Labrador to the borders of Alaska—and helping to plant new schools wherever a handful of children can be gathered together, and a loving heart to point them to the Saviour—is the work that the S. S. Aid and Extension Fund is doing. But it needs funds to do this work, and appeals to every school to give one good collection in the year. Even the schools that receive help, no matter how poor, are required to contribute what they can to this Fund.

### How I Manage My Primary Class.

BY MARIANNA H. TREFFEY.

I HAVE been asked to tell you this morning how I manage my Primary Class—I say primary because the little ones like it better than Infant Class. I always enjoy my class of little ones very much, and have been impressed for sometime with the importance of leading them to their Saviour *now*. To help in securing their attendance, I offer a small premium at the end of each quarter to those three or four attending most regularly. I also give a similar one for those learning the most of the Golden Texts. I find it a very good plan to write a little letter to those scholars who stay away a few Sabbaths in succession, and let them know they are missed, and invite them to be present the following Sabbath.

As to keeping order, I believe in the power of love, wisely used, as the teacher's best and most efficient help. The children are wise in their own ways, and the idea is abroad in their little minds that the Sunday-school is not a day-school, that whereas they must obey in the latter, in the former it is only if they will to do so. I very seldom have any trouble in this way, but I find, if any are inclined to disturb the rest of the class in any way, they are easiest controlled by an appeal to be orderly.

In regard to order, I first ask all those who were present the previous Sabbath to hold up their hands, and then from these draw what they remember of that day's lesson. They readily tell me one thought after another, until we have it pretty well reviewed. I then

ask for the Title and Golden Text of the lesson of that day, and we all rise and sing a verse or two, and bowing our heads engage in a short prayer to God for His presence and blessing upon us, and the salvation of each boy and girl in the class. They are then seated, and I hear them recite the Scripture texts they have memorized (and this I always encourage them in doing), believing that that which is imbedded in the hearts of the little ones is not lost, but He who said, "My Word shall not return unto me void," will surely see that it prospers in the thing whereto He sent it.

I find the little inexpensive tickets and cards please and encourage them, both in attending regularly and memorizing texts. As very few of them can read I tell them the lesson story as simply as I can, and taking one thought try to impress it on them, applying it to their daily needs. I often hear such remarks as this,

"Oh, it is easy to teach the infant class, you would not have to study much to prepare those lessons." I can truthfully say, if I do my duty, I have to begin my lessons on the Sabbath and study them carefully through the week, and then I feel ill-prepared to make it most simple, and to illustrate it on the blackboard. I find this *very* necessary, as it helps them to remember much better. One little boy said to me the other day, "Teacher, I can remember those Golden Texts just twice as well since you began using the blackboard." After telling the lesson story, I distribute the little papers; we then sing a verse or two, and we repeat together several times the Golden Text. I then ask them several questions on what I have just told them, and by carefully questioning, get the ideas they have understood.

We then talk a little while about the next lesson, and I invite them each and all to come back on that day and hear more about it, and, if possible, bring someone else with them. We spend the rest of the time, which is generally rather short, in singing, and as soon as the bell rings we return into the main room again, when we hear a blackboard lesson given by the Superintendent of the school, and after the closing exercises are over we are dismissed.

This is the way I most generally conduct my class, but I change the plan occasionally to prevent it being monotonous. I feel it a very important work, and who of us who are primary class teachers are not sometimes overwhelmed with the thought of our responsibility? not knowing to what extent we are accountable for their future. Yes, it is an emphatically important, as well as a gloriously paying work, and we as teachers can make them know that what we desire above all things in regard to them is to have them love Jesus and begin the right kind of life *now* while they are young. Oh! then let us labor in trust and joy, for ours is a mission which cannot fail, a labor which cannot be without results. Next to the parents no one has such a golden opportunity of moulding the child's character and leaving an impression on their childish hearts, while they are yet undefaced by this sinful world, as their S. S. teacher. Through all our teaching, and above

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all else, I believe our aim should be to save souls. Let us work, then, expecting the conversion of the children. The reward is sure, and shall not be according to the world's measure of success, but as we have been faithful to our trust in God's sight.

Hagersville, Ont.

### Book Notices.

*Life Among the Germans.* By EMMA LOUISE PARRY. Boston: D. Lothrop Company. Toronto: William Briggs. Price \$1.50.

It has been well said that for a foreigner to understand the inner life of another nation requires an appreciative knowledge of the mental habits and sentiments of the people, as well as of their outdoor manners and customs. The author of this volume made herself for the time one of the people. She dwelt among them, lived in their families and spoke their language, entered into their ways of living, and by so doing learned to understand their spirit and traits of character to an extent that could have been done in no other way. The result of her experiences forms a series of admirable pictures and studies of the German people. The author went to Germany to study, and what she has to say concerning the methods of instruction in the great schools of Berlin is remarkably interesting, as showing how entirely they differ from our own. The German masters, she says, are pitiless. They are exorbitant in the amount of work demanded, and inexorable in the perfection expected. The practice exacted from students in music is especially terrible. Violin pupils are made to stand four or five hours at a time, with chin, head and arms in the most trying position, and piano students have even a harder time. There are temptations to quote upon every page, but space forbids. We can only recommend the volume to readers as thoroughly entertaining from cover to cover, and full of hints and suggestions that will be invaluable to those who intend travelling or studying in Germany.

*The Life of the Rev. George Haddock, Hero and Martyr.* By FRANK C. HADDOCK. Pp. 541. New York: Funk & Wagnalls. Toronto: William Briggs. Price \$2.

The Rev. George C. Haddock, of Sioux City, was killed because he was determined that the liquor men in that city should obey the law. He was waylaid at night, Aug. 3, 1886, and shot from behind by the foreman of a leading brewery, in pursuance of a confessed conspiracy to assassinate him. His murderers have not yet been punished. Four have confessed the conspiracy. The son of this Christian martyr has prepared a life of his father, which is of thrilling interest. As a faithful Methodist preacher he was an uncompromising foe to the liquor traffic, and became the victim of its vengeance. He was a man of superior ability, of rare poetic gifts, as this volume shows, and of

lofty moral purpose and courage. The author's royalty on this LIFE OF HADDOCK will, it is hoped, be large—sufficient to make ample provision for the wife who was so cruelly and quickly brought within the shadow of widowhood by the assassin's bullet. It will go to her, and is sorely needed. The book is handsomely gotten up and illustrated.

*The Rise of Universities.* By S. S. LAURIE, LL.D. New York: J. Fitzgerald, 24 E. 4th St. Toronto: William Briggs. Price, post-free, 30 cents.

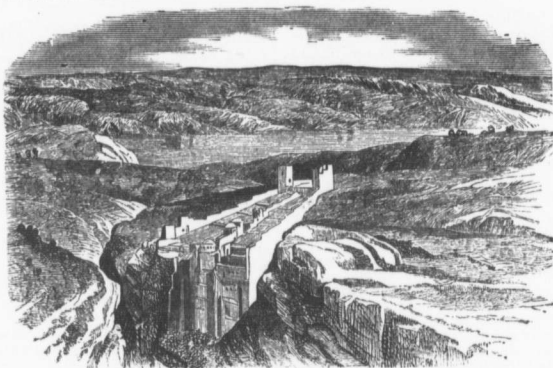
Every educator, and all who take an interest in the history of education will find this work to contain a vast amount of information of the highest importance. That nearly all of the great universities of Europe should have arisen in the deepest darkness of the middle ages is in itself a phenomenon worthy of serious study. Truly the founders of those institutions builded better than they knew.

ALTHOUGH not a very distant neighbour, the republic of Venezuela is little known to Northern Americans. A land of perpetual summer, it presents many and varied attractions to the tourist which are to be pleasantly set forth by Dr. W. F. Hutchinson in *The American Magazine* for August.

THE PULPIT TREASURY carries with it the evidence of its superior excellence, finds a place and bears its message to the preacher in the pulpit and in his daily pastoral work, as well as to the Christian worker in whatever vineyard he may be engaged. The editorials are bright and suggestive. All departments are well filled. Yearly, \$2.50. Ministers, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

The *Quiver* for August opens with a paper on "The Gospel in Paris," by the Rev. Wm. Burnet. We learn by this paper that there is quite as much need of missionary work in the gay capital as among the South Sea Islanders. "Small Beginnings" form the subject of a good paper by the Rev. Prof. Blaikie. An interesting article describes with pen and pencil the "Rose Windows" in the famous cathedrals of the old world. "How God Preserved the Bible" is a learned paper by the Dean of Canterbury. Miss C. F. Gordon Cumming has an article on "Divining Rods, Ancient and Modern," showing the resemblance between the rod with which Moses smote the rock and the twig of witch hazel used by the New England farmer in locating the position of a spring. Cassell & Co., 15 cents a number, \$1.50 a year, in advance.

THE illustrated articles on "Astronomy with an Opera Glass," appearing in *The Popular Science Monthly*, is continued in the August number, with an intensely interesting account of what can be seen with a small glass on the moon and the sun.



CONVENT OF MAR SABA.

### The Lord's Land.\*

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

#### VI.

THE ride from Jerusalem to Mar Saba is over hill and dale, and through wild and barren scenery. The dominion of sterility and weird desolation is complete and undisputed; lonely mountains and dark ravines, rough bleak spurs of rocks, sharp ridges, and awful chasms, with now and then a glimpse of the Dead Sea, with the purple cliffs of the Moab mountains looming up in the distant background. After three hours' ride from Bethlehem, the Convent of Mar Saba is reached. This convent stands on the west side of a deep gorge of the Kedron, whose precipitous rock walls rise hundreds of feet in height, and the monastery is one of the weirdest, most curious structures one was ever in. This lofty and extraordinary pile rises in terraces, on the sides of the precipice, which here takes the form of an amphitheatre, and, amid the bewildering labyrinths of caves and cells, winding stairs, corridors, natural cavities and constructed chambers, you can scarcely tell which is rock and which is dwelling. There is such a getting up and down stairs, such a winding through labyrinths and chapels, and through cells and hanging gardens—in one of which a solitary palm tree is shown that was planted by St. Saba, in the fourth century, and is now nearly one thousand five hundred years old. We first make a descent by vague and wild passages and stairs, down this convent castle, into a queer open court, in front of the church. The church, after the Byzantine order, is most splendid—blazing with gold and silver, and orna-

mental lamps, and covered with pictures, sacred banners, and Greek inscriptions. The founder of the convent was a native of Cappadocia, a man of great sanctity, who came to this spot of a wild, weird grandeur—so perfectly adapted to the taste of an anchorite—founded his establishment about A.D. 483, drew around him thousands of followers, and lived and ruled within these walls for half a century. Here is a chapel in which are shown the skulls and bones of thousands of the monks of this order, who were slain by the Persian hordes. A ghastly array of skeletons are these bones of fourteen thousand martyrs. The seventy monks now here seem "jolly good fellows," but they must have a lonely time of it, burrowing in their holes, never eating meat, and subjecting themselves to the severest austerities. No woman is allowed ever to enter the convent. No female has ever seen the inside of these walls. Miss Martineau says: "The monks are too holy to be hospitable." But they have an outside building constructed for special emergencies, and when there is a woman in the party wishing to spend the night in the convent, she, poor creature, is forced to mount a high ladder into an upper window, when the ladder is taken away, and she is secure and secured for the night.

Passing out of the ponderous gates of the convent, we mounted our horses and rode a mile or two along the Valley of the Kedron, to our camping-place. Its deep and rocky sides are burrowed with holes and caverns, once filled with hermits, who were wont to retire from the world to fast and pray in imitation of Christ. No choicer spot for monks and hermits could be imagined than around the stupendous cliffs of this wild, deep gorge; and these abounding caverns—now the homes of owls and bats—were once alive with anchorites, who sought to escape the pollutions and degradations of the world around them, in a life of seclusion and poverty, simplicity and piety.

\* Abridged from the Fourth Edition of the Author's "Toward the Sunrise." 12mo, pp. 459. Toronto: Wm. Briggs. Price \$1.25. This book should be in every Sunday-school library.

We encamped in a desolate and wonderful gorge—the Wadyen-Nar, or Valley of Fire, as the Kedron is here called—and that night a terrible storm burst upon us. The lightning flashed, and lit up the wild landscape; the thunder rolled and shook the hills; the rain fell in torrents; the winds were let loose, and swept the canvas tents. Our poor Arab attendants fled terrified towards the caves, crying, "Allah! Allah!" and the dragomen could with difficulty keep them at their post. The order went round that none were to undress. There was a running from tent to tent, and a strengthening of the stakes; but the storm passed, leaving us unharmed; and though during the night the rain descended, we were perfectly dry and secure.

Next morning we made a long and tedious ascent to the summit of the mountains, and there burst upon us one of the grandest views in all Palestine. Below us, the mountainous undulations we had passed, with their wild and desolate ravines and ridges. Before us the blue and rugged chain of the Moab mountains, their feet washed by that "great and melancholy marvel," the Dead Sea; far away the Jordan Valley, with its line of verdure; and, in the distance, rose notable peak after peak, until the eye rested on snowy Hermon, its white, glittering summit set against the distant sky. The entire length and breadth of the land was clearly discerned, and we were filled with wonder that a country so small and circumscribed should have exercised so potent and imperishable an influence on the destinies of humanity. Yet here it is—the land of patriarchs and of prophets, the land of Immanuel!

Now we descend into the valley of the Jordan to the northern shore of the Dead Sea, passing here and there in our windings down the hills and through the pasture land of the tents of Kedar, which, in the distance, look like black, circular rings. The sea, usually calm and placid, was disturbed by the wind, and the great waves lashed the shore. But we were all eager for a dip, and plunged in. The waves rolled over us. How the water made the eyes smart, and the whole body tingle! It filled our mouth. Ugh! What a taste of potassium, sodium, magnesium, asphaltum, and the decayed sinners of Sodom and Gomorrah! That pungently, acrid, nauseous, detestable taste, salt, bitter, sulphurous; that unpleasant, sticky, glutinous stuff, making the body burn and smart, inflaming the eyes, stiffening the hair and setting "each particular hair on end!" We were not able to ascertain the buoyant property of the waters, for swimming was impossible, but we noticed the great specific gravity by the weight and violence of the waves. It has been ascertained by careful analysis that while sea-water contains less than four per cent. of salts, fully twenty-five per cent. of this water consists of various salts. Most mysterious of seas! Covering a superficial area of two hundred and fifty miles, its surface thirteen hundred feet below the level of the Mediterranean; its deepest bed is at least twenty-six hundred below the sea-level,

a phenomenon without parallel. It has no outlet, and though receiving the waters of the Jordan and other smaller mountain torrents, its mighty cauldron is never filled to overflowing, and it never rises more than a few feet above the average level. The sea lies in a deep trough and shut in by lofty cliffs of barren limestone; exposed to the unclouded beams of the sun the evaporation is so rapid that the supply of water never exceeds the demand. It is destitute of all animal and piscine life. The beach is strewn with branches and trunks of trees brought down by the streams into the sea, and then, after tossing on the bitter waters, driven by the violence of the waves on the shore; but not a tree, or flower, or blade of grass, or shell can be found along this northern shore. A strange gloom seems to hang over this land of saltness and sea of death. How awful the associations connected with it! We cannot keep out of mind that fearful catastrophe, when the clouds of Divine indignation gathered, and "the Lord rained upon Sodom and Gomorrah brimstone and fire."

We rode another hour over the hot, bare plain, with its white sulphurous crust, before we reached the Fords of the Jordan. The heat was intense; our body was smarting from the bath as if it had been rubbed with caustic; our lips were parched with thirst, and we toiled painfully along, every step of the horse breaking through the nitrous crust of soft bare soil, and now and then plunging knee-deep into a morass, overgrown with reeds and rushes. A few stunted trees, their leaves crusted with salt, are seen, among them the *osher* or apple of Sodom, that fruit

"Which grows  
Near that bituminous lake where Sodom stood."

I had no relish to examine that deceitful fruit, which plucked, turned to ashes in the hand. A thicket of poplars, willows, and sycamores hid the sacred stream from our view. But soon we got a glimpse of Jordan, and leaping from our horse we stood on the banks of the river so sacred with historical associations. What a muddy little, turbulent, treacherous torrent, and how it runs, whirling and eddying along between its steep banks that are scarcely one hundred feet apart. But for its associations it would be one of the most uninteresting streams. But our halting place is at the ancient Ford, the pilgrims' bathing-place, the traditional spot where the Israelites "passed over, nigh against Jericho;" where Elijah smote the Jordan with his mantle, when its waters rolled back to give a passage for the prophet; where Jesus was baptized, "when the heavens opened and the Spirit descended like a dove and rested upon Him."

While the western banks are flat and low, the eastern banks are steep, and from them rise the rugged and precipitous mountains of Moab. Numerous ravines intersect this mountain chain, and lofty peaks rise here and there. Yonder, too, in the same lofty range, are Pisgah and Nebo, where the prophet, with eye undimmed, surveyed the Land of Promise.



We were anxious to bathe in Jordan, but it was deep and swift, and its banks precipitous, and we did not care about being drowned in even so sacred a river. The main channel is not more than twelve or fifteen feet deep, but the river falls nearly a thousand feet in its sinuous course of two hundred miles, and this gives it a very rapid flow, hence the name *Jarad*, to descend rapidly.

From the Ford we rode to the irregular clay hills which form the highest bank of the renowned river. We passed through a forest of thorn trees, to the ruined heaps of ancient Jericho, the city whose walls fell before the trumpet blasts of Joshua's army. We forded the Kelt, the Brook Cherith, of which Elijah drank when hiding from the wicked and idolatrous Ahab, here a rushing stream, and camped by the Fountain of Elisha, under the shadow of Quarantania, the traditional scene of our Lord's temptation in the wilderness.

After the day's ride, my first enjoyment was a bath in the clear, fresh fountain, whose waters were healed by the prophet whose name it bears. The waters were so soft and delicious that I can testify to the permanency of the healing. In the calm of the evening and the quiet radiance of the setting sun, I ascended an elevated mound to obtain a view—one of the most beautiful and impressive in all Palestine. Behind us the lofty and rugged wall of Judean mountains. Mount Quarantania, rising up savage and desolate, fit spot for the "forty days" fast, and fierce assaults of the Evil One; its almost perpendicular east face, honey-combed with caves, the cells of the hermits of the middle ages, and its summit crowned with a Greek chapel that marks the spot of the Redeemer's triumph over the Prince of Darkness. Before us, and on either side as far as the eye can reach, is the Plain of the Jordan, its soil of inexhaustible fertility, but uncultivated and given over to rank weeds, and thorns, and willows, lovely even in utter neglect. The tortuous windings of the Jordan are plainly visible from the flashing waters of the Dead Sea, far up towards Galilee, and away eastward; rising thousands of feet above the valley, the long range of the mountains of Moab and Ammon, furrowed with deep ravines, and clad in deep rich purple shade, and glowing with tints of magical beauty: around us heaps of debris, entombed dwellings, and palaces of the mighty Canaanitish city.

Early next morning we were in the saddle, and riding over the mounds and mouldering ruins of old Jericho, and through a forest of picturesque thorn, which occupies the ground of that vast grove of majestic palms, which once stretched eight miles long, we climbed up to Jerusalem, over the very road which our Saviour took in His last journey to the city. The road lay along that sublime gorge, the Wady Kelt, through which the Brook Cherith flows, and where Elijah was fed by the ravens, and known in still earlier times as the Valley of Achor, in which Achan was stoned to death for his sin. The ascent is continuous and steep, being no less than three thousand feet in fifteen

miles. Hence the Scripture phrases: "going up to Jerusalem," "going down to Jericho."

About midway on our journey, we pass the old ruined Khan, where, according to tradition, the good Samaritan entertained the poor fellow who had fallen among thieves. The falling among thieves is yet common, for it is still a place of robbers. These mountains and narrow rocky defiles are the haunts of plundering Bedouins, and only a little while before a traveller had been robbed and stripped of everything except his hat. A strong, vigilant escort is needed. We were guarded by the Sheik, or Robber Chief of the Jordan. These scamps will rob you if you do not employ and pay them to protect you.

In a little while we reached Bethany—a sweet, retired spot, beautifully situated on the southern slopes of Olivet. No doubt about the hallowed spot; but now it is a ruinous, miserable Arab village, of twenty or thirty stone houses, and its only attractions are its precious associations. They show you the tomb of Lazarus,—an excavation in the rock,—and with lighted candle we crept down a steep winding stairway, of twenty-five or thirty steps, and then reached a square cavity which led down several steps further into a small cave, the traditional tomb. We did not take much stock in Lazarus' tomb, or the house of Simon the Leper, or the "house of Mary and Martha;" but our hearts were filled with the memories of Jesus, and this home in Bethany. We climbed the south-eastern spur of the Mount of Olives, green with verdure and bright with flowers, and stood with reverent awe upon that elevation from which the Lord of glory "ascended up into heaven." We rode along the summit through a wretched Arab village, to what is called the Church of the Ascension—a small octagonal-shaped building, possessing no other interest apart from its name, except, perhaps, a stone, bearing the impress of a foot, which, according to superstition, is the last spot on which the foot of the Incarnate Saviour rested. I cannot regard this as the precise spot of the Ascension, as it is over against Jerusalem. Close at hand is the Church of Pater Noster, standing on the traditional site where the Master taught His disciples the Lord's Prayer. The Church and Convent have been restored by Aurelia of Bossi, Princess of Tours; and on the walls of a colonnade, surrounding the inner court, the Lord's Prayer has been painted in thirty-two different languages. The view from the summit of the Mount Olives I have already attempted to describe, but what words can express the emotions awakened by a view which embraces more interesting objects than any other in the world. Bethlehem, Gethsemane, the Valley of Jehoshaphat, the City of Jerusalem, with Mount Zion, Mount Moriah, and Calvary, the Plains of Jericho, the mountains of Moab, with Nebo and Pisgah, the Valley of the Jordan, and the Dead Sea. Descending by a path often trodden by our Lord, passed the Garden of Agony, and crossing the Kedron, we climbed the Zion's Hill, and entered the Holy City.

## SUPPLEMENTARY LESSON NOTES.

A. D. 28] LESSON X. [Sept. 4

TRUST IN OUR HEAVENLY FATHER.

Matt. 6. 24-34. Gold. Text, I. Pet. 5. 7.

In the Sermon on the Mount our Lord gave an outline of that new Kingdom of Heaven which he proposed to set up on the earth, and of which he was himself to be the sovereign. He first describes the character of its citizens in the beatitudes. He then points out the nature of their influence among men at large. They were to preserve society from corruption like the salt; they were to guide it like a city set on a hill, like the light upon a candlestick. He then proceeds to explain that the law of the new kingdom would not destroy the law of the old, but, on the contrary, would fulfil it—fulfil it in its spirit and aims, even where setting it aside in the letter; and then he shows how this principle would apply to six different precepts of the ancient law, which he passes successively in review. After this he describes the new life of the citizens of the coming kingdom, as seen in the unostentatious practice of alms-giving, of prayer, and of fasting, but also as apprehended even more intimately in its ruling temper and spirit, in its persistent laying up of the true treasure in Heaven, in its single-minded devotion to the service of God, in its comparative indifference to earthly interests, such as those of food and dress.

Jesus proceeds to illustrate the need of laying up treasures in heaven from a well-known fact, that a servant cannot serve two masters at the same time. His affections and obedience will be divided if he attempts it. This is a law of human nature. Mammon is one of the masters Jesus has in mind, and he declares that a man cannot at the same time obey God and be avaricious. He says one or the other will enslave you. The slave has no will of his own. Every pulse of his body belongs to his master. He dare only look as the master approves. If there be but a protest in his eye, he may lose his life. No man, says Jesus, can sustain that relation to two masters.

Let us not mistake the use Jesus makes of the birds. He is talking against worry, not against industry. Let us behold the birds, for a moment, and see how far their course justifies the man who folds his arms and lets God take care of him. The birds get up early in the morning, before most of us. Have you ever watched how busy they are, hopping from tree to tree, hunting and carrying straws; binding hair and twig and leaf together into nests; searching up and down fresh-ploughed furrows for worms? The birds are self-supporting. It is a rare thing for one to peck food from your hands. They have no tramps among them—big and fat—too lazy to work.

So it is with the flowers. They work in

harmony with the laws of nature; rooting themselves in shady places; drawing the beauties of their countenances from the rays of sunlight; holding themselves with gracious willingness to catch each drop of nightly dew; forcing themselves skyward against the law of gravitation; bearing and shedding their bloom in the round of regularity. But neither do the birds nor the flowers indicate any anxiety over the matter. They fill their spheres, and rejoice in their day. The sparrow does not wish itself an eagle, nor the violet a tiger-lily. Over all the birds and flowers the bow of a contented peace stretches itself. It was in such a school as this that Jesus would teach us wisdom. The hills of Nazareth were full of teachers for him. Go abroad, discontented one! and learn of the humble and innocent things of earth! Then go to God in prayer, that your feverish heart may rest in ease.

A. D. 28] LESSON XI. [Sept. 11

GOLDEN PRECEPTS.

Matt. 7. 1-12. Gold. Text, Matt. 7. 12.

COMMENTATORS have found much difficulty in tracing the connection between these verses and the preceding. Yet it is remarkable that these very verses are included also in Luke's account of the same discourse (vi. 37-42), and are thus clearly shown to belong to it. In Luke, however, they are introduced immediately after the verses which correspond to the conclusion of Matt. v., the whole of chap. vi. being omitted, and this circumstance may perhaps furnish a key to the connection. Luke omits that portion that refers to the Pharisee's display of his good works, giving attention only to his judgment of others. As to the verses now before us, the language of both Matthew and Luke is similar enough to be pronounced identical. This lesson continues the contrast between the principles which must actuate Christ's disciples and those which do actuate the Pharisees. Censoriousness is the common accompaniment of a self-righteous spirit, and against that spirit these verses are directed, except the last, which is a qualification of the general precept of the first verse. The precepts of this lesson teach us how we are to live in such a world as ours, and among others weak and sinful as ourselves.

Remember what Jesus told his hearers (chap. v. 20), that the righteousness of the scribes and Pharisees would be at a very great discount in His kingdom. The present lesson contains several particulars in which the righteousness taught by him exceeds the righteousness of the scribes and Pharisees.

This lesson begins by taking up a very common fault—that of judging a brother or neighbor. There is a great deal more freedom in pronouncing on others than on one's self, and, no doubt, those who practice this feel very sure of their verdict. This fault originates in



setting ourselves up as standards, and measuring everyone else accordingly. Such judges can allow nothing for the opinions or actions of others, because no one is quite equal to themselves. They are apt to forget that while they are busy, others are, too. There are two half-bushels on the field, and so while you are measuring others, they are measuring you by the same standard. You will be encountered in the same spirit you exhibit. If you take an eye, you must give one: if you snarl like a dog, look for a snarl in return. This being the course of nature, there is no getting ahead at the business. The hopper intended for you may get choked, and so, for some time, nothing may come back; but, by and by, things break loose and one is overwhelmed. The sin of censoriousness may seem to postpone its penalties—a person may have a long respite—you may have spent your early years in unkind criticism of a parent's act, and see no results immediately from it: but in after years you become a parent, and then your child will sit in judgment upon you. We have no right to impute bad motives to others, for we cannot know their hearts. Then, in the eyes of Jesus, our judgment is a worse act than their sin.

In order to possess heavenly things, you must ask for them. An act of appropriation without Divine consent, like any other such act, is a theft. God's brand is on His goods, so that the wrong claimants are without excuse. If God turns them over to you, take them—they are yours. Anything that is worth having is worth asking for. The relationship of the giver and receiver should be preserved inviolate, and all proper rules as to property, possession, and transfer, should be respected. If the giver is gracious, it does one good to ask. Our needs are felt when we are compelled to ask relief. Those who are hungry enjoy their food best when it comes.

A. D. 23] LESSON XII. [Sept. 18

SOLEMN WARNINGS.

Matt. 7. 13-29. Gold. Text, Matt. 7. 19.

JESUS still continues His sermon on the principles of His kingdom. There was so much danger, to the Jew, of taking a mere outward view, and being deceived by appearances, that he warns his disciples against it, showing them how to distinguish the false from the true. As for himself, he dwelt with the simplest and plainest truths and duties. His business was to teach human duty and how to perform it. With him a pure life was above all else. To bring men and women up to this standard, he both criticised and counselled. Never before had virtue found such a vindicator. Modest and abashed while standing in his lofty presence, she started out anew, invigorated and emboldened, for her battles with sin. As for those who listened to His wonderful words, they were struck with the calm, unhesitating, authoritative tone in which this whole sermon was uttered. They knew that He had come

forth from none of the great schools—had sat at the feet of none of the great masters; they saw that He used no book language—that he appealed to no authority but his own; and all this amazed them. They did not seem fully apprized of the fact that the veritable Son of God sat before them.

"The strait gate" and "the narrow way" is the route that one has to take to everything over which is written, *Excellent*. Things which are up at the top are always hard to reach. The student, the merchant, the artist, the stern soldier—all—well know the truth, the stern logic of life, revealed in this fact. In this respect, the law of the human kingdom and the law of the Divine are alike. There is another common truth, and that is, that of the many who start on the route, few get to the goal. How many graduate in law, medicine, education, the ministry, of all who enter schools? A year, and forty per cent. are gone: two years, and away go twenty per cent. more: three years, and fifteen per cent. of what remained have departed, leaving twenty-five per cent. to finish with honor. "Reasons," you say. They are many. Hardships, want of patience, weariness by the way, discouragement, false views of life, etc., etc.

To succeed in reaching any worthy goal one must be prepared for surprises. If one rides on horseback, why not be ready for a nail to drop out of a horseshoe? If you live in your own house, have a ladder near ready for a fire. Have your windows down before the storm bursts upon you. By anticipating difficulties, we rob them of more than half their annoyance. Carry such caution into the spiritual life, and Satan will find little or nothing in you.

A worse trouble is, to be taken in by false teachers. They are so smooth and full of promise: they can preach our doctrine so well: they have none of the restrictions that fall on responsible workmen; they can gracefully pander to all the baser elements of a congregation: they are so clever in calling support to their side: like the basilisk, they can fascinate by the boldness of their sweep and the entrancing glitter of their eyes. But what do they give you as a result of their coming? Is it peace or war—union or division? Do they cultivate you in the spiritual graces, or burnish you for hell? Look at their fruit, for quite likely you will not need to bite into it to prove its rottenness.

If a family be happy all the members of the family must contribute their part to this result. A good father can not do all that is necessary to make a peaceful and happy household. Nor can a pious mother alone do it. All must strive to be happy as individuals, and to contribute to the happiness of all the others of the family circle; then peace and contentment will dwell in the house. A Christian home! How much is implied in these three words!

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## How the World may be Evangelized by the Children.

TAKE the Wesleyan Sunday-schools in Great Britain as the basis of the calculation. In these there are six hundred and seventy five thousand scholars over seven years of age. Will every scholar collect the sum of one half-penny a week for the work abroad? It is not much; but it would be 2s. 2d. a year for each scholar; and the total would be £73,125. Suppose that every scholar collected one penny a week; that would provide £73,125 more for the evangelization of London and the extension of Methodism in the provinces. In those towns where local mission work requires its "third," the children might perchance obtain a third half-penny.

At present Juvenile Associations and Christmas Offerings amount to barely £17,000; and thus there would be an increase of £56,000. This, added to the diminished income of 1885, £138,165, would furnish a total of £194,000. We have said nothing of children not in Sunday-schools, nor of those under seven years of age, nor of increased effort on the part of those who do not call themselves young. It is evident, therefore, that an income of £200,000 is well within our reach. Will our Sunday-schools, teachers, and officers, help us in this matter. They can do it. Let this be our new departure—The children to the rescue. If they will they may win the world for Jesus.

Let our Canadian schools adopt this principle and it will work wonders.

We have received numerous letters proposing various methods of celebrating the Jubilee year of the Queen. But in respect of breadth of view, or abounding confidence, the following is the most remarkable. There is much to admire in this trustful soul. This is the proposal, in our correspondent's own words: "All who are thankful to God for the blessings of the past fifty years, and pray for a long life to Her Majesty, and increasing prosperity to the British Empire and the world—and surely they are millions on millions—must wish to celebrate this Victoria Jubilee in a manner worthy of the name and occasion. And what could be more fitting than a Victoria Jubilee Gospel Fund of £100,000,000 capital for the furtherance of the glorious purpose of the Gospel charter—the conversion of the world? It can be done. A people who spend more than this sum annually on strong drink could surely raise such a fund as this once in a life-time. The inhabitants of this, our island, could do it themselves. But the liberality of our Empire, 'on which the sun never sets,' and to which God hath entrusted immense wealth, would be displayed." This proposal is certainly on a large scale; but there ought to be no limit to Christian expansiveness. All we will say now is: "We have not found so great faith—no, not in Israel."—*Methodist Times*.

## Opening and Closing Services.

### I. Silence.

### II. Responsive Sentences.

*Supt.* The Lord is my shepherd,

*School.* I shall not want.

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

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

*Supt.* He restoreth my soul:

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

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

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

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

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

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

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

### III. Singing.

### IV. Prayer.

### V. Scripture Lesson.

#### LESSON SERVICE.

### I. Class Study of the Lesson.

### II. Singing Lesson Hymn.

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

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

### V. The Supplemental Lesson.

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

#### CLOSING SERVICE.

### I. Singing.

### II. Responsive Sentences.

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

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

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

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

### III. Dismissal.

#### THE APOSTLES' CREED.

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

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

## INTERNATIONAL BIBLE LESSONS.

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

A. D. 28.]

## LESSON X. TRUST IN OUR HEAVENLY FATHER.

[Sept. 4.]

Matt. 6. 24-34.

[Covenant to memory verses 31-34.]



24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat,

and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature.

28 And why take ye thought for raiment? Consider

the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

## General Statement.

In the verses preceding this lesson Christ speaks of riches, "treasures upon earth," for which many seek as the great end of existence. The Master warns his disciples that earthly gold tarnishes and may be lost, and urges them to seek instead a treasure which will never decay, and which no man can take from us: the fine gold of the kingdom, the grace of God. Vers. 19-23. Nor should his followers be divided in their aims, and with one hand seek earth, while the other is stretched upward toward heaven; for a man can have but one master, and God cannot dwell with mammon in the heart. Ver. 24. And since disciples of Christ, by the fact of their discipleship, have made their choice, let them live for God wholly, unweaved by anxieties for the body, and devote all their powers to the higher life of the spirit. Ver. 25. As an illustration, we are bidden to

look at the birds, for whom God our Father cares, and if for them, much more for us. Ver. 26. Moreover, our anxiety is of no avail; for it cannot lengthen our life nor add to its real enjoyment. Ver. 27. Moreover, if we gain all our desire, we cannot gain such robes as the flowers wear—why then should we seek for earthly splendor? Vers. 28, 29. And if God cares for flowers and for birds, will he not care for us, who are his children? Ver. 30. Our Father knows what we need, and he will supply our needs, without anxiety on our part. Vers. 31, 32. Therefore let us seek for divine aims in life, and strive to be conformed to God's image, and leave God to care for our earthly wants. Never before had a teacher lifted so high a standard; and yet not after eighteen centuries, has the Church climbed to this lofty platform of purpose.

## Explanatory and

Verse 24. No man can serve. Literally, "be the slave of." The service is not that of a mere employment, but one to which a man is completely devoted, as a slave owned by his master. Two masters. The master of our heart is whatever we love supremely. No person can devote his highest affections and consecrate all his powers to two objects opposed to each other. He can serve both only while both objects are united, or one subordinate to the other. Hate the one, and love the other. When the two interests diverge, the man must choose which to follow. With strong natures this decision will deepen into hate on one side, and rise into love on the other; in a different class it will simply be a decision to hold to the one and turn away from the other. Ye cannot serve God and mammon. You cannot devote your life to God, and at the same time devote it to worldly aims. The emphasis should be on the word "and." A man can serve God or mammon, but not God and mammon. (1) Every soul must make its choice of life's supreme end. Mammon is a Chaldean word meaning riches. It stands here as the representative of worldly aims in life as distinguished from spiritual aims. This does not mean that it is sinful to have riches, or to gain riches; but to make the pursuit of riches, regardless of principle, the aim of life.

25. Therefore. "Because you have made the decision and now belong to God." Take no thought. Rev. Ver. "Be not anxious." The Greek words might be translated "do not worry." The word "thought" formerly carried this meaning. The precept is directed, not against thinking about bodily needs, but against worrying over them. (2) Forthright is a duty, but undue anxiety is distrust of God. For your life. The word life in these two clauses has a different meaning. In the first clause, "Take no thought for your life," it refers to the bodily life; in the second, "Is not the life," etc., it includes the higher spiritual life. What ye shall eat. This does not mean that we should not work for the body, nor that

## Practical Notes.

we should not gain or save for material uses; but that we should make these our highest concern, and especially that we should not be unduly anxious about them. The life more than meat. "The life" here is the higher life, the real life of the spirit, and its needs. It is more important to possess salvation than to possess riches; better to have eternal life than temporal. (3) In our aims in life let us choose the highest and the best.

26. Behold. As an illustration of freedom from anxiety and of God's care. The fowls of the air. Rev. Ver. "the birds of heaven." Flying about over the heads of the listeners and at home alike on earth and in the sky. They sow not. We are not bidden to follow the birds in not sowing or reaping, for the power to do these things is one of the points in which we are so much better than they, but we are to do our best, and then trust God to supplement our efforts. Your heavenly Father. Not their heavenly Father, but your. Feedeth them. Supplies the food which they need and gives them the instinct to find it. Are ye not much better. The wisdom and love which care for the lowest creatures will not neglect the highest; or as Matthew Henry expresses it, "He that feeds his birds will not starve his babes." (4) Surely children can trust their Father's care.

27. Which of you. The next reason for not being anxious is that all our anxiety is unavailing. By taking thought. Rev. Ver. "by being anxious." Can add one cubit. A measure of a foot and a half. Unto his stature. The word in the original is elsewhere translated "age," and such seems to be its primary meaning. "A cubit's length of life" is a poetical expression; just as Queen Elizabeth is related to have said when dying, "All my possessions for an inch of time." The thought is that anxiety concerning our life is useless, hence it should be avoided. How many of our cares are concerning matters wherein we will not avail?

**28. Thought for raiment.** (6) *How much more care and anxiety are bestowed on the garments of the perishing body than on the white robes for the immortal spirit. Consider the lilies.* The lilies of Palestine are of many varieties, of varied colors, and of wonderful beauty. *How they grow.* There is a mystery in their life. No one knows the process by which soil and air are transmuted into color and fragrance. Why, then, must we understand just how our life current is to be supported?

**29. Solomon.** Who represented to the Jewish mind—as he does still to the Orientals—the very ideal of royal splendor, since under him the throne of Israel stood at the zenith of prosperity. Was not apparel like one of these. The beauty of human works is imperfect when compared with nature; as when the flower and the fabric are looked at under the microscope; the human glory is artificial, while that of the flower is natural; and while the one is from without, the other is from within, by the laws of its own nature. (7) *True beauty is something that cannot be put on; it must grow out of the heart and character.*

**30. Wherefore.** An argument from less to greater. "Since God gives a glorious garb even to perishing plants, how much more will he supply the necessary wants of immortal creatures." *Grass of the field.* In the East coal is unknown, wood has long been scarce, and the little fire used for cooking is often made from dried-grass and weeds. *The oven.* An earthen vessel, narrow toward the top, on the sides of which the dough is spread in thin cakes, while a fire is kindled inside. *Shall he not much more clothe you.* Our clothing in glory will come in due time, and we can wait for it; the flower wears its garb for to-day only. **O ye of little faith.** A gentle rebuke to the lack of complete trust manifested by the disciples in critical moments. (8) *Little faith is yet real faith, and it may grow to mighty faith.*

**31. Therefore.** He sums up the teaching on this subject in these closing verses: **Take no thought.**

**HOME READINGS.**

- M.* The Christian's trust. Matt. 6. 24-34.
- Tu.* Abraham's trust. Heb. 11. 8-15.
- W.* David's trust. 1 Sam. 17. 32-50.
- Th.* Elijah's trust. 1 Kings 17. 1-15.
- F.* Jehoshaphat's trust. 2 Chron. 20. 14-30.
- S.* The young Hebrew's trust. Dan. 3. 13-30.
- S.* The apostle's trust. 2 Tim. 1. 1-12.

**GOLDEN TEXT.**

**Castings all your care upon him; for he careth for you.** 1 Pet. 5. 7.

**LESSON HYMNS.**

- No. 106, Dominion Hymnal,  
Must Jesus bear the cross alone,  
And all the world go free?
- No. 107, Dominion Hymnal.  
Stand up! stand up for Jesus!  
Ye soldiers of the cross!
- No. 79, Dominion Hymnal.  
Just as I am, without one plea  
But that thy blood was shed for me.

**TIME, PLACE, RULERS, CIRCUMSTANCES.**  
—Same as last lesson.

DOCTRINAL SUGGESTION.—Trust.

**QUESTIONS FOR SENIOR STUDENTS.**

- 1. Our Care.**  
What are the cares which beset human life?  
What engrossing care does the service of mammon represent?  
Does Jesus mean to teach that a man cannot be rich and serve God?  
What is the danger to a rich man?  
How did Christ once illustrate this?  
Does Jesus teach not to look after daily food and life's necessities?  
What is the teaching?  
How can you reconcile the prayer, "Give us this day our daily bread," with this teaching, "take no thought what ye shall eat?"  
Does Jesus mean to teach, "take no thought" of any kind at all for raiment?

Rev. Ver. "be not anxious." This is the repetition of the caution, for the third time. (9) *Nothing needs more frequent warning than the tendency to worldly cares.* **Eat . . . drink . . . be clothed . . .** These are placed for all the material objects that are the common objects of life.

**32. The Gentiles seek.** The Gentiles were the people of all other nations, as distinct from the Jews. Jesus did not mean that all Gentiles were worldly and all Jews spiritual; but he appeals to them on their own ground, for, according to the Jewish view, they were the people of God, and the Gentiles were of the world. 'The people of the world, who know nothing of God as their Father, may seek for these things, but disciples, children of God, should have nobler objects. (10) *God's people should have standards higher than those of the world. Your heavenly Father knoweth.* Another reason for living above the worries of life: you have a Father who knows all your needs, and will abundantly supply them.

**33. Seek ye first.** First in time—beginning life with God's service; first in endeavor—making this life's most important aim; first in influence—letting religion dominate every department of life. **The kingdom of God.** The realm in which God rules over all our being. **His righteousness.** The standards of his gospel, a character like God and acceptable to God. **All these things.** Not riches and honor, but all these things, which an all-loving, all-wise, and all-powerful Father sees that we need. **Shall be added.** "Shall be thrown in," as matters of no consequence; "as paper and pack-thread are given when we buy spice and fruit." (Trapp.) (11) *See of what small account Christ values the things of earth.*

**34. Take therefore no thought.** No anxiety—repeated a fourth time. **For the morrow.** The morrow will bring its own troubles, and with them grace to meet them. Bear to-day's burden, without loading yourself additionally with to-morrow. **The evil.** A1 evil, whether of trouble, of toll, or of sin.

Explain the meaning.

What is the effect on human life of anxious care?

**2. His Care.**

What one great lesson did Jesus mean to teach by this part of his sermon?

In how many ways is God's tender care shown in the world?

What is the one condition which he asks in return?

ver. 34.

What great duty does the Golden Text set forth?

How did Abraham show his absolute trust in God's faithfulness?

In what knowledge of God can we rest?

Is the teaching of the text concerning God's care a safe teaching to follow?

What Psalm of David gives utterance to the same thought?

**Practical Teachings.**

Man is not broad enough to divide his affections and service between two.

Worldliness must be banished as a principle of action.

God's care is sufficient for every thing we need: for food, for rest, for clothing, for joy, for comfort, for peace.

And God knows all our need.

While all he asks is, **SEEK righteousness FIRST.**

**Hints for Home Study.**

1. The verses of this lesson should all be committed to memory.
2. The things that God does should be written down; thus: He feeds the fowls, he gives physical growth, he paints the lily, etc. There are at least seven.
3. The things that men do should be written down; thus: They serve mammon, they try to serve God at the same time, they worry about food, etc. There are at least seven.
4. Find from Scripture five instances where God cared for men in the matter of food or of drink or of clothing.
5. Review all the lessons so far on the Sermon on the Mount, and see how they differ from each other.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. Our Care.**

- What service does Jesus say is impossible?
- What masters are irreconcilable?

About what are we forbidden to be care-burdened?  
What question about relative values teaches truthfulness?

How much can one increase his stature by care-taking?

Who are chiefly concerned about food and clothing?  
What should be the principal object of pursuit in life?

In what does this kingdom consist? Rom. 14. 17.  
What blessing will come with this search?

How much ought we to be burdened about to-morrow?

Who will take care of to-morrow?  
Of what does every day bring its own portion?

**2. His Care.**  
What example of God's care forbids anxiety about food?

What beauty of dress surpasses that of Solomon?  
Whence do the lilies get their beauty?

Of what is God's care for flowers a pledge?  
Why should we be free from anxious care-taking?

How much of our care may we cast on God? Golden Text.

#### Teachings of the Lesson.

Where in this lesson may we learn—

1. The service which God requires?
2. The care-taking which God forbids?
3. The trust which God demands?

#### Hints for Home Study.

To what animals does Solomon send us to learn lessons of duty? How many times does Jesus speak of his disciples as those "of little faith?"

#### QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus say was impossible for us to do?  
**Serve two masters.**

Whom should we choose to serve? **The Lord of heaven and earth.**

What do many choose? **The god of the world, riches.**

What do some try to do? **Serve both.**  
What are their lives? **Miserable and unhappy.**

What does Jesus tell us? **Not to be anxious about things to eat or drink or wear.**

What will he supply? **All our real wants.**  
Whom does he care for all men feed? **The birds of the air.**

What does he clothe in lovely dress? **The lilies of the field.**

What does he want us to do? **To trust him to feed and clothe us.** (Repeat the Golden Text.)

What is his command? **Seek first the kingdom of God.**

What is the kingdom of God? **The kingdom of spiritual things, love, faith, patience, unselfishness.**

What does he want us to be anxious for? **A pure heart and life.**

What will he give if we seek these? **All other things.**

#### Words with Little People.

God will give you the riches of heaven, inexhaustible, everlasting. Mammon will give you the riches of earth, perishable, unsatisfying. Which will you choose?

#### THE LESSON CATECHISM.

[For the entire school.]

1. What does Christ say concerning religion and the world? "**Ye cannot serve God and mammon.**"

2. What does he command us about what we shall eat and drink and wear? **Not to be anxious.**

3. How does the Golden Text tell us to escape anxiety about our life? "**Cast all,**" etc.

4. What does Christ command as the first object of life? "**Seek ye first the kingdom of God.**"

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Life of Trust.

#### I. ITS NECESSITY.

1. *No man can serve two masters.* v. 24.  
"How long halt...two opinions?" 1 Kings 18. 21.
2. *Ye cannot serve God and mammon.* v. 24.  
"Prepare your hearts unto the Lord." 1 Sam. 7. 3.

#### II. ITS SUBJECTS.

1. *What ye shall eat.* v. 24.  
"Having food and raiment...content." 1 Tim. 6. 8.
2. *What ye shall put on.* v. 24.  
"Casting all your care upon him." 1 Pet. 5. 7.

#### III. ITS MOTIVES.

1. *Is not the life more than meat?* v. 25.  
"But one thing is needful." Luke 10. 41, 42.
2. *The fowls...Are ye not much better?* v. 26.  
"Who provideth for the raven?" Job 38. 41.
3. *Which of you...can add one cubit?* v. 27.  
"They are disquieted in vain." Psa. 29. 6.
4. *Your heavenly Father knoweth.* v. 32.  
"No good thing will he withhold." Psa. 84. 11.

#### IV. ITS DUTY.

1. *Seek ye first the kingdom of God.* v. 33.  
"To me to live is Christ." Phil. 1. 21.
2. *And his righteousness.* v. 33.  
"Righteousness and peace and joy." Rom. 14. 17.

#### V. ITS REWARD.

- All these shall be added. v. 33.  
"Godliness is profitable." 1 Tim. 4. 8.

#### THOUGHTS FOR YOUNG PEOPLE

##### Aims in Life.

1. Every person has some object which is his aim, and for which he sacrifices every other object. It may be pleasure, or gain, or power, or knowledge, or the service of God. Whatever it be, that object is his master. v. 24.
2. He who would be successful must have but one purpose in life—not one aim to-day and another to-morrow. Choose your aim, and hold fast to it. v. 24.
3. There is but one object worthy of our search as the supreme purpose; and that is not food, nor drink, nor clothing, nor riches; it is "the life," the kingdom of God in us. v. 25, 33.
4. Having chosen as our aim God's service, we can well afford to trust in God for the commoner things of life. We may work for a support and for money, but let us not be anxious about them. God will take care of us if we are his. v. 36-31.
5. The great difference between the man of God and the worldly man is, that the man of God is lifted above anxiety for the world, and lives in an atmosphere of trust. v. 32.

#### Berean Methods.

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

In the Bible belonging to an earnest Christian woman, after her death, was found written upon the fly-leaf, "Live for the immortal things." That may be considered the motto of this lesson...What is "the life" which is named in this lesson?...What is meant by "Take no thought?"...Here are some reasons why the Christian should not be anxious about earthly cares. 1. They are inconsistent with his profession. v. 24. 2. They are trivial. v. 25. 3. They are unnecessary. v. 26. 4. They are useless. v. 27. 5. They are unworthy of a disciple. vs. 28-32. 6. They are unbelieving. vs. 32, 33...Why should we seek God's king-

dom first? ... How may we seek it first? ... How can we be relieved of worldly cares? see 1 Pet. 5. 7 ... A minister saw a shelf of scientific books in the office of a coal-dealer. He said, "Do you read these books?" "Yes," answered the man; "and much of my real life is occupied with them. I sell coal to get bread and butter, but I don't try to live on coal."

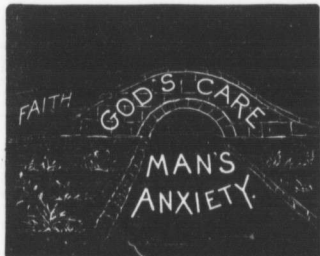
References. FREEMAN'S HAND BOOK : Ver. 30 : Grass for fuel, 646.

CATECHISM QUESTION.

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

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The bridge should be drawn with white chalk, the water with blue, and the words with bright red and yellow. Touch up the ground with a little green. The superintendent reviews the lesson from the stand, and says, when he refers to the blackboard, "See this bridge. It represents strength and durability. No one need be afraid to trust himself on it. Here is a road. What is its name? Faith. It is named faith because it leads to the bridge, and because the bridge is known as [points] God's care. What river does it span? Man's anxiety. "Yes, that is a river that we all think of crossing, and borrow much trouble worrying over how it will be accomplished, when if we took the faith-road it would lead to a never-failing crossing—the bridge of God's care. You can travel this road in peace, trusting in your heavenly Father. Why?" [All repeat] "Casting all your care on him, for he careth for you."

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Our Father's care. INTRODUCTORY. Talk about the church on the hill-side; Jesus, the preacher, sitting on the green grass with flowers and trees and singing birds all around him. Make a mental picture to attract the eye and win the heart of the child. Have a bunch of pretty grasses on the table, some bright flowers, and a bird's nest. They can be made to help here in winning the attention

to what Jesus said about these very things, and will be helpful still further on.

Divide the board into two equal parts. On one side print in large letters, "God;" on the other, "mammon." Teach that we all are servants, and must serve either the King of heaven, God, or the king of this earth, mammon, which means riches. Print above these names "Ye cannot serve," and between the two print "and." Read first verse of lesson from the Bible, and show that Jesus wants us to learn that we cannot be on both sides; we must choose one Master. Let us see what these different masters will give us.

Print on God's side "No Worry," "No Fear." Call upon a little girl to rise. Ask questions, as—"Who made you, Nellie?" "Have you a papa and a mamma?" "What do they give you?" Bring out the thought, by question and answer, of a loving earthly father who loves to supply the needs of his child, and who would feel pained to have his child worry and fret lest she might not have enough to eat and wear. Teach that this is a picture of the heavenly Father, who wants his children, big and little, to trust him for what they need.



Show the grasses. Talk about them, calling attention to their perfection. In like manner, talk about the flowers, their beauty etc. Show the bird's nest. Who made this? Interest children in the family which has been living in it. Talk about their food, their dress, their way of life. Teach

that God is the Father of the birds and flowers and grasses, and that if he clothes and feeds them he surely will not forget his children, who have something which the birds and flowers have not—souls, which will live forever. Print on mammon's side "Worry," "Anxious Care." Teach that whoever tries to have more fine things and fine clothes than other folks is serving mammon. Print on God's side "Seek God," "Do Right;" and on mammon's side "Seek Self," "Do Wrong."

Impress the lesson that, to please God, we must put his work, his word, his kingdom, ahead of other things, and then we may safely trust him to give us all that we need. God wants his children to work, but not to worry. The birds and flowers do what they were made to do, and God takes care of them. Let us do what we were made to do, obey and serve God, and he will take care of us too.

Lesson Word Pictures.

Here is a man who has been trying to do business under two signs above the same door. One grows dimmer and dimmer. The letters of the other sharpen continually. The brighter sign says, "M-A-M-M-O-N," the fading, "G-O-D." Is it any wonder? Was the man on his knees this morning? He suffered mammon to drive him prayerless to his work: he comes back and goes prayerless to bed. No time in the morning, too tired at night. Is he at church on Sunday? "Time to rest, now," says mammon; "stay at home." Is it any wonder that God's name on the sign is steadily dimming each day? There is also a little business-trick that is played. A defect in the goods sold is concealed. A poor debtor is cruelly crowded. Each time of deceit or injustice, that name "mammon" is more and more vivid, and "God" fades all away. "Ye cannot serve God and inammon." It would seem, while the slave bends greedily over his desk or counter, as if his task-master, mammon, leered over his shoulder and wound new fetters about him. The slave's



poor neighbor, Trust-in-God, is in no such bondage. Does he need food? He looks up to the birds singing amid the trees. They own no fields. They have no sickles. They pile no sheaves of grain in the barns. They have had their breakfast notwithstanding. Trust-in-God looks higher than the branches of the trees. He sees a great loving hand reaching down from the sky. It sprinkles the earth with seed, and the birds fly down. "I will do my duty, in God's strength, and look to my heavenly Father for food," says Trust-in-God. His clothes are thin. The wind pierces him through those rents in his armor. He looks abroad upon the fields. The white lilies are there. They have no loom in which to weave their drapery of snow. They

have only stood up and taken day by day the rain and the sunshine God has sent them. He has clothed the lilies with loveliness. Trust-in-God thinks of Solomon, of his purple robes, of his golden diadem. The beauty of the lily is greater than the glory of the king. He looks upon the grass of the field. "Only for a day!" he thinks. It will be flame to-morrow, leaping skyward, and gone forever, and yet God clothes it with what grace of form and paints it with what emerald beauty! "If I do my daily duty, in his strength, will he not care for my need?" Trust-in-God murmurs.

He says his to-day, looking across the strip of field before him, green with the grass, white-fringed with the lilies, and trusts God for the morrow.

A. D. 28.]

## LESSON XI. GOLDEN PRECEPTS.

[Sept. 11.]

Matt. 7. 1-12.

[Commit to memory verses 7-11.]



1 Judge not, that ye be not judged.  
 2 For with what judgment ye shall be judged; and with what measure ye mete, it shall be measured to you again.  
 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?  
 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?  
 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.  
 6 Give not that which is holy unto the dogs, neither

cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

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

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

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

10 Or if he ask a fish, will he give him a serpent?  
 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

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

## General Statement.

In the Sermon on the Mount, there are two underlying principles out of which grow all its precepts. One principle is that God is our Father, the other, that men are our brothers. Every-where these two great facts are assumed, and the commands of the discourse are based upon them. All men are our brothers, hence we should cherish a brotherly regard, and hold a gentle, lenient view of their characters. We should scrutinize our own faults with greater severity than those of others, and seek for that clearness of moral and spiritual vision which casts out our own sin, and thereby is able to extend a helping hand to our fellow-sinners. vs. 1-5. Yet in our judgments of others we must be

discriminating and not blind; we should not give divine truths to those who will despise them. v. 6. God is our Father, loving us ready to hear and answer our prayers. As a loving father would not cheat his hungry son by giving him a stone for a loaf of bread, nor harm him by giving him for food a poisonous snake instead of a fish; so God will never refuse to answer our prayer, but will give unto us the best things which we are capable of receiving. vs. 7-11. Therefore, being the children of God, we should be like our heavenly Father, and give to men in the same spirit in which we would receive from men. v. 12.

## Explanatory and Practical Notes.

**Verse 1. Judge not.** The word in the original is expressive of a judgment that is irrevocably fixed, a settled conclusion. The precept does not forbid opinions, but refers to hasty and uncharitable judgments upon the character of others. That ye be not judged. Neither by your fellow-man nor by God, to whom every man must give account for his unjust judgment upon others. (1) *God holds us responsible for every thought as well as for every act.*

**2. Ye shall be judged.** He who is kind in his estimates of others will be kindly judged by others; and he who is harsh will receive severity. It does not mean that if we judge others unjustly God will judge us in the same way, though he who is uncharitable and censorious will have to answer for it hereafter. **With what measure.** As Haman was hanged upon the gallows which he had made for Mordecai. See also the story of Adoni-bezek. Judg. 1, 7.

**3. Beholdest thou.** The verb means "to stare at," as in a close inspection. **The mote.** Literally, "a speck of chaff;" figuratively, a little fault. **The beam.** Figuratively, some great fault. In reality, the particle of dust which would scarcely be seen in the eye of another, becomes a "beam," blinding the vision in our own eye. But in ordinary life, people can readily see the minute defects in others, while they are unconscious of fatal errors in themselves. (2) *Those who judge others most severely are apt to judge themselves most leniently.*

**4. How wilt thou say.** As often the unkind judgment is concealed under the cloak of friendship. *Let me pull out the mote.* Whether it be the act of a friend or of an enemy to remind another of his faults depends entirely upon the spirit in which the information is given. A beam is in thine own eye. Not that only the perfect man should offer a criticism to his brother-man, but that we should watch ourselves as well as our neighbors. (3) *Of for the gift to see ourselves, not as others see us, but as we ourselves see others.*

**5. Thou hypocrite.** A term justly applied to the one who is more zealous to reform others than himself. **First cast out the beam.** The man who can help the brother man to reform must first reform himself. First, because to every man the purity of his own character is of the highest importance; and secondly, because only he who has conquered the evil of his own heart and life knows how to encourage another one to overcome it. Then shalt thou see clearly. It can come only from purity of heart. **To cast out the mote.** To correct the faults of others is the most delicate of all duties, and the one which requires the clearest moral vision. (4) *Let us be on our guard against self-conceit, against self-partiality, against censoriousness.* (5) *Let us be delicate in our dealing with the sins of others.*

**5. Give not.** After the exhortation to gentleness in judgments, and the warning against censoriousness.

comes the necessary precept on the other side. Our gentleness must not degenerate into laxity, and we must exercise a just discrimination. **That which is holy.** Originally, that which is offered in sacrifice, and thus consecrated to God; hence all sacred things or truths. **Into the dogs.** Dogs are among the vilest creatures in the East, roaming through the streets in packs, wild and ownerless, feeding upon refuse; hence taken as an emblem of all that is low and depraved. **Pearls.** Fit type of gospel truth, in its beauty and preciousness. **Before swine.** Do not give the higher truths of the gospel to men who are too low to appreciate them. Use discrimination in imparting divine things. Preach the law before the gospel; repentance before the higher Christian life. **Trample them under their feet.** Swine do not know the value of pearls, and ungodly men have no understanding of spiritual truth. The swine nature must be removed, and a new heart implanted, before the lascivious, the passionate, and the impenitent can even comprehend the deeper truths of the gospel. **Turn again and rend you.** There are natures so brutal as to render angry response for gentle suggestion, and to meet the gospel with persecution. (6) *Do not waste arguments upon ungodly men.*

**7. Ask, and it shall be given.** The Saviour now shows upon what terms we may enter the kingdom of heaven. The sole condition is to ask in God's appointed way. **Ask, . . . seek, . . . knock.** Three words that represent a desire of increasing intensity. They imply: 1. A consciousness of spiritual need. 2. A longing to have the need supplied. 3. A recognition of the divine abundance and the divine willingness. 4. Earnest seeking after God's blessings. It shall be given. God answers prayer, though the answer may not always come in the manner sought and expected. Yet, if God deny us the specific thing for which we ask, he will give us something better. "A child asks for a white powder, thinking it to be sugar, when in reality it is poison. The parent refuses the poison, and gives real sugar instead. So does God with us."—*Putnab.*

**8. Every one that asketh receiveth.** In every department of life success is conditioned upon endeavor. And in spiritual things, the success is sure to reward the seeking, while in the worldly life men may strive and fail. (7) *When we seek in the way of God's will, we cannot fail.*

#### HOME READINGS.

- M.* The law of love. Matt. 7. 1-14.  
*Tu.* Judging others. Rom. 2. 1-16.  
*W.* Judged by the Lord. Rom. 14. 1-12.  
*Th.* The judgment of man. 1 Cor. 4. 1-16.  
*F.* The law of liberty. James 2. 1-13.  
*S.* The privilege of prayer. John 16. 23-33.  
*S.* The way of salvation. Isa. 35. 1-10.

#### GOLDEN TEXT.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them. **Matt. 7. 12.**

#### LESSON HYMNS.

- No. 253, Dominion Hymnal.  
 Let him to whom we now belong  
 His sovereign right assert.
- No. 259, Dominion Hymnal.  
 O for a heart to praise my God,  
 A heart from sin set free!
- No. 251, Dominion Hymnal.  
 Sing them over again to me,  
 Wonderful words of Life.

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

DOCTRINAL SUGGESTION.—Christian living.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. Our Brother.**  
 What is the subject which is discussed in these verses?  
 By what other name did Christ call our brother in one of his parables?  
 If we, willing to justify ourselves, should say, Who is my brother? what would his answer be?

**9. What man is there.** Throughout the sermon on the mount we are continually reminded that God is our Father, a revelation which the Gospel brought to the world. **Ask bread,** will he give him a stone. That is, give him a deceptive answer. The bread in the East is somewhat like a smooth flat stone in appearance. (8) *Sometimes men seek for stones, supposing them to be bread, as when they strive for riches, as if God could feed the soul.*

**10. Or if he ask a fish, . . . a serpent.** Something poisonous, when food was asked for. (9) *Shall God give us the pleasure which will sting us, when we ask for it? When in our blindness we ask for a stone, God mercifully denies our prayers, and gives us bread; when we ask for a snake, he bestows upon us food.*

**11. If ye then, being evil.** This is not a rebuke for sinfulness, but only a comparison of our human character with the infinite purity of God, before which man at his best is only evil. (10) *The tint of sin lurks in the best of men and the holiest of relationships. Know how to give good gifts.* It may be assumed that a parent will love his child, and will gladly bestow upon him all good gifts. **How much more shall your Father.** From the earthly relation we can reason up to the heavenly, from our imperfect love, up to the complete love of God. As much more may we expect God to give, as God's power outruns man's, God's wisdom surpasses human knowledge, and God's love is greater than that of our earthly father. **Give good things.** That expresses the only limitation in the answers to our prayers. God will only bestow what his infinite wisdom knows are "good things." (11) *How safe are we in God's omnipotence and love.*

**12. Therefore.** Because God is so gracious his children should be generous. **Whatever ye would.** This does not mean that we should expect of others what we are willing to give them, but that what we desire of others, we are to bestow upon others. **Do ye even.** **20. Not to do the same things** which we desire of others, but like things, guided in our conduct by the spirit of love; a principle which in a limited meaning may be found floating in heathen ethics, but was never vitalized and emphasized until declared by Christ.

What great duty does the Golden Text teach?

In Peter's ladder of Christian character (2 Pet. 1.) there are eight rounds; which one of these is brotherly kindness?

In what relation does it stand to holy charity?

Where does our duty to our brother begin?

#### 2. Our Father.

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

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

Ask what? Seek what? Knock where?  
 How can you reconcile this precept with the last lesson?

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

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

Is there any connection in thought between these three:

{ A man cannot cast the beam from his own eye.  
 { He ought to want to see clearly so as to help his brother.

{ Ask—seek—knock.

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

#### Practical Teachings.

How easy it is to judge another!  
 How hard it is to escape condemnation ourselves!  
 Was ever a more liberal promise? Ask—seek—knock. Have you done it?  
 Would you have good neighbors? Be a good neighbor. Good friends? Be a good friend. And so on through all the list of human wants.

#### Hints for Home Study.

- The Outline to this lesson is given as: 1. Our Brother; 2. Our Father. Which verses belong to (1), which to (2)?
- Study the meaning of the following: "Metē;"



"mo:e;" "beam;" "hypocrite;" "dogs;" "pearls;" "swine."

3. When you understand all the allusions, and strange use of words, then read, and read, and read this lesson till you can study it without the book as well as with it.

4. You are in an advanced class. Teach this lesson to the younger children in your home, or help them study it.

5. Carry it so in your mind that as you go along the street, and here and there, you will think out Practical Teachings. And, whenever you get home, write down what you have thought.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Our Brother.**  
What fear should keep us from judging others?  
By what standard will we be judged?  
What should caution us against dwelling on small faults in others?  
What often hinders us from helping others to get rid of faults?  
What is our first duty in such a case?  
To what use are we forbidden to put that which is holy?  
What warning is given against misuse of pearls?  
What reason is assigned for the warning?  
What command with regard to prayer is given.  
What promise encourages obedience?  
What illustration from a father's love?

- Our Father.**  
Beyond whose love does that of our Father go?  
What will he give to such as ask?  
What "good things" has he promised? Luke 11. 13.  
What rule of conduct toward our brother does Jesus give us?  
Where is this teaching earliest found?  
In what one word is the law fulfilled? Gal. 5. 14.

#### Teachings of the Lesson.

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

#### Hints for Home Study.

Find other passages in the Scripture which forbid human judgment. Find other instruction by the Saviour as to the duty of being importunate in prayer.

#### QUESTIONS FOR YOUNGER SCHOLARS.

- What are we forbidden to do? To judge others hastily or unjustly.  
Who only can judge fairly? Christ, the divine Judge.  
How will Christ judge us? As we have judged others.  
How must we think of others? In a kind and forgiving spirit.  
What must we remember? Our own sins and faults.  
What do children expect when they ask their parents for things? To be heard and answered.  
What does Jesus tell us to believe when we pray to our heavenly Father? That he hears and answers us.  
Why? Because he has promised to hear and answer.  
What will he give us? Better things than our earthly parents.  
What must we believe if he does not give us what we ask? That we have not asked for the best things.  
Why must we trust him to give us what is best? Because he is all-wise, all-loving, and all-powerful.  
What Golden Rule has God given us to live by? (Repeat the Golden Text.)  
How can we keep it? With Jesus's help.  
Is it right to forget it or to break it, when Jesus tells us to keep it?

#### Words with Little People.

- Questions for me—  
Do I judge others as I would have them judge me?  
Do I keep the Golden Rule—at home, in school?  
Do I truly believe that God hears and answers my prayers?  
Do I trust him when he does not give me what I want?  
For we must all stand before the judgment seat of Christ."

#### THE LESSON CATECHISM.

[For the entire school.]

- What does Christ command concerning our judgments of others? "Judge not, that ye be not judged."
- What is his precept concerning prayer? "Ask, and it shall be given you."
- How will our heavenly Father answer our prayer? He will give us good things.
- What rule is given in the Golden Text with regard to our dealings with others?

#### TEXTS AT CHURCH.

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

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Laws of the Christian Life.

- THE LAW OF CHARITY.**  
*Judge not, that ye be not judged.* v. 1.  
"Judge another....condemnest thyself." Rom. 2. 1.  
"Judgest another man's servant." Rom. 14. 4.
- THE LAW OF IMPARTIALITY.**  
*Cast out the beam...thine own eye.* v. 5.  
"Create in me a clean heart." Psa. 51. 10. 13.  
"Judge ourselves....not be judged." 1 Cor. 11. 31.
- THE LAW OF HUMAN BROTHERHOOD.**  
*Out of thy brother's eye.* v. 5.  
"Who is my neighbor?" Luke 10. 29, 37.  
"Loveth his brother....in the light." 1 John 12. 10.
- THE LAW OF DISCERNMENT.**  
*Neither cast pearls...before swine.* v. 6.  
"Speak not in the ears of a fool." Prov. 23. 9.  
"Reprove not a scorner." Prov. 9. 7. 8.
- THE LAW OF SUPPLICATION.**  
*Ask, and it shall be given you.* v. 7.  
"Seek me early...and me." Prov. 8. 17.  
"Ask...believing ye shall receive." Matt. 21. 22.
- THE LAW OF DIVINE FATHERHOOD.**  
*Your Father which is in heaven.* v. 11.  
"Followers of God, as dear children." Eph. 5. 1.  
"Children of the Highest." Luke 6. 35.
- THE LAW OF LOVE.**  
*Whatever ye would...do ye.* v. 12.  
"Fulfilled in one word....love." Gal. 5. 14.  
"Love is the fulfilling of the law." Rom. 13. 10.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Our Duties.

- Let us remember that our fellow-men are our brothers, to be looked at with love and not with unkindness; to be judged mercifully, not severely. v. 1. 3.
- Let us look at our own faults and try to correct them before we look too sharply on the faults of others. He who has wrestled with evil in himself can do good to other men. v. 2. 5.
- Let us be careful in our dealings with the wicked, lest we receive more harm to ourselves than we do them good. v. 6.
- Let us remember that God is our Father, and that he is always ready to hear our prayers and to answer them. v. 7. 11.
- Let us try to do to others as we would choose to have them do to us; doing not as we are done by, but as we would be done by. v. 12.

**Berean Methods.**

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

Explain "Judge not," "mote and beam," "pearls before swine," "breat and stone," "fish and serpent," etc. ... I. Our estimates of others, v. 1-6. II. Our privilege with God, v. 7-11. III. Our duty toward men, v. 12. ... Teachings concerning God. 1. He is the only Judge. 2. He is the hearer of prayer. 3. He is the loving Father. 4. He is the bountiful giver. ... Notice in the Analytical and Biblical Outline seven laws of the Christian life contained in this lesson. ... Show how children are apt to be unkind in their judgments. ... The lesson warns against, 1. Unkindness, 2. Self-conceit 3. Hypocrisy, 4. Thoughtlessness (v. 6), 5. Unbelief, 6. Selfishness. ... Two illustrations from a quaint old commentator, John Trapp. Men are more apt to use spectacles than looking-glasses; spectacles to behold other men's faults than looking-glasses to behold their own. ... *Ælles* (or chamberlain-) among the Romans had ever their doors standing open for that had occasion of request or complaint to have free access to them. God's mercy-doors are wide open to the prayers of his faithful people.

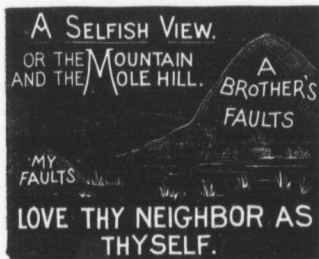
References. FREEMAN. Ver. 9: Bread resembling stones, 647.

**CATECHISM QUESTION.**

13. What do we learn from this?  
We learn that temptation is not itself sin, and also that our Saviour will help us when we are tempted, Hebrews iv. 15; Hebrews ii. 18.

**Blackboard.**

BY J. B. PHIPPS, ESQ.



EXPLANATION. This diagram illustrates the Golden Rule applied to fault-finding in an uncharitable manner. The superintendent asks, Did any one of you ever see a mole? If so, what are its peculiarities? [It is blind; it works mischief beneath the surface of the ground; it raises a little mound of earth called a mole hill, etc.] Compare the mole hill with a mountain. This is a simple illustration of the blindness of a selfish person to his own faults, and shows how he magnifies the faults of others until they appear mountain high. Conclude the platform talk by having the school all repeat the

sentence, "Love thy neighbor as thyself." Let us look for the good, and condemn the bad.

POSITIVE PROMISES.  
AND YOU RECEIVE.  
ASK SEEK KNOCK SHALL FIND ENTER.

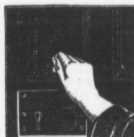
**Primary and Intermediate.**

**LESSON THOUGHT. The Law of Love.**

Show something made of gold, and something made of brass or copper. Talk about the two metals: tell why one is so much more precious than the other, because it is pure, beautiful, lasting. Tell that in this lesson we have more of the words of Jesus: that they are all like gold for their beauty and purity. One of the verses is called the "Golden Rule." See how many children know it. Give a little time to drilling upon it. Tell that many people follow another rule, like this: "Do to others as they do to you." Print in large letters, "Love of self;" opposite, "Law of Love."

How many laws does this make? How many masters does Jesus say there are? Yes, two; God and mammon. Can we serve both? No, we must choose which we will serve. Can we be ruled by both laws? No, we must choose the law of self or the law of love—the rule of Satan or the rule of Jesus.

**THE LAW OF SELF.**



Make a large heart on the board. Inside it print in very distinct letters, "Self." Surround the word, quite filling up the heart, with light clouds. Get children to help tell what a child will do who is ruled by this law. He comes to Sunday-school. A little boy wants him to move along. He says, "No, this is my seat." Teacher asks all the children to say the commandments after her, or to help sing. He turns his head away and looks out of the window. He says, "I don't want to." A little boy hits him with his elbow. He hits back, and soon all the boys near him are looking on instead of giving attention to the lesson. Does this little boy have a happy time? No, there are clouds around him most of the time, for he is ruled by a hard master—self.

**THE LAW OF LOVE.**

Make another heart. Print "Love" inside. Tell how a child will act who is ruled by this law. Call for Golden Text again, and show how obedience to this would have made the selfish boy act differently.

Teach that no one can obey this rule who does not get help from Jesus. The heart full of self is the heart we all have by nature. A heart of love is only found where Jesus is. In this lesson Jesus teaches us how to get the heart of love. Read verses 7 and 8, and teach that a loving, unselfish heart is what the Lord loves to give his children even more than an earthly parent loves to give gifts to his dear child.

Teach that in heaven every thing is love; that earth would be like heaven if every one obeyed the law of love, and only those can live with the God of love in heaven who obey the law of love on earth.

**Lesson Word-Pictures.**

It is the old scene of judgment. On his cushion sits cross-legged the dignified judge. Near him are the accuser and accused side by side. The man to be tried is pitiful with his disheveled hair and garb of mourning.

The witnesses are present to tell every thing. The secretaries of the trial have come to record every thing. Be careful, O judge, in your verdict! There is a Higher, who can right the wrong, and will give righteous judgment. Beware, lest you come before his judgment-seat. Every body beware, who may sit upon the case of another's deserts! Are you trying your brother today? You are looking into his eyes. "Faulty, faulty, a little you say. A speck of trouble there! A flaw, a little mote! So damaging and disgraceful! Such a bad eye! Instead, though, of a mote in that vision, would you see a beam somewhere else? Look in the glass."

Dogs, dogs, dogs, every-where. Eastern dogs, neglected, gaunt, dirty, hungry, fighting, wolfish! Who would hurl a holy treasure among the pack? It is the abomination of the Jews that I see now, the pigs—greedy, grasping, unclean! Who would cast pearls, clear and shining, into the filth beneath their feet, the light of all their beauty to be quickly trampled out, and the pearls buried in the mire? . . . It is a suppliant now, holding out his hand. It is a seeker bending down and hunting in field and highway. It is an applicant at a door, knocking for admittance. The begging hand is filled. The seeker brings back the lost pearl.

Before that knock the door flies open. It is a child now looking up into his Father's face and pleading for bread, asking for fish. Does the parent pour a hard stone, a cold, slimy snake, into the upheld palm? And now a great crowd, a numberless multitude, hungry, naked, bruised by sorrow, scorched by temptation, with arms outstretched, are looking up to the heavenly Father, and will he turn away? . . .

It is a delightful scene that is hidden under the precept in the Golden Rule. Would not one have a neighbor generous to him? He himself carries bread to the hungry orphan—near his home. Would he not have his townsmen courteous in language? He himself goes out to show the manners of the Sermon on the Mount. Would he not have the business circle about him just in its dealings? He himself never calls the poor cloth good, never keeps back a penny due another, and never presses unkindly his claims. He has often and never preached the Truth as his life-wish he could have preached the Truth as his life-work, and taught the substance of the Holy Law and for the prophets. He daily unconsciously gives it all, for the Golden Rule has been transmuted into a shining life.

## LESSON XII. SOLEMN WARNINGS.

[Sept. 18.]

A. D. 28.]

Matt. 7. 13-19.

[Commit to memory verses 13, 14.]



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

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

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 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.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?

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

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:

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.

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:

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.

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

29 For he taught them as one having authority, and not as the scribes.

## General Statement.

In the closing application of the Sermon on the Mount we find four beacons set up upon dangerous rocks upon which characters are often wrecked! First, we read a warning against following the multitude of evil, and we learn that it is safer to be with "the remnant" than with the majority, for the broad road is that of the world, and the narrow way is that of the kingdom, vs. 13, 14. Secondly, we are warned against false teachers, themselves misled and misleading others. Such there have been in every age, and will be to the end. But the true disciple has a test which will not fail to discern the true and unmask the false: the test of "fruits," or the results of the teaching in the lives of the teacher and his followers. Out of the evil heart good fruit cannot come, nor can the good heart

bring forth evil, vs. 15-30. The third warning is against false professors, who utter loyal words, and perhaps perform distinguished services to the gospel, yet in heart have no fellowship with Christ, and in life are disobedient to his commands. However high may be their standing on earth, in the light of the judgment they shall meet with eternal condemnation, vs. 21-23. The last warning is against those who hear Christ's words but do not heed them. These build their character on the shifting sand of a weak purpose, and in the surge of temptation they sink. Against these we be hold the heedful hearer, who puts in practice God's message and builds on the rock. His edifice endures the storms of time, and receives its reward in eternity.

## Explanatory and Practical Notes.

Ver. 13. Enter ye in. The address is to all who would be disciples of Christ. The strait gate. Rev. Ver. "narrow gate." Not "straight," but a word meaning close or narrow, as "The Straits of Gibraltar." Some think that the special reference is to a small portion in the side of the large gate of an Oriental city, through which people could enter after nightfall, when

the main entrance was closed. (1) There is but one way into the Kingdom of God, and that is a self-denying one. Wide is the gate. Meaning that it is easy to be a sinner, or a man of the world, for in that road one has but to follow his own impulses. Leadeth to destruction. The end of all sin is death, however pleasant may be its beginning. Many there be. The majority of

people in Christ's time and in our time are not followers of God, but are living for self, for pleasure, and for sin. (2) *It is a mistake to say that "the voice of the people is the voice of God."*

**14. Because.** The reason so many are found in the ways of sin is that the way of righteousness is hard and constraining to the natural man. (3) *Nobody would choose to be lost if it were just as easy to be saved, the gate and straitened the way.* Come to you. They are the gate and straitened the way. This is the case, not because God would have it hard for men to be saved, but because men are evil and prone to evil. If men were in the true spiritual and moral state, the requirements of the Gospel would not be hard, nor would the gate be narrow. Few were to be that find it. Yet all find it who sincerely look for it. (4) *None who seek after God fail to find him.*

**15. Beware of false prophets.** On seeking for the straight gate and the narrow way, the disciples would be in danger of being misled by false guides; hence the need of this warning. "False prophets" here refers not only to those who predicted future events, but to all who professed to teach religious truth by divine inspiration. In our time it includes those who substitute their own opinions or impressions for the teaching of Scripture, and especially those who claim to be the "mediums" of departed spirits. Come to you. They come to disciples that men go to sinners, for it is a characteristic of all false teaching that it seeks to pervert disciples, instead of seeking to convert sinners. **In sheep's clothing.** Perhaps in allusion to the well-known prophetic garb of sheepskin, but more likely a reference to the pretense of meekness and sanctity. **Ravensing wolves.** Their natures are selfish, while their appearance is saintly.

**16. Know them by their fruits.** This means, 1.) Their fruit in their own personal character. 2.) Their fruit in the results of their teaching as shown in the lives of their followers. Tom Paine's life is the best antidote to his infidelity, and the conduct of spiritualists and free-thinkers is a sufficient commentary on their doctrines. **Stripes to the thorn.** From the fruit we can reason back to the root. The sharp thorn shows a thorn-bush, the luscious grape proves the vine. So the morals of Christianity prove a divine origin, and the deeds of infidels point to Satan as their source.

**17. Every good tree.** As a rule, a good man will exert a good influence. He may make mistakes from erroneous judgment, but if his heart be sincere, the general outcome of his life will be good and not evil. **A corrupt tree . . . evil fruit.** However fair may be the first appearance, the final result of false teaching will be corrupt lives. While here and there a man may live above his creed, yet, on the average, the conduct of men will be broken the truth or falsity of their doctrine. (5) *The man who fears God is the one whom men do not need to fear.*

**18. A good tree cannot.** True in the material world, and true as a principle in the moral world. The few seeming exceptions are real in accord with the general law. **Neither can a corrupt tree.** This does not mean that a bad man or a false teacher will always do evil. He may do many noble and generous deeds. Yet he should be estimated, not by isolated acts, but by the general tenor of his life.

**19. Hewn down.** The tree that will not bear fruit becomes fuel; and the soul that will not exert a hallowing and refining influence shall be lost. **The fire.** Just what precise form of destruction is here meant we know not. But we can depend upon the fact that there is some kind of fire that can destroy the soul. (6) *How terrible the wrath which is declared by the lips of the Lamb of God!*

**20. Wherefore by their fruits.** We copy the admirable note of Lyman Abbott on this verse: "The infallible test of all religious teaching is the practical result in the lives of those that receive it. The answer to modern eulogists of Buddhism and Confucianism in India and China; the answer to the papal claim of infallibility in Spain and Italy; the answer to the eulogists of 'pure reason' and a Bible overthrown is Paris during the Revolution and Paris during the Commune. New England is the best refutation of those that sneer at Puritanism; and Christianity contrasted with the heathen world is a short but conclusive reply to all advocates of a universal and eclectic religion."

**21. Not every one.** From the warning against false teachers, Jesus passes to declare the doom of false professors. **Saith unto me, Lord, Lord.** That is, those who profess to be disciples of Christ. (7) *There is a vast difference between lip-service and heart-loyalty. The kingdom of heaven.* One who professes himself a servant of Christ may be received into the earthly Church, but only those whose lips echo their hearts have a membership in the Church of the first-born, whose names are written in heaven. **He that doeth the will.** The Saviour does not object to the profession itself but to the profession without the practice. **Of my Father.** He who does the will of the Father follows the example and precepts of the Son. **In heaven.** For only the one who has the heavenly nature can be at home in a heavenly environment. (8) *Soon or late, freely or by compulsion, in heaven or in hell, every soul must submit to God's order.*

**22. Many will say.** Teachers, leaders, and preachers in the Christian Church who have lived without a genuine spiritual life, professors but not possessors. Such there have been in all ages. **In that day.** The day of judgment, when wheat and tares are sifted. **Lord, Lord.** Spoken once professionally, but now importunately. **Have we not prophesied.** Delivered Christ's message of repentance and salvation, even though the man that uttered it was unaved. **Cast out devils.** In ancient times performed by the apostles; in every age, instrumental in rescuing souls from the bondage of Satan. God may save souls through un-aved agencies; as Dr. Kane kindled a fire in the polar regions with a burning glass cut from a block of ice. **Many wonderful works.** Men may "bring things to pass," and may be very successful in working church machinery, who are themselves without divine grace. (9) *What a warning to preachers and teachers!*

**23. Then will I profess.** Literally, "speak out in public." **I never knew you.** In the sense of fellowship and acceptance. Augustine says, "I never knew you" is but another way of saying "Ye never knew me." **Ye that work iniquity.** Eternity is thus seen to depend upon the deeds of a life-time.

**24. These sayings of mine.** The precepts included in the entire Sermon on the Mount. **Doeth them.** Not only receives them into his mind, but weaves them into his life. **House upon a rock.** The reference is to peasants' cottages, often made of light and frail materials, but sufficient for the mild climate of the Orient. Built on the meadows at the mouth of the valleys, they are often washed away in the spring freshets, but standing on the higher ledges they are secure. (10) *The wise man is he who builds on Christ as his foundation.* (11) *Neither morality, nor principle, nor genuine impulses, will afford a basis of character so sure as faith in Christ.*

**25. The rain descended.** The heavy spring rains of the East. **Floods came.** Often a wady (valley) which is dry at one season is filled in a single night by a foaming torrent. **Beat upon that house.** A reference to the trials and temptations of life. (12) *Every character is sure to be tested.*

**26. 27. Foolish man.** He is indeed a foolish man who hears Christ's word without heeding it. **House upon the sand.** A character inspired by ambition, selfishness, or mere morality without the Gospel. **Great was the fall.** Whether palace or cottage, the ruin is irremediable, if it is the owner's all. (13) *When a life-time of opportunity has been lost it can never be regained.*

**28. Ended these sayings.** Though the listeners could not fully comprehend these great truths, they were deeply impressed by them. **Astonished.** It came upon them as a revelation, and filled them with wonder. **Bertrine.** Rev. Ver., "teaching." Both the truths enunciated, and the manner of their declaration, were surprising.

**29. Having authority.** He quoted no name higher than his own. His "I say unto you" was spoken as outweighing a century of rabbis, and as equal to Holy Writ. **Not as the scribes.** The ordinary religious teachers, whose teachings were a mass of frivolous comments, concerning the length of a phylactery, or the washing of a cup, but devoid of the soul of originality. No wonder that the crowd left their schools for the mountain-assembly of the Great Teacher. (14) *That teaching alone will have power which comes from the depth of an earnest soul.*

## HOME READINGS.

- M. The false and the true. Matt. 7. 15-20.  
 T. The vine and the branches. John 15. 1-11.  
 W. The corner stone. 1 Pet. 2. 1-10.  
 Z. The true foundation. Eph. 2. 11-22.  
 F. The only foundation. Acts 4. 1-12.  
 S. The building tested. 1 Cor. 3. 1-15.  
 S. The building of God. 2 Cor. 5. 1-10.

## GOLDEN TEXT.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 7. 19.

## LESSON HYMNS.

- No. 116, Dominion Hymnal.  
 Gracious Spirit, Love divine,  
 Let thy light within me shine.
- No. 119, Dominion Hymnal.  
 Guide me, O thou great Jehovah,  
 Pilgrim through this barren land.
- No. 122, Dominion Hymnal.  
 Be it my only wisdom here,  
 To serve the Lord with filial fear

## TIME, PLACE, RULERS, CIRCUMSTANCES.

—Same as in last lesson.

DOCTRINAL SUGGESTION.—The danger of neglect.

## QUESTIONS FOR SENIOR STUDENTS.

1. **The False.**  
 Under what figure are some of those here pictured who fail to find the strait gate?  
 What is the royal law or test of character here given?  
 For how much does profession count in Christ's estimate of men?  
 Is public profession discouraged by this teaching?  
 Is the doctrine of morality as sufficient in God's sight here taught?  
 What is the test for entrance into the kingdom of heaven?  
 What is the very first necessity in doing God's will?  
 What is the significance of wide gate and broad way, as applied to the sinner's course?
2. **The True.**  
 In what way are the true sons of God found?  
 What are the fruits which show whether a person is one of "the false" or one of "the true."  
 What is apparently to be the test of character in the world? ver. 25.  
 Who will be able to stand this test?  
 What event is suggested by ver. 27?  
 What doctrines are plainly taught in this lesson?  
 What ought to be the daily, serious question of every man who professes to be Christ's?

## Practical Teachings.

Though the gate be strait, it is wide enough to let you in, if you will go.  
 Each of us is like a tree: either like a fruit-tree filled with choice fruit, or like one empty at harvest time, or like one bearing gnarled, hard, unshapely, diseased fruit. Which are we?  
 Profession does not make a Christian. But Christianity makes a man profess.  
 Notice, Jesus said plainly, "Many will say to me," and "Will I profess unto them."  
 The Teacher, the Friend, is to be the Judge, and his word was "never." There is no hope in "never."

## Hints for Home Study.

- The student ought to carefully read through the whole Sermon on the Mount to see what "these sayings" are of which Jesus speaks.
- The False is one division of our Outline. Find all the false things suggested in these verses: ver. 13, 15, 16, 21, 26.
- There is a practical teaching in ver. 21, and another in ver. 26, 27, that has not been mentioned. Will you write them out?
- Make a list of all the things in this lesson which you do not understand—words, phrases, teachings—and give them to your teacher.
- What was the teaching of the scribes? Any Bible dictionary will explain this. Keep a book of this sort always by you, if you can, when you study.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The False.**  
 How does the beginning of the way to death differ from that to life?  
 What contrast is there in the company therein?  
 Against what teachers should we watch?  
 How may these false prophets be known?  
 What is the test of the value of a tree?  
 What cannot a worthless tree produce?  
 What is the doom of such a tree?  
 Who are not sure of entering heaven?  
 What claim for recognition will many make at the last day?  
 What sorrow is in store for them?  
 How does he build who hears Christ's words and does not obey them?  
 What ruin is sure to come?
2. **The True.**  
 What distinguishes the entrance to the way of life?  
 What shows that it is difficult to enter the gate?  
 Luke 13. 24.  
 How may one know a good from a bad man?  
 What worker is certain of seeing heaven?  
 What is the test of a wise hearer of Christ's sayings?  
 Upon what foundation does such a one build?  
 How will his wisdom be proved in trial?  
 What effect had Jesus's teaching upon those who heard him?  
 What was the characteristic of his teaching?

## Teachings of the Lesson.

- Where in this lesson are we taught—  
 1. The importance of right beginnings in life?  
 2. That doing the truth is the test of loyalty to the truth?  
 3. That God's word is a sure foundation upon which to build character?

## Hints for Home Study.

Compare the teaching of James as to the relation of works to faith.  
 Find other characteristics of the Saviour's teaching mentioned in the Scriptures.

## QUESTIONS FOR YOUNGER SCHOLARS.

- Why does Jesus tell us to enter in at the strait gate? Because it leads us to heaven.  
 Why does he warn us away from the wide gate? Because it leads us to hell.  
 Which is the easiest way to walk in? The broad way.  
 Which is the best way? The narrow way.  
 Who will always walk there with us? Jesus.  
 How do we know all who are walking in the narrow way? By their good lives.  
 What does a good tree always bear? Good fruit.  
 What does a good life always bear? Good words and deeds.  
 Whom only does Christ acknowledge as his own? Those who do his will.  
 To what does he compare all who are disobedient to him? To a rotten tree.  
 What shall become of it? (Repeat the Golden Text.) Whom does Jesus call wi-? All who keep his sayings.  
 Why are they wise? They build their hopes upon the sure promises of God.  
 Who are foolish? Those who put their trust in the promises of the world.  
 To what does Jesus compare the world and its promises? To shifting sand.  
 What are the promises of God? Firmer than the everlasting rock.

## Words with Little People.

Life is full of storms and tempests; where are you building your refuge?  
 Upon the Rocks, Christ Jesus?  
 Or upon the shifting sand of the world?  
 "Who is a rock, save our God?"

## THE LESSON CATECHISM.

[For the entire school.]

- How may we know the true from the false disciples? By their fruits.
- What is the good fruit? Doing the will of God.
- What is said in the Golden Text? "Every tree, etc.

4. To whom does Jesus compare those who hear and obey his words? **To one building on a rock.**  
 5. To whom does he compare those who hear, but do not obey? **To one building on the sand.**

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The False Disciple.

#### I. HIS PATH.

*Broad is the way....many... go. v. 13.*  
 "Love not the world." 1 John 2. 15.  
 "Be not conformed to this world." Rom. 12. 2.

#### II. HIS PROFESSION.

1. *Come to you in sheep's clothing. v. 15.*  
 "Transformed into an angel of light." 2 Cor. 11. 14.  
 2. *Saith Lord, Lord. v. 21.*  
 "Why call ye me, Lord, Lord?" Luke 6. 46.

#### III. HIS CHARACTER.

*Inwardly....ravening wolves. v. 15.*  
 "Wolves,....not sparing the flock." Acts 20. 29.  
 "Try the spirits....false prophets." 1 John 4. 1.

#### IV. HIS INFLUENCE.

*Ye shall know them by their fruits. v. 16.*  
 "Bringeth forth that which is evil." Luke 6. 45.  
 "How can ye, being evil, speak good?" Matt. 12. 34.

#### V. HIS CONDUCT.

1. *Ye that work iniquity. v. 23.*  
 "The works of the flesh are manifest." Gal. 5. 19-21.  
 2. *Heareth....doeth not. v. 26.*  
 "Be ye doers....not hearers only." Jas. 1. 22.

#### VI. HIS TRIAL.

*Rain descended....floods came. v. 27.*  
 "Fire shall try every man's work." 1 Cor. 3. 13.  
 "Discern....righteous and the wicked." Mal. 3. 18.

#### VII. HIS FATE.

*Great was the fall of it. v. 27.*  
 "Everlasting punishment." Matt. 25. 46.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Concerning Character.

1. The opinions of the majority are not a correct standard of character; for the majority are often found in ways of sin than in paths of righteousness. God's people are apt to be a minority in the world. v. 13, 14.

2. Character is often concealed under a false profession. There are bad men who have every appearance of being good. We may not always trust to the appearance of people. v. 15.

3. The true test of character is its fruit in conduct. The deed and the word will often show what lies hidden within the heart. v. 16-20.

4. A true character will show a life in accordance with God's commandments, which set forth the divine standard. We are to measure men by the rule which God has established. v. 21-23.

5. The judgment to come will take notice of character, and not of rank or profession or the estimates of men. God sees men as they are, and as they are he will judge them. v. 22, 23.

6. The only enduring foundation of character is the

Gospel of Christ, "these sayings of mine." He who would build well must build on this basis. v. 24.

7. Every character, whether good or evil, is sure to be thoroughly tested, and its true state revealed. v. 26-28.

#### Berean Methods.

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

As a Review of the Sermon on the Mount and of the last six lessons of the quarter, the following outline might be taken: 1. Who are disciples? chap. 5, 3-12. 2. The character of disciples, 5, 13-48. 3. The duties of disciples, 6, 1-18. 4. The aims of disciples, 6, 19-34. 5. The judgments of disciples, 8, 1-6. 6. The prayers of disciples, 7, 7-12. 7. The tests of disciples, 7, 13-27. ... For an analysis of the lesson, take, 1. Two gates, vs. 13, 14. 2. Two paths, vs. 13, 14. 3. Two guides, v. 15. 4. Two trees, vs. 15-10. 5. Two professions, the disobedient and obedient, vs. 21-23. 6. Two foundations, vs. 24-27. 7. Two destinies, vs. 25-27.... What Christ requires: 1. A right choice, vs. 13, 14. 2. A true character, vs. 15-20. 3. A loyal obedience, vs. 21-23. 4. A faithful conduct, vs. 24-27.... ILLUSTRATION. On the coast of England is a dangerous reef, the Eddystone. Nearly two hundred years ago Winstanley, a London merchant, there built a light-house, which was washed away in a heavy gale, and with it the builder perished. Afterward Rudyard built another light-house of wood, which stood fifty years, and then was burned down. The third was built by John Smeaton, and stood until a few years ago, when it was taken down because the rocks beneath were found to be undermined by the sea. The new light-house now in process of erection has its foundation far below, upon the solid stone. This shows that in a building there is need of a good plan, enduring materials, and a strong foundation.

References. FREEMAN: Ver. 24: Foundations, 761. Ver. 29: The scribes, 648.

#### CATECHISM QUESTION.

14. What was the Lord's deepest humiliation?

He was "reckoned with transgressors" (Luke xxii. 57), and endured the shameful death of the cross.

#### Primary and Intermediate.

LESSON THOUGHT. *Jesus the Rock.*

To be taught: 1. That there are two ways, in one of which we must walk. 2. That our life-tree must bear good fruit or bad. 3. That our house must be built upon the rock or upon the sand.

1. Make a wide gate open upon a broad path. Tell what Jesus meant by the broad way that leads to destruction. It is the easy, careless way of serving mammon, of pleasing self. Many people go in this way. Little children, who love to please self better than they love to please Jesus, go in this way. But it leads down to death. Make a small gate and a narrow path. Teach that those who get through this narrow gate have to lay down their sins, for sin cannot get through. They have to ask Jesus to lead them through—the gate is so small they cannot get through alone. This path leads straight to heaven. All the disciples



of Jesus who have ever lived have walked in it. Yes, and Jesus himself walked in it.



2. Make tree bearing fruit, and another cut down. Or, show a fair, beautiful apple, and a small, knotty one. These stand for two kinds of people. Every child is like a little tree. Little trees bear fruit, as well as large ones. It does not take long to tell what kind of fruit a tree

bears. The owner of an orchard goes to look at his trees. He finds one bearing good fruit like this; a little way off is one which bears small, poor fruit, like this. He says, "Cut down that tree." In our lives are the fruits of the good Spirit, or of the evil Spirit. Print on board some of the fruits of the good Spirit—love, joy, peace, etc. Let children name some of the fruits of the evil spirit—hate, anger, envy, etc. Which of these fruits are fair and sweet? Which are hard and sour? Which do you want to have on your life-tree? Teach that all the trees, big and little, belong to God. How sad to be "cut down," sent away from God.

3. Tell the story vividly of the two men who built houses, and the trouble that came upon the foolish man who built upon the sand. Teach that serving mammon, loving self best, walking in the broad way, are all building upon the sand. Every child has begun to build the house of the soul. If it is self which rules in the house, then be sure that house is in danger! The storms are coming—temptation, trial, sorrow, and the self-house will not stand. But a great, strong Rock named Jesus is ready upon which we may build. No storm can move that Rock. Let love rule in the house you are building, and then it will never go down. Seek, love, obey God, and your soul-house will stand forever.

#### Lesson Word Pictures.

You can look ahead and see that strait gate in the city's walls. How narrow the passage-way! Measure the width of it—just wide enough for the admission of the soul. Now look back and see the long file of pilgrims coming up to the gate and seeking admission. What if each unworthy passion that those pilgrims would take into the city should suddenly break out and take shape in a big bundle! There they still go, but how changed the aspect of many! What a pack avaricious old Money-bags has on his back! And he thought he could squeeze through the strait gate! The slanderer, too, has suddenly grown big, but he will be hopelessly jammed in that narrow way. A third mar, swollen with his unwholy appetites, meant also to get in, but the rum-barrel he is loaded with somehow catches in the strait gate and narrow way, and he must go back. It would be very acceptable to them if these pilgrims could get in, for beyond the strait gate and the narrow way is the city of life and light, joy and peace, safety and heaven; God's favored city. Do you see that other gate in another city's walls? Such a pretentious, handsome, broad gateway! Such crowds as pour through it! Money-bags and Slander and Appetite all run for it, and easily go through. An abundance of room in that wide avenue for all enormities, but beyond is retribution, destruction, death.

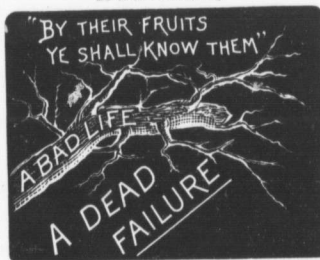
Such innocent-looking lumps of sheep-skin as are coming toward the door of the fold, carrying their heads very low, humble and pacific! But do you notice the sinister turn of their black eyes, rolling within their

white, woolly rim? What a long, strong spring there is to their legs! What a hoarse bark they have instead of a mild bleat! What ugly rows of sharp, white teeth they show! They are all sneaking toward God's house. Wolf, wolf, wolf! How tell them? You look out of your window and see a thorn-bush. Are you ever expecting to pick grape-clusters from it? And the thistle-plant that is there—will it ever deliver to you pulpy figs?

There will be rain to-night, and much mischief with it. You can foretell that by the black cloud swelling above the trees. The wind going by is damp with vapor. The stream throwing its arms around that rock, will rapidly swell and roughen before morning. It will not, though, sweep away that rock, and still less the house upon it. Yes, it has come! The storm is here! There are wild charges of rain vexing and swelling the river. The water presses against that rock. The wind drives upon that house on the rock. It is all to no purpose. The rock budes not. The house is undisturbed. But what of a house upon the sand? The wind and the rain are still making their charge out of the black, swollen clouds. The river, as if a wild beast, rushes upon the house. It forces in the doors, the wind pushing also. The waters press against the posts at the corners. The structure shivers as if in fright, whirlwind and flood driving harder. There is more trembling. There is more rushing. Every thing collapses, and away goes in a whirl the wreck! It is the tumbling of character not founded on the principles of the religion of Jesus Christ.

#### Blackboard.

BY J. R. PHIPPS, ESQ.



EXPLANATION. A bad and useless life is like a dead limb of a fruitless tree. It is a dead failure. Has your life borne fruit for the Master's use?

ANOTHER ILLUSTRATION. Draw a wall with a door in it, the door closed. Write on it the words, "My Life." The door of heaven will not be closed to any one arbitrarily. It is the life we lead here that will shut us out, if that life is bad.

DIRECTIONS. Draw the limb with brown chalk, lightened up with a little red; the words, "A Dead Failure," of red, touched up with yellow.

#### THIRD QUARTERLY REVIEW.

Sept. 25.

#### HOME READINGS.

M. Lessons I, II. Matt. 2, 1-23.  
Th. Lessons III, IV. Matt. 3, 1-17.  
W. Lessons V, VI. Matt. 4, 1-25.

- Th. Lessons VII, VIII. Matt. 5, 1-36.  
 F. Lessons IX, X. Matt. 6, 1-34.  
 S. Lessons XI, XII. Matt. 7, 1-29.  
 R. Love is the fulfilling of the law. 1 Cor. 13, 1-13.

### REVIEW SCHEME FOR SENIOR STUDENTS.

1. The lessons of this quarter cover half and more of Christ's ministry. You ought to know this story by heart. Therefore read the Home Readings above carefully at one reading.
2. Study Chautauqua Text-Book No. 38, from page 7 to page 29, very carefully.
3. If you have not already, now be sure to commit to memory the Titles, Golden Texts, and Outlines of the lessons.
4. Repeat these forward and backward once each day.
5. Write from memory the names of all places which have been mentioned in the lessons; compare with the lessons, to see if you have skipped any.
6. Do the same with the names of persons mentioned.
7. Prepare yourself to tell all the incidents up to this point in the life of Jesus.
8. What persons went a long journey to honor Christ?
9. Who showed, by becoming for a time an exile, that he believed God?
10. Who gave his life to preparing men to meet Christ?
11. What weapon overthrew Satan in a hand-to-hand fight?
12. How is the Christian like a lamp?
13. "And who is my brother?" What must the Christian answer?
14. Repeat the Beatitudes.
15. Tell to which lesson the following pictures belong, repeating Title and Golden Text:
  - a. A man walking on the sea-shore; three men in a boat—two young, one old; they are talking—the two leave the boat and follow the man on shore.
  - b. A great company on the mountain side: some standing, some sitting, some lying down—all listening to one saying, *Blessed*.
  - c. A pinnacle of the temple; two men upon it: one is a peasant, the other, perhaps, looks like a priest; they are both looking down to the ground far below, and one is pointing and gesturing downward.
  - d. A house alone on a cliff, built solid and strong; trees twisted and writhing, the air filled with sheets of rain, lightnings, a terrible storm, but the house stands secure.
16. In what lesson did one say—
  - "Bring me word?"
  - "He shall give his angels charge?"
  - "They are dead which sought the young child's life?"
  - "Ye cannot serve God and mammon?"
  - "Your heavenly Father will also forgive you?"
 Choose from Christ's sayings in these lessons one to serve as Golden Text for the quarter.

### REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

- LESSON I.—Of the birth of what King does this lesson tell? Of the terror of what king does it give an account? Of what information given by wise men to an anxious king? Of what honor given to an infant King by wise men? By what name was the infant King called, and why? (GOLDEN TEXT.)
- LESSON II.—Of what warning given to wise men does this lesson tell? Of what warning which led to a long journey by a family? Of what cruel murder which filled a land with mourning? Of what two dreams which brought a King out of exile, and caused a fulfillment of prophecy? What reason may we give for God's care over the infant King? (GOLDEN TEXT.)
- LESSON III.—Of what strange preacher does this lesson tell? Who composed his congregation? What hearers did he vigorously denounce? What demand did he make for evidence of sincerity? (GOLDEN TEXT.) What work of a greater Teacher did he foretell?
- LESSON IV.—What unexpected Visitor came to John

for baptism? What request showed the Visitor's regard for Jewish law? What vision had John after the baptism? What utterance from heaven told who the Visitor was? (GOLDEN TEXT.)

LESSON V.—What is the title of this lesson? By what three names is the tempter called? What three temptations were presented to Jesus? With what sword did Jesus conquer the tempter? Because he has been tempted, what can he do for us? (GOLDEN TEXT.)

LESSON VI.—What new message did the people of Galilee hear? What two fishermen were called to become fishers of men? What brothers forsook their father to follow a stranger? In what three ways did Jesus go throughout Galilee? What for the first time did the people see? (GOLDEN TEXT.)

LESSON VII.—Of what sermon is this lesson a part? Why are the poor pronounced blessed? To whom is the earth promised as an inheritance? What wonderful ascension is promised to the pure in heart? When is persecution a blessing? What gifts did Jesus bring to the world. (GOLDEN TEXT.)

LESSON VIII.—For what purpose, in relation to the law, did Jesus come? (GOLDEN TEXT.) When will the law pass away? What is said of one who breaks the least commandment? Beyond whose righteousness must one go to enter heaven?

LESSON IX.—Whom should we tell of our good deeds? Against whose example in prayer should we warn? What model of true prayer did Jesus give? What is the difference between man's judgment and that of God? (GOLDEN TEXT.)

LESSON X.—What service does Jesus declare impossible? About what does he forbid anxious thought? To what does he refer to show God's care? What does he bid us seek? What should we do with our cares? (GOLDEN TEXT.)

LESSON XI.—By what standard will we be judged? What direction is given about prayer? What promise have we of good from our heavenly Father? What rule should govern our treatment of others? (GOLDEN TEXT.)

LESSON XII.—What is said about two gates and two ways? How may false prophets be known? What is the doom of a worthless tree? (GOLDEN TEXT.) What contrast is presented between a doer of Christ's words and a non-doer?

### REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the Golden Texts for the quarter?

|                           |                       |
|---------------------------|-----------------------|
| Thou shalt call his name— | Grace and truth—      |
| He delivered me, because— | "Think not that I am— |
| Bring forth—              | Man looketh—          |
| This is my beloved—       | Casting all your—     |
| He is able—               | Therefore all things— |
| The people which—         | Every tree that—      |

LESSON I tells the story of Jesus's birth. Where was he born? In Bethlehem. Who came from a far country to worship him? Wise men. What did they bring him? Costly gifts of gold and spices.

LESSON II tells of Herod's cruelty. Why did he kill the boy babies of Bethlehem? He thought Jesus was among them. Why did he seek to kill Jesus? He was afraid Jesus would become king in his place. Where was Jesus? Safe in Egypt.

LESSON III tells of John the Baptist. Who was John the Baptist? God's messenger. For what was he sent? To prepare the way for Jesus. What did he tell men every-where? To repent. Whom did he baptize in the river Jordan? All who repented and confessed their sins.

LESSON IV tells of the baptism of Jesus. Why did Jesus come to be baptized of John? That he might obey all the law of God. What occurred immediately after he was baptized? The heavens were opened. What did John see? The Spirit of God coming down in the form of a dove, and resting upon Jesus's head. What did Jesus hear? God's voice, saying, "This is my beloved Son, in whom I am well pleased."

LESSON V tells of the temptation of Jesus. Who tried to tempt Jesus to sin against God? Satan. What did Jesus say to him? "Get thee hence, Satan." Why is Jesus strong to help us overcome temptation? Because he was tempted, and was victorious over temptation.

LESSON VI tells of Jesus preaching in Galilee. What



did he tell the people to do? **To repent of their sins.** What did he preach in their synagogues? **That he was the Saviour from sin.** How did he show his divine power? **He healed all manner of sickness, and cast out unclean spirits.**

LESSON VII gives the beginning of the sermon on the mount. Can you tell who are blessed by God? What did Jesus call his disciples? **The salt of the earth.** What were they commanded to do with the light he gave them? **Let it shine before men.**

LESSON VIII tells of what Jesus came to do. What was it? **To keep the whole law of God.** How did he say we must keep God's law? **With our hearts.** What does God's law require of us? **To love each another.**

LESSON IX. What is given us in this lesson? **The Lord's Prayer.** How does Jesus tell us to give? **Quietly and for his sake.** Why must we forgive those who wrong us? **Because God forgives us.**

LESSON X tells of God's care for us. Why is there no need for us to be troubled about any of things? **Because God has promised to supply all our wants.** What must we seek first? **The kingdom of God.** What will he give when we do this? **All other things.**

LESSON XI. What is given us in this lesson? **The Golden Rule.** Can you repeat it? Of what does Jesus assure us? **That God hears and answers prayer.**

LESSON XII. What does Jesus tell us to choose? **The strait gate and the narrow way.** How are all who walk in this way known? **By their good lives.** Who are the wise ones of this earth? **Those who do the will of God.** Why? **Because they shall live forever.** Who are the foolish ones? **Those who follow the world.** Why? **Because they shall be lost.**

A. D. 60.]

Rom. 13. 8-14.]



[Commit to memory verses 12-14.]

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love

thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

## TEMPERANCE LESSON.

[Sept. 25,

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

## General Statement.

From the great ethical statement of the gospel in the Sermon on the Mount, we turn to its great doctrinal statement in the Epistle to the Romans. In that epistle we are called upon to study a brief commentary from the pen of the mighty apostle Paul upon the Saviour's law of love. Paul here enforces the command to love our fellow-man, and explains it. We are to live with love in our heart, and with the thought of eternity before us. Vers. 8-11. He that realizes the nearness of the eternal world will put aside the works of darkness and

will robe himself in the armor of light. Ver. 12. The apostle names some of the sins which we are to renounce, and prominent among them we find "rioting and drunkenness." Following these are mentioned those darker immoralities so common in the ancient world, and still closely associated with the drink-habit. Ver. 13. As a guard against these temptations we are exhorted to put on as a garment the Lord Jesus Christ, whose power will give us victory over the lower lusts of the human nature.

## Explanatory and Practical Notes.

**Verse 8. Owe no man any thing.** The apostle has been speaking of our obligations to rulers and civil authorities; and this is reminded of our duties to one another. The thought is "keep free from obligations by paying your debts." A very rich man once said that he owed his fortune to the rule to buy nothing for which he could not pay. (1) *There is no other expense which imperishes so many us strong drink. But to love our neighbor.* A debt which can never be paid in full, for the deeper is our enjoyment, and the wider are our opportunities. (2) *If a man loved his neighbor would he ever put the bottle to his lips and tempt him to become a drunkard?* Fulfilled the law. The law puts into language what the loving heart would naturally do. A mother needs no law to tell her to be kind to her child, and the lover will treat his affianced with tenderness. (3) *Law merely states what love does of its own accord.*

9. For this, Paul names the commandments of the second table, referring to our duties to our fellow-men, and shows that love keeps them all. **Thou shalt not.** All these commandments are unnecessary to the one whose heart glows with love to his fellow. Briefly comprehended, Rev. Ver., "summed up." The brief statement which follows gathers in itself the essence of all law. **Thou shalt love thy neighbor.** This is the fundamental principle of the temperance reform. He who loves his neighbor will not drink, not only because of danger to himself, but also of danger to his neighbor. He will use all his influence to keep his brother-man from becoming a drunkard, and will work and vote to protect the home from strong drink.

10. Love worketh no ill to his neighbor. Read the note of Albert Barnes on this verse, written fifty

years ago, long before the temperance reform enjoyed its present prominent position. "There are many employments all whose tendency is to work ill to a neighbor. This is pre-eminently true of the traffic in ardent spirits. It cannot do him good, and the almost uniform result is to deprive him of his property, health, reputation, peace, and domestic comfort. It that sells his neighbor liquid fire, knowing what must be the result of it, is not pursuing a business which works no ill to him; and love to that neighbor would prompt him to abandon the traffic. See Hab. 2. 15." "Woe unto him that giveth his neighbor drink, that putteth his bottle to him, and maketh him drink also, that thou mayest look on their nakedness."

11. And that, Rev. Ver., "And this," that is, our love to our neighbor. **Knowing the time.** We should be the all more attentive to this duty, because the opportunity for its exercise is short. (1) *Eternity is at hand, and we must make the most of time.* **To awake out of sleep.** To arouse from our indifference and sloth, and be awake to the needs of the hour. This is especially true of the temperance cause. The present is a time of greater interest and opportunity than ever the past has been. Now is the time to think and talk and work and vote on this burning question, which makes every other public question petty when compared with it. What is "civil service reform" in comparison with a question which touches every home throughout the land? **Now is our salvation nearer.** Our final deliverance from the conflict of life, and the consummation of the Gospel. It is evident that Paul here refers to the coming of the Lord, which he confidently expected in his own time. We may refer it to the triumph of the Gospel in the world.

12. The night is far spent. The night of earlier sinfulness.

history, the power of evil in the world. The day is at hand. The day of triumph for the right and of conquest over the wrong. The signs of the times give good promise for every department of Christian and reformatory work. Missions are moving on, the temperance cause is winning victories, and the churches are increasing in number. For example, the increase of the Methodist Episcopal Church in 1886 was over 10,000 members and probationers. **Cast off the works of darkness.** The deeds of sin, in harmony with the darkness in which men walk before they are converted. **The armor of light.** The character which becomes those who possess the spirit of their Master, the Light of the world, and who are called by him "the light of the world."

**13. Let us walk honestly.** Literally, as in the margin, "decently." Those whose deeds are seen and words are heard must lead honorable lives. It might be asked why the runner should need curtains more than the grocer, and why the bar should be hid more than the dry goods counter. **Not in rioting.** Reveling and feasting, which often degenerate into beastliness

#### HOME READINGS.

- M.* The Christian's duty. Rom. 13, 1-14.  
*Tu.* Freedom from appetite. Rom. 6, 12-23.  
*W.* The way of holiness. 1 Pet. 4, 1-11.  
*Th.* The danger of intemperance. Prov. 23, 1-25.  
*F.* The fruit of the Spirit. Gal. 5, 16-26.  
*S.* Four total abstainers. Dan. 1, 8-16.  
*S.* A family of water drinkers. Jer. 35, 1-19.

#### GOLDEN TEXT.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness. Luke 21, 34.

#### LESSON HYMNS.

- No. 103, Dominion Hymnal.  
 Am I a soldier of the cross,  
 A follower of the Lamb?  
 No. 240, Dominion Hymnal.  
 There's a demon in the glass—Dash it down!  
 With a chain of triple brass—Dash it down!  
 No. 128, Dominion Hymnal.  
 A charge to keep I have,  
 A God to glorify.

TIME.—60 A. D.

PLACE.—The place from which this epistle is thought to have been written is Corinth.

RULER.—Nero, emperor of the Roman world.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Law of Love.**  
 What is the meaning of the word temperance?  
 How is temperance a part of the law of love?  
 What does a man's duty to his neighbor demand of him in daily life?  
 What do statistics show in regard to the crimes mentioned in ver. 9?  
 Is it part of the fulfilling of the law to keep men from committing such crimes?  
 What should the Church teach concerning self-indulgence of any kind?  
 Does a man violate the principle of ver. 10 if he gratifies his own appetite without regard to his neighbor?  
**2. The Law of Life.**  
 How should one live who desires to fulfill the law of love?  
 Is there any proof in the times that the night of intemperance is far spent?  
 What is the duty of those who live in the breaking day of the temperance reform?  
 What is the armor of light in this work? ver. 14.  
 What sins of the times does Paul recognize and exhort against? ver. 13.  
 What should be the one aim of the Christian disciple? ver. 14.

#### Practical Teachings.

Temperance means self-restraint in all directions. A man has no right to do that which will harm his neighbor. Self-indulgence of any sort is a harm to my neighbor.

and sensuality. **Drunkenness.** There were drunkards in those lands, notwithstanding their light wines, which some allege will avert drunkenness. **Chambering.** Lewd and immoral acts, which often accompany intemperance, for strong drink excites the lustful appetites. **Wantonness.** It is scarcely possible (and not at all proper) to describe the indecency of morals permitted in the old Roman world. The pages of Tacitus and the frescoes of Pompeii give their dark testimony to the prevalence of the most abominable crimes. **Strife and envying.** Vices which are closely connected with intemperance.

**14. Put ye on the Lord Jesus Christ.** We have been exhorted to put on the armor; now we are bidden to put on Christ, who as an armor will protect us from these evils. We "put on Christ" by faith in him as our Saviour, and by supplication to him as our deliverer. **Make not provision for the flesh.** We are to care for our spiritual nature, but not to plan for sensual pleasure. Let our life be for the higher and not the lower part of our nature.

Drunkenness is not possible when one walks honestly.

Quarrels, riots, brawls, impurity of all kinds, are the attendants of drunkenness.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Law of Love.**  
 How much ought we to get in debt?  
 What duty do we owe to one another?  
 What debt does love fully pay?  
 What are the last five commandments of the law?  
 What precept includes all these sayings?  
 What harm does love do one's neighbor?  
 From what employments, then, will love keep one?  
 What commandment does every liquor-seller violate?  
**2. The Law of Life.**  
 What is it high time for all to do?  
 Why need we be wide awake?  
 When the night is gone, what should we cast off?  
 When day comes, what should we put on?  
 Who furnishes this armor? Eph. 6, 13.  
 How ought we to walk?  
 How ought we not to walk?  
 Which is the course of a tetractolter?  
 Which is the wisest as well as the safest course?

#### Teachings of the Lesson.

- Where, in this lesson, are we taught—  
 1. The duty of self-denial for the sake of others?  
 2. The duty of earnestness in every good work?  
 3. The duty of setting a good example to all?

#### Hints for Home Study.

Find where Jesus tells which is the greatest commandment.  
 Find what two things sleep figuratively represents in the Scriptures.  
 Find Paul's description of a Christian armor.

#### QUESTIONS FOR YOUNGER SCHOLARS.

- What must we give to every man? All that is due him of honor and respect.  
 What must we always owe every one? The debt of love.  
 How can we pay our debt of love to the drunkard?  
 By refusing to touch the liquor that is hurting him.  
 Why do we owe love to every body? Because Christ first loved us.  
 What does he tell us? "Freely ye have received, freely give."  
 What will we be able to do if we love one another?  
 Keep the whole law.  
 Why does love fulfill the law? Because it worketh no evil.  
 From what must we awake? From the sleep of indifference to eternal things.  
 For what reason? The day of Jesus and his salvation is come.  
 What must we cast off? The works of sin.  
 What must we put on? The Lord Jesus Christ.  
 What is it to put on the Lord Jesus Christ? To try and be like him, good, patient, and loving.  
 Who will help us? Jesus himself.

What are among the works of sin? **Rioting and drunkenness.**

How can we cast them far from us? **By refusing to taste or touch wine or strong drink.**

When are we safe from the power of wine and strong drink? **When we are filled with the Spirit of Christ.** (Repeat the Golden Text.)

#### Words with Little People.

The Spirit of Christ will bring you joy, peace, faith, and love. It will give you health, friends, prosperity, heaven. The spirit of wine will bring you bitter shame and sorrow, care and pain. It will take away from you your home, your money, your friends, your good name, your heavenly mansion. Which will you choose? Wine is the poison of dragons, and the cruel venom of asps."

#### THE LESSON CATECHISM.

1. Who fulfills the law of Christ? "**He that loveth another hath fulfilled the law.**"

2. What will such love make men do? **It will make men "walk honestly, as in the day."**

3. What does that man do who indulges himself at the risk of injuring his neighbor? **Breaks the law of love: for "love worketh no ill to his neighbor."**

4. How may one show that he is awake to the duty of the present hour? **By avoiding "rioting and drunkenness, . . . strife and envying."**

5. What is the only sure safeguard against the dangers of intemperance? **Putting "on the Lord Jesus Christ."**

NOTE.—If any school prefers to use the Missionary Lesson, Matt. 4, 12-16, the superintendent is recommended to prepare a lesson on the same plan that has been followed in the Lesson Book.

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Man of God.

#### I. AN HONEST MAN.

*One no man any thing.* v. 8.

"Withhold not good . . . due." Prov. 3, 27, 28.

#### II. A BROTHERLY MAN.

*But to love one another.* v. 8.

"The royal law . . . Scripture." Jas. 2, 8.

#### III. A HARMLESS MAN.

*Love worketh no ill . . . neighbor.* v. 10.

"Charity suffereth long." 1 Cor. 13, 4-7.

#### IV. A THOUGHTFUL MAN.

*Knowing the time . . . time to awake.* v. 11.

"Let us watch and be sober." 1 Thess. 5, 6.

#### V. A TEMPERATE MAN.

*Not in rioting and drunkenness.* v. 13.

"Take heed to yourselves." Luke 21, 34.

#### VI. A PURE MAN.

*Not in chambering and wantonness.* v. 13.

"Whatsoever things are pure." Phil. 4, 8.

#### VII. A PEACEABLE MAN.

*Not in strife and envying.* v. 13.

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

#### VIII. A CHRISTIAN MAN.

*Put ye on the Lord Jesus Christ.* v. 14.

"To me to live is Christ." Phil. 1, 21.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Gospel Morals and their Application.

1. "Pay your debts;" and if every body paid his debts little money would be spent on strong drink. Many men get themselves into debt and keep themselves in debt by their liquor bills, v. 8.

2. "Love your neighbor;" and then you will not set him a bad example by drinking; for he that loves another will not lead him astray, v. 9.

3. "Do no harm to others;" and the most harmful person in the community is the one who gives his influence in favor of the sale and the use of intoxicating drinks, v. 10.

4. "Awake out of sleep;" realize the dangers of the time, the danger to your family, and the danger to yourself from strong drink, vs. 11, 12.

5. "Live decently" (margin, v. 13); and no drinking man leads a decent life, or why should he hide behind shutters and screens at a bar? Why not drink openly, just as he would take a glass of water?

6. "Put on the Lord Jesus Christ;" and his grace will give victory over temptation, v. 14.

#### Berean Methods.

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

Two plans are suggested for the teaching of this lesson. One is given in the Analytical and Biblical Outline, and takes as the line of thought the traits of a Christian as shown in these verses. The other treats it as a temperance lesson, making the theme of total abstinence prominent. This plan is shown in the Thoughts for Young People. . . ILLUSTRATION (v. 8). Cleopatra swallowed a pearl worth half a million dollars. But a man could be named who swallowed a block of stones worth a million dollars. He turned it into money, and the money was soon spent after he became a drunkard.

#### CATECHISM QUESTION.

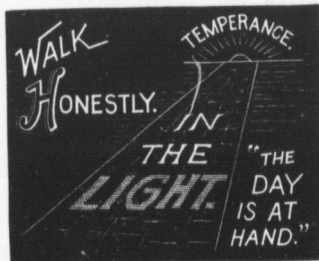
14. Man was made to know, love, and serve God: have all men done so?

No; "for all have sinned, and fall short of the glory of God."

Romans III. 23. For all have sinned, and come short of the glory of God.

#### Blackboard.

BY J. B. PHIPPS, EQ.



EXPLANATION. The subject for this blackboard lesson is, "The time for work is now." The day is at hand. The light of truth and temperance shines down the Christian's pathway. Every one should walk honestly, in the light, showing himself true, brave, and active for the right. Every one's influence is wanted to aid the temperance work, and he should come out honestly where the temperance light will shine upon him—with no shadow of doubt.

## Review Service for the Third Quarter.

SO ARRANGED AS TO MAKE A SUGGESTIVE MISSIONARY SERVICE.

BY REV. S. P. HAMMOND.

*Superintendent.* In what part of the Scriptures are the studies for the third quarter found?

*School.* In the Gospel according to Saint Matthew.

*Supt.* What can you tell about the writer of this gospel?

*School.* He is called Levi and Matthew; he was the son of Alphaeus; his home was at Capernaum; his business was that of a tax collector under the Roman government; he was called to be an apostle in the first year of our Lord's ministry; he wrote the Lord's gospel some time after the crucifixion and before the destruction of Jerusalem; and by the Western Church is placed in the list of martyrs, being represented as perishing by the executioner's sword.

*Supt.* What are some of the marked features of this gospel?

*School.* It was originally written in the Greek language and is not a mere translation of the Hebrew gospel by the same author, as sometimes maintained. It was the earliest of all the gospels, being written in Palestine, and probably at Jerusalem, to show that Jesus was the Messiah prophesied in the Old Testament.

## HYMN. 8. 7.

Come, thou long-expected Jesus,  
Born to set thy people free;  
From our fears and sins release us,  
Let us find our rest in thee.

Israel's Strength and Consolation,  
Hope of all the earth thou art;  
Dear Desire of every nation,  
Joy of every longing heart.

*Supt.* The school will repeat the sixteenth verse of the fourth chapter of this gospel as a Golden Text for this review and missionary service.

*School.* "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

*Supt.* In what way may the lessons of the quarter be presented so as to illustrate the missionary idea of these studies?

*School.* The first and second lessons tell of the "Rising of the Light;" the third and fourth of the "Heralds of the Light;" the fifth and sixth of "The Shining of the Light;" and the remaining lessons of the "Influence of the Risen Light."

## HYMN. 7. 6.

The morning light is breaking;  
The darkness disappears;  
The sons of earth are waking  
To penitential tears;  
Each breeze that sweeps the ocean  
Brings tidings from afar,  
Of nations in commotion,  
Prepared for Zion's war.

## I. The Rising Light.

*Supt.* The first two lessons give an account of "The Infant Jesus," and "The Flight into Egypt." What are some of the important events of the first lesson?

*School.* First, the birth of Jesus, which occurred in Bethlehem of Judaea; second, the rising of the star as a guide to the cradle of the child; third, the visit of the wise men of the east to do homage to the new-born king.

*Supt.* What is said in the gospel of John about the birth of Jesus as being the rising of the true light "which lighteth every man that cometh into the world?"

*School.* He says, in speaking of Jesus, "In him was life, and the life was the light of men," and that John the Baptist came "to bear witness of the light, that all men through him might believe."

*Supt.* To whom has this light appeared?

*School.* First to the Jews, and then to the Gentiles, and to all men of all nations where his Gospel is preached.

*Supt.* What are the leading incidents of the second lesson?

*School.* The child Jesus in danger; the flight into Egypt; the massacre of the children; the return to Palestine, and the childhood of Jesus.

*Supt.* In this lesson we have an account of the way

some received the light. What does John say of this in his gospel?

*School.* "The light shineth in darkness and the darkness comprehended it not;" "He came unto his own, and his own received him not."

*Supt.* The light has risen upon us; how should we receive that light?

*School.* We will receive the rising of the light not as Herod, but as the wise men, of whom it is said, "When they saw the star they rejoiced with exceeding great joy."

## HYMN. C. M.

Joy to the world! the Lord is come;  
Let earth receive her King;  
Let every heart prepare him room,  
And heaven and nature sing.

Joy to the world! the Saviour reigns;  
Let men their songs employ;  
While fields and floods, rocks, hills, and plains,  
Repeat the sounding joy.

He rules the world with truth and grace,  
And makes the nations prove  
The glories of his righteousness,  
And wonders of his love.

## II. The Heralds of the Light.

*Supt.* What are the titles of the third and fourth lessons?

*School.* "John the Baptist," and "The Baptism of Jesus."

*Supt.* What are the important parts of the third lesson?

*School.* First, the character of the preacher, John the Baptist; second, the subject of the sermon—repentance and Christ; third, the manner in which his message was received by the crowd.

*Supt.* Tell about the fourth lesson?

*School.* In this lesson there is an account of the meeting of John and Jesus; second, of the baptism of Jesus in the Jordan; third, of the falling of the Spirit of God upon Jesus; and fourth, of the witness of the voice from heaven.

*Supt.* In these two lessons who are represented as heralds of the "Risen Light?"

*School.* First, men who are inspired of God, as John was; second, the Holy Spirit, given "to lead men into all truth;" the word of God, either written or spoken.

*Supt.* Are there three heralds still declaring the truth of a risen light?

*School.* Yes. Men called of God are commissioned to "go into all the world and preach the good news to every creature." And the word of God is sent out as "leaves from the tree of life, which shall be for the healing of the nations." And the Holy Spirit has come "to guide us into all truth."

*Supt.* What is our duty then in relation to heralding the risen light?

*School.* Either to go ourselves or to help send others to carry or send the Bible; to pray that the Spirit may be given until all nations of the earth shall for themselves behold the rising of this great light.

## HYMN. 7.

Go, ye messengers of God;  
Like the beams of morning fly;  
Take the wonder-working rod;  
Wave the banner-cross on high.

Bear the tidings round the ball,  
Visit every soil and sea;  
Preach the cross of Christ to all,  
Christ, whose love is full and free."

## III. The Shining of the Light.

*Supt.* Lessons five and six are about "The Temptation of Jesus," and "Jesus in Galilee." The boys will give an epitomized account of the first, and the girls the second mentioned lesson.

*Boys.* Jesus, immediately after his baptism in the river Jordan by John, was led up into the wilderness to be tempted, and there he endured a long assault of the devil and passed through three definite forms of temptation. First, he was tempted to turn stone into bread to meet his bodily appetite; second, he was tempted to cast himself from the pinnacle of the temple, and thus to change his trust to presumption; third, he

was tempted to bow down in worship of the devil, and thus by wicked means secure the kingdom which he had come to establish.

*Girls.* Jesus went up into Galilee and began the public proclamation of his kingdom. Second, he secured his first disciples, Peter and Andrew, James and John; third, he went about healing all manner of diseases; fourth, he secured for his message attention from great multitudes from Galilee and Decapolis and Jerusalem and Judea, and from beyond Jordan.

*Supt.* The events of these lessons teach us certain truths. What are some of them?  
*School.* They teach us that this light shining upon a people sitting in darkness will reveal itself. "The people saw a great light," and "there followed him great multitudes." They teach again that this light shining upon the prince of the power of air will scatter his night and conquer the king of darkness in his most virulent attacks. "Then said Jesus unto him, Get thee hence, Satan." "Then the devil leaveth him, and behold angels came and ministered unto him."

HYMN. 11, 10.

Hail to the brightness of Zion's glad morning!  
Joy to the lands that in darkness have lain!  
Hither be the accents of sorrow and mourning—  
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,  
Long by the prophets of Israel foretold;  
Hail to the millions from bondage returning;  
Gentiles and Jews the best vision behold!

#### IV. The Influence of the Risen Light; or, the Principles of the Kingdom of Light.

*Supt.* The subjects and Golden Texts of the last six lessons may be given by the six classes selected for that purpose.

*First Class.* "The Beatitudes" "Grace and truth came by Jesus Christ."

*Second Class.* "Jesus and the Law." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

*Third Class.* "Piety without Display." "Man looketh on the outward appearance, but the Lord looketh on the heart."

*Fourth Class.* "Trust in our Heavenly Father." "Casting all your care upon him; for he careth for you."

*Fifth Class.* "Golden Precepts." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

*Sixth Class.* "Solemn Warnings." "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

*Supt.* In this Sermon on the Mount, in which these last five lessons occur, we find many of the principles of this Kingdom of Light now set up. Will the school name them?

*School.* The lesson on the Beatitudes describes the character of the citizen of this kingdom. It declares he must be

*First Class.* "Poor in spirit;" that is, feeling the need of what is higher and better than himself.

*Second Class.* In sorrow for his own and others' sins.

*Third Class.* Meek; mild of temper, gentle, given to forbearance under injuries.

*Fourth Class.* Hungry and thirsty for righteousness; that is, have a deep longing after goodness and godliness.

*Fifth Class.* Merciful; moved by a feeling of pity, forgiveness, and helpfulness for all who are in misery or suffering.

*Sixth Class.* Pure in heart.

*Seventh Class.* Peacemakers.

*Eighth Class.* Willing to endure for righteousness' sake.

*Supt.* What relation does the lesson declare the citizens of the kingdom of light hold to the world?

*School.* They are declared to be the salt of the earth, and the light of the world.

HYMN.

Sing them over again to me,  
Wonderful words of life;  
Let me more of their beauty see,  
Wonderful words of life;  
Words of life and beauty,  
Teach me faith and duty.

Christ, the blessed One, gives to all

Wonderful words of life;

Sinner, list to the loving call,

Wonderful words of life;

All so freely given,

Wooing us to heaven.

*Supt.* The eighth lesson teaches the relation of the righteousness of the kingdom of light to the kingdom of God, as taught in the Old Testament. Name some of the points of resemblance or contrast.

*School.* The Lord came not to destroy, but to fulfill. He came to supplement the law by teaching that righteousness consists in the spirit rather than in the letter.

*Supt.* The ninth lesson teaches that sincerity is needed in works and worship; to what is this general principle applied?

*School.* First, to giving. "Take heed that ye do not to your alms before men, to be seen of them." Second, to your praying. "When thou prayest thou shalt not be as the hypocrites are."

*All.* "But when thou prayest enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret."

*Supt.* What are we taught in the tenth lesson?

*School.* "Trust in our Heavenly Father."

*Supt.* By what illustrations is this lesson enforced?

*School.* First, by the habits of the birds of the air. Second, by our own powerlessness—"Which one of you by taking thought can add one cubit unto his stature?" Third, by the flowers of the field—"Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . Wherefore if God so clothe the grass . . . shall he not much more clothe you, O ye of little faith?"

HYMN. C. M.

The Lord's my shepherd, I'll not want;

He makes me downy to recline;

In pastures green; he leadeth me

The quiet waters by.

Goodness and mercy all my life

Shall surely follow me;

And in God's house I'll evermore

My dwelling-place shall be.

*Supt.* The golden rule is the text of the eleventh lesson—the school will all repeat it.

*School.* "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

*Supt.* To what is this golden rule applied in this lesson?

*School.* First, applied to judging others; second, applied to the treatment of faults.

*Supt.* How can we get strength to keep the golden rule?

*School.* By asking of God, who is represented as being willing to give us the aid we need.

*Supt.* The last lesson contains a series of warnings, uttered for our protection; will the school mention them as they occur?

*School.* The first warning is uttered at the very entrance into the way of life: The gate is strait and narrow, while the way to destruction is broad and wide.

*Supt.* Beware of false prophets, with the declaration that "by their fruits ye shall know them." The third is, Beware of false hopes, for "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;" and the fourth is against false foundations—

against building upon the sand, with a recommendation to build on the rock of his word.

*Supt.* What is our duty concerning these teachings of this inaugural sermon by our Lord?

*School.* Let the light into our own lives, and seek to reflect it back upon the world about us.

*All.* Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

HYMN. 6, 4. (Tune, America.)

Thou whose almighty word

Chaos and darkness heard,

And took their flight;

Hear us, we humbly pray,

And where the gospel day

Sheds not its glorious ray,

Let there be light.

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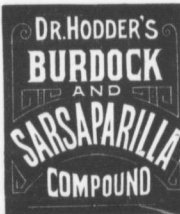
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