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Vol. XIII.]

[New Series.

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 15.]

SEPTEMBER, 1882.

[No. 9.

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## THE SUNDAY-SCHOOL BANNER

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME XVI.]

SEPTEMBER, 1882.

[No. 9.

## Songs in the Night.

BY MARY A. LATHBURY.

"LIFE is so sweet, so sweet!"  
The soft, inaudible song  
Flows on with rhythmic beat  
Within me the whole night long.  
I sleep, but my heart awakes;  
It glows with a hidden light  
That into the darkness breaks;  
He giveth me songs in the night.

Listen! "So sweet, so sweet!"  
A dreaming bird on her nest  
Half wakes with the bliss complete,  
That thrills to a song in her breast.  
O bird in the dark, I hear!  
What care we for dark or for light?  
The infinite Heart is near;  
He giveth me songs in the night.

"Life is so sweet, so sweet!"  
The night is alive with pain,  
And why should my heart repeat  
A summer night song's refrain?  
"Life is so sweet, so strong!"  
Frail as a flower instead!  
"Life is so sweet, so long!"  
Hush! for I mourn my dead.

"Life is but One. He was,  
And is, and ever shall be.  
He who is Word and Cause  
Buildeth eternity."  
Listen, my heart! Then death  
And darkness are life and light!  
He is the Life, the Breath,  
Who giveth me songs in the night.

## The Teacher's Task.

Yes, sculptor, touch the clay with skill;  
Let lines of beauty curve and flow,  
And shape the marble to thy will,  
While soft-winged fancies come and go—  
Till the stone, vanquished, yield the strife,  
And some fair form awake to life,  
Obedient to thy lectioning hand—  
And thy name ring through all the land!

And, painter, wield the brush with care;  
Give firm, true touches, one by one;  
Toil patiently, nor know despair,  
Open thy whole soul to the sun,  
And give of love's serene repose,  
Till the dull canvas gleams and glows  
With truth and wealth of sentiment,  
And thine own heart shall be content!

But, teacher, mould the tender mind  
With daintier skill, with dearer art,  
All cunning of the books combined  
With wider wisdom of the heart,—  
The subtle spell of eyes and voice,—  
Till the roused faculties rejoice,  
And the young powers bloom forth and bless  
The world and thine own consciousness.

◆◆◆

## Through the Waters.

WHEN thou passeth through the waters,  
I will be with thee!  
Sure and sweet and all-sufficient  
Shall His presence be.

All God's billows overwhelmed Him  
In the great Atoning day:  
Now He only leads thee through them—  
With thee all the way.

### How, Who, When, Where?

THESE are practical questions in maintaining a normal class. A little wisdom on just these points will overcome difficulties and smooth the way to success where it could not otherwise be secured. Many have tried and failed. Thus they settle down upon the conviction that it is impracticable with them to sustain a normal class. But this conclusion in many instances might have been avoided if the requisite attention had been paid to the questions, how, who, when, where.

**How.**—First, *prepare*. The leader may be well or poorly informed; may possess or lack tact; may have the gift of language or be slow of speech; but in any and every case it is necessary to prepare.

Prepare something worth attending to and mastering. Select a definite course of thought; state it in carefully chosen words. Be exact. Aim at precision of statement.

**Second. Waste no time.** Begin at the minute. If five are present, begin. If two are present, begin. If yourself and only one other are on hand at the time, begin. You need not, just at that instant, enter upon your prepared course, although it will generally be best; but begin, and begin earnestly.

**Who.**—Everybody who will come. And if this everybody is hardly anybody, go on with the class all the same. Be independent of the crowd by beginning without it if necessary.

About three regular attendants will serve as a nucleus. Go on with these, make the exercises spirited and instructive, and you will win a larger number.

The conductor will be the superintendent, unless he desires the pastor or some other person to take up the duty. In some cases several may be detailed in turn for the service. But appoint no one who will not do his best. And give all appointees ample notice that they may have time to prepare. But the best way usually is to let some one person conduct the class continuously.

Sabbath-school teachers, candidates for that work, those who are likely to be called on to serve as substitutes, parents,

and all who desire a better knowledge of the Bible, and the manner of preaching it, are proper persons to compose a normal class.

**WHEN.**—In many cases once a week is too often on account of the great number of affairs pressing upon earnest people. Once in two weeks is the best average appointment.

When the appointment has been made let it be observed. If sleigh rides, parties, lectures, and other diversions, break up the meeting a few times, the result is disastrous. If some necessity calls the many away let the few go on with the work and keep up a "godly succession."

**WHERE.**—In the same place continuously, if practicable. The best room is the Sabbath-school room, or some apartment connected with it. The blackboard will then be accessible, and it is of essential service in the normal class.

But a class may be held in private residences, going in turn from house to house.—*Church and School.*

### Hints on Bible Study.

BY REV. J. I. BOSWELL.

1. BEGIN and accompany the study of the Bible with prayer. Exclaim with the psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law." Prayer prepares and keeps the mind in such a state that it will receive the truth and be impressed by it. Truth is spiritually discerned. The devout spirit will catch glimpses of divine wisdom and goodness which will never break on the unaided intellect.

2. Use, if possible, a Bible arranged in paragraphs. The present division into chapter and verse is arbitrary and illogical, but for convenience of reference has been retained. Many passages which seem so difficult as to need a commentary would be made clear by a proper arrangement of the text. Little did Paul imagine when he wrote some of his glowing arguments that they would be cut up into fragments by chapters and verses, and be the more difficult of comprehension on that account.

3. It is well to have a Bible with



references to parallel pages, provided those passages are well chosen and not so numerous as to deter a student of ordinary diligence from looking them up. The Bible, in many instances, explains itself. One passage of Scripture often throws a flood of light upon another part which is somewhat obscure. Then, too, by the law of association two scripture passages are often remembered better than one when there is a logical connection between them.

4. Read with an earnest desire to know and to feel the truth, to be both instructed and impressed. The first reading, perhaps the second and third, of the Word of God should be without note or comment. Next to the Holy Spirit, attention and meditation are the best teachers we can have, and what they teach will be remembered. The knowledge we thus gain will, indeed, be our own, and can be used to advantage. Be more anxious to know what the Bible says than what Clarke and Barnes say that it says. Alas! we need not read many pages of commentaries, with their vague and contradictory explanations of Scripture passages, before we find out the weakness and fallibility of men.

### Three Questions.

PROF. W. C. WILKINSON proposes the following questions for the exhaustive study of a subject:—

1. What are the *facts*? Having ascertained them, *arrange* them.

2. What is the *cause* of them?

3. If they are true—*what of it all*?

Or, in a more condensed form, ask:—

1. *What?* 2. *Why?* 3. *What of it?*  
—*S. S. Journal.*

### Seven Good Rules.

PROF. WILKINSON, in his admirable lecture at Round Lake on "How to Teach," laid down the following rules:—

1. Never tell a pupil what you can get the pupil to tell you.

2. Connect what you do tell your pupil with something which he already knows.

3. Never undertake to teach when your pupil is not paying attention.

4. Thoroughly master your subject.

5. Never consider that you know a thing until you can say it in more than one way.

6. Remember that you teach by what you *are*.

7. Teach under divine inspiration.—*S. S. Journal.*

### Helping the Teachers.

A GOOD feature in the Olivet Sunday-school is the help proffered by its officers to the teachers in their work. It is very easy—and it is very common—to complain of teachers for their short-comings; but it is neither easy nor common to train the teachers to better service, and to render them needed help in every department of their labour. The plans at Olivet do not put everything on to the *teacher*.

For example, the general secretary sends to each teacher a card containing this pleasant invitation:

"The secretaries of Olivet Sunday-school, uniting in a desire to serve you to the best of their ability, cordially invite you to let them know how or in what manner they can help you or your class to better advantage than they are now doing.

You will confer a favour by keeping the general secretary advised of any change in your residence."

On this card a blank space is left below this request, for anything the teacher may choose to write, and on the other side it is addressed for mailing to the general secretary.

Again, a teacher who is likely to be absent from the school is duly provided with postal cards already addressed to the superintendent, and containing this request:

"Whenever you find it absolutely impossible to attend the Sunday-school session in Olivet, and cannot send a substitute, please be good enough to drop a line to that effect, not later than the previous Friday, to the superintendent, who will do his best to fill temporarily your place in the school."

### A Little While.

WHAT is this that He saith ?  
 "It is but a little while,"  
 And trouble and pain and death  
 Shall vanish before His smile.

"A little while," and the load  
 Shall drop at the pilgrim's feet,  
 Where the steep and thorny road  
 Doth merge in the golden street.

But what is this that He saith ?  
 "A little while," and the day  
 Of the servant that laboureth  
 Shall be done forever and aye.

O the truth that is yet untold !  
 O the songs that are yet unsung !  
 O the sufferings manifold,  
 And the sorrows that have no tongue !

O the helpless hands held out,  
 And the wayward feet that stray  
 In the desolate paths of doubt  
 And the sinner's downward way !

For a silence soon will fall  
 On the lips that burn for speech,  
 And the needy and poor that call  
 Will forever be out of reach.

### The Adult Class.

At the Round Lake Sunday-school Assembly a conference of adult teachers was held, at which the principal difficulties of this department of Sunday-school service were elicited.

Among these difficulties the principal are as follows: Our pupils will not study; will not answer questions; care more for dress than for the word; are bashful, easily embarrassed, or utterly indifferent; the teachers talk too much, and often allow controversy upon questions more curious than useful. The location of the adult class in some schools was mentioned as a source of embarrassment. The principal difficulty was thus stated, "It is almost impossible to get adults into the class at all."

We believe that all the difficulties are solved by the teacher who illustrates the following simple propositions:—

1. He who has acquired the art of "putting truth" so that pupils will be anxious to know more about it than the teacher tells them will be a captivating teacher.

2. He who wins the personal confidence and affection of his pupils, so that they regard him as a personal friend, will be a successful teacher.

We are convinced that the most successful teachers are those who control most entirely the affections of their pupils. With these two qualities—teaching tact and the power of friendship—a teacher will have no difficulty in conducting the most unpromising class.—*S. S. Journal.*

### Temperance Hints for the Primary Class.

DRAW on the blackboard or slate the representation of two ways diverging like a capital Y. On the right-hand arm mark "Light;" on the other "Darkness." Describe two ways as if they were real—one light, and the other dark; people happy in one, and sad in the other; sober in one, and drunken in the other; walking in one, and staggering in the other. Write on the first, "Sober," on the second, "Drunken." At the end of the first print "Salvation," of the other, "Wrath." Explain the two ways as those of temperance and intemperance, and show how different is the death and eternity of those who go in one from those who go in the other. Then write at the beginning of the wrong path, "Just one glass," and show how all the harm begins. At the beginning of the other write "Pledge," and show that if one never begins to drink he can never be a drunkard. Many of the foregoing questions and illustrations may be used in the Primary Class, as well as with older pupils.

THE Rabbits enjoined the saying "Amen" after any little prayer as a thing pleasing to God and profitable to men, comparing it to setting our name to an epistle written in another's hand, which then becomes ours when we sign it.—*Dean Comber.*

### The Sunday-school Library.

WE abhor extremes. We protest against the wholesale denunciations of Sunday-school literature, and against the gradually growing disposition to shut up the library in the Sunday-school. If the Church will undertake to provide a good library of religious and secular reading for all classes of its people, from the oldest to the youngest, we shall present no objection to closing up the Sunday-school library; but until the Church does this we must look to the school for the provision of wholesome literature which may be read both on Sunday and on week-days. The tendency to supplant the library by weekly papers is also unwholesome. Thousands of our homes lack good libraries. The Sunday-school has always provided books for these homes. The service is as much needed to-day as ever, and the increase of weak, pernicious literature in the shape of pictorial and juvenile papers, boys' weeklies, girls and boys' magazines, young men's papers, Police Gazettes, Day's Doings, and a brood of corrupt and corrupting weeklies and monthlies besides, renders it absolutely necessary that the religious instructors of the youth of America shall place in their hands, under the auspices of the Church, good reading matter, both secular and religious. We plead for the re-opening of the closed Sunday-school libraries, and for the enlargement of those already accessible.

The Church should not merely take collections to aid in this, but an annual appropriation should be made to keep the library, as all circulating libraries are, or should be kept, constantly increasing, adding from week to week the new and best books which are published.

We are well aware that the cry of "trashy literature" will be raised wherever the Sunday-school library is discussed. No more unjust and silly outcry was ever heard against any institution. We claim that the literature furnished by the American Sunday-school Union, and the various Publishing Houses of the Baptist, Congregational, Presbyterian, and Methodist Churches, is, on the whole, strong, high-toned, and calcu-

lated to do good to our young people. As a general rule these houses subject every thing they publish for Sunday-schools to the scrutiny of careful and competent critics.

### Children's Sunday.

To say that the Methodist Church is wiser in its generation than other churches is not to assert that it belongs to the children of this world while the other denominations are to be classed with the children of light. It is wiser in respect to its care for the children. Besides the special prominence it has taken in aggressive Sunday-school enterprise and instruction, it has a red-letter day in each year for the little ones, which it calls "Children's Sunday." It is almost always made to fall in June, when the air is full of all sweet scents and sweet sounds, when the sunshine is the brightest, and earth is robed in freshest green and adorned with fairest flowers. On this day the children are made to feel that they are something more than aggregations of units to add to the glory of the statistics of the church. Would that other denominations would take the hint, and give one day in the year entirely to the little ones. The children would be the better for it—and so would the churches. Perhaps they will be the more willing to do this when they learn that this thrifty mother takes up a collection on this occasion "to assist meritorious Sunday-school scholars in obtaining a more advanced education," and now has a fund for that purpose of over \$75,000. It is a rule in the Methodist church, we have heard said, that when there are two or three gathered together there shall a collection be taken up. In this instance it rather deepens the interest than takes away from it, because it gives purpose to the gathering.

—S. S. Teacher.

WHEN I met in class, I understood the preaching better; and getting an acquaintance with my own heart, and hearing the experience of God's people, I soon got acquainted with God himself.—*Adam Clarke.*

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## The Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, SEPTEMBER, 1882.

### Methods of Sunday-school Work.

We had the opportunity recently, of observing, during a couple of Sundays spent in the United States, the methods of Sunday-school work among our American friends, and noticed some things with which we were very much pleased. One of these was the elegance and taste with which the school-rooms were furnished and adorned. They were generally in a building by itself above ground. We only saw one basement school, and it was on a level with the ground outside, and had a good high ceiling and plenty of light. Most of the schools were nicely carpeted, and had chairs instead of benches, which gave them a more room-like look. This was heightened by the framed pictures on the walls, and handsome banners displayed. This was common, not only

in rich schools in New York, but also in schools in a small city like Troy.

Then we were much pleased at the number of adult people present, not merely young men and young women, but many who, though their heads were grey, were found diligently studying the Word of God. In two large schools we found the pastor of the church engaged in teaching.

A good deal of importance was given to the singing, &c.; we observed that a piano was preferred to an organ as an accompaniment, we suppose to mark time more sharply. In one Methodist school we found a song-service in progress before the regular exercises began; a capital plan, we thought, to secure prompt and early attention, and also to attract purposeless strollers from the street. The character of the hymns employed was not the childish ditties sometimes heard, but hymns of a high class. In two places we heard Bishop Heber's noble hymn, "Holy, Holy, Holy, Lord God Almighty," sung; also Falvis' fine hymn,

"There's a wideness in God's mercy,  
Like the wideness of the sea,"

and others of that class.

The Superintendents were invariably very cordial, especially when they found we were from Canada. One gentleman, who, with his wife, were delegates to the Toronto convention last Spring, was loud in his praise of the kindness of the Canadians. He spoke strongly in favour of having separate rooms for the classes, and said that their school purposed remodeling their room to secure that object. This is highly desirable, especially for adult and infant classes. But for the bulk of the school it is rather difficult to effect. Intermediate scholars, we think, can best be taught in small classes; the teachers thus having a better chance to exert a personal influence on each boy or

girl. We were greatly pleased with the loving provision made for the comfort and instruction of the little folk in the infant classes.

We were more than ever impressed with the grandeur of this Sunday-school work. All over this continent millions of children in all the churches are every Sunday studying the same portion of the Word of God. The best men and women of the churches bestow their labour, their love, their faith, their prayers; and the best scholars of the age are bringing all the light of learning to shine upon the Sacred page. This is the brightest hope of the church of the world.

The greatest revolution in Steel Pen making is in the new turned up point pens, unexcelled for easy writing. Ask for Esterbrook's T. Samseh, Choctaw and Telegraphic pens. For wholesale supplies, Brown Bros., Toronto.

### Opening and Closing Services for Third Quarter of 1882.

#### OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. [John 1.]  
*Supt.* In the beginning was the Word, and the Word was with God, and the Word was God.  
*School.* The same was in the beginning with God.  
*Supt.* All things were made by him: and without him was not anything made that was made.  
*School.* In him was life; and the life was the light of men.  
*Supt.* And the light shineth in darkness; and the darkness comprehended it not.  
*School.* That was the true Light, which lighteth every man that cometh into the world.
- III. SINGING.
- IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.
- V. PRAYER, followed by the LORD'S PRAYER in concert.
- VI. READING SCRIPTURE LESSON.
- VII. SINGING.

#### LESSON SERVICE.

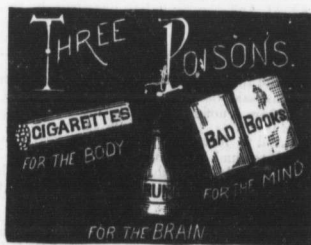
- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. CATECHISM.
- VI. ANNOUNCEMENTS, especially of the Church service and week-evening prayer-meeting.

#### CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. [Psa. 121.]  
*Supt.* The LORD is thy keeper; the LORD is thy shade upon thy right hand.  
*School.* The sun shall not smite thee by day, nor the moon by night.  
*Supt.* The LORD shall preserve thee from all evil: he shall preserve thy soul.  
*School.* The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

### Temperance Blackboard Lesson.

BY J. B. PHIPPS, ESQ.



This Temperance Lesson may be used either on the Review Sunday or at some other suitable occasion. It is intended to teach that we must be temperate in all things. The boys of to-day poison their body with cigarettes. Rum destroys the brain as well as body. Bad books poison the mind and the heart. In giving a temperance lesson preparation is always needed, that you may present it in an earnest, forcible manner.

#### LESSONS FOR OCTOBER, 1882.

- OCT. 1. The Anointing at Bethany. Mark 14. 1-11.
- OCT. 8. The Passover. Mark 14. 12-21.
- OCT. 15. The Lord's Supper. Mark 14. 22-31.
- OCT. 22. The Agony in the Garden. Mark 14. 32-42.
- OCT. 29. Jesus Betrayed and Taken. Mark 14. 43-54.

## INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

SEPTEMBER, 1882.

NOTE—The Scripture verses to be committed to memory are indicated by an index [M] at the side.

A. D. 29.

## LESSON X.—LOVE TO GOD AND MAN.

Sept. 3.

Mark 12. 28-44.



28 And *a* one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all.

*a* Matt. 22. 25.

[M] 29 And Jesus answered him, The first of all the commandments is, *b* Hear, O Israel; The Lord our God is one Lord:

*b* Deut. 6. 4; Luke 10. 27.

[M] 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

[M] 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

*c* Lev. 19. 18; Rom. 13. 9; 1 Cor. 13. 1; Gal. 5. 14; James 2. 8.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God;

*d* Deut. 4. 39; Isa. 45. 6. 14; 46. 9; 1 Cor. 8. 4. 6.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, *e* is more than all whole burnt-offerings and sacrifices.

*e* 1 Sam. 15. 22; Hosea 6. 6; Micha 6. 6.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. *f* And no man after that durst ask him any question.

*f* Matt. 22. 46.

35 And *g* Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

*g* Luke 20. 41.

36 For David himself said *h* by the Holy Ghost, *i* The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool.

*h* 2 Sam. 23. 9; 1 Tim. 3. 16; 11 Peter 1. 21. — *i* Psa. 110. 1; 1 Cor. 15. 25.

37 David therefore himself calleth him Lord; and *j* whence is he then his son? And the common people heard him gladly.

*j* Rom. 1. 3; 9. 5; Rev. 22. 16.

38 And *k* he said unto them in his doctrine, *l* Beware of the scribes which love to go in long clothing, and *m* love salutations in the market-places.

*k* Chap. 4. 2. — *l* Matt. 23. 1; Luke 20. 46. — *m* Luke 11. 43.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which *n* devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

*n* Matt. 23. 14.

41 And *o* Jesus sat over against the treasury, and beheld how the people cast money into the *p* treasury: and many that were rich cast in much.

*o* Luke 21. 1; Matt. 15. 9. — *p* 2 Kings 12. 9.

42 And *r* there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto his disciples, and saith unto them, Verily I say unto you, That *q* this poor widow hath cast more in than all they which have cast into the treasury:

*q* 11 Cor. 8. 12.

44 For all they did cast in of their abundance; but she of her want did cast in all she had, *r* even all her living.

*r* 1 John 13. 17.

## GENERAL STATEMENT.

In the company of Pharisees confronting Christ on the floor of the temple, there stood one scribe in whose heart a sincere desire after truth, and an admiration for the wisdom of Jesus, were striving with the prejudices of his order against the new Teacher. He asks of Jesus an answer to a perplexing question: "Which of the many hundred rules of the law and the scribes was the most important." In answer, Jesus sends him back to his own Scriptures, but gives to its precepts a new meaning, as he declares that the fundamental principle of the law is LOVE, first to God, and then to man. The scribe, with candour beyond his class, accepts the Saviour's teachings, and shows that he stands near the kingdom by his clear perception of truth and duty. The adversaries of Christ are now silenced, and some of them almost won over to his cause. He pursues them with the question, "How could the Messiah be at once the Son of David and the Lord of David?" as is declared in Psalm 110. And when they have no answer, he warns all the throng present against the hypocrisy and ambition of the scribes and Pharisees, in a discourse, the last public utterance of Jesus, of which Mark gives but a hint, and Matthew the substance. (Matt. 23.) While the listeners are awed and hushed under his withering rebuke, the Master turns to leave the temple, followed

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by the faithful twelve. Pausing a moment, he marks the worshippers in the Women's Court, as they cast their offerings of money into the thirteen "trumpet boxes." The ostentatious gifts of the rich win no favourable notice from Jesus, for he sees the covetous hearts beneath them. But a poor widow, from whose trembling hand drop the "two mites," least of all the Jewish coins, obtains from the Saviour the commendation that in God's sight, she, who has given her all, has bestowed a greater offering than they who have presented larger gifts out of their overflowing means.

**EXPLANATORY AND PRACTICAL NOTES.**

**Verse 28. One of the scribes came.**

A scribe, more candid and fair-minded than most of his associates, had been listening to Jesus, and now stepped forward with a question. **Having heard them reasoning.** He had heard the parables of the Two Sons, the Wicked Husbandmen, and the Great Feast, and the discussion with the Sadducees concerning the resurrection. **Answered them well.** Admiring the wise answer of Jesus, he desired his opinion upon a question which perplexed many of the Jews. **Which is the first** (that is, "the most important,") **commandment.** The commands in the law were reckoned by the Jews as six hundred and thirteen, and those of the scribes explanatory of them were many thousands more. Practically they were all deemed of equal importance, whether relating to washing hands or worshipping idols; but there were many discussions of the question, "which was the most important."

**29. Hear, O Israel.** Jesus begins by stating the creed of the Israelites, found in Deut. 6. 4-9, which was, and still is, twice each day recited by every devout Jew. **The Lord our God is one Lord.** A declaration that there is but one God, and that one the Jehovah of Israel. In the Revised Version it is, "The Lord our God, the Lord is one."

**30. Thou shalt love the Lord.** Love is here declared to be our duty toward God, because from love alone will duty be done with faithfulness. 1. Where love is, every duty will become a pleasure. But can love be commanded as a duty? Yes, upon sufficient ground. A good parent has a right to demand the love of his child, and a supremely good God the love of his people. 2. We can love God in his Son, who is the human manifestation of Godhead. **All thy heart.** The heart is the seat of the affections. **All thy soul.** The word "soul" means "the life-principle;" not the outward life of actions, but the inner life; hence this means that love to God should be the principle of life, the purpose of the will. **All thy mind.** An intelligent love, not founded on blind impulse or feeling, but guided by reason and knowledge of God's relation to men. **All thy strength.** With an enthusiasm and energy of love, a forceful affection. 3. Love to God should dominate every element of the com-

plete manhood. **The first commandment.** First, because it looks Godward and above; first, because it includes every other command; first, because it is the inspiration of all the life.

**31. The second is like.** Like as the moon is to the sun, with reflected light. **Love thy neighbour.** Thy fellow-man, whatever be his condition, race, or relationship. **As thyself.** 4 We should love ourselves, but we should observe absolute justice between ourselves and other men. Such a law as this finds its best commentary and explanation in the Golden Rule. Matt. 7. 17. **None other commandment greater.** Because the principle embraces all commandments and all beings, from child to archangel. All other laws can do no more than define and apply this general law of love.

**32, 33. The scribe said.** With a deep insight into the meaning of the law, and with candid recognition of, and admiration for, the Saviour's wisdom. **Well, Master.** "Of a truth," [Rev. Ver.] Literally, "Beautifully, fitly." **To love him... is more than... sacrifices.** A response to the Saviour's utterance, in the sight of the altar and in presence of the priests, showing equal insight into divine truth and boldness in its statement. 5. The heart is of more importance than the external forms.

**34. Discreetly.** With unusual understanding of the great principles underlying both the law and the Gospel. **Thou art not far from the kingdom.** Because he knew the truth; had he been willing to obey his own convictions he might have entered within its doors. **No man... durst ask.** This was the last day of Jesus' public teaching, and that the last question put to him by his enemies. They were silenced by the wisdom of his answers, which won an unwilling admiration, and almost turned opposers into friends.

**35. Jesus answered.** Turning towards his silenced enemies and himself beginning to question them. **How say the scribes.** In their interpretations of the law and the prophets. **That Christ.** That is "the Christ," [Rev. Ver.] or Messiah whom they all expected to appear as king. **Is the son of David.** They expected some lineal descendant of David to arise and re-establish his throne on a grander scale, but they did not look for one who should be the "Son of God" as well, nor did they expect a suffering and redeeming Messiah.

**36. For David himself said.** In Psa. 110, which Jesus here declares to have been more than a poetical flight of the Psalmist, since it was written by the Holy Ghost. "A weighty declaration by our Lord of the inspiration of the prophetic Scriptures."—*Allford.* **The Lord said to my Lord.** "Jehovah said to my Lord." Thus David describes the Messiah as his own Lord, which could not be said of any man. **On my right hand.** In the place of



the highest honour. **Enemies thy footstool.** In ancient times conquerors placed their feet upon the heads of their subjugated foes. 6. Our Saviour shall yet triumph over all his enemies.

**37. Whence...his son.** "How can he be at the same time both David's son and David's superior?" The scribes could not answer this question, but the Gospel-believer can. **The common people.** The masses of the people, both those of the city and the pilgrims at the feast, who did not share in the hatred of their rulers. **Gladly.** They felt the power of his teaching, and his peculiar sympathy for their needs. 7. Teacher, press the question, "How do you feel toward this Jesus?"

**38, 39. In his doctrine.** "Teaching." [Rev. Ver.] **Beware of the scribes.** "Be on your guard against them as examples in life, and as teachers." These verses are a condensation of the final denunciation of Christ against the scribes and Pharisees, found in Matt. 23. **Long clothing.** The flowing robes worn by priests and noble personages, whose manners the scribes aped. **Salutations.** Appellations of "Rabbi," etc., which were given them in public. **Market-places.** The public squares of the city. **Chief seats.** The seats at the upper end of the synagogue, nearest the ark containing the law. **Uppermost rooms.** "Rooms" has here its old meaning of "places," (as in Rev. Ver.,) referring to the reclining position at meals.

**40. Devour widows' houses.** By working on the superstitious opinions of the women, they induced them to make over their property to the temple, as Jesuits have been known to do in modern times; or they robbed them by frauds in business. **For a pretence.** The evil lay not in the length, but the hypocrisy, of the prayers. "Some of the rabbins would pray nine hours a day."—*Pelou et.* **Damnation.** "Condemnation." God would hold them to account, though men failed to see their crimes.

**41, 42. Over against the treasury.** In the Court of the Women, where stood thirteen chests of trumpet-shape, for the gifts of the people toward the temple. **Beheld how.** Noticed the gifts, and observed the spirit prompting them. 8. Jesus still sits watching while men present their gifts to God's cause. **Poor.** Here a word implying deep poverty, almost equal to "a beggar." **Two mites.** The smallest Jewish coin, worth each a fifth of a cent. **Farthing.** Mark gives the value of the sum in Roman money.

**43, 44. Called...his disciples.** Called their attention to the gift. **More... than they all.** Not that their gifts were not worthy, but that hers was especially precious. More in God's reckoning; more in proportion to her means; more in relation to her own stewardship. **Of their abundance.** "Of their superfluity." [Rev. Ver.] That is, of the

"overflow" (literally) above their needs. **She of her want.** "Of her deficiency." Though needy, she yet gave. **All that she had.** All that she possessed until she could earn more.

#### GOLDEN TEXT.

**Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might.** Deut. 6, 5.

#### OUTLINE.

1. *The Religion of Love.* v. 28-37.
2. *The Religion of Preference.* v. 38-40.
3. *The Religion of Sacrifice.* v. 41-44.

#### LESSON HYMNS.

No. 484, *New Hymn Book.*

L. M.

O thou, to whose all-searching sight  
The darkness shineth as the light,  
Search, prove my heart; it pants for thee;  
O burst these bonds and set it free!

Wash out its stains, refine its dress,  
Nail my affections to the cross;  
Hallow each thought; let all within  
Be clean, as thou, my Lord, art clean!

No. 591, *New Hymn Book.*

7s.

Light of Life, seraphic fire,  
Love Divine, thyself impart;  
Every fainting soul inspire,  
Shine in every drooping heart.  
Every mournful sinner cheer,  
Scatter all our guilty gloom;  
Son of God, appear, appear,  
To thy human temples come!

No. 484, *New Hymn Book.*

L. M.

If in this darksome world I stray,  
Be thou my Light, be thou my Way;  
No foes, no violence I fear,  
No fraud, while thou, my God, art near.  
When rising floods my soul o'erflow,  
When sinks my heart in waves of woe,  
Jesus, thy timely aid impart,  
And raise my head, and cheer my heart.

#### HOME READINGS.

- M. Love to God and man. Mark 12. 28-44.  
Tu. The law of love. Deut. 6. 1-12.  
W. The divine requirement. Deut. 6. 1-12.  
Th. The tokens of love. Micah 6. 1-8.  
F. The deeds of love. 1 John 2. 1-15.  
S. The supremacy of love. 1 Cor. 13. 1-13.  
S. The love of gratitude. Psa. 40. 1-17.

**Time.**—A. D. 29, on Tuesday before the crucifixion.

**Place.**—The temple at Jerusalem.

**Parallel Passages.**—Matt. 22. 35-46; 23. 1-39; Luke 20. 39-47; 21. 1-4.

**Explanations.**—*Scribes*—See Descriptive Index. *The first commandment*—The greatest or most important. *One Lord*—And being one, is entitled to all the worship and love of men. *Heart...soul, etc.*—That is, with the entire being. *Thy neighbour*—Thy fellow-man. *More than... burnt-offerings*—Love is more pleasing to God

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than all the forms of worship. *Not far from the kingdom*—He who knows the truth, is near; he who does it, is in the kingdom. *Christ*—That is the Messiah-king for whose coming the Jews looked. *Said by the Holy Ghost*—Inspired by divine power. *My Lord*—Hence, David spoke of Christ, not as his son, but as his Lord. *Long clothing*—Proud of the robes which were the mark of their order. *Salutations in the market-places*—The public squares and open places of the city where the people gathered. *Chief seats*—The seats in the synagogue on the end near the "ark," which were higher than others. *Uppermost rooms*—Rather "places," not in rooms, but on the couches around the tables. *Devour widows' houses*—By defrauding the widows or using for themselves their contributions to the temple. *Damnation*—Rather "condemnation." *Treasury*—A place in the court of the women, where treasure-boxes stood, which people who came to worship placed offerings for the temple and for the poor. *Two mites*—worth together less than half a cent. *Cast more in*—More in the sight of God.

**QUESTIONS ON THE LESSON.**

**1. The Religion of Love, v. 28-37.** What did a scribe ask Jesus? What did Jesus give as the great commandment? [Golden Text.] What does this require us to do? What is the second great commandment? Who is meant by our neighbour? What should lead us to love other people? 1 John 4. 11. What did the scribes in answer say concerning God? What did he say about love to God and man? What did Jesus say to the scribe? What is better than to be "not far from the kingdom?" What did Jesus say concerning the Son of David?

**2. The Religion of Pretence, v. 38-40.** Against whom did Christ warn the people? What crimes did he charge upon them? Wherein did the scribes make pretence? What was their real character? What is true religion? James 1. 27.

**3. The Religion of Sacrifice, v. 41-44.** What did he see in the temple? For what was this money given? What gift did Christ commend? Why did he honour her gift? What is said about giving in 2 Cor. 8. 12?

**PRACTICAL TEACHINGS.**

Where does this lesson teach us—

1. To love God with all our heart?
2. To love our fellow-men as ourselves?
3. To give as we are able to God's cause?

**The Lesson Catechism.**—(For the entire school.) 1. What did a scribe ask Jesus? "Which is the first commandment?" 2. What did Jesus give as the first and greatest of the commandments? To love God with all the heart. 3. What did he say was the second commandment? To love our neighbour as ourselves. 4. Whose offering at the treasury did Christ commend more than all others? That of a poor widow. 5. Why was hers the greatest in his sight? Because she gave her all.

**DOCTRINAL SUGGESTION.**—The religion of love.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. The Religion of Love, v. 28-37.** What was the question asked of Jesus, and its purpose? What did Christ declare to be the two greatest commandments? Why do these two commandments include all others? How did the questioner show his own understanding of true religion? What is it to be "not far from the kingdom of God?" What is better than such a state? How did Jesus show that Christ is greater than David?

**2. The Religion of Pretence, v. 38-40.** What sins of the scribes did Christ warn against? Why were these sins especially wicked in such people? What penalty did Christ forewarn to them? Why does God expect us to live better than these people?

**3. The Religion of Sacrifice, v. 41-44.** In what part of the temple was Jesus? To what did he call attention, and why? Wherein was this offering greater than others? What makes our gift acceptable to God?

**PRACTICAL TEACHINGS.**

Wherein are we here shown—1. Love as an element of religion? 2. Sincerity as an element of religion? 3. Generosity as an element of religion?

**QUESTIONS FOR YOUNGER SCHOLARS.**

**1. The Religion of Love, v. 28-37.** What did one of the scribes ask Jesus? "Which is the greatest of all the commandments?" What did Jesus give as the first and greatest commandment? [Repeat the Golden Text.] What did Jesus give as the second great commandment? "Thou shalt love thy neighbour as thyself." Who is meant by thy neighbour? All people. What did Jesus say to the scribe afterward? "Thou art not far from the kingdom of God."

**2. The Religion of Pretence, v. 38-40.** Against whom did Jesus warn the people? Against the scribes. Why did he speak against them? Because they pretended to be very holy. What was their life? It was unjust and selfish. What did Jesus say of them? That God would judge them for their wickedness. What kind of service does God expect? An honest and sincere service.

**3. The Religion of Sacrifice, v. 41-44.** What did Christ see in the temple? The people giving their money. Where did they place the money? In boxes in the temple. How much did a poor woman give? Less than half a cent. What did Jesus say of her? That she had given the most of all. How had she given most? Because she gave all that she had.

**WORDS WITH LITTLE PEOPLE.**

1. Love God with all your heart.
2. Love other people as well as yourself.
3. Be not only near, but in God's kingdom.
4. Give all you can to God's cause.

**ANALYTICAL AND BIBLICAL OUTLINE.**  
The Great Commandment.

**I. THE DUTY OF LOVE.**

The first of all the commandments. v. 29.  
"The royal law according to....Scripture." James 2. 8.

**II. THE OBJECTS OF LOVE.**

The Lord... thy neighbour. v. 30. 31.  
"Who loveth God loveth his brother."  
1 John 4. 21.

**III. THE MEASURE OF LOVE.**

Heart... soul... mind. v. 30.  
"As Christ also hath loved us." Eph. 5. 2.

**IV. THE IMPORTANCE OF LOVE.**

More than all whole burnt-offerings. v. 33.  
"End of the commandment is charity."  
1 Tim. 1. 5.

**V. THE SINCERITY OF LOVE.**

Beware of the scribes. v. 38.  
"Let love be without dissimulation."  
Rom. 12. 9.

**VI. THE SELF-DENIAL OF LOVE.**

A certain poor widow... two mites. v. 43.  
"Bestow... goods... have not charity."  
1 Cor. 13. 3.

**ADDITIONAL PRACTICAL LESSONS.**

**The Character of the True Follower of God.**

1. The true follower of God earnestly seeks to know the divine will. v. 28.
2. He seeks to obey God by loving God with all his heart. v. 30.
3. He is inspired by love in all his relations with his fellow-man. v. 31.
4. He recognizes the service of the heart and the life as more important than the external forms of religion. v. 33.
5. He seeks not only to be near God's kingdom by knowing, but to be in it by doing, God's will. v. 34.
6. He worships Christ as the Son of God and the Lord of all. v. 35-37.
7. He seeks to be sincere in conduct, not only professing, but also practicing, piety. v. 38-40.
8. He practices self-denial that he may be able to give to the cause of God. v. 42-44.

**CATECHISM QUESTION.**

53. How did Saul behave himself?  
Saul, being anointed King by Samuel, at the command of God, governed well for a little time; but afterwards he rebelled against God, and God removed him.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

I REMEMBER, as a little child, being taken out for the first time on the water. The rudder of the boat was placed in my hand, and I was allowed for a while the pleasure of steering. I learned then that the rudder is the power that determines the course of the boat. Since then my eyes have often rested on the notice put up in three languages on board the steamers plying up and down the Rhine: "*It is forbidden to speak to the helmsman;*" "*Es ist verboten mit dem Steuermann zu sprechen.*" "*Il est defendu de parler du pilote.*" For the safety of the vessel and her arrival at her destination both depend on her being steered in the right direction, and kept clear of hidden shoals, dangerous currents and sand-banks, besides avoiding collision with other boats.

Now there is a power which controls the course of a life, as the rudder that of the vessel. And that power in man is the heart—"As he thinketh in his heart, so is he." Prov. 23. 7; Matt. 15. 19; Luke 8. 15; Rom. 10. 10. But the heart is by nature evil (Jer. 17. 9,) weak, (Ezek. 16. 30,) and wavering, and brings the vessel into many a snare and many a danger. What is wanted is a helmsman, steady and sure, who will constantly hold the rudder and steer in the way of God's commandments. In the passage for this lesson our Lord points out such a helmsman.

The Pharisees and Herodians had endeavoured to entrap him into an unwary utterance upon the subject of civil authority. The Sadducees had attempted to bring him in hopeless confusion between the law of Moses and the doctrine of the resurrection. Both had failed. And now one more attempt is made, originating probably with the Pharisees' party. Matt. 22. 34. They will require from him an authoritative utterance upon the most momentous subject. Which of the commandments is the first and great one? Which is to have precedence of all the rest? Which is to have the direction of man's conduct, the guidance of a man's life?

This is no light thing to answer. For must not all the commandments of God be of equal importance? How can one be set in the foreground without the others suffering some neglect? That the question was asked in the hope of confounding the Prophet of Nazareth before the assembled multitude is proved by Matt. 22. 35. But, though propounded with a wrong motive, it was such a question as might fully be put to him who taught "with authority" in the temple, calling it his "Father's house." And we do

not find our Lord blaming or rebuking the questioner, while the answer which he gave was so full and clear that the scribe received it with wonder and admiration.

For there is one commandment, not which takes precedence of, but which includes in itself all the rest; one commandment by which a man's way should be directed, and the course of his life determined. The helmsman, who should have control of every movement is

#### *Love to God.*

Here is the power which can direct the course of the vessel steadily and safely in the way of God's commandments. Love to God will have its eyes upon him, and will steer every moment as he directs. It will control the heart, the soul, the mind, the strength.

1. *The heart.* The heart is the centre of the whole being, that which chooses, and wills, and decides. It is this which God asks of man: "My son, give me thine heart;" this which answers: "My heart said unto thee, Thy face, Lord, will I seek;" this which believes: "With the heart man believeth unto righteousness." Let this be given up to the love of God, and the rest will follow.

2. *The soul.* This is the emotional part. The feelings are easily attracted and caught by unworthy and delusive objects. They are carried away by excitement and entrapped by romance, ensnared by dreams of adventure and of glory—exposed to all manner of dangers. Only the love of God in the heart can keep the soul in safety.

3. *The mind.* This is the intellectual part. It is inclined sometimes to think itself the noblest. But it lies open to many a snare. It is soon worked upon, interested, fascinated, and may go fearfully wrong. The love of God in the heart is its safeguard.

4. *The strength.* This is the active part, so often wasted in folly and sin! This it is which gives "money for that which is not bread, and labour for that which satisfieth not." Isa. 55. 2. What can turn it to the right way, and direct to a goal that shall satisfy? Only the love of God in the heart.

*How will the love of God show itself? It must show itself in*

1. *Love to man.* Watch a vessel steadily and gracefully making its way through a passage difficult to navigate, and you will at once conclude that she is rightly steered. Notice one who really loves his neighbour, loves—not his temporal good only—but his eternal welfare, loves—not only in word and in tongue, but in deed and truth, and you will know that the heart of that one is controlled by the love of God. Very different was it with the scribes. Ver. 40.

2. *Humility.* The eye that is fixed on God cannot be fixed on self. The heart that is occupied with God will not be occupied with self. Those who desire to question our Lord showed plainly by their habits that they were not controlled by love. The long robes, salutations in the market-places, at feasts, and the long prayers made for display, were proof that with them self held the helm.

3. *Self-denial.* Before our Lord left the temple that day, he pointed out an instance of this. The rich whom he beheld casting into the treasury gave of their abundance. They would not have to curtail a luxury, or miss a pleasure, for all they put in. But the humble giver who cast in the lowest amount that was permitted, parted with her all, trusting in God for the future. Whose law should be estimated the highest, if exercised toward ourselves?

*Have we this love of God?* Observe two things about it. First, It must be in and through Christ. Vers. 35, 36. The Scribes and Pharisees professed to honour God, but they would not receive him whom God sent. So now people will profess to love God—meaning, rather, that they like their own ideas of God—yet rejecting Christ as their Saviour and their Lord. There is no true love without receiving him whom God hath exalted. Second, It must be not in the head but in the heart. The questioner highly approves our Lord's answer. He appreciated its correctness. He admired its beauty and sublimity. He was "not far from the kingdom of God." But what use is being near and remaining outside? Receive Christ as your Saviour, and the love of God shall be shed abroad\* in your heart by the Holy Ghost (Rom. 5. 5,) and you shall have proof that you are in the kingdom.

## BEREAN METHODS.

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

As this lesson relates the last of Christ's teaching in the temple, glance at the events and teachings given on that day, reviewing Lessons VI, VII, VIII, IX.... Outline of the lesson: (1) The scribe's question; (2) The Saviour's answer; (3) The scribe's reply; (4) The Saviour's warning; (5) The widow's self-denial.... The true followers of God, as here defined, by precept, warning, and example. (See Additional Practical Lessons.) ... True Religion: (1) Its source—God; (2) Its inspiration—love; (3) Its power—the heart; (4) Its relation—towards God and man; (5) Its character—sincerity, v. 38-40; (6) Its principle—self-sacrifice. The greatest commandment. See Analytical and Biblical

Outline.) . ILLUSTRATIONS. When Edward I., of England, was wounded by a poisoned dagger, his queen, Eleanor, sucked out the poison with her own lips, risking her life to save her husband's . . . Legend of an angel who undertook to destroy an iceberg by hewing it down with an axe, then by beating upon it with rain and wind, but in vain. At last God sent forth the sunshine and the warm showers, and the iceberg melted away . . . There is said to be a religious paper in a Southern city printed by type made from the bullets picked up on the battle-field; so Christ changes the outflowings of the heart, from hate to love.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 30, Prose, 3700, 6957. Ver. 31, 10722; Poetical, 2196. Ver. 33, Poetical, 846; Prose, 3709. Ver. 34, Poetical, 3672. Ver. 38, Prose, 9706. Ver. 40, Prose, 9695, 9709. Ver. 42, Poetical, 3773. Ver. 43, Prose, 6743. Ver. 44, Prose, 10610, 7445. . . . FREEMAN'S HAND-BOOK: Debates in the market-place, 842; Places of honour in the synagogue, 698; Places of honour at feasts, 777; Hypocrisy, 700; Treasure-chests of the temple, 704; Mite and farthing, 742.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT.** *What God Thinks About Love.* To be taught: Why God commands us to love. How he teaches us to love. What love does for us.

1. Get children to tell what a king's business is. A king may be either good or bad. A good king wants his people to obey the laws for their own sakes, as well as for his. So he gives them good laws, and thus tries to make them happy. Not all the people understand his laws. Some do not want to obey. Who are the happy subjects? Yes, those who obey whether they understand or not. Who is King of all men? Has he given laws? Where are they written? What are the ten laws called which we find in the Old Testament? Call for Golden Text, and tell that this is one of God's laws, or commandments; that he gives it to us because he is our King, and has a right to make laws for us, and he knows we cannot be happy but in obeying this law.

2. Jesus told the scribe that this love-law was the greatest of all the commandments. That means the most important of all. Teach the second commandment, which Jesus says is just as important. Print "Self" in a heart on the board, and draw light lines across the heart. Show that self puts up bars to keep others out. If self fills the heart there can be no love there. God knew that our hearts were full of self, that is, full of sin, so he sent Jesus to teach us to love. Show that teach-

ing is not merely telling, it is doing. Let children tell how Jesus showed that he really loved. If you are told how to make a kite, you cannot make one. But if you are showed how, very likely you can do it yourself. Jesus shows us how to love—to give up self, and so to be able to love others.



3. Love makes us do as God tells us, because if we love God we shall want to obey him. Love makes us like God. "God is love," and if we have just a little love, we are a little like God; if a good deal, we are with good people, we are likely to grow like them; if with bad people, we grow like them. Give the illustration of love found in the lesson, and teach that love makes us glad to give, though our gift may be very small. God, who sees the heart, knows if our gifts come from a heart of love. If they do, then he knows they are worth a good deal. Draw a tree, having its root in the heart already on the board, and ask if a tree whose root is self can bear fruit that will please God? Draw another heart, in which print "Love," and let children tell what fruit will grow upon a tree which grows from this soil. Children are God's little fruit-trees. Shall we bear fruit for him?

**Blackboard.**

BY J. B. PHIPPS, D.D.



**DIRECTIONS.** Fasten to a piece of chalk a string, and with it can be made semicircles for lettering, or for designs. Make the word "ALL" prominent, so as to teach that there must be no divided love. The table of stone represents the law; the heart represents the fulfillment of the law. The rays of light represent the light of Christ's teaching on the law.

**SUGGESTION.** A simple design for the last part of the lesson, (v. 41-44.) is a drawing of a box with a heart over it. The offering dropping from the heart to the treasure-box. Over all write, THE LORD'S BANK.

A. D. 29.

LESSON XI.—CALAMITIES FORETOLD.

Mark 13. 1-20.



1 And *a* as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

*a* Matt. 24. 1.  
2 And Jesus answering said unto him, Seest thou these

great buildings? *b* there shall not be left one stone upon another, that shall not be thrown down.

*b* Luke 19. 44.

3 And as he sat upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell *c* us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

*c* Luke 21. 7.

5 And Jesus answering them began to say, *d* Take heed lest any man deceive you:

*d* Jer. 29. 8; Ezh. 5. 6.

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the *e* end shall not be yet.

*e* Jer. 4. 27; 5. 10.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles. These are the beginnings of sorrows.

9 But *f* take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

*f* Matt. 10. 17; Rev. 2. 10.

10 And *g* the Gospel must first be published among all nations.

*g* Matt. 24. 14; Rom. 10. 18.

11 But *h* when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, *i* but the Holy Ghost.

*A* Exod. 24. 12; Luke 12. 11; 21. 14.—*i* Acts 2. 4; 4. 8, 31.

12 Now *j* the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

*j* Micah 7. 6; Matt. 10. 21; 24. 10; Luke 21. 16.

13 And ye shall be hated of all men for my name's sake: but *k* he that shall endure unto the end, the same shall be saved.

*k* Dan. 12. 12; 11 Tim. 4. 7, 8; Heb. 3. 6, 14; Rev. 2. 7, 10; 3. 10.

14 But *l* when ye shall see the abomination of desolation, *m* spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let *n* them that be in Judea flee to the mountains:

*l* Matt. 24. 15.—*m* Dan. 9. 27.—*n* Luke 21. 21.

15 And let him that is on the house-top not

go down into the house, neither enter therein, to take anything out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But *o* woe to them that are with child, and to them that give suck, in those days!

*o* Luke 23. 29.

18 And pray ye that your flight be not in the winter.

19 For *p* in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

*p* Deut. 28. 15; Dan. 9. 26; 12. 1; Joel 2. 2.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

GENERAL STATEMENT.

While the Jewish rulers are still silent under their surprise at the Saviour's last utterances, (Matt. 23,) he turns from them, and leads his disciples from the temple, from that hour forsaken by the God of Israel, and given over to destruction. They descend the steps of the Women's Court, and cross the marble floor of the Court of the Gentiles. For the last time the Saviour walks under the shadow of Solomon's Porch, out of the temple, and into the valley of Jehoshaphat. As the disciples call his attention to the gigantic stones in the eastern wall, the Master solemnly forewarns them that the time is at hand when every stone shall be overturned, and the stately house of God shall become a desolation. Slowly the little group ascend the Mount of Olives, and at its summit they pause to look once more upon the city, glowing under the setting sun. Then a few of the disciples venture to ask when these terrible events are to take place, and with them (as they suppose) the end of the world. Jesus forewarns them of the signs which are to usher in the fall of the temple and the destruction of the Jewish State. Earthquakes, famines, rumours of wars, all these are to be but as the beginning before the final calamity. Nor are they, his disciples, to be exempted from the impending trials. They are to expect persecutions, scourgings, betrayal, death; yet strangely, not a hair of their head shall perish, and they shall be saved if they endure to the end. When they shall behold Jerusalem encompassed with armies, then they are to flee from the devoted city, for then shall come such woes as earth has never before witnessed, and shall never witness again. Yet it is only for the sake of God's elect and saved ones that those agonies of destruction shall not be longer and more terrible.

EXPLANATORY AND PRACTICAL NOTES.

Verses 1, 2. Went out of the temple. Having finished his public ministry, and in two days more to complete his redemptive

work on the cross. **What manner of stones.** Some of the stones in the walls of the temple were each forty feet long, thirteen feet high, and twenty feet thick. **What buildings.** The temple as then standing was built of polished white marble, covered nineteen acres, and was one of the most magnificent buildings on the earth. **Here shall not be left one stone.** Though nothing seemed more unlikely than the fulfilment of this prediction, yet there were those then living who saw that very temple burned by its own defenders and utterly destroyed by its enemies, so that nothing save its underground substructions remained.

1. The word of God is the only thing that endures forever.

**3. Sat upon the Mount of Olives.** They had crossed the gorge of the brook Kedron, and ascended the mountain east of the city, and sat down to rest upon its brow, the very spot where the Romans afterward began the siege. **Over against the temple.** The writer of this gospel evidently recalled the picture of the city with its temple in the foreground. **Peter and James, etc.** The four disciples who had been first called, and were most intimate with their Lord. **Asked him privately.** Probably apart from the crowd of followers, yet in presence of most, if not all, of the Twelve.

**4. When shall these things be?** The question, as given by Matthew is more complete, and related to the time when the temple should be destroyed, Jesus should manifest his own Messiahship, and the world should end; all of which they expected to occur together. Matt. 24. 1-3. **What shall be the sign.** They wished to have some knowledge when these events were to take place, and by what tokens they might recognize their coming.

**5. Jesus answering.** The answer of Jesus intermingled admonition, warning, prediction, in such a way as not to gratify their curiosity regarding the future, but to direct their conduct when the events should come to pass. **Take heed**—"This is the keynote of the whole discourse;" "take heed," "beware," how often these words, in their spirit, are repeated. 2. God's people need watchfulness over the present more than knowledge of the future. **Deceive you.** "Lead you astray." [Rev. Ver.] Jesus begins by telling his disciples not what are, but what are not, the tokens of his coming as king, and names five classes of events which are to take place in Judea before the destruction foretold. 1. False prophets. 2. Wars and their rumours. 3. Collisions among peoples and races, "nation against nation." 4. Earthquakes. 5. Famines.

**6. 7. Many shall come in my name.** "Pretending to be what I am, the Christ." 3. Note that Jesus here claims to be the Christ. Of these, within the next thirty years were the Egyptian (Acts 21. 88) Theudas, Dositheus, and many more named by Josephus. **Wars.** Such as the great civil strifes for the succession to the

empire, and many wars desolating the Syrian province. **Rumours of wars.** Often more terrible and alarming than war itself. Of this class was the threatened destruction of the Jewish people by the emperor Caligula, because the Jews refused to allow his statue to be set up in the temple. It was only averted by his death. **Be ye not troubled.** Because the destruction will not at once take place, and because Christ's disciples should find deliverance. 4. Whatever happens to the world God's people are safe.

**8. Nation... against nation.** The age immediately preceding the destruction of Jerusalem witnessed many strifes and riots between races, as at Alexandria, at Selencia, (in which fifty thousand Jews were murdered,) and throughout Syria, where the Jews in some places massacred their enemies. **Earthquakes.** Dean Alford names five great earthquakes within twenty years before the fall of the temple. **Famines.** As the result of the wars, or failure of crops, and of earthquakes. Famines were much more dreaded once than now, because means of communication and supply were far more difficult. **Beginnings of sorrows.** Literally, "birth pangs." When these terrible events took place they were to look for worse troubles and great results, the birth of a new age in the earth's history, Christianity to be no longer Jewish, but for all the world.

**9. Take heed to yourselves.** Not that they were to escape from persecution, but were to be ready to meet it. **Deliver you up to councils.** They were expecting honours, rewards, positions, in the new kingdom. Christ warns them that they must expect sufferings in behalf of it. See fulfilment. Acts 4. 5. 6. 22. **In the synagogues.... beaten.** The punishment for infraction of ecclesiastical law was given in the local synagogue. Acts 22. 19. **Before rulers and kings.** So Paul before Sergius, Agrippa, Felix, Festus, and Nero. **Testimony against them.** Rather, "unto them," as in Revised Version. They were to bear their testimony in behalf of Christ unto the rulers of the earth.

**10. The Gospel.** First. The "glad tidings" of salvation. **Must first.** Before the Jewish Church falls, the Christian Church, must be established as its worthier successor. **Published.** "Preached." [Rev. Ver.] **Among all nations.** Before the destruction of Jerusalem, the Gospel was successfully planted and making progress in all the lands between Asia Minor, Spain, and Ethiopia, which were the boundaries of the Roman world.

**11. When they shall lead you.** To trial and judgment. **Take no thought beforehand.** "Be not anxious beforehand." [Rev. Ver.] 5. The worker for Christ need never worry concerning his future, for it is in the hands of his Master. "Mental distraction never inspires moral courage."—L. Abbott. **Whatever shall be given you.** Though unlearned men, unaccustomed to public



speaking, and confronting mighty enemies, they would find no lack of words. See Acts 4. 13; 6. 10. **Not ye.... but the Holy Ghost.** As God placed them in the emergency, he would protect them in it, and inspire their utterances. 6. "There is no warrant here for preaching the truth without previous preparation."—*Abbott.*

12. 13. **Brother shall betray the brother.** The ties of nature are less strong than those of grace, and the Gospel often brings a sword even now into families. **Father the son.** In our times sons and daughters have been cast out of their homes because of their religion, especially in missionary lands. **Hated of all men.** Tacitus, the Roman historian, speaks of the Christians as "a race of men detested for their crimes." **For my name's sake.** Because bearing the name of Christ. **Endure unto the end.... saved.** Words of double application; with reference to the destruction of Jerusalem, meaning that no Christian should perish in it, but promising also eternal life to the individual believer who holds fast to Christ. See Rev. 2, 10. 7. Christ rewards a persevering and an overcoming faith.

14. **The abomination of desolation.** The Roman army is here referred to by the name "abomination," which was the customary Jewish term for idols, because of the idolatrous emblems on its standards, which brought desolation to Jerusalem and Judea. **Spoken of by Daniel.** See Dan. 9. 27. **Standing where it ought not.** On the hills around Jerusalem, where the ground was regarded holy. **Let them that be in Judea.** This was a warning to the Christian Jews to depart from Jerusalem when they should see the Roman legions surrounding it. **Flee to the mountains.** The highlands of the interior. This warning was heeded, for the Jewish Christians escaped from the city before the siege began, and fled to Pella, a village between Perea and Decapolis, which for fifty years was the seat of the Church of Jerusalem.

15, 16. **The house-top.** The flat roof of the Oriental house is a favourite resort of its dwellers. **Not go down into.** But descend by the stairs upon the outside. They were not to enter the rooms to secure any of their property, but escape without delay. **Him that is in the field.** At work, and not wearing the outer mantles, for which they were not to wait in their flight.

17, 18. **Woe to them.... with child.** As their condition would make escape more difficult and the danger greater. 8. The heart of Jesus feels tenderly the afflictions of his people. **Pray.... not in the winter.** With its danger from severe storms and cold. This prayer was answered, for the gathering of the Roman armies took place in the early fall, while the weather was mild.

19. **Affliction such as was not.** Affliction to the Jews who should remain, not in the same measure to the Christians who should escape. **From the beginning.**

This very expression is used by Josephus with reference to the sufferings of his people during and after the siege. Pestilence, famine, and slaughter went hand in hand; half a million people starved to death; a million perished in the siege, and no room was found for the crosses of the crucified afterward.

20. **The Lord.... shortened those days.** By the rapidity of the invasion, and the infatuation of the besieged. **No flesh.** None of the Jewish race. **For the elect's sake.** Not merely those who believed in Jesus, but the race itself, chosen of God, and destined yet to bear a great part in the world's redemption.

**GOLDEN TEXT.**

**A prudent man foreseeth the evil, and hideth himself.** Prov. 22. 3.

**OUTLINE.**

1. **The Prophecy,** v. 1-8.
2. **The Promise,** v. 9-13.
3. **The Token,** v. 14-16.
4. **The Tribulation,** v. 17-20.

**LESSON HYMNS.**

No. 472, *New Hymn Book.* C. M.

Am I a soldier of the cross,  
A follower of the Lamb,  
And shall I fear to own his cause,  
Or blush to speak his name?

Sure I must fight, if I should reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy word.

No. 471, *New Hymn Book.* C. M.

I'm not ashamed to own my Lord,  
Or to defend his cause,  
Maintain the honour of his word,  
The glory of his cross.

Jesus, my God! I know his name;  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost.

Firm as his throne his promise stands,  
And he can well secure  
What I've committed to his hands,  
Till the decisive hour.

No. 476, *New Hymn Book.* Ss & 7s.

Lord of life, when foes assail us,  
And our hearts are bowed in pain,  
Earthly friends can not deliver;  
Swords and bucklers, all are vain.  
Be our buckler, thou whose pity  
Bore the shame upon the tree:  
Man of Sorrows! in our sorrows  
We can only trust in thee.

**HOME READINGS.**

- M. Calamities foretold. Mark 13. 1-20.
- Th. Warning of destruction. Deut. 28. 45-53.
- W. The day of the Lord. Zech. 14. 1-11.
- Th. The abomination of desolation. Dan. 12. 1-13.

- F. Disciples persecuted. Matt. 10. 16-31.  
 S. Benefits of trouble. 2 Cor. 4. 5-18.  
 S. The believer's safety. Psa. 91. 1-16.

**Time.**—A. D. 29, on the afternoon of the Tuesday before the crucifixion.

**Place.**—The Mount of Olives, east of Jerusalem.

**Parallel Passages.**—Matt. 24. 1-22; Luke 21. 5-36.

**Explanations.**—*Out of the temple*—Jesus was leaving the temple for the last time. *Manner of stones*—The walls and foundations were of very large and finely polished blocks of stone. *Not . . . one stone*—About forty years after every stone of the temple was overthrown by the Romans. *These things*—The destruction to which he had referred. *In my name*—Pretending to be Christ. Nearly fifty false Christs appeared during that age. *Earthquake*—Several great earthquakes occurred in Asia a little while before the destruction of Jerusalem. *Beginnings of sorrows*—Destined to be followed by more terrible events than mere rumours. *Deliver you up*—These persecutions from the Jews upon the Christians took place before Jerusalem was destroyed. *Among all nations*—Before this event the Gospel was known throughout the Roman Empire. *The Holy Ghost*—God would give them words when they were in need of them. *Endure . . . saved*—Saved in heaven from the troubles of earth. *Abomination, etc.*—Perhaps the Roman army marching against Jerusalem. *Flee to the mountains*—In obedience to this, the Christians escaped when the city was besieged. *Not go down into the house*—But descend by the outside stairs and escape. *For the elect's sake*—For the sake of his own people, God has mercy upon sinners.

#### QUESTIONS ON THE LESSON.

- 1. The Prophecy, v. 1-8.** When was this prophecy given? What led Christ to make this prophecy? What did Jesus say about the temple? Against what did he warn his disciples? What troubles were to take place? How were these "the beginnings of sorrows?"
- 2. The Promise, v. 9-13.** What troubles were the disciples to meet with? How did they soon after meet with these? Acts 5. 40, 41; 7. 59; 12. 6. What work with the Gospel was commanded them? What were they to do when in trial? What was the promise given in Luke 21. 14, 15? What was promised to those that should endure? How is this promise expressed in Rev. 2. 10?
- 3. The Token, v. 14-16.** What token would show them when to escape? To what event did this refer? What were they then to do? From what were they to escape? What is said in the Golden Text?
- 4. The Tribulation, v. 17-20.** What did Christ say of the affliction of that time? For whose sake was it to be shortened? How may God's people prove a blessing to the world?

#### PRACTICAL TEACHINGS.

Where are we taught in this lesson—

1. That God's people may meet with trouble?
2. That God will help his people in trouble?
3. That God will reward his people for all their troubles?

**The Lesson Catechism.**—(For the entire school.) 1. Of what calamity did Christ forewarn his disciples? Of the destruction of Jerusalem. 2. What did he tell them that they must suffer before that event? Persecutions. 3. What did he promise to them in their persecutions? The presence of the Holy Spirit. 4. What was promised to all who should endure to the end? They shall be saved. 5. What were the Christians warned to do before the destruction of the city? They were to escape.

**DOCTRINAL SUGGESTION.**—The afflictions of God's people.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Prophecy, v. 1-8.** What led to the prophecy concerning the temple? What was it, and how was it fulfilled? What other prediction did Christ make? To what did these predictions refer?
- 2. The Promise, v. 9-13.** Against what did Jesus forewarn his disciples? What duty did he lay upon them? What promise did he give them? In what circumstances may we have the same promise fulfilled?
- 3. The Token, v. 14-16.** What was the token to which Christ referred? What is said in Dan. 9. 27? What were Christ's followers to do when they should see this token? What is related of the Christians when Jerusalem was besieged?
- 4. The Tribulation, v. 17-20.** What were the characteristics of this tribulation? For whose sake were those trials to be lessened? Who are meant by "the elect"? What are some of the benefits which the wicked receive from the good? What was the cause of all these sufferings to the Jewish people?

#### PRACTICAL TEACHINGS.

How does this lesson show—1. The results of rejecting Christ? 2. The rewards of following Christ? 3. The divine foreknowledge of Christ?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- 1. The Prophecy, v. 1-8.** What did the disciples point out to Jesus? The stones and buildings of the temple. What did Christ say to them? That all these stones should be thrown down. What did he tell them would happen before that time? Wars and troubles.
- 2. The Promise, v. 9-13.** Of what did Jesus warn the disciples? That they would meet with troubles in his cause. What was to happen to them? They were to be beaten and put in prison. What did he promise them? That God would stand by them, and help them. What did he command them to do? To preach



the Gospel among all nations. What promise did he give to those who should endure to the end? They should be saved.

**3. The Token**, v. 14-16. How would the disciples know when danger was drawing near? When they saw the enemies around Jerusalem. What were they then to do? To flee to the mountains. How were they to go? At once, and without waiting.

**4. The Tribulation**, v. 17-20. What trouble did Christ foretell? Such as had never been in the world. For whose sake were these troubles to be made less? For the sake of Christ's followers. When were all these things fulfilled? When the Romans destroyed Jerusalem.

**WORDS WITH LITTLE PEOPLE.**

When trouble comes to you—1. Be sure you are doing right. 2. Be strong in trusting God. 3. Be faithful in love to Christ. 4. Remember that you are among Christ's chosen ones.

**ANALYTICAL & BIBLICAL OUTLINE.**

*The Christian in the World.*

**I. HIS DANGERS.**

1. **Error.** Take heed lest....deceive you. v. 6.

"Let no man deceive you." Eph. 5. 6.

2. **Trouble.** The beginning of sorrows. v. 8.

"In the world....have tribulation." John 16. 33.

3. **Persecution.** Deliver you up. v. 9.

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

4. **Enmity.** Hated of all men. v. 13.

"Blessed when men shall revile you." Matt. 5. 11.

**II. HIS PRIVILEGES.**

1. **Testimony.** A testimony against them. v. 9.

"Ye shall be witnesses unto me." Acts 1. 8.

2. **Power.** Not ye....Holy Ghost. v. 11.

"Your adversaries....not....able to gainsay." Luke 21. 15.

3. **Protection.** Flee to the mountains. v. 14.

"His angels....keep thee in all thy ways." Psa. 91. 11.

4. **Salvation.** Endureth.....shall be saved. v. 13.

"Faithful unto death....crown of life." Rev. 2. 10.

**ADDITIONAL PRACTICAL LESSONS.**

*The Believer in Time of Trouble.*

1. In trouble the believer needs wisdom that he may not be led astray. v. 5. 6.

2. In trouble the believer needs faith, that he may be calm and self-possessed. v. 7.

3. In trouble the believer needs steadfastness, that he may not yield to persecuting influences. v. 9.

4. In trouble the believer needs courage, that he may bear faithful testimony to his Master. v. 11.

5. In trouble the believer needs confidence, that he may follow the dictates of the Holy Ghost. v. 11.

6. In trouble the believer needs patience, that he may endure to the end and be saved. v. 13.

7. In trouble the believer needs prayer, that he may look to God for relief. v. 18.

**CATECHISM QUESTION.**

54. *What became of Saul at last?*

Saul, being forsaken of God for his rebellion against God, and being wounded in battle by the Philistines, fell on his own sword, and died.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

SOMETIME ago I heard a young lady sing a song. She was one of those who pronounce their words with such clearness that you know all they are singing about. But as regards that one song the words would better have been hidden up, for they were dismal in the extreme. The subject was the uncertainty of things in this life, and the listeners were reminded that, though light-hearted to-day, to-morrow they might be "filled with woe;" while the question "Who can tell? Who can tell?" was constantly ringing its doleful refrain. A strange thing to sing for pleasure! Yet not an unfaithful description of human life without Christ. For any one who is living without Christ has no security for the future. One day there may be prosperity; the next, adversity; one day pleasure, the next anguish; one day life, the next death.

But with the Christian it is different. There are some things he can look for definitely. The prospect before him is, indeed, partially veiled, but there are breaks here and there through which he can discern a future, checkered, but not treacherous, crossed by many a dark line, but ending at last in stainless light. Our lesson for to-day tells us of the first glimpse the disciples of our Lord got of such a future.

They were sitting—Peter, James, John, and Andrew, the rest having perhaps gone on to Bethany—with their Master on the Mount of Olives, looking over the valley of the Kedron to the height of Moriah, crowned with the splendid temple reared by Herod. Like children gathering confidentially around a father or mother to beg for the solution of

some mystery that overshadowed their young hearts, they have drawn near to ask Jesus for light upon the strange unknown future that is rising up before them. For it is all so different from what they expected. They looked for the speedy victory of their Lord over his enemies, and the establishment of his kingdom in Jerusalem. But it is not to be. That goodly city and its temple were doomed to destruction, and between the actual present in which they moved, and the coming of Christ's kingdom there is an unfilled chasm, a blank period, about which they know nothing. How long is this to last? When is the judgment to fall upon Jerusalem? How shall they know when to expect the kingdom.

How does our Lord reply? He does not answer the question "How long?" That is to remain hidden. But he gives them information concerning the time that must elapse before his second coming. And this in a threefold manner: by prediction, by direction, and by promise.

### 1. Prediction.

*There is trouble for the world.* Vers. 7, 8. Without Christ the world will never enjoy a "golden age." Education may advance, civilization may advance, art and science may progress, and wealth and luxury may be multiplied. But the world will remain substantially what it is. "The thing that hath been is the thing that shall be." War, strife, earthquake, famine—when has the earth been free from these? And even those who are personally untouched by them shall hear their mournful echoes.

Don't believe those who would maintain that the world is advancing to perfection. The Lord Jesus, the "faithful and true witness" gave a very different testimony. There will never be universal peace till the "Prince of Peace" himself comes: oppression and wrong will never cease until he "breaks in pieces the oppressors." Psa. 72. 4. But

*There is a message of mercy for the world.* Ver. 10. Amidst all the sadness good news shall be going forth, news of pardon, salvation, and eternal life. And all the nations are to hear it. But at the same time

*There are troubles for the servants of Christ.* Vers. 9, 12, 13. They are not to be "carried to the skies on flowery beds of ease." But their troubles are not like the world's. They are first and chiefly for his name's sake. An honourable distinction! For if wounds gained in the service of one's country be honourable, what must be the "marks of the Lord Jesus!" Yet the suffering is no child's play. They must expect oppression, ver. 9; treachery, ver. 12; hatred, ver. 13. But

*There is judgment at last.* Ver. 24. The city of Jerusalem, "beautiful for situation, the joy of the whole earth," is to be laid prostrate in the dust. And this is a sign and type of the judgment awaiting the whole world at the coming (ver. 26) of the Son of Man.

A dark future in part! Yet we have seen lines of light crossing it. But here are more. For the servants of Christ there is

### 2. Direction.

They are to (a) beware of false pretenders, vers. 5, 6. Many will profess to be what Christ only can be, and to give what Christ alone will give when he returns in glory. Rome professes to be an infallible guide—to be, in fact, Christ on earth. Mormonism professes to give wealth, prosperity, and pleasure. Philosophy (so-called) professes to raise men above the passions and the weaknesses of humanity, and regenerate the race. Beware of these shams. Christ is present on earth now only by his Spirit. His people are "strangers and pilgrims." They are to have their portion when he returns.

Again, they must (b) beware both of false security and of desponding fear, ver. 9. They are to expect trial, but not to court it, and not to be afraid of it. Comp. Matt. 10. 23, 26, etc.

And when the coming judgment is at hand they are to (c) observe the given sign, and escape, vers. 14-16. This refers, of course to the destruction of Jerusalem. The Roman standard on the heights commanding the city was the signal for the flight of the Christians to a place of safety.

And lastly there is

### 3. Promise.

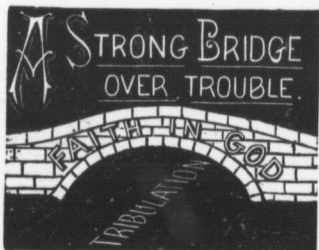
God is mindful of his people, (a) in the midst of his judgments on the world, ver. 20. There is to be a shortening of the trouble, "for the elect's sake," that is to say, (as Lange puts it), judgment is abated, or, so to speak, interrupted. He is mindful of them (b) in their special hour of trial, ver. 11. They are not to plan their answer to their enemies beforehand—they are to have no anxiety about what they shall say. For the Lord will provide, taking their cause on himself, as they have taken his. And he is mindful of them at the end, ver. 13. They may long have to endure, but the end shall be triumph, every trial over, every peril past. The many bright lines crossing the dark future meet in one perfect blaze of light at last. (But more of this in the next passage.)

So that the Christian to whom the question is put concerning the future, "Who can tell?" may answer: "I can tell, for Christ has

told it. The world will be full of trouble; yet all shall hear the good news, and know to escape the coming judgment. I must have trouble: I may have persecution, but God is mindful of me, Christ is with me, and there is joy at the end."

**Blackboard.**

BY J. B. PHIPPS, ESQ.



**DIRECTIONS.** Draw the bridge with white crayon. Make the lines strong. It makes no difference if you do not get it exactly like the diagram. The teaching thought is plain, and anything that represents a bridge will do. Red letters shaded with yellow are prominent.

**BEREAN METHODS.**

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

Draw a map of Jerusalem and its environs, showing the temple, the valley, Mount of Olives, etc. . . . The place, time, and circumstances of the lesson. . . . Prediction of Christ concerning: (1) Dangers of error, v. 5; (2) War and strife, v. 7; (3) Earthquake; v. 8; (4) Famine, v. 8; (5) Persecution, v. 9-13; (6) Danger and trouble, v. 14-20. . . . Show how precisely and how fully these predictions were fulfilled. . . . What similar trials may God's people meet with at the present time. . . . What disciples need in these troubles. (See Additional and Practical Lessons) . . . What privileges disciples may possess in trouble: (1) Foreknowledge of its coming; (2) Testimony for Christ, v. 9-11; (3) Presence of the Holy Spirit, v. 11; (4) Salvation from trouble, v. 13; (5) Escape from some trouble, v. 14-18; (6) A blessing to others (v. 20) "for the elect's sake." . . . ILLUSTRATIONS. See the Notes (Explanatory and Practical) for illustrations of the fulfilment of these predictions. . . . Ver. 9. Peter before the council, Paul before Felix, Agrippa, etc. . . . Ver. 12. A Hindu who became a Christian was forsaken by his wife,

who said in the court, when he claimed her, "I have no husband since he left his gods." . . . A Jew who became a Christian saw years after, in the cemetery of his town, a monument to his memory, erected by his own father, and giving the day of his baptism as that of his death. . . . Ver. 14. The escape of the Christians in Jerusalem, before the siege, to Pella, etc.

**References.** FOSTER'S ILLUSTRATIONS, Ver. 4, Prose, 6147. Ver. 9, Prose, 4397, 2631. Ver. 11, Prose, 11129. Ver. 12, 13, Prose, 10962, 11851, 1879. Ver. 19, Poetical, 1075. . . . FREEMAN: The Temple of Herod, 704; Councils, 656; Discipline of the synagogue, 656; Getting down from the housetop, 705.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT: The One Safe Place.**

**A PROMISE OF TROUBLE.**

What is trouble? Speak of things that trouble a child, letting children tell some of their little grievances. Christ loved his disciples, but promised them trouble. Do good parents always make good times for their children? Teach that trouble is a bitter medicine; it is not pleasant to take, but, if taken, it does good. Tell under what circumstances Jesus made this promise to his disciples. Talk about the glory of the temple. Ask if children have seen pure white marble, and tell them that an historian who lived in those days says that some of the stones of which the temple was built were fifty feet long, twenty-four feet wide, and sixteen feet thick. Show a picture of this great building. No wonder the disciples were surprised to hear Jesus say that it should be thrown down! Speak of other terrible things which Jesus said should happen, and teach that God sent all these woes because the people would not believe in him, and that he sent them because he loved his people too much to let them go on in sin and unbelief without trying to stop them. Good parents punish their children, if they will not do right without punishment, because they love them.

**A PROMISE OF SAFETY.**



Jesus could see the trouble coming, because he could see all things. He knew that there was only one place of real safety, and he wanted his disciples to find that place. Recall the story of the flood. What was the safe place then? Now, there was to be a flood of sin and trouble, but there was a safe place,

an ark in which to hide, a tower upon which to mount. Read verse 13, and tell that Jesus did not say that his disciples should not suffer, but that they should be saved if they would endure. Illustrate by story of a boy out on the water. A storm comes up and the boat is capsized. The boy clings to the boat, and

friends who see him call to him to hold out until they reach him. If he endures to the end he will be saved. So Jesus promises safety to all who endure, or hold on. Teach that trouble is sure to come to those who reject Christ, as destruction came to Jerusalem for the sin of turning away from the Lord?

A. D. 29.

## LESSON XII.—WATCHFULNESS ENJOINED.

Sept. 17.

Mark 13. 21-37.



21 And *a* then, if any man shall say to you, Lo, here is Christ; or, lo, he is here; believe him not:

*a* Luke 17. 23.

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, *b* if it were possible, even the elect.

*b* Rom. 8. 28-39; 1 Peter 1. 5.  
23 But *c* take ye heed, behold, I have foretold you all things.

*c* 11 Peter 3. 17.  
24 But *d* in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

*d* Dan. 7. 10; Zeph. 1. 15; Luke 21. 25.  
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And *e* then shall they see the Son of man coming in the clouds with great power and glory.  
*e* Dan. 7. 13; Matt. 16. 27; Acts 1. 11; 1 Thess. 4. 16; 11 Thess. 1. 7; Rev. 1. 7.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.  
31 Heaven and earth shall pass away; but my *f* words shall not pass away.  
*f* Isa. 40. 8; 51. 6. Psa. 102. 26.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take *g* ye heed, watch and pray: for ye know not when the time is.  
*g* Rom. 13. 11; 1 Thess. 5. 6.

34 For *h* the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.  
*h* Matt. 25. 14.

35 Watch *i* ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

*i* 11 Peter 3. 1-18; Rev. 3. 3.  
36 Lest, coming suddenly, he find you sleeping.

37 And what I say unto you I say unto all, Watch.

## GENERAL STATEMENT.

The Saviour still sits upon the Mount of Olives, with the faithful twelve around him, while twilight is falling upon the city at their feet. It is the characteristic of prophecy to bring together events of the future which, though near in the eyes of Him to whom "a thousand years are as one day," are yet far remote in our human vision. So the Saviour's utterances overleap the unknown centuries between our leap in the destruction of the Jewish State, and his final advent to judge the world. He bids his disciples be ready at any day and hour for the sounding of the trumpet and the summons to the elect, but declares that of that day neither man nor angel, nor even himself, the Son, knows the time, which the Father hath reserved, locked up within his own will. He tells them that his kingdom is like a household whose Master is absent in a distant land, having entrusted to each servant his own charge, and commissioned the porter to watch for his return, which will be sudden and unexpected. So should the Church stand in expectant attitude, with face uplifted toward the heavens, saying, "Even so; come Lord Jesus!"

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 21. And then.** During the calamities of the fall of Jerusalem, as predicted in the last lesson. **Here is Christ.** Jesus warned his disciples that, not only before the siege of Jerusalem, but at the very hour of its fall, imposters, pretending to be the Messiah or Christ, would arise. Josephus relates that even when the temple was in flames men were setting up the claim of Messiahship, and followed by thousands, all of whom perished. **Believe him not.** For the kingdom of God is not of the outward and visible form which they would establish.

**22, 23. Shall show signs and wonders.** Not true miracles, wrought by divine power, to authenticate God's messengers, but seeming ones, wrought by fraud, and perhaps assisted by the "father of lies." To this class belong the "lying wonders" of spiritualism at the present time. **To seduce.** Lead astray from the truth. 1. Satan's aim is ever to lead men astray to their own ruin. **If it were possible.** As it will not be, since God is mightier than Satan. **The very elect.** Those who believe in Christ, and are therefore God's chosen ones, saved out of the

world. **Take ye heed.** The word "ye" is emphatic. "Ye who have been warned, see that ye take heed."

**24, 25. In those days.** Not merely the days of Jerusalem's destruction, but the entire period of the Church's worldly history, from the departure of Christ to his return at the judgment. **After that tribulation.** The destruction of the Jewish State, already referred to. **The sun shall be darkened.** The Saviour now appears to be describing the events which are to fore-taken his final coming. These statements concerning the **sun and moon and stars** may be literally interpreted, or they may refer to troubles and dangers in the world; wars and political commotions, as in Isa. 5. 30; 13. 10; 34. 4, and other prophecies. **Powers... shall be shaken.** "Typically, the influences which rule human society, which make the political weather fair or foul."—*Aford.* These verses point to great commotions and unusual events, but whether in the material, political, or spiritual world, no man can safely assert before their occurrence.

**26. The Son of man.** A name which Christ used only with reference to himself. 2. Even in the heavens he is the Son of man, our glorified brother. **Coming in the clouds.** Thus again foretold at the ascension. Acts 1. 9-11. There seems no other view except the literal one to take of this and kindred passages. 3. He who once walked the earth in person will come again to it. **Power and glory.** Power over all things, and glory in appearance, as on the mount of transfiguration.

**27. Send his angels.** All the Scripture references mention the part which the angels of God shall bear in the scenes of the resurrection and judgment. Matt. 24. 31; 13. 41. **Gather together his elect.** The living from their homes, and the dead from their graves. 1 Thess. 4. 15-17. Some understand this as referring to the preachers of the Gospel, who as messengers of Christ, gather the elect, or those who believe, into the Church on earth. **From the four winds.** From all the four quarters of the earth; or, as some understand, from the different Church organizations of the world. **Uttermost part of earth... heaven.** An expression currently used, referring to the whole world. 4. Christ sees and knows his saints wherever they may dwell.

**28, 29. A parable of the fig-tree.** "From the fig-tree learn her parable." [Revised Version.] "Let the fig-tree with its leaves giving promise of fruit, teach you a lesson." Jesus was sitting on the Mount of Olives, where fig-trees were abundant. Bethphage, or as we would say, "Fig-town," was near at hand. **When her branch is yet tender.** When the new shoots are beginning to grow. **Summer is nigh.** "The sprouting leaf is a sign of coming summer." **These things come to pass.** "Coming to pass." [Rev. Ver.] **Know that it is nigh.** The freedom of the Gospel from Jewish shackles, in the destruction

of Jerusalem; and the coming of Christ by the signs named above.

**30. This generation shall not pass,** etc. This difficult sentence has been variously interpreted. (1) Some regard all the discourse up to this point as referring to the destruction of Jerusalem and its accompanying events, which seems to be spoken of more than once as a coming of Christ in his kingdom. (2) Some regard the word "generation" as meaning the Jewish people, who are to remain as a distinct race with all their characteristics until Christ's final coming. The word "done" has been thought to mean, not "accomplished," or "finished," but begun to be accomplished; in other words, that the generation then living would witness the first stages of these events, which were to go on thenceforward to their completion.

**31. My words shall not pass away.** He who spoke this was a young man, within three days to die by a dishonourable death. Yet he spoke calmly and confidently of future events, with an authority which not even a prophet dared to assume. And his words stand as forcible and as mighty now as when they were spoken.

**32. That day and that hour.** The time of the Saviour's final coming, and the end of the world. **Knoweth no man.** Nor shall any one know until it comes. 5. Our business is not to find out when Christ comes, but to believe that he will come, and to be ready for his coming. **Neither the Son, but the Father** Christ in the days of his incarnation knew that he would come again to earth, but did not know the time of his coming. 6. We see how the Son of God humbled himself for our sake. Doubtless now, seated on the throne, he knows the day and hour when he will return.

**33. Watch.** To be ready for the coming of Christ at all times. **Pray.** Keeping in communion with the source of power, in order to be prepared for every need. 7. While our king waits in heaven, we on the earth are to pray for his return. The attitude of the Church should be that of ardent desire for the Lord's coming.

**34. For the Son of man is.** These words are not in the original. The Revised Version has, "It is as when a man," etc. The relation of the Church on earth to Christ in heaven is here the subject of the parable. **Taking a far journey.** "Sojourning in another country." [Rev. Ver.] Jesus Christ, the head of his Church, in the heavens, is here referred to. **Gave authority to his servants.** "Delegated power to manage his affairs." **To every man his work.** 8. Disciples are not left to rest and idly, but to work. **The porter to watch.** The porter, or doorkeeper, refers to those who have charge of the interests of the Church in any capacity, especially ministers. Ezek. 33.

**35, 36, 37. Watch ye.** Be vigilant; be sleepless; be ready; be expectant; be desirous of the Master's coming. **At even,** etc. The

four watches into which the Romans, and the Jews after their supremacy, divided the night, lasting respectively until 9, 12, 3, and 6 o'clock. **Unto all.** Christ further impressed these lessons by the parables of the virgins, and the talents, and the closing picture of the judgment, as given in Matt. 25.

**GOLDEN TEXT.**

**Therefore let us not sleep, as do others; but let us watch and be sober.** 1 Thess. 5, 6.

**OUTLINE.****Watchfulness Enjoined—**

1. Against *Deception*, v. 21-23.
2. Against *Doubt*, v. 24-31.
3. Against *Surprise*, v. 32-37.

**LESSON HYMNS.**

No. 403, *New Hymn Book.*

The praying Spirit breathe,  
The watching power impart.  
From all entanglements beneath  
Call off my anxious heart.  
My feeble mind sustain,  
By worldly thoughts oppress;  
Appear, and bid me turn again  
To my eternal rest.

S. M.

My soul, be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.  
O watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.

S. M.

No. 770, *New Hymn Book.*

When this song of praise shall cease,  
Let thy children, Lord, depart  
With the blessing of thy peace,  
And thy love in every heart.

7s.

Oh! where'er our path may lie,  
Father, let us not forget  
That we walk beneath thine eye,  
That thy care upholds us yet.  
Blind are we, and weak, and frail,  
Be thine aid forever near;  
May the fear to sin prevail  
Over every other fear.

**HOME READINGS.**

- M.* Watchfulness enjoined. Mark 13. 21-37.  
*Tu.* The parable of the virgins. Matt. 25. 1-13.  
*W.* The parable of the talents. Matt. 25. 14-30.  
*Th.* The coming of the Son. Matt. 25. 31-46.  
*F.* A lesson of warning. 1 Kings 20. 28-43.  
*S.* The watchman's warning. Ezek. 33. 1-11.  
*S.* The reward of waiting. Psa. 126. 1-6.

**Time.**—A. D. 29, Tuesday afternoon before the crucifixion.

**Parallel Passages.**—Matt. 24. 23-51; Luke 17. 22-37.

**Place.**—The Mount of Olives.

**Explanations.**—*False Christs*—People pretending to be Christ. *The elect*—The most faithful and devoted followers of Christ. *After that tribulation*—Christ now points out the troubles of the Church and the world after the fall of the Jewish state. Some think this refers to the persecutions of the Christians, others to the fall of the Roman Empire, others to the second coming of Christ at the end of the world. *Gather*... *his elect*—Perhaps a reference to the final judgment; perhaps to the universal preaching of the Gospel among the nations. *Four winds*—Meaning the most distant parts of earth. *Fig-tree*—As, when the leaves of the fig-tree appear, you know that summer is coming; so when these events take place, know that the end is at hand. *This generation*—This would seem to show that Christ is still speaking of events connected with the downfall of the Jewish state. *Of that day*—The great day of Christ's second coming, and of the last judgment. *Knoweth no man*—No man, then, has any right to fix a date for its coming. *Neither the Son*—Not even Christ himself had sought to know the time of these events. *Watch and pray*—In order to be always ready.

**QUESTIONS ON THE LESSON.**

1. **Watchfulness Enjoined—Against Deception**, v. 21-23. Against what did Christ tell the disciples to watch? Who did he say would arise? Who are meant by "false Christs"? What proofs would these show? What is said of such in 2 Thess. 2. 9, 10?

2. **Watchfulness Enjoined—Against Doubt**, v. 24-31. What did Christ say would take place after "the tribulation"? What six events are here named as about to occur? Who could be seen coming in glory? What is commanded for that time in Luke 21. 28? From what are the disciples bidden to learn a lesson? How was the fig-tree to teach them? When did Christ say that these things should be fulfilled?

3. **Watchfulness Enjoined—Against Surprise**, v. 32-37. What did Christ say about the "knowledge of that day"? What day is here referred to? Who alone knows the time of that day? How are we to be ready for that day? To what does Christ compare himself? What duty is given to us all? What is it to watch for the Lord's coming? What is said on this subject in the Golden Text?

**PRACTICAL TEACHINGS.**

Where are we here commanded—

1. To watch against error!
2. To watch against danger!
3. To watch for Christ's coming!

**The Lesson Catechism.**—(For the entire school.) 1. Against whom did Christ warn his disciples? Against false Christs and false prophets. 2. What great event did he predict? The coming of the Lord. 3. What did he tell his disciples as to the time of his second coming? "Of that day knoweth no man." 4. What com-

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mand did he give to his followers concerning it? To watch and pray.

DOCTRINAL SUGGESTION—The second coming of Christ.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. Watchfulness Enjoined—Against Deception,** v. 21-23. What was the danger of deception to the disciples? How were they to avoid being led astray? What test is given in 1 John 4. 1-3? What is said in 2 John 7? By what similar heresies are we in danger of being led astray?

**2. Watchfulness Enjoined—Against Doubt,** v. 24-31. What events were to take place after that "tribulation?" To what are these words supposed to refer? What lesson may be learned from the fig-tree? What is meant by the words "this generation?" How much of this has been already fulfilled? How much yet remains to be fulfilled?

**3. Watchfulness Enjoined—Against Surprise,** v. 32-37. Of what "day" was Christ speaking? How could the time be unknown to Christ? How should we regard that day? What is our present duty? How is this stated in 1 Peter 4. 7? What is required in the Golden Text?

**PRACTICAL TEACHINGS.**

1. Against what does this lesson warn us?
2. What privileges does it hold out to us?
3. What duties does it set before us?

**QUESTIONS FOR YOUNGER SCHOLARS.**

**1. Watchfulness Enjoined—Against Deception,** v. 21-23. Against whom did Jesus tell his disciples to watch? Against false Christs. Who are they? People pretending to be Christ. How would these false Christs try to deceive? By showing signs and wonders. How may we be on our guard against these? By watching and prayer.

**2. Watchfulness Enjoined—Against Doubt,** v. 24-31. What did Jesus say would take place after these troubles? The sun and moon should become dark. Who will then appear? The Son of Man. Who is the Son of Man? Jesus Christ. What is he then to do? To bring together his people.

**3. Watchfulness Enjoined—Against Surprise,** v. 32-37. What did Jesus say of the time when he will come? "Of that day knoweth no man." What did he tell us all to do? To watch and pray. Why should we watch and pray? To be ready when Christ comes. What did the apostle say in the Golden Text? [Repeat Golden Text.]

**WORDS WITH LITTLE PEOPLE.**

1. Watch over your own heart.
2. Watch over your words.
3. Watch for chances to do good.
4. Watch for your Saviour's coming.

**ANALYTICAL & BIBLICAL OUTLINE.**  
**The Spirit of a Christian.**

**I. THE WATCHFUL SPIRIT.**

Take ye heed, behold, I have foretold. v. 23.  
"Let us watch and be sober." 1 Thess. 5. 6.

**II. THE COURAGEOUS SPIRIT.**

Powers...in heaven shall be shaken. v. 25.  
"Fear not, little flock." Luke 12. 32.

**III. THE TRUSTFUL SPIRIT.**

Shall gather together his elect. v. 27.  
"Make your calling and election sure."  
1. Pet. 1. 10.

**IV. THE BELIEVING SPIRIT.**

My word shall not pass away. v. 31.  
"Word of our God shall stand forever."  
Isa. 40. 8.

**V. THE WAITING SPIRIT.**

Of that day...knoweth no man. v. 32.  
"Not for you to know the times." Acts 1. 7.

**VI. THE PRAYING SPIRIT.**

Take ye heed, watch, and pray. v. 33.  
"Pray always...be accounted worthy."  
Luke 21. 36.

**VII. THE WORKING SPIRIT.**

To every man his work. v. 34.  
"Stewards of the...grace of God." 1  
Pet. 4. 10.

**ADDITIONAL PRACTICAL LESSONS.**

**The Coming of the Lord.**

1. It is a certain coming, for the Lord has promised it. v. 26. 31.
2. It will be a visible coming, seen by men. v. 26.
3. It will be a glorious coming, in the clouds and with majesty. v. 26.
4. It will be a joyous coming to those who are the true followers of Christ. v. 27.
5. It will be an unknown coming, with regard to its time. v. 32, 33.
6. It will be an unexpected coming to the Church and to the world. v. 35.
7. It will be a coming to judgment, for all to whom the Lord has given trusts to execute and work to do. v. 35, 36.
8. It is a coming for which God's people should be prepared, by fidelity and watchfulness. v. 35-37.

**CATECHISM QUESTION.**

55. *Who was the second King of Israel?*  
The second King of Israel was David, who was raised to the kingdom from keeping of sheep.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

We all naturally like to know the end of a thing. In turning over the leaves of some interesting story, how often is the reader tempted to look on to the close of the volume, to see what is the conclusion, and whether it is a happy one—that is to say, such a denouement as promises fair to the hero or heroine of the story for the future beyond that. Now we all have a life-story, which must end some day; and the world itself, that is to say, the present dispensation of things, has a life-story, which is day by day advancing to a conclusion, a conclusion which, is but the beginning of another future. What the end shall be deeply concerns even the youngest among us.

The little party gathered around our Lord on Olivet and asked him about the "end of the world." He first told them about the age which must run its course first. The predictions, directions, and promises relating to this we considered in the last lesson. The portion of our Lord's discourse appointed for to-day treats of the end itself. Three of the evangelists have recorded it. And while Matthew and Luke relate that part which refers chiefly to the ungodly, Mark has specially recorded the part which bears upon the hope, the attitude, and the life of the people of God.

The end to which we are to look forward, and which is to close this present dispensation, is the coming of the Son of man. And about this coming the Lord tells us three things.

1. *How it will come.*

If the father of a family, before leaving them for a while, promises one day to return, what will they expect? That they shall actually see his face again, actually hear his voice, and stand in his presence. They are pleased when they get news of him; but that is not his coming. They are pleased to receive a message in his own hand-writing; but that is not his coming. They are glad, as they grow older, to understand his ways better, and enter into his mind; but that is not his coming. They are glad, to receive his gifts of love from afar, to find that he is always mindful of them, whatever the distance; they think of him, and talk of him, and are proud of him. But all these are not his coming. They expect him actually in person, according to his promise.

And this is how we are to expect the "Son of man." The "same Jesus" who ascended up from earth to heaven, is coming back "in like manner," in his personal presence. The

advance of thought, the progress of the Gospel, the increasing light thrown upon his word, are none of them his coming. Nor are strange pretenders, or systems that may spring up, to be mistaken for that coming. It will be manifested to all. For he shall come "in the clouds, with great power and glory." It will be a real, personal, glorious, and unmistakable coming. His people will not be left in wonder and perplexity about it. They shall be gathered together "from the uttermost parts of heaven." Every obscure, feeble servant of Christ on earth; every soul that has gone on before to wait in rest and gladness for his appearing, shall be brought out with joy to meet him; not one left in doubt, not one forgotten. The first object of his coming is to fetch them. John 14. 3; 1 Thess. 4. 16, 17.

2. *When he will come.*

The exact moment of time, though fixed in the everlasting counsels of God, remains hidden from all others on earth or in heaven. ver. 32. But there are given

(a) *Signs of its approach.*

These occur in the passage for last week's lesson, but they bear equally upon the present subject. First, the progress of events in the world brings it day by day nearer. This may seem a truism, but it is one the world needs reminding of. Look at the question of the scoffers. 2 Pet. 3. 4. They think that because things have been going on so long, therefore the end will not come. Yet this is exactly why it will come. Every revolution of the wheel of nature brings it nearer. And when we see "iniquity abounding," the growth of knowledge actually ministering to the increase of wickedness, (as in the case of what are called "infernal machines," etc.) war becoming, with every fresh outbreak, more fierce and destructive, we ought to conclude that the coming of the Lord draweth nigh. Secondly, the spread of the Gospel brings it nearer. The North American continent has been traversed. China is open, Japan is open. And the long unknown regions of Central Africa are being assailed on every side by missionary expeditions. These signs may be seen by all who will look.

(b) *Signs of its being close upon us,* ver. 24, 25. To these something is added in Luke's account. Chap. 21. 25, 26. Whatever these may mean, they will certainly be understood when they appear. And the coming will follow immediately. When the leaves of the fig-tree appear, it is too late to prepare for summer. When the knock has sounded at the door it is too late to prepare for the guest who is about to enter. Those who would be ready then must prepare now. ver. 33.

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3. *How his servants are to spend the interval which elapses before his coming.*

The interval is not to be passed in sleep, and ease, and forgetfulness. Look at the three things Christ has left to his servants, ver. 34.

1. *Authority.* Something depends on the man to whom it is given. Authority is, more or less, representation. The ambassador represents his sovereign, the soldier his country, and both must be careful to maintain the honour of that which they represent. What need, then, to be alive and awake! But most of all authority presupposes the next thing.

2. *Work.* The authority is given for the sake of this. The servant of Christ has no authority to bind, or oppress, or to judge others. But he has authority to work, to do the particular work the Lord intrusts to him, whether with the head, the lips, the hands, or the feet. The youngest servant has a right to give the Master's message, "Come," and to tell the story of the Master, to work with the hand, and run with the feet, for the Master. But he must remember, "to every man his work," not the work of another man. And for all work there is but "a little while."

3. *The post of watcher.* It is the loving child who looks out for the father's return, the faithful servant who watches for the master. Are we ready for Jesus? If so, it will be for us "all joy,"

"All glory, grand, eternal,  
When Jesus comes."

### BEREAN METHODS.

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

Notice the place and circumstances of the lesson. . . . Its subject—the coming of the Lord . . . 1. The events to precede his coming vers. 21-25. (1) Deceptions; (2) Troubles; (3) Changes. . . . 2. The manner of his coming, ver. 27. (1) Visible; (2) Glorious; (3) Human. "Son of man." . . . 3. The results of his coming, vers. 28-31 (1) His elect gathered; (2) Sinners destroyed. See Matt. 25. . . . 4. The time of his coming, ver. 32, unknown, even to angels. . . . 5. The preparation for his coming, vers. 33-37. (1) Watchfulness; (2) Prayer; (3) Fidelity; (4) Expectation. . . . The spirit of a Christian as here described. (See Analytical and Biblical Outline.) . . . The duty of watchfulness: (1) Against danger of deception, vers. 21-23; (2) To be prepared for trouble, vers. 24, 25; (3) For the tokens of the Lord's coming, vers. 26, 27; (4) With faith in Christ's word, vers. 28, 29, 31; (5) In the spirit of readiness, vers.

32-37; (6) In the spirit of fidelity, vers. 34, 35. . . . ILLUSTRATIONS. A story by Jean Ingelow, "The Brother's Trust." Two brothers in Venice; one arrested and thrown into prison; the other sought him in vain, but one day received a message: "Go in a gondola to the canal B—, at the corner D—; count nine windows; place a dark lantern shining inward on the ninth window, at midnight; wait one hour between twelve and one, and some night I will meet thee." The brother went, waited—but in vain. Another night, and for weeks and months, each night at the same hour. Just as he was giving up in despair a stone was pushed out of the wall and his brother crept forth. That one hour was the only time when he was not guarded; the lantern shining in his window enabled him to work at the wall; he had dug his way out. The brother's faith, obedience, and perseverance had saved him. So we are to wait and watch for our Brother's coming.

References. FOSTER'S ILLUSTRATIONS. Ver. 33, Poetical, 1077. Ver. 35, Poetical, 2392, 2951. Ver. 37, Poetical, 2968; Prose, 12165. . . . FREEMAN: Night-watches, 743.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Lord's Coming.*

TO BE TAUGHT. That God's word shall never pass away. That Christ is coming to take his children. That he wants us to watch for his coming.

1. Talk about the earth, mountains, seas, etc. Speak of the sky with all its wonderful worlds. It seems as if these things must last forever, but Jesus says these shall pass away, but his words shall not pass away. Print on the board, "Christ is coming," and tell that this is one of his words which must come to pass. Tell how the troubles of which Jesus told his disciples in the last lesson came to pass just as he had said. A false prophet appeared who claimed to be Christ; there were wars, and famines, and earthquakes, and finally Jerusalem was besieged by an army and destroyed. The disciples knew that the words of Jesus were true, and we know it, too. So we must watch for his words and believe them.

2. Ask if any child ever had a dear friend go away. How he watched for that friend's return, especially if he was to come back and take the child with him to some beautiful place. Jesus was going away, and he was to leave many behind who loved him, and who would be lonely without him. Jesus did not tell when he was coming. That makes no difference to us, but it does make a difference whether we do what he tells us to do while

he is gone. Tell a story of a child left at home, who had been told just what to do, but who has not obeyed. Will that child be glad to see the parent's return? So we shall not be glad to see Jesus come unless we have been obeying him.

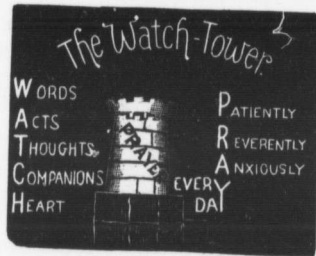


3. One little word tells what he wants to find us doing. Print "Watch" on the board; talk about different ways of watching. If the parent who goes away tells the child to keep the house tidy for his coming, will it be

right to spend all the time looking out at the window watching? Show that the true watching is obedience, watching to keep all the words of the absent one. Make a list of sins to watch against, but teach that, above all, we must watch for Jesus to come and live in the heart, and that he will conquer sin if he lives there, as he wants to do. Teach that we need not to be troubled about the end of the world, or about dying, if only we are obeying the words of Jesus.

### Blackboard.

BY J. B. PHIPPS, ESQ.



**DIRECTIONS.** The watch-tower represents prayer. Tell the school about ancient watch-towers. Write watch down the side. What shall I watch? [Write the answers.] I must do something else besides watch, what is it? [Write Pray.] How shall I pray and watch? [Write answers as placed in the diagram.] Draw the tower in yellow or brown; the words Watch and Pray in red; and the rest in white.

## THIRD QUARTERLY REVIEW.

Sept. 24.

### HOME READINGS.

- M. Lessons I. II. Mark 10. 1-31.  
 Tu. Lessons III. IV. Mark 10. 32-52.  
 W. Lessons V. VI. Mark 11. 1-23.  
 Th. Lessons VII. VIII. Mark 11. 24-33; 12. 1-12.  
 F. Lessons IX. X. Mark 12. 13-44.  
 S. Lesson XI. Mark 13. 1-20.  
 S. Lesson XII. Mark 13. 21-37.

### REVIEW SCHEME FOR SENIOR STUDENTS.

I. Repeat the TITLES and GOLDEN TEXTS for the third quarter.

II. State the DOCTRINAL SUGGESTIONS, and show their relation to each lesson.

III. Show how the lessons illustrate the following teachings concerning CHRIST:

- Lesson 1. Christ's love for the young.  
 Lesson 2. His knowledge of human character.  
 Lesson 3. His willingness to suffer and to serve.  
 Lesson 4. His power.  
 Lesson 5. His royalty.  
 Lesson 6. His authority.  
 Lesson 7. His wisdom.  
 Lesson 8. His divine sonship.  
 Lesson 9. His knowledge of heavenly things.  
 Lesson 10. His standard of character.  
 Lesson 11. His foreknowledge.  
 Lesson 12. His second coming.

IV. Show how the lessons present the following PRACTICAL DUTIES:

- Lesson 1. Family unity.  
 Lesson 2. Entire consecration.

- Lesson 3. Humble service.  
 Lesson 4. Earnestness in seeking Christ.  
 Lesson 5. Honouring Christ.  
 Lesson 6. Faith in God.  
 Lesson 7. Forgiving spirit.  
 Lesson 8. Reverence for Christ.  
 Lesson 9. Subjection to authority.  
 Lesson 10. Love to God and man.  
 Lesson 11. Fidelity to Christ.  
 Lesson 12. Watchfulness.

### REVIEW SCHEME.

I. Repeat the TITLES and GOLDEN TEXTS for the quarter.

II. Answer the questions in the LESSON CATECHISM.

III. After reading each lesson carefully, see how much you can tell about each of the following

### LESSON PICTURES.

**LESSON I.—LITTLE CHILDREN IN JESUS' ARMS.**—Who brought them? Who tried to send them away? What did Jesus say? "Suffer," etc. What did he do to them? How can we go to Jesus?

**TEACHING**—We should seek the blessing of Christ.

**LESSON II.—THE YOUNG MAN WHOM JESUS LOVED.**—What did he ask Jesus? How did Jesus answer him? How did the young man say he had lived? What did Christ say that he lacked? What did Christ tell him to do? How did he feel?

**TEACHING**—We should give up all to follow Christ.



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**Lesson III.—THE SELFISH REQUEST.**—Who of the disciples made it? What did they ask? What did Jesus say to them? How did the other disciples feel toward them? For what did Jesus say he came?

**TEACHING**—We should try to help others in serving Christ.

**Lesson IV.—THE BLIND MAN AT JERICHO.**—What was his name? What was he doing? What did he cry out? What did they tell him to do? What word did Christ send him? What did Christ do to him?

**TEACHING**—We should seek Christ's help when he is near.

**Lesson V.—A TRIUMPHAL PROCESSION.**—Into what city? In whose honour? Upon what did Christ ride? What did the people do? What did they say?

**TEACHING**—We should be glad at Christ's coming.

**Lesson VI.—THE FRUITLESS TREE.**—Where was it? Who saw it? What did Jesus say to it? What happened with the tree? What did Jesus do in the temple?

**TEACHING**—We should bear the fruit of true character.

**Lesson VII.—PRAYING AND FORGIVING.**—What did Christ say about believing when we pray? Whom should we forgive? What is promised to those who forgive others?

**TEACHING**—We should forgive those who have wronged us?

**Lesson VIII.—THE VINEYARD AND THE HUSBANDMEN.**—Who planted the vineyard? To whom did he leave it? Where did he go? Whom did he send? How were the messengers treated? What did the Lord of the vineyard do?

**TEACHING**—We should honour those who speak Christ's words.

**Lesson IX.—THE PENNY AND THE TRIBUTE.**—What question was asked Jesus about paying tribute? What did Jesus ask them to show him? Whose image was on the penny? What did Jesus then say?

**TEACHING**—We should give to God the love and service that belongs to him?

**Lesson X.—THE GREATEST COMMANDMENT.**—Who asked Jesus which it was? What did Jesus give as the first commandment? What as the second? What did he say to the scribe who talked with him?

**TEACHING**—We should love God with all our hearts.

**Lesson XI.—THE COMING DANGERS.**—What dangers to the city did Jesus foretell? Of what troubles did he forewarn his disciples? What did he tell them to do when persecuted?

**TEACHING**—We should bear trials in Christ's cause cheerfully.

**Lesson XII.—THE GREAT DAY TO COME.**—Of what great day did Christ speak? Did he tell when it would come? Who alone knows when it will be? What did he give as our present duty?

**TEACHING**—We should watch for the coming of the Lord.

### REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Learn and repeat the GOLDEN TEXTS for the third quarter.

- |               |                 |
|---------------|-----------------|
| 1. I will—    | 7. Forgive—     |
| 2. One thing— | 8. The stone—   |
| 3. The Son—   | 9. Godliness—   |
| 4. The eyes—  | 10. Thou shalt— |
| 5. Rejoice—   | 11. A prudent—  |
| 6. Herein—    | 12. Therefore—  |

II. Learn the answers to the REVIEW QUESTIONS.

**LESSON I.**—Whom did Jesus invite to come to him? Little children. What did he say of such? "Of such is the kingdom of God?"

**LESSON II.**—What did Jesus tell a young man was the way to have eternal life? By keeping God's commandments. What did Jesus tell him to do besides this? To give up all, and be his disciple.

**LESSON III.**—What did two disciples ask of Jesus? To be next to him in his kingdom. What did Jesus tell them was true greatness? To do good to others.

**LESSON IV.**—What did a blind man cry when Jesus was passing? "Thou Son of David, have mercy on me!" What did Jesus say as he healed him? "Thy faith hath made thee whole."

**LESSON V.**—Where did Jesus enter riding upon a young colt? Into Jerusalem. What did the people who were with Jesus say as he came? "Blessed is he that cometh in the name of the Lord."

**LESSON VI.**—What did Jesus say to a fig-tree on which he found nothing but leaves? "No man eat fruit of thee forever." What did Jesus say when he drove the buyers and sellers out of the temple? "My house shall be called a house of prayer."

**LESSON VII.**—How did Christ tell us to pray? Believing that we have what we ask. How should we feel toward others when we pray? The loving and forgiving spirit.

**LESSON VIII.**—What did Jesus show in the parable of the wicked husbandmen? How the Jews would reject and kill him. What did he say of himself as the stone which the builders rejected? "It is become the head of the corner."

**LESSON IX.**—What did Jesus tell the Jews to give to Caesar? "The things that are Caesar's." What else did he say to render? "To God the things that are God's."

**LESSON X.**—What did Jesus say is the first great commandment? "Thou shalt love the Lord thy God with all thy heart." What did he give as the second commandment? "Thou shalt love thy neighbour as thyself."

**LESSON XI.**—Against what did Jesus warn his disciples? Against troubles to come in serving him. What did he promise them in trouble? That God would be with them.

**LESSON XII.**—What did Jesus tell his disciples about his coming again? That he will come in his own time. What does he command us to do until he comes? To watch and pray.

## REVIEW SERVICE—THIRD QUARTER.

### LESSONS ON THE CHRISTIAN LIFE.

#### I.—DELIGHTS.

**SUPERINTENDENT.** The lessons of this Quarter have taught much concerning the Christian Life. Who was the Teacher and what did he say concerning himself?

**SCHOOL.** Jesus Christ, who said, "I am the Way, the Truth, and the Life."

**SUPT.** Name one point of Jesus' teaching in these lessons.

**SCHOOL.** That it is a delight to serve him.

**SUPT.** In what lesson is this taught?

**SELECTED SCHOLAR No. 1.** In the Fourth Lesson, which tells of blind Bartimeus, who prayed so earnestly that Jesus would restore his sight; and when he granted the prayer Bartimeus was so grateful and happy that he followed Jesus. The lesson teaches us that blindness is a type of the sinner's condition, and that only prayer to Jesus can secure spiritual sight, and that when it is received so delightful are its revelations that with joy the restored one follows Jesus.

**SUPT.** What is the Golden Text of the Fourth Lesson?

**SCHOOL.** "The eyes of the blind shall be opened."

**SUPT.** What other lesson teaches the delight of the Christian Life?

**SELECTED SCHOLAR No. 2.** Lesson One, which is "A Lesson on Home." In this lesson we are told of the Pharisees coming to Jesus tempting him with questions concerning divorce, to whom he replied that while God had created male and female, nevertheless when they were married they were one flesh, and then said, "What, therefore, God hath joined together let not man put asunder." Jesus then spoke of the sins which led to the breaking up of homes. We learn that the home can only be made truly happy by the presence of Jesus; for where Jesus is, sin cannot come, and that it is sin that makes our homes and our lives unhappy.

**SUPT.** What will make our homes unhappy?

**BOYS.** Selfishness, thoughtlessness, disobedience, anger, drunkenness, and crime.

**SUPT.** What will make our homes happy?

**GIRLS.** Love, kindness, contentment, useful occupation, and Christ.

**SUPT.** What is the Golden Text of the first lesson?

**SCHOOL.** "I will walk within my house with a perfect heart."

**SUPT.** What else teaches that to follow Christ is a delight?

**SELECTED SCHOLAR No. 3.** The story of "The Triumphal Entry" related in the Fifth Lesson. On the Sunday before the crucifixion our Lord rode into the city of Jerusalem upon a colt. "And many spread their garments in the way; and others cut down branches of the trees, and strewed them in the way. And they that went

before and they that followed cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

**SUPT.** What is Christ considered in this lesson?

**BOYS.** A king. He is called in Scripture the "Lord of lords and King of kings."

**SUPT.** What can you say of Christ the king?

**GIRLS.** He is absolutely supreme and all-powerful. The sceptre with which he rules the world is love; all his subjects are happy and continually sing his praises. He is the only king that can forgive sin, and his the only kingdom that shall have no end.

**SUPT.** Repeat the Golden Text.

**SCHOOL.** "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee."

#### SINGING BY THE SCHOOL. C. M.

Happy the home when God is there,  
And love fills every breast;  
When one their wish, and one their prayer,  
And one their heavenly rest.

Happy the home where Jesus' name  
Is sweet to every ear;  
Where children early hush his fame,  
And parents hold him dear.

Lord, let us in our homes agree,  
This blessed peace to gain;  
Unite our hearts in love to thee,  
And love to all will reign.

#### II.—DANGERS.

**SUPT.** Are there any hindrances in the Christian Life?

**SCHOOL.** There are many dangers to which the Christian is exposed, which would rob him of his delight in the Master's service.

**PASTOR.** How many are described in this Quarter's lesson?

**SCHOOL THREE.** The danger of riches, fruitlessness, and unfaithfulness.

**SUPT.** Which lesson describes the danger of riches?

**SELECTED SCHOLAR No. 4.** Lesson Two, wherein it is related that a rich young ruler came running and knelt to Jesus and asked him, "Good Master, what shall I do that I may inherit eternal life?" Jesus recounted a part of the commandments to the young man, which he said he had observed from his youth. "Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor and come, take up the cross and follow me. And he was sad at that saying and went away grieved; for he had great possessions."

SUPT. How did the danger of riches affect this man?

BOYS. He was ruined by not avoiding it. Although he earnestly desired and eagerly sought eternal life, he loved his riches most, and for them sacrificed heaven.

SUPT. What did Jesus afterward say concerning riches?

GIRLS. "How hard is it for them that trust in riches to enter into the kingdom of God!"

SUPT. What is the Golden Text?

SCHOOL. "One thing thou lackest."

SUPT. Which lesson describes the danger of fruitlessness?

SELECTED SCHOLAR No. 5. Lesson Six. On Monday of Passion Week, when Jesus was on his way from Bethany to Jerusalem, he saw a fig-tree having leaves, which was the sign that the fruit was ripe, and being hungry, went to it, but found nothing but leaves. Whereupon Jesus said to it, "No man eat fruit of thee hereafter forever." And the next morning as Jesus and his disciples passed by they saw that the fig-tree had dried up from the roots.

SUPT. State how this shows the danger of fruitlessness?

BOYS. The lesson teaches that it is not sufficient to make a profession of religion, but that we must bear the fruit of the spirit.

SUPT. What did Jesus say concerning fruitless branches?

GIRLS. "Every branch in me that beareth not fruit he taketh away. If a man abide not in me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire and they are burned."

SUPT. What is the Golden Text?

SCHOOL. "Herein is my Father glorified, that ye bear much fruit."

SUPT. Which lesson describes the danger of unfaithfulness?

SELECTED SCHOLAR No. 6. Lesson Eight, which is a parable concerning a man who had a vineyard which he let out to husbandmen, while he went into a far country. When the proper time came the owner sent a servant to the vineyard to receive his share of the fruit. The wicked husbandmen beat him and sent him away empty. The master then sent another servant, whom they stoned and wounded in the head. A third servant was sent, whom the faithless and wicked husbandmen killed. At last the owner of the vineyard sent his only and well-beloved son, thinking that he would be honoured. But the husbandmen even killed the heir to the vineyard and cast him out. Whereupon the master himself went and destroyed the faithless husbandmen and let his vineyard to others.

SUPT. How is unfaithfulness a danger to the Christian Life?

BOYS. Faithfulness to Christ being a condition of delight in and reward for a Christian Life, to be unfaithful endangers our present and eternal happiness.

SUPT. What is the vineyard which God entrusts to our care?

GIRLS. Life. And if we do not make it Christian and fruit-bearing, and fail to make re-

turn to God, we are unfaithful and the doom of the faithless in the parable will be ours also.

SUPT. Repeat the Golden Text.

SCHOOL. "The stone which the builders refused is become the head of the corner."

SINGING BY THE SCHOOL. S. M.

My soul, be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.

Oh, watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.

Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee, at thy parting breath,  
To his divine abode.

### III.—DUTIES.

SUPT. What other lesson on the Christian Life is taught in the lessons of the Quarter?

SCHOOL. Duty.

SUPT. How many lessons teach duty, and what duties do they describe?

SCHOOL. Four. The duty of "Prayer and Forgiveness," "Love to God and Men," "Service," and "Watchfulness."

SUPT. Give an abstract of the lesson teaching "Prayer and Forgiveness."

SELECTED SCHOLAR No. 7. Lesson Seven gives the words of Jesus concerning these duties. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And then he taught that just as we expect God to forgive us when we pray, so we must forgive others, and that if we do not forgive others he will not forgive us.

SUPT. What does this lesson teach as the duty of every one?

BOYS. That all should pray to God for forgiveness of sin.

SUPT. Name two essential elements of prayer here taught.

GIRLS. Faith: "When ye pray, believe." Forgiveness: "If ye do not forgive, neither will your Father forgive."

SUPT. Repeat the Golden Text.

SCHOOL. "Forgive us our debts, as we forgive our debtors."

SUPT. Which lesson teaches the duty of "Love to God and Men?"

SELECTED SCHOLAR No. 8. Lesson Ten, which tells of a certain scribe who came to Jesus and asked him, "Which is the first commandment of all?" To whom Jesus replied that the principal commandment was that which bade men to love God with all their soul, mind, and strength. The second, he said, is like the first, "Thou shalt love thy neighbour as thyself."

SUPT. How can we best prove our love to God?

Boys. By giving our hearts to him and obeying all that he commands us.

SUPT. How can we best prove our love to each other?

GIRLS. By being kind and seeking to make each other happy.

SUPT. Repeat the Golden Text.

SCHOOL. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

SUPT. What lesson teaches the duty of service?

SELECTED SCHOLAR No. 9. Lesson Three, in which is described the ambition of James and John that they should be favoured above others in Christ's kingdom. But Jesus told them that it was not for him to bestow such favours. Our Lord then declared to the disciples that they should be greatest who should render the greatest service. "Whosoever of you will be the chiefest, shall be servant of all."

SUPT. What service did Christ render to men?

BOYS. He redeemed mankind from sin and opened for them the way to eternal life.

SUPT. What service should we render to Christ?

GIRLS. We should submit ourselves to him and be his faithful followers.

SUPT. What is the Golden Text for this lesson?

SCHOOL. "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

SUPT. Which lesson teaches the duty of watchfulness?

SELECTED SCHOLAR No. 10. Lesson Twelve. In this lesson Christ drew a very dark picture for his disciples. He told them that false Christs and false prophets would appear, to seduce his chosen followers. He described the terrors of the destruction of Jerusalem, the strifes, enmity, and persecutions which should arise because of their faith. He would not tell them the time when these things should happen, but exhorted them to be ever watching and praying.

SUPT. What should we be ever watching and why?

BOYS. Our eyes, ears, tongues, hands, and thoughts, that we may not see, hear, speak, do, or think evil.

SUPT. Why is watchfulness an essential duty of the Christian life?

GIRLS. Because Satan, the enemy of our souls, is trying all the time to draw us away from Christ and into sin.

SINGING BY THE SCHOOL. S. M.

A charge to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.

Arm me with jealous care,  
As in thy sight to live;  
And, oh, thy servant, Lord, prepare,  
A strict account to give.

Help me to watch and pray,  
And on thyself rely,  
Assured, if I my trust betray,  
I shall forever die.

#### IV.—DESTINY.

SUPT. What is the destiny of all men in this world?

SCHOOL. Death.

SUPT. What is the destiny of all souls in the world to come?

SCHOOL. Eternal happiness or eternal woe.

SUPT. What is the destiny in life of those who believe in Christ?

SELECTED SCHOLAR No. 11. The Bible teaches that the believer in Christ shall have peace and happiness in this life, but also trials. Lesson Eleven describes in part the trials which come to the followers of Christ. That their own countrymen would deliver them up to councils; that they would be beaten in the synagogues; that they would be taken before rulers and kings because they loved him, and sought to obey him. Moreover, Jesus told them that such would be the hatred of men for them that loved him, that "the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents and shall cause them to be put to death."

SUPT. What is the Golden Text of this lesson?

SCHOOL. "A prudent man foreseeth the evil and hideth himself."

SUPT. What is the destiny after this life of those who believe in Christ?

SELECTED SCHOLAR No. 12. In Lesson Nine Jesus taught that the kingdom of heaven was quite different from this world. In answering the question of the Sadducees, our Lord said, "When they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven." The Golden Text of this lesson teaches that the promise of the enjoyment of eternal life is given only to them that follow Christ.

SUPT. What is the Golden Text?

SCHOOL. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

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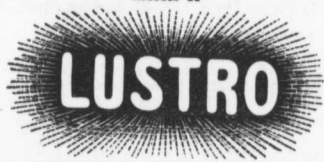
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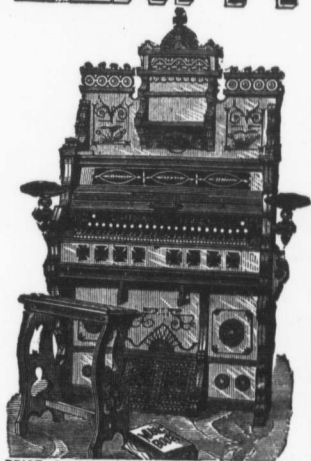
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