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Vol. VI. No. 4

April, 1900

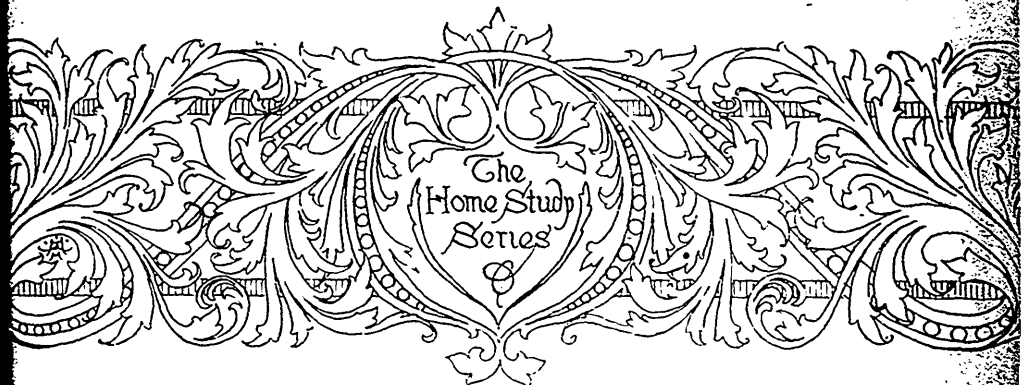
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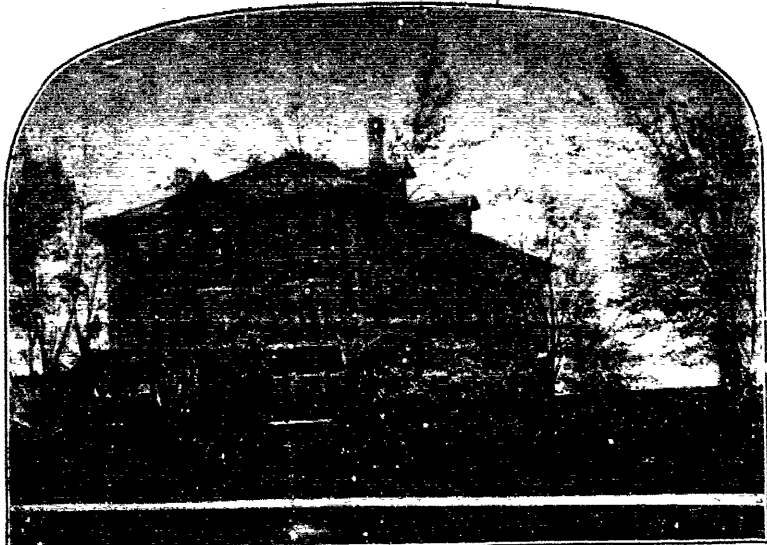
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The Teachers Monthly

Vol. VI.

APRIL, 1900

No. 4

S/ The summer schools are beginning. It would be very desirable to have all our schools open the whole twelve months. It is worth a trial and would succeed in many cases where, through custom, the school is now closed in winter. However, we welcome them to our circle of readers none the less heartily, because it is only for a part of the year and we trust that the Illustrated Papers will not be overlooked in ordering, and that arrangements will be made for continuing these to the scholars—and, why not the Lesson Helps also?—even after the school goes into winter quarters.

S/ There is a Twentieth Century movement in the Northern Presbyterian Church of the United States, which it is not too late for us to follow, viz., the ingathering of scholars into the Sabbath Schools. The aim of that church is to win half a million of new scholars as the offering of their Church to the Divine Redeemer at the entrance of the new century. The effort has been going on vigorously. There is the best part of a year before us still before the new century is ushered in. It might be well worth the consideration of the Sabbath School Committee and of the General Assembly, whether, by concerted action, we could not immensely increase the attendance at our Sabbath Schools of both younger and older scholars before the Twentieth Century dawns. It would be of immense value.

S/ It will be gratifying intelligence that the success of JEWELS and THE KING'S OWN (continuing *The Children's Record*) is assured, so far as the circulation is concerned. They have been received with open arms by our

schools and families, and no effort will be spared by the Editor to make them worthy. A feature which has been highly prized is the home flavor. And that flavor is of uncommon excellence. We need not blush for our Canadian writers, and it is the intention, whilst making use of all good material from whatever quarter, to develop our own resources also, in this respect. Our missionaries are already supplying us with capital material and we hope to make missions a very distinctive feature, especially in THE KING'S OWN.

“If any Man Hear My Voice.”

Have any of us given Jesus Christ that place in our hearts and that power in our lives which He has been seeking to have? Have we given Him the place which we know that He ought to have had? Did we ever open up to Him all the avenues and intricacies of our life so fully that He was at home with us and we quite at home with Him? And has He ever and since been as a familiar friend, coming back and back to see us, so that we never think of having anything going on in our life without having Him with us? He fain would keep fast and festival with us; He fain would come to the marriage and the funeral, and share our sorrow or our joy; He fain would be on such terms with us that it made no difference when He did come, because we so knew Him and He so knew us. But, alas! we fear that it is more in pathos than in joy, that He still gives this old account of Himself, “Behold, I stand at the door and knock.” And if we asked Him about His

wounded hands, or His bleeding feet, or His sorest heart, He would answer, "Those with which I was wounded in the house of My friends." We must learn to welcome Christ at all hours and in all circumstances. To His friends He may sometimes need to come with stern, sharp knock, when there is forgetfulness, and confusion, and noise in the house, and when conscience starts at the sound; only let them rise and go to the door and bid Him in! He may come when we are ashamed to let Him see who sits in the seat in our hearts which once was His; but turn Him not away—open the door and let Him come in. We may have grown careless about His presence when the house was full, and when all was bright in our home, but let us look round the room and remember that sooner or later our house will be left unto us desolate, and let us not be like those of old who forgot to welcome Him until death and sorrow opened the door. Only let us learn to interpret the Saviour's call, and let us learn to respond to it immediately! Only let us open the door, no matter what disorder or shame may be within! Jesus' coming in puts all things right and does all things well. If any man but open the door, "I will come in and will sup with him, and he with me."—Rev. Armstrong Black, "The Evening and The Morning."

The Bias of the Home

By Rev. J. A. Carmichael

How soon the children can speak the language spoken in the home! Who can tell how soon they began to be influenced by that language? It would be foolish to think that language was the only home influence that was affecting them. Very soon their characters take a decided bias which indicates the direction of development unless arrested by some powerful influence. "The child is father to the man." This bias is not the result of choice on the part of the child, nor of choice on the part of the parents. The parents may desire the bias to be in a far different direction, and for

this purpose they have family prayers and attend church and have the children regularly at Sunday School, but the bias is given not according to the desire of the parents but according to their lives. As the parents are, the children are. If parents are not what they ought to be, they will find their children one day what they do not want them to be.

I do not know any stronger motive for holiness in parents than the effect on their children. Christians are "the salt of the earth." Salt preserves only what it touches. Where should the preserving power of Christian parents produce better results than in the home? Christians are the light of the world. Where can parents shine with greater warmth and brightness than in their home? Where ought the heaven to work so effectively as in the Christian home. If results are to be secured in the children, parents must glorify God by holy living. A masked life will not do. It is like a painted flower to the bee, a painted fire to the freezing man. Children will not be deceived by it, and the Holy Spirit will not use it for any spiritual purpose. The command to fathers to bring their children up in the nurture and admonition of the Lord, is a peremptory call to holy living.

Regina, N. W. T.

The scholars in many of the schools have already begun to use the Century Fund Souvenir Savings Banks. Why should not every child in the Church have one? The children take delight in collecting money in this way. It is an education. One little tot who had been promised a box for the next Sunday asked with a puzzled face "What is the Century Fund?" and the way was opened to a lesson on what it is and why we are just now making special gifts. All very elementary, of course, what God has done for us in the hundred years gone and what we ought to do for God in the time to come; but a useful lesson, and all the more memorable because connected with the saving and the giving of the pennies.

Bible Dictionary for Second Quarter

An'-drew A native of Bethsaida, and brother of Peter. One of the disciples of our Lord.

Beyond Jor'-dan A district on the east of the Jordan, extending from Della on the north to the land of Moab on the south.

Beth'-sai'-da Perhaps Bethsaida Julitus, situated on the east shore of the Jordan, where it falls into the Lake.

Bar-thol'-o-mew "The Son of Tolma," an Apostle. He is generally supposed to be the same as Nathanael, whom Christ found under the fig tree, on His way from Jordan to Galilee. (John 1: 45-48.)

Ca-per'-na-um A town on the northwest of the Sea of Galilee, in the plain of Gennesaret, on the great Damascus road. It had a custom house and military station, and was the centre of Christ's Galilean work.

Cho-ra'-zin The site is disputed. But Dr. Thomson identifies it with Keraseh, two miles from Tell Hum, one of the supposed sites of Capernaum.

De-ca'-po-lis A district east of the Jordan. It was called Decapolis because it contained ten cities.

E-li'-as The Greek form of Elijah, one of the grandest of the Old Testament prophets.

Gal'-i-lee The northern province of Palestine, containing 240 towns and villages of Jews and Gentiles. It was the scene of Christ's early life and of the most of His ministry. From Galilee all the apostles came but Judas Iscariot.

Her'-od Herod Antipas, one of the sons of Herod the Great. He was ruler of Galilee and Perea. His mother was a Samaritan. His first wife was a daughter of Aretas, king of Arabia Petraea. He sent her home, and then married Herodias, his half-brother Philip's wife. John rebuked him for this, and was beheaded. In A.D. 38 he was banished to Lyons, France, and died in Spain.

Her-o'-di-as The grand-daughter of Herod the Great, and, therefore, the niece of both Philip and Herod Antipas. She led the latter into the two greatest blunders of his life—the murder of John the Baptist, which cost him the favor of the Jews, and an attempt to gain the royal title, which resulted in his banishment.

Je-ru'-sa-lem A Jebusite stronghold, which David took and made his capital. The temple was built there by Solomon. Jerusalem has been destroyed either wholly or partially seventeen times.

Ju-de'-a The province of Palestine, south of Samaria and west of the Jordan. It contained the Holy City, Jerusalem.

John the Baptist The son of Zacharias and Elizabeth. The forerunner of Christ. He was beheaded in the prison of Macherus by Herod Antipas.

James An apostle of our Lord, the son of a fisherman named Zebedee. To be distinguished from another disciple—**James**, the son of Alphæus, known as James the Less.

John The brother of James, the son of Zebedee. He was "the disciple whom Jesus loved." Banished to Patmos. Wrote the Book of the Revelation, three Epistles and the fourth Gospel. Outlived all the other apostles.

Ju'-das Is-car'-i-ot The disciple who betrayed Jesus. He was a native of Kerioth, a village in Judea.

Leb-bæ'-us Another of the apostles, also called Thaddæus, and by Luke, Judas (not Iscariot), the brother of James.

Mat'-thew The disciple whom Jesus called from the custom house in Capernaum; also named Levi; the writer of the first Gospel.

Phar'-i-sees A religious party in the Jewish Church, who had the merit of patriotism and of zeal for the Law as they understood it. But they were narrow formalists, and were not too careful how they lived.

Phil'-ip Like Andrew and Peter, a native of Bethsaida. He was a practical, matter-of-fact man, as seen in his conversation with Jesus when Christ fed the 5,000. Also **Philip**, the husband of Herodias and half brother of Herod Antipas.

Sod'-om One of the oldest cities of Palestine, destroyed in the time of Abraham.

Si'-mon Pe'-ter The head of the apostles; always named first. Brother of Andrew. He was a very impulsive man, but when Christ first met him He called him Peter, meaning "a rock."

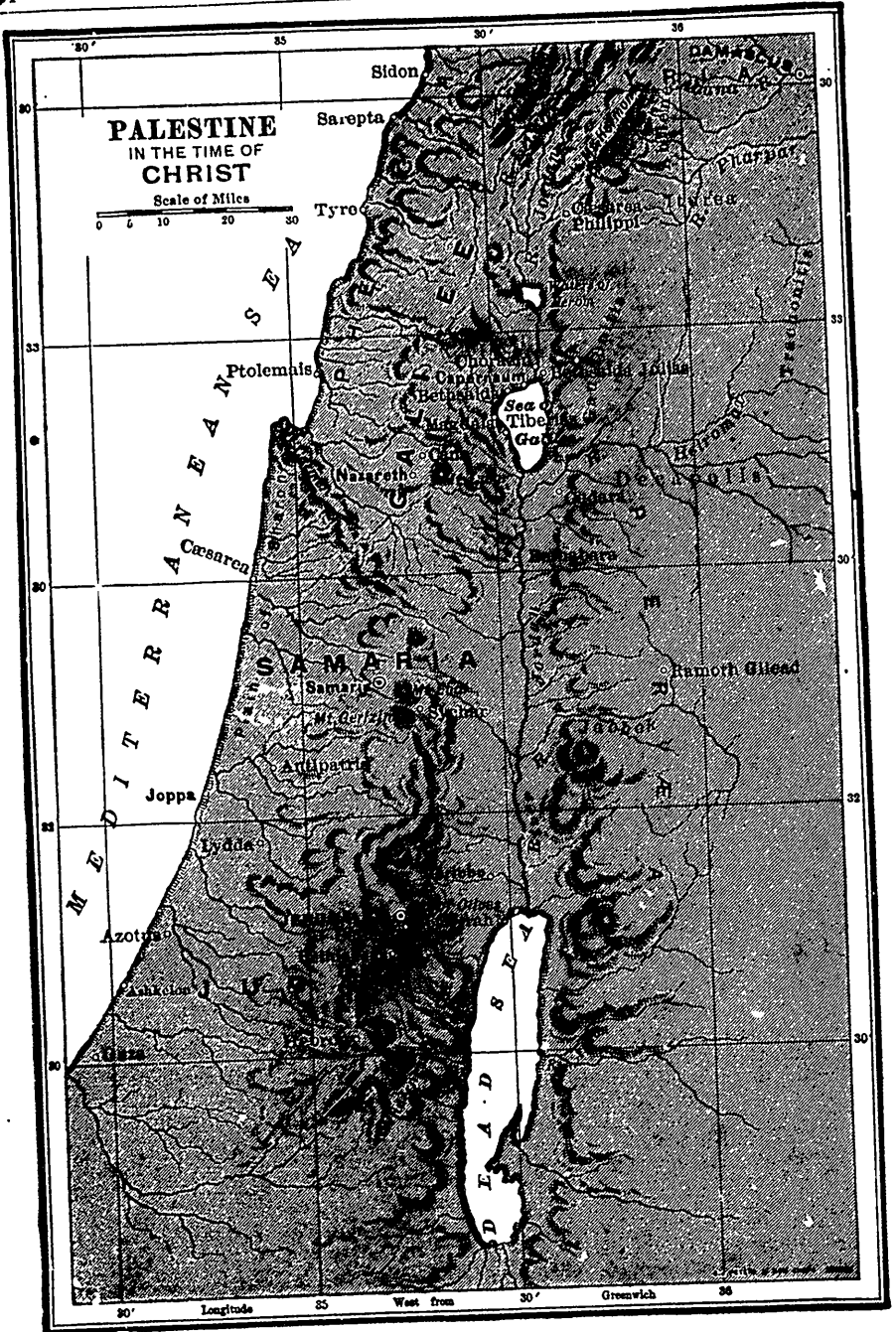
Si'-mon the Ca'-naan-ite The disciple known as Zelotes, or the Zealot; a fanatical sect who aimed at overthrowing the Roman rule. Simon belonged to this sect before he became a disciple of Jesus.

Sa-mar'-i-tans A mixed race, partly Jew and partly Gentile. They believed in the books of Moses, and had a temple at Mount Gerizim, but were in reality ignorant of the true God.

Tyre and Si'-don. Two wealthy cities of Phœnicia, on the Mediterranean, northeast of Palestine.

Thom'-as The doubting apostle; also called Didymus, the "Twin."

Zeb'-ed-ee A fisherman of the Sea of Galilee, the father of the apostles James and John.



International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: SECOND QUARTER

1. April 1.....The Beatitudes. Matt. 4: 25 to 5: 12.
2. April 8.....Precepts and Promises. Matt. 7: 1-14.
3. April 15.....The Daughter of Jairus Raised. Mark 5: 22-24; 35-43.
4. April 22.....The Centurion's Servant Healed. Luke 7: 1-10.
5. April 29.....Jesus and John the Baptist. Luke 7: 18-28.
6. May 6.....Jesus Warning and Inviting. Matt. 11: 20-30.
7. May 13.....Jesus at the Pharisee's House. Luke 7: 36-50.
8. May 20.....Parable of the Sower. Matt. 13: 1-8 and 18-23.
9. May 27.....Parables of the Kingdom. Matt. 13: 24-33.
10. June 3.....The Twelve Sent Forth. Matt. 9: 35 to 10: 8.
11. June 10.....Death of John the Baptist. Mark 6: 14-29.
12. June 17.....The Feeding of Five Thousand. John 6: 5-14.
13. June 24.....REVIEW.

LESSON I.

THE BEATITUDES

April 1, 1900

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

25 And there followed him great multitudes ¹ of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

Ch. 5: 1 And seeing the multitudes, he went up into ² a mountain: and when he ³ was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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

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

6 Blessed are they ⁴ which do hunger and thirst after

righteousness: for they shall be filled.

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

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

9 Blessed are the peacemakers: for they shall be called ⁵ the children of God.

10 Blessed are they ⁶ which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men shall* ⁷ revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great ⁸ is your reward in heaven: for so persecuted they the prophets which were before you.

Revised Version—¹Of people omitted; ²The mountain; ³Had sat down; ⁴That hunger; ⁵Sons; ⁶That have been; ⁷Reproach.

GOLDEN TEXT

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

DAILY READINGS

M.—Matt. 4: 25 to 5: 12. The Beatitudes.

T.—Matt. 5: 13-20. Bring and doing.

W.—Ps. 37: 1-11. Trusting and resting.

Th.—2 Cor. 1: 1-12. Comfort in suffering.

F.—1 Pet. 4: 12-19. Rejoicing in suffering.

S.—Ps. 24. Privilege of the pure.

S.—1 John 3: 1-10. "We shall see Him."

TIME

The summer of A.D. 28, the second year of our Lord's ministry; a central point.

PLACE

Tradition says the Horns of Hattin, a square-shaped hill about 60 feet in height and with two tops, seven miles south-west of Capernaum.

CATECHISM

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating of the forbidden fruit.

LESSON PLAN

I. The Crowded Congregation, 4: 25-5: 1.

Multitudes from far and wide, and His own chosen band of disciples.

II. The Great Teacher, 2.

Who had proved by His mighty works that He was from God.

III. The Wonderful Sermon, 3-13.

Of which these words are the opening sentences, and which opened out to men's eyes what the kingdom of God is.

LESSON HYMNS

290; 100 (Ps. Sel.); 219; 524; 221.

Review Mt. 24 Newcastle

EXPOSITION

Connecting Links—The Sermon on the Mount was delivered, according to tradition, upon a hill known as the Horns of Hattin, not far from Tell Hum, one of the supposed sites of Capernaum. Jesus spent the night

upon the mountain in prayer. In the morning His disciples sought Him and from them He chose the twelve apostles (Luke 6: 12-13). The multitudes soon followed, and Jesus addressed them.

I. The Crowded Congregation, 25.

V. 25. *There followed Him great multitudes.* From Capernaum, the centre of His Galilean work, His fame had spread throughout the whole country, and great crowds came to hear Him. (Matt. 3 : 7, 8 ; Luke 6 : 17.)

II. The Great Teacher, Ch. 5 : 1, 2.

Ch. 5 : 1. *He went up ;* from the level plain on the side of the mountain to which He had descended (Luke 6 : 12, 17), to a position higher up the hill, where He could be seen and heard by the anxious crowds. *A mountain ;* "The mountain," Rev. Ver. (See Connecting Links.) *When He was set ;* the usual attitude of the Jewish teacher (Luke 4 : 20). *His disciples ;* not only the apostles, but all those of Luke 6 : 13, who, accepting Him as Messiah, were anxious for instruction in the truths of the kingdom. The Twelve would be nearest ; the other disciples would gather around them, whilst beyond were the crowds.

V. 2. *He opened His mouth ;* "A Hebrew expression prefacing a formal discourse." (Riddle ; see Dan. 10 : 16 ; Acts 8 : 35.) *Taught them ;* the disciples, as explained in v. 1 ; but the crowds also heard (7 : 28). Here follow the Beatitudes, so called from the Latin *beatus*, meaning happy.

III. The Wonderful Sermon, 3-12.

V. 3. *The poor in spirit ;* Not the poor-spirited, but those who are humble in heart, conscious of their spiritual need. *Theirs is the kingdom of heaven.* The kingdom is where God rules. It is within (Luke 17 : 21) ; and can only be where pride and self have been thrust out. There is no room for God otherwise. "Only the noble think meanly of themselves."

V. 4. *Mourn.* All grief does not lead to blessedness, but only the grief that arises from a sense of spiritual need (2 Cor. 7 : 10). It is the "mourning" of the "poor in spirit." *Comforted.* The word suggests not only consolation but strength and encouragement.

V. 5. *Mek.* Meekness is that spirit that conquers pride, submits to God's will without a murmur, and patiently endures with-

out yielding to exasperation and revenge (Rom. 12 : 19-21). *Inherit the earth ;* a quotation from Ps. 37 : 11. Through the spirit of meekness, which keeps its possessor calm and trustful under all circumstances, he gains the truest enjoyment of earthly good, and that spirit shall yet supplant haughtiness and pride in the government of the world.

V. 6. *Hunger and thirst ;* implying the strongest longing. *After righteousness ;* all moral good—the soul's aspiration after holiness. *Filled ;* satisfied. It is a large promise ; but Christ can do large things. (John 6 : 35 ; Ps. 17 : 15.)

V. 7. *The merciful ;* Who have compassion for the suffering and the sinful and especially love towards their enemies. *Shall obtain mercy ;* from God (6 : 12) ; but man's mercy is not excluded. (7 : 2). The hard-hearted cannot claim God's mercy (18 : 23-35) ; and certainly will get none from men.

V. 8. *Pure in heart ;* not only chaste in feeling and in thought, but pure in motive. *Shall see God ;* in present experience (Ps. 34 : 8) ; in future glory (1 John 3 : 2). To "see" in the sense here used is to know, to understand. Crookedness and vileness of heart distort the vision. Moral simplicity clarifies it.

V. 9. *Peacemakers ;* promoting peace between man and man, and showing to others the way of peace with God. Peacemaking flows from the preceding virtues, and from the peace of Rom. 5 : 1. *Sons of God* (Rev. Ver.) ; because they participate in His nature and share in His favor (Rom. 8 : 14, 17).

V. 10. *Blessed are they that have been persecuted* (Rev. Ver.) ; a glance at the past to remind His hearers that the blessings of the kingdom have ever been associated with severest trials. (See Heb. 11.) *For righteousness' sake ;* the limitation of the blessing. There is no comfort for wrong-doers here. *The kingdom.* See on v. 3.

V. 11. *Blessed are ye.* A personal application of the truth just spoken. *Revile you ;* persecution by the malicious speech (Acts 2 : 13). *Persecute you ;* by act (Acts 4 : 1-3). *Shall say falsely ;* literally, lying accusations made to others (Acts 6 : 13). If the accusa-

tions are true, there is no promise of blessing.

V. 12. *Be exceeding glad*; literally, "leap much"; implying demonstrative joy. *Great is your reward*; the reward of Christ's favor, which is life. It begins on earth, and

is completed in heaven. *For so persecuted.* It was no new way. Holy men had always been so treated. (Heb. 11.) *Before you*; and in whose steps Christ's disciples must follow. The Church has seldom lacked its martyrs, and perhaps never will,

Red Jacket Demcan

APPLICATION

Woodville Ont

And seeing the multitudes, v. 1. It is told of Xerxes, that when he was invading Greece, he expressed a wish to look upon all his host. A throne was erected for him on a hill, from which he could look down and see the Hellespont covered with his 1,200 ships and the plain swarming with his 2,500,000 soldiers. As he gazed on the immense multitude of his soldiers and sailors, he wept. When his uncle, Artabanus, inquired the cause of his tears, he answered: "A sudden pity came upon me, when I thought of the shortness of man's life and considered that of all this host, as numerous as it is, not one will be alive when a hundred years have gone by." We may well believe that the heart of Jesus yearned with compassion, as He looked out over the multitude before Him. The Good Shepherd could not see so many sheep tattered and torn without desiring to save them.

No one else saw, as Jesus saw, the value of each soul in that great crowd. It is told that one of the diamond fields in South Africa was discovered in this wise. A traveller, one day, on entering the valley and drawing near to a settler's door, saw a boy amusing himself by throwing stones. One of the stones fell at the stranger's feet. He picked it up and was in the act of playfully returning it, when a light flashed from it in a manner that showed it was no common stone. It was a diamond, and at last it had fallen into the hands of one who knew its value. So Jesus knew the worth of a human soul, though it was the soul of a child, or a harlot or a murderer.

Blessed, v. 3. This word marks the contrast between the giving of the Law and the proclamation of the Gospel. The Law came on Sinai amid thunders and lightnings, and struck the hearts of the hearers

with terror; the Gospel came in the brightness and peace of a summer's day. There is a difference, too, between the Kingdom of Heaven and all earthly kingdoms. No kingdom on earth can promise to its citizens blessedness. It is not possible for a government to secure the welfare of its subjects. At the most it can give them protection from enemies, who would hinder them from securing their own welfare. But the well-being of every citizen in the Kingdom of Heaven is guaranteed. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2: 9.) All these things are wrapped up in the one word "blessed," with which the Founder of the kingdom began His great manifesto.

The eight Beatitudes may be divided into two classes, of which one will include the first six and the other the remaining two. In the first class we have a description of the internal character of the true members of Christ's Kingdom. The growth of Christian character begins with poverty of spirit and reaches its perfection in purity of heart. The second class describes true Christians in their external relations. Those who have the character described in the first six Beatitudes go forth into the world to conduct themselves in the manner described in the last two. They seek to promote peace and good will among men. They follow righteousness, even though it bring upon them persecution.

Blessed are the meek: for they shall inherit the earth, v. 5. The prominence given to the virtue of meekness is one of the most striking peculiarities of Christian morals. It is opposed to pride and anger and self-assertion and the spirit of revenge. Meekness is the

spirit shown by David, when he said concerning Shimei, "So let him curse, because the Lord hath said unto him, Curse David." (2 Sam. 16: 10); by Moses, when Miriam and Aaron "spoke against him" (Num. 12: 1); by Joseph when he provided a home for his brethren who had deeply injured him (Gen. 47: 11, 12). It is instructive to notice the place of this beatitude in the series. It comes after those pronounced on the poor in spirit and the mourning. It is when we realize our own need and lack of merit, and truly sorrow for our own sin, that we shall be ready to receive injury from others without resentment. No one can offend us as deeply as we have offended God. Meekness springs out of poverty of spirit and godly sorrow.

When it is said that the meek "shall inherit the earth," it is not meant that they shall obtain landed property. The earth really belongs to those who know how to use it and enjoy it. It is when the world

ministers to our growth in character that it becomes truly ours. And when the Kingdom of Heaven becomes a kingdom on earth, all things will belong to the meek. (Ps. 37: 11.)

Blessed are the pure in heart; for they shall see God, v. 8. A physician who had charge of a large hospital in Norway, containing as many as a thousand lepers, said that the disease sometimes appears to attack the optic nerve of the patients, so that they see everything with a leper's eye. In some cases there were large tubercles on the faces of the men. If some of the lepers were asked who were the best looking men in Norway among their acquaintance, they would point to some leper more ugly than themselves. Leprosy made them unable to perceive real beauty. Sin prevents us from seeing God. It renders us blind to His true character.

For further illustrative matter see "Points and Paragraphs."

POINTS AND PARAGRAPHS

Jesus seeks earnest scholars. v. 1.

The love of Jesus appears in the word "blessed." This King wished His subjects to be happy. vs. 3, etc.

It is what we are, not what we have, that makes us truly happy. vs. 3, etc.

Not the poor are blessed, but the poor in spirit. v. 3.

The Kingdom of Heaven is wherever a single heart obeys the rule of Christ. v. 3.

Sorrow is not always a blessing, but those are always blessed who are truly sorry for sin. v. 4.

Meekness is despised in the world; it is highly honored in the Kingdom of Heaven. v. 5.

We usually get what we desire intensely. If we really long to be righteous, our longing will be satisfied. v. 6.

The way in which we treat others will be reflected in the treatment they give us. v. 7.

To see God is to know His character, to be conscious of His presence, to have fellowship with Him. v. 8.

The true peacemaker is he who helps to spread the Gospel; for the Gospel of Jesus is the Gospel of peace. v. 9.

"Blessed" and "persecuted" contradict each other in the experience of all except Christ and Christians. v. 10.

Those who are merciful obtain mercy. "Take care how you offend me, for I never forgive", said one man to another in the hearing of John Wesley. "Then", said Wesley, "I hope you never sin; for with what measure ye mete, it shall be measured to you again."

In 1852 a vessel was wrecked off the Island of Efate. Every one of the crew was killed and eaten by the savages inhabiting the island. In 1898 another vessel was wrecked there with a hundred and twenty on board. They were all rescued. Thirty were taken to one village, thirty to another, and so on about the island. They were sheltered and fed for six months, until, another vessel arriving, they were kindly provided with a safe passage. What had wrought the change? The establishment in the island of

Rejoice in Him

the Christian Church by missionaries.

Many have suffered persecution for righteousness' sake and have found a blessedness in their suffering. One of the martyrs of Scottish Church History was Margaret Wilson. She was a young girl of eighteen, whose parents were both conformists to prelacy, but who had herself better principles, and an old woman of sixty-three, who held the same convictions, were tied to two stakes within high-water mark of the Solway and left to be drowned by the advancing tide.

R.D.

The second year of our Lord's ministry was "a year of fundamental principles." To the multitudes who followed Him and especially to the nearer circle of His disciples, He revealed more and more fully the doctrine of the Kingdom of God.

Very marvellous is the enunciation of it in the Sermon on the Mount. The language is simple, language that a child can understand, but the "commandment is exceeding broad."

Let the "local color" be fully brought out—the crowds following Jesus. They were beginning to hope great things of Him as the Messiah, who should deliver them from the Roman yoke and lift up their nation to new glory. Describe the gathering on the hilltop and the disciples closest to Him; then Jesus, sitting in the attitude of a teacher, and the dead stillness, followed by these great utterances.

Margaret's friends did their best to induce her to forsake what she held to be truth and so save her life. The old woman being furthest out was drowned in her sight, but still she remained firm. At last the waters covered her, too; but before her life had gone, she was drawn up, until she was able to speak again and offered her life, if she would take the oath required by her persecutors. Her reply was: "I will not, I am one of Christ's children, let me go," and the waters covered her forever.

TEACHING HINTS AND HELPS

It is a lesson for straight exposition. Do not take too much time in analyzing or grouping the Beatitudes. Impress these three points: (1) That the Kingdom of Heaven is in reality within and not outside: it is life and character; (2) That the character which admits to its citizenship and its joys is not what the world commonly commends; and (3) That its rewards are very great, both here and hereafter.

Take up the "Blesseds" one by one—the character described and then the resultant reward. Make sure that the meaning of the words is thoroughly apprehended. A black-board or a writing pad will be useful. The eye aids in memorizing, and it is most important that the Beatitudes should be so thoroughly memorized as to be an abiding possession. The following chart from Peloubet's notes may also help. It gives in one view

THE RELATION OF THE BEATITUDES TO ONE ANOTHER

1. THE POOR IN SPIRIT.

(The condition out of which all the others grow.)

The Inner Life Toward
God.

Its Outward Manifestation
Toward Man.

2. THEY THAT MOURN.

3. THE MEEK.

4. THEY THAT HUNGER AFTER RIGHTEOUSNESS.

5. THE MERCIFUL.

6. THE PURE IN HEART.

7. THE PEACEMAKERS.

8. THE PERSECUTED.

Those who live such a life in this evil world are often persecuted, and must always be ready to endure this test. They who stand the test will have these virtues in a high degree, and have fuller blessedness in them all.

in cooperation from the

Questions for Juniors—2-5. In what year of our Lord's ministry? Where was Galilee, Decapolis, Jerusalem, Judea? Why was Decapolis so called?

Ch. 5: 1, 2. Whom did Jesus see? Where did He go? Why? (Luke 6: 12-17.) Who were nearest Jesus? How many verses commence with the word "blessed"? By what name are these blessings known?

3, 4. What is the first? Who are meant? What promise given? What is the second? Into what will God turn their sorrow? (Rom. 8: 18.)

5, 6. What is the third? In which Psalm? (Ps. 37: 11.) What is the fourth? What meant by "hungering and thirsting"?

7, 8. What is the fifth? Who are the merciful? What follows forgiving? (Luke 6: 37.) What is the sixth? What enjoyed by the "pure in heart"?

9-12. What is the seventh? What was the song of the angels at Christ's birth? What is the eighth? What promise? What is meant by "for my sake"? Which prophets were persecuted? (2 Chron. 24: 21; Jer. 37: 15.)

For Seniors—Ch. 5: 1. Whence the name "Sermon on the Mount"? On what mountain probably? What brought the multitudes? What was the customary attitude for teachers?

2. What preceded the sermon? (Luke 6: 12) What lesson to be learned? Where and under what circumstances had the Law of Moses been given? Of the Beatitudes, how

many are features of character? What of the last one? (2 Tim. 3: 12.) Which four Beatitudes describe inner life toward God? Which three its outward manifestation to man?

3-9. Of what is "poor in spirit" the opposite? What kind of sorrow? (2 Cor. 7: 9-11.) What promise attached? (Rom. 5: 3-5; Heb. 12: 10.) Who are the opposite to the "meek"? (1 Cor. 6: 7; 1 Peter 2: 1.) What is meant by "righteousness"? By "filled"? From whom shall the merciful obtain mercy? (Ps. 18: 25; Prov. 3: 3, 4.) Give examples of peacemaking. (Gen. 13: 7-9; John 14: 27.)

10-12. What two limitations to the blessing promised those who are reviled? In what will the "reward in heaven" consist?

Bible Side Lights.—BLESSED—Ps. 1: 1; Ps. 24: 3-5.

THE KINGDOM OF HEAVEN—Matt. 5: 19, 20; 7: 21; 11: 12.

THE CHILDREN OF GOD—John 1: 11, 12; Rom. 8: 14.

CONTRASTS—1 Cor. 1: 3-5; 1 Pet. 4: 12, 13.

REJOICE—Ps. 68: 3; Luke, 19: 37, 38; John 15: 10, 11.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The simplicity and depth of the Sermon on the Mount.
2. Contrast Mount Sinai with Mount Hattin.
3. No cross, no crown.

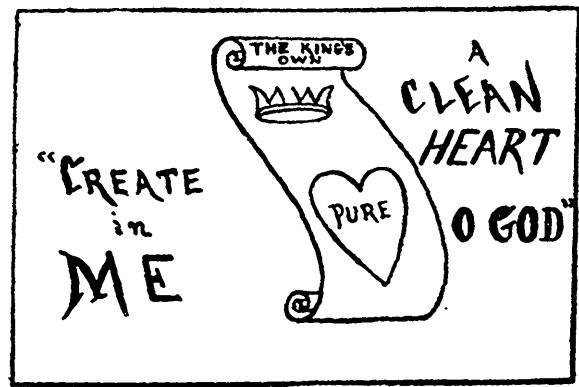
FOR TEACHERS OF THE LITTLE ONES

Introduction.—Draw a crown (yellow chalk). Who wears a crown? Name of our Queen? The countries she rules in her kingdom? How we love and honor our Queen! How we obey her laws! God is King of

kings. His is the Heavenly Kingdom. The King of Heaven sent His Son to tell us about that Kingdom and what kind of people the "King's Own" are.

Scene of the Sermon—One of the mountain ranges north of Capernaum (map). Jesus had spent the night in prayer. As daylight appeared, the crowds eagerly flocked about the foot of the mountain to get a chance to tell Jesus their troubles. Jesus spoke to them beautiful words of comfort and healing. Picture Jesus standing on the high ground preaching this wonderful sermon, the crowds sitting or standing on the plain below, listening.

Wm Johnston, North Bay, Ont



The Bible "B's"—Where do we get our honey? We are going to put some "B's" on the board (in a vertical line) and we'll see what sweet promises we'll get from them. As the "Beatitudes" are read, fill out the word "Blessed" and "The Kind of People" and the Promise.

The Merciful—Dwell for a few moments on the fifth "B." We should be merciful—kind—charitable. Give illustrations of some acts of charity. Mention may be made of the "Red Cross" ambulance men and nurses on the field of battle tending the sick and wounded soldiers. How can we help in deeds of mercy? Mercy to dumb animals may be mentioned. Are the children always kind to their "dumb companions"?

Golden Text—Perhaps the sweetest of all is the sixth "B."

Illustration—The water got very bad in Mrs. Clark's well (draw outline of a pump). The children cried for a drink of pure water. "Never mind," said mother, "the pump is very black and dirty looking, but father will give it a nice coat of paint and fix it up

so that the water will be right again." After tea they went out to watch father painting the pump. He painted it white, with a beautiful red top and red handle. The children were delighted. Next morning they hurried to get a drink, but sad to say, the water was as bad as ever. Father said there was no use fixing up the outside, unless the inside was pure and clean. So he pumped all the bad water out, cleaned the well, and the pure spring water came flowing in. Oh, how pleased the little ones were! Pure water, now!

Pure Hearts—Draw a heart. We each have a little pump this shape inside us. It pumps away from the day we are born, till the day we die. This little pump gets bad thoughts and feelings into it sometimes. In fact it is never quite clean till it gets cleaned out—emptied of all bad and filled with the Holy Spirit. Only God can clean it. (Our words and actions show whether this pump is pure and clean or not.)

Prayer—"Create in me a clean heart, O God, and renew a right spirit within me."

BLACKBOARD REVIEW

" BLESSED "

SIX AND TWO

WITHIN WITHOUT

WE OF GOD AND GOD FOR US.

It is often better to have a clean blackboard when the Review begins and to write down the words as it proceeds. In this case, however, have them all printed on beforehand, and in as bold and striking a style as possible. The Review may take here the form of a drill. "BLESSED" the key note of the sermon, and of Christ's Mission, Gospel, and of the Christian life. Eight Beatitudes (take care that the word is understood); Six describing an inward condition (WITHIN) and Two outward acts (WITHOUT). Have the scholars recite the Beatitudes until they know them well. Then, when they are eager, and a lively drill always makes children eager, sum it all up in WE OF GOD—the Godlike in character and acts, which comes only from God's Spirit in us. GOD FOR US; the rewards are from God. They consist in our receiving blessings of God, becoming like God, and being with God.

LESSON II.

PRECEPTS AND PROMISES

April 8, 1900

Matt. 7: 1-14. Commit to memory vs. 7, 8, 13, 14.

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

1 Judge not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

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

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

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

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

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

8 For every one that asketh receiveth; and he that

Revised Version—Unto you; omit again; 2 Cast; 3 Lo, the beam; 4 Cast out first; 5 Haply; 6 Omit again; 7 Who; 8 Shall ask him for a loaf; 9 He omitted; 10 Shall ask for; 11 All things therefore; 12 Unto you, even so do ye also unto them; 13 By the narrow gate; 14 Be they that enter in thereby; 15 For narrow is the gate and straitened the way that leadeth; 16 Be they.

GOLDEN TEXT

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

DAILY READINGS

M.—Matt. 7: 1-14. Precepts and promises.

T.—Matt. 7: 15-29. Known by fruits.

W.—James 4: 5-12. Judge not!

Th.—Jer. 29: 8-14. Seeking with the heart.

F.—Luke 6: 27-36. True love.

S.—Luke 6: 37-45. The mote and the beam.

S.—Luke 13: 22-30. The strait gate.

TIME

As in the previous lesson about the middle of the second year of our Lord's Ministry.

PLACE

The same: probably the Horns of Hattin near Capernaum and the Sea of Galilee.

CATECHISM

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

LESSON PLAN

I. Judging, 1-6.

The spirit of wisdom and charity which keeps the heart calm and sweet.

II. Asking, 7-11.

The spirit of trust and holy enterprise which obtains great things from God.

III. Acting, 12-14.

The spirit of fairness which puts one's self in his neighbor's place, and the shrewd choice which saves one's own life.

LESSON HYMNS

65 (Ps. Sel.), 39, 398, 523, 251.

EXPOSITION

Reverend Mr. Feod
Connecting Links—This lesson is part of the Sermon on the Mount. Jesus, having emphasized the spirituality of the Law (ch. 5) and the true motive of Christian conduct (6: 1-18), and having warned against worldly anxieties and urged to "other-worldliness," (6: 19-34), here lays down rules for the government of the Christian life.

I. Judging, 1-6.

Vs. 1, 2. *Judge not*; a prohibition against rash and uncharitable judgments, common among the Pharisees, and too common at all times and amongst all peoples. *That ye be not judged.* The primary reference is not to the judgment of God (Rom. 14: 10), but, as Luke 6: 38 shows, to the judgment of man. *With what judgment ye judge.* The fault-finder will, sooner or later, find his harsh critic turned against himself. *With what measure ye mete.* "Mete" is an old fashioned

word for measure. It is the same idea under a different figure. Man's treatment of his fellow-man is, generally speaking, the measure of what he will receive in return, charity for charity, and severity for severity.

Vs. 3, 4. *Why beholdest thou the mote?* A "mote" was any small thing, as chaff, stubble, splinter, etc. It was an Oriental symbol of a small fault. A *beam* was a log, or spar of timber. A "beam in the eye" was an exaggerated way of speaking of a great fault. The fault-finder sees clearly the outward defects in the lives of others, but overlooks the graver faults so deeply rooted in his own nature. *How wilt thou say?* One so blind to his own faults is unfit to correct the faults of others.

V. 5. *Thou hypocrite*; "acting as no one should but he who has first reformed himself." (Ps. 50: 16.)—Bruce. He must re-

form his own life if he would see clearly to reform an erring brother.

V. 6. *That which is holy unto the dogs.* Jesus condemns harsh judgment, but not loving discrimination. We must know people. It will not do to cast the *holy* things of the Gospel, or the *pearls* of religious experience and of tenderest sentiment before those who have no more sympathy with such things than unclean animals, such as *dogs* or *swine*. *Turn again and rend you*; implying that harm and not good may be done by a lack of wise discrimination in seeking to help others. We need tact in such effort.

II. Asking, 7-11.

Vs. 7, 8. *Ask*; for the gifts and graces that check fault-finding, and that give us tact in dealing with others, and for all the gifts and blessings which God longs to bestow on men. *Seek*; emphatic repetition of the same idea. *Knock*; re-repetition, for greater emphasis. Ask, seek, knock — our petition should grow in intensity as we plead with God. In v. 8 the promises are repeated for our encouragement. At what pains the "Father of spirits" is to draw us out in prayer.

Vs. 9, 10. *Or what man is there?* These verses meet any doubt that might arise that God does not answer prayer. It is an argument by analogy from the earthly to the heavenly parent. *Bread and fish* were the ordinary

fare of an Eastern traveller (Matt. 15 : 34.)

V. 11. *If ye then being evil*; selfish, sinful, more inclined to keep than to give to others. *How much more shall your father?* who is perfect love. *Good things*; both spiritual and temporal, but particularly the former; the Holy Spirit best of all (Luke 11 : 13).

III. Acting, 12-14.

V. 12. *Therefore.* Looking back to the teaching of v. 11, if not further. *All things whatsoever.* The "Golden Rule" is the only principle that can bind mankind in one great brotherhood. Love, the spirit of the Golden Rule, is the spirit of *the law and the prophets*.

Vs. 13, 14. *Enter ye in.* Jesus has been telling them of the way of life. He now exhorts them to act as well as pray. *Wide is the gate.* The "wide gate" and the *broad way* stand for self-livence and self-gratification, where, unrestrained by divine command, man scoffs at a narrow morality. It is a popular way, the way of the many; but it leads to *destruction* (Rom. 6 : 23). The *strait* (narrow) *gate* and *narrow way* exclude all selfishness and sinful worldliness. The traveller must pick his steps there (Matt. 26 : 41). *Leadeth unto life*; real, present, perfect, endless, glorious. *Few there be*; comparatively few. True believers are in the minority, but yet a great and glorious company.

APPLICATION

Judge not that ye be not judged, v. 1. We are not to take it upon ourselves to condemn the motives of those whose hearts we cannot read. In every judgment that we pass on others, we should remember that we and they are alike responsible to God (Rom. 14 : 12). We ought to be willing to have the same standard applied to ourselves which we apply to others.

With what judgment ye judge, ye shall be judged, v. 2. This rule holds between man and man, and also between man and God. If we judge others harshly and uncharitably, we cannot reasonably expect them to be lenient and kindly in their judgment of us. Harsh judgments, like the echo awakened

by the boy in the old fable, recoil upon those who pass them. Those who live in glass houses and throw stones need not be surprised if some of their own windows are broken by the missiles which they have hurled at others. It is not only the judgment of others regarding us that will correspond to our judgments about them; the same is true of God's judgment. Unless we are ready to cast the mantle of charity, over the faults of our neighbors, we shall not have our sins blotted out by divine forgiveness. (Ch. 6 : 14, 15.)

Why beholdest thou the mote . . . but considerest not the beam, v. 3. How ridiculous it is for a man to condemn the faults of his

neighbors, while he remains blind to his own. It is as if he looked at the faults of others through a microscope and at his own faults through the wrong end of a telescope. We are apt to have two sets of weights and measures, one for home and one for outside use. We can easily see a hump on our neighbor's shoulders, but it is more difficult to see one on our own. David was angry at the man who stole his neighbor's ewe lamb (2 Sam. 12) but did not see, till the prophet opened his eyes, that he had been guilty of a theft infinitely more mean and cruel. We see the mote in our brother's eye without effort. It is not until we "consider," that we discover the beam in our own eye. But when we do consider, our own faults will appear far bigger than those of others. For in the case of others we know only the surface act, in our own we know also the deeper sinfulness of motive and thought.

How much more shall your Father which is in heaven, v. 11. In this comparison Jesus lays emphasis, not only on God's willingness but on His wisdom. How much wiser is He than even the wisest of earthly parents. Our Heavenly Father will make no mistakes. He will give us good, and only good, things. Even though a child should be so foolish as to ask for stones instead of bread, or for a serpent instead of a fish, God will not allow him to have what will only injure him. In the region of earthly good, where we are so apt to make mistakes, He will choose

for us. Luke 11: 13 substitutes for "good things," the "Holy Spirit," as if to teach us that the Holy Spirit is the sum of all good things.

Strait is the gate, v. 14. In a chapel in Florence there is a picture which represents the idea of education held by the theologian or churchman of the middle ages. On the right side is a beautiful female figure, with three children at her knee. She holds in one hand a little rod, and in the other what appears to be a golden apple, and she is pointing to a very narrow door and telling them that they will have to enter there. The picture means that the children will have to go by that narrow way which we call education. It is a narrow door to go in at and a narrow way to walk in. The child cannot learn to read by studying anything else in the world except the alphabet. It is only by making the A B C the all-important thing for the time that the child can make any progress in the way of knowledge. That principle runs all through life. You may think it arbitrary and severe that you cannot become educated without studying the A B C. But you can make no advance until, at the narrow entrance door, you humble yourself and become as a little child. The entrance into God's Kingdom is through the "strait gate" of humility, and the highway in it is the "narrow" way of self-denial and sober, righteous, and godly living.

Pro James Dumbart
POINTS AND PARAGRAPHS

We ask God to cover our sins. Then we should be ready to hide the faults of others from our sight, v. 1.

We should practise severity in judging our own faults and leniency in judging the faults of others, v. 1.

If we are really anxious to correct the faults of others, we shall be equally anxious to correct our own, vs. 4, 5.

Some people "will not hear the word" and must first be "won without the word," v. 6.

God makes our wishes the rule of His dealings with us. We should make our

wishes the rule of our dealings with others, vs. 7-12.

A way may be broad and pleasant, but the question is, where does it lead to? v. 13:

What matters it if the gate and the way be narrow, if it ends in glory? The road to Zermatt, where one is surrounded by the unsurpassed grandeur of the mountains, is a mere footpath.

Luther once told this fable: "The lion made a great feast and invited all the beasts, and among the rest, a sow. When all manner of costly dishes were set before the guests, the sow asked 'Have you any bran?'"

"Even so" he said, "we preachers set forth the most dainty dishes—the forgiveness of sins and the grace of God—but they turn up their snouts and grunt for guilders."

A Gentile came to Shammai (the hasty and passionate Rabbi) and said, "Make me a proselyte by teaching me the whole Law while I stand on one foot." The Rabbi drove him away with a cane. Whereupon the Gentile went to Hillel (celebrated on account of his humility), repeating his request. And Hillel complied with his wish saying: "What is hateful to thee, do not to thy fellow man." This is the whole law, all the rest is its explanation.

"Not very long ago I was in the Lake District and made the ascent of Helvellyn. As I went up Striding Edge, I could not help thinking that it was a terrible journey to

make. Striding Edge is a long ridge of rock by which you approach the summit of the mountain. The pathway is so narrow that you would suppose it almost impossible to step along it and keep your footing. There are many points where you cannot imagine how you are to take the next step with safety, and there are certain places where you look back and wonder by what miracle you descended that portion of the precipice that is just behind you. But if you keep your head and go quietly along, it is no more difficult than going upstairs or downstairs in your own house, and of course, much more pleasant. It is a narrow rather than a difficult way." So with the way on which our Lord commands us to enter. "It is a path which a man entering may think to be difficult, but which a man working in declares to be the best path he has known."

TEACHING HINTS AND HELPS

S. J. Taylor
The Cambridge Bible for Schools gives this analysis of the Sermon on the Mount:—

- A. The Subjects of the Kingdom, 5 : 3-16.
 1. Their character and privileges, vs. 3-12.
 2. Their responsibility, vs. 13-16.
- B. The Kingdom of Heaven in relation
 1. To the Law, 5 : 17-48.
 2. To Pharisaic rules, 6 : 1-34.
- C. Characteristics of the Kingdom.
 - Ch. 7 : 1-37.

Under this last heading, the present lesson comes.

The "Lesson Plan" may be followed.

I. Judging, 1-6.

Make clear what "judging" means. Religion does not discount shrewdness, v. 6. Show (1) The peril of harsh judging; (2) The absurdity of it, when we likely are so much more in fault than those whom we rashly condemn; (3) The baseness of it—rank hypocrisy.

II. Asking, 7-11.

A direct command to pray, thrice repeated and each time with a word that heightens the urgency—"ask," "seek," "knock." To each command there is attached a direct promise. Then, to make more sure, in v. 8 the promises are reiterated and in vs. 9-11

they are fortified by a comparison of earthly parents with the Father in heaven.

III. Acting, 12-14.

1. The Golden Rule, v. 12. A rule of fairness, as well as the rule of love; the only rule that honest and honorable people can follow, whether acting as individuals or as nations.—"Do as you would be done by."
2. The two ways, vs. 13, 14. "Strait," not "straight." A sad fact that it is the "few" who find, but the provision is unlimited (John 3 : 16); and the invitation (Matt. 11 : 28).

Miss Angel
Questions for Juniors—1, 2. *What sermon is this lesson a part of? What command now given? What does "judge not" mean? What rule here laid down?*

3-6. What is a "mote"? What a "beam"? What does our Lord mean to teach us here? What is a hypocrite? What is forbidden in verse 6? To what does "holy" refer? (Lev. 11; Deut. 14.) How did the Jews regard dogs?

7-11. Of what kingdom has Jesus been speaking? Who shall enter this kingdom? (John 3 : 3; Rom. 14 : 17.) What three commands given? What the result of obeying them? How are prayers answered? (Isa. 65 : 24; Luke 18 : 7; 2 Cor. 12 : 8, 9.) Why

is the promise repeated? Which is the best of the good things promised? (Luke 11: 13.)

12-14. What is the Golden Rule? How are we to apply it in every-day life? What does "strait" mean? What does it represent? To what do the "strait gate" and "narrow way" lead?

For Seniors—1. 2. Why such care required in judging? Give a Scripture example of Christ's rule. (Esther 7.)

3-6. What is generally the chief fault of a fault-finder? (Matt. 23: 5; 2 Tim. 3: 5; 2 Cor. 5: 12.) To whom only should we be careful in giving our deepest confidences?

7-11. How may we gain admittance to Christ's Kingdom? What do "ask," "seek" and "knock" imply? Which one indicates the spoken words of prayer? Which, the acted prayers? Which, opportunity? What is included in seeking? (Ps. 105: 4; Luke 2: 15, 16.) How should we seek? (Dan. 9: 3; Isa. 55: 6; Heb. 11: 6.) What does seeking insure? (Deut. 4: 29; Ps. 9: 10; Ps. 34: 10.) What is the nature of God's promises? (Ps.

105: 42; 2 Pet. 1: 4; 2 Cor. 1: 20.) With what is God's love for us compared? What figures used? What is often mingled with our love? How is it with God's love?

12-14. What should be our rule for daily living? How is spiritual life maintained? (Gal. 2: 20; Matt. 4: 4.) Why few in the narrow way?

Bible Side Lights—ASK—1 Kings 3: 5-14; John 14: 13, 14; 15: 7; Jas. 1: 5, 6; 1 John 3: 22; Eph. 3: 20, 21.

A FATHER'S LOVE—Ps. 103: 13; Mal. 3: 17; Gen. 36: 34, 35; 42: 36-38; 2 Sam. 18: 33; 12: 16, 18; 18: 33.

YOUR FATHER IN HEAVEN—Matt. 5: 45, 48; 6: 8, 32; 18: 14; 2 Cor. 6: 17, 18; John 6: 37.

THE ROYAL LAW—Ver. 12; Luke 6: 31-34; Jas. 2: 8; Lev. 19: 18; Rom. 13: 8-10; Gal. 5: 14; 6: 2.

THE WAY—John 14: 6; Heb. 9: 8; John 10: 1; Eph. 2: 18; 1 Pet. 3: 17, 18.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. The rules for judging our fellowmen.
2. "Do as you would be done by."
3. The encouragements to prayer.

FOR TEACHERS OF THE LITTLE ONES

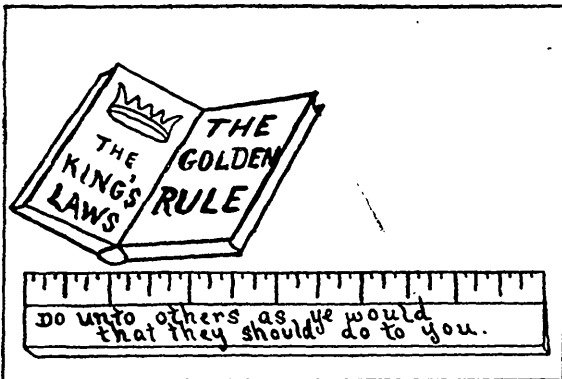
Connection—"A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after hearing his mother reading the Bible, he said: "Why, I've been trying to change myself all the time, and the Bible says that only God can make

my heart pure. I can no more change my heart than a black man can make himself white. How foolish I have been not to ask God!" Recall the "B's" of last lesson and the "clean heart" prayer.

The Golden Rule.—Show a wooden rule covered with gilt-paper, with the inch spaces marked off and the "Golden Rule," Matt. 7: 12, written on it. Talk about the uses of a rule—to keep lines straight, to measure. God has given us a rule which, if we are guided by it, will keep our conduct towards one another straight and true, and we'll know the proper measure of love and kindness to give to one another. Have the children repeat the Golden Rule till it is memorized.

The King's Laws—Jesus



Mrs Johnston

continues His sermon on the Mount. Verses 1 and 2 command us to follow the Golden Rule. We are to have kindly feelings about everybody and not find fault with other people. Jesus wants us to look at ourselves and get rid of our own faults, instead of getting angry at other people's faults.

Illustration—Fred McKay ran into the house all covered with mud, crying and looking very cross. "Mother," he sobbed, "Charlie Brown knocked me down in the mud and said he would not play with me any more." "Why, Fred, whatever did you do to him that he should do such a naughty thing to you?" "I knocked him down, mother," said the little culprit, hanging his head. "Well, my dear boy," said his mother, "you cannot expect to have kind playfellows unless you are a kind playfellow yourself."

The King's Promises—If we want anything from our King, He wishes us to ask for it. He

will give it, if it is for our good. The door of God's Kingdom will be opened, if we knock. Jesus says, "I am the door." We knock at the door by prayer. Each little boy and girl must knock, and ask God to take them into His Kingdom, for Jesus Christ's sake.

The Two Ways.—Draw a "Broad Way," and a "Narrow Way," with an arched gateway at the end of each. On the broad arch print "Destruction." On the narrow arch, "The Kingdom of Heaven." What kind of people walk on each of these ways? On the Broad Way "wicked ones," "disobedient to God's laws," "fault-finders," "selfish ones," etc. On the Narrow Way "Those who love God," "Obedient to the King's laws," "kind," "forgiving," "unselfish," etc. The ways lead to "Destruction" or to "Heaven." The Leader is "Satan" or "Jesus." The narrow way is safe. Jesus goes before us as a light.

Practical Thought—Which way will you go?

BLACKBOARD REVIEW

Four Simple Rules.

JUDGE NOT

ASK

DO AS YOU WOULD BE DONE BY

ENTER IN AT THE STRAIT GATE.

On a clean blackboard write—"Four Simple Rules." Explain the word "rule." It comes from the Latin through the French. The Latin word is *regula*, a straight piece of wood, and the root of this, again, is *rego* to keep straight, to govern. Now for the "four rules" of the lesson. "Judge Not"; this opens the way to urging to sweetness and charitableness in what we think and say of others. Make specially impressive that it is what we *think* rather than what we say that counts. "Ask"; with its companion words "seek," and "knock," the great charter of prayer. Remind the scholars that out of sight, but nevertheless, very near when we pray, is the Heavenly Father, eager to give and always giving wisely. Then the familiar "Golden Rule." Emphasize the fairness, the manliness of it. Close with the vital importance of entering, even if the way be narrow, the Kingdom of Heaven, and of ever following in the way that leads to life.

LESSON III.

THE DAUGHTER OF JAIRUS RAISED

April 15, 1900

Mark 5: 22-24; 35-43. Commit to memory vs. 39-42. Read Mark 5: 25-31.

22 And, ¹ behold, there cometh one of the rulers of the synagogue, Jairus by name; and ² when he saw him, he fell at his feet,

23 And ³ besought him greatly, saying, My little daughter ⁴ lieth at the point of death: *I pray thee, come and lay thy hands on her, that she may be ⁵ healed; and she shall live.*

24 And ⁶ Jesus went with him; and ⁷ much people followed him, and thronged him.

25 While he yet spake, ⁸ there came from the ruler of the synagogue's house ⁹ certain which said, Thy daughter is dead: why troublest thou the Master any further?

26 ¹⁰ As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, ¹¹ Be not afraid, only believe.

27 And he suffered no man to ¹² follow him, save Peter, and James, and John the brother of James.

28 And ¹³ he cometh to the house of the ruler of the

Revised Version—¹ Obey him; ² Seeing him, he falleth; ³ Beseecheth him much; ⁴ Is; ⁵ Made whole and live; ⁶ He; ⁷ A great multitude; ⁸ They come; ⁹ Saying; ¹⁰ But Jesus; ¹¹ not heeding the word spoken saith; ¹² Fear not; ¹³ Follow with him; ¹⁴ They come; ¹⁵ He beholdeth a tumult and many weeping and wailing greatly; ¹⁶ Entered; ¹⁷ A tumult; ¹⁸ Child; ¹⁹ Forth; ²⁰ Of the child and her mother; ²¹ Goeth in where the child was; ²² Taken the child;..... he saith; ²³ Rose up; ²⁴ Was twelve years; ²⁵ Amazed straightway; ²⁶ Amazement; ²⁷ Much; ²⁸ This.

GOLDEN TEXT

Be not afraid, only believe. Mark 5: 36.

DAILY READINGS

M.—Mark 5: 22-24, 35-43. The daughter of Jairus raised.

T.—Mark 5: 25-34. Thim'd faith.

W.—Luke 7: 11-17. The widow's son.

Th.—Mark 6: 1-6. Hindrance of unbelief.

F.—John 11: 19-27. The Resurrection and the Life.

S.—John 11: 32-45. The Life-giving Word.

S.—1 John 1: 9-15. Salvation by faith.

TIME

Later in the year A.D. 28, the second year of our Lord's ministry.

PLACE

Capernaum, first at the feast at Matthew's house (Matt. 9: 18), and then at Jairus' house.

CATECHISM

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

LESSON PLAN

I. A Dying Child, 22-24.

And her father's grief and faith.

II. The Child Dead, 35, 36.

And Jesus' word of cheer.

III: The Child Alive, 37-43.

And the astonishment of those that stood by.

LESSON HYMNS

59; 103 (Ps. Sel.); 71; 177; 176.

EXPOSITION

of the head
Connecting Links—After preaching the Sermon on the Mount, Jesus returned to Capernaum (Matt. 8: 5), and shortly after made a second circuit through Galilee (Luke 8: 1). He then went across the lake to Gadara (Mark 5: 1), and upon His return attended a reception given by Levi, where Jairus came with his request (Matt. 9: 9, 10, 18). The lesson is out of its proper order, having been chosen as an Eastern Lesson.

I. A Dying Child, 22-24.

V. 22. *Behold there cometh.* Mark seems to imply that Jairus met Jesus on the sea shore immediately upon His return from Gadara (v. 21); but Matthew says it was later, at Levi's reception (9: 18). *One of the rulers of the synagogue.* The synagogue was a place of worship, a church. It was also a court of law, a public and a divinity school. Its af-

fairs were "administered by ten men, of whom the chief, called 'rulers of the synagogue,' acted as judges, admitted proselytes and performed other important functions." (Camb. Bible.) *When he saw him;* having pushed his way through the crowd. *Fell at his feet;* an act of reverence. In Oriental fashion he would fall upon his knees and touch his forehead to the ground.

Vs. 23, 24. *Besought him greatly;* showing his deep anxiety. *My little daughter.* "One only daughter, about twelve years of age." (Luke 8: 42.) *Lay thine hands on her.* So Jesus had healed Simon Peter's wife's mother. (Mk. 1: 31.) *Jesus went with him;* and His disciples also (Matt. 9: 19). *Much people followed him;* to see what would be done. *Thronged him;* pressed upon Him in their eager curiosity, and one poor, trembling, trusting woman was healed of her disease.

II. The Child Dead, 35, 36.

V. 35. *While he yet spake*; to the woman who received healing as they went (vs. 25-34). *Why troublest thou the Master?* The case, in their view, was now utterly hopeless. The child was dead. What more could be done? That He could raise the dead had not crossed their minds.

V. 36. *As soon as Jesus heard* (overheard). The Rev. Ver. reads, "But Jesus, not heeding the word spoken." The verb used may have both meanings. The messenger addressed Jairus, but Jesus "overhearing," but "not heeding" the word spoken, seeks to comfort Jairus and strengthen his faith. *Be not afraid*; as to the result. *Only believe*. There was no limit to Christ's power, if only the ruler's faith will not fail. (Matt. 13 : 58.)

III. The Child Alive, 37-43.

V. 37. *Suffered no man to follow*; through the gateway into the house. *Save Peter*, etc. Witnesses of the event were required and these three were chosen because of their sympathetic spiritual insight. It was not the only occasion of special choice of these three. See Luke 9 : 28 and Matt. 26 : 37.

Vs. 38, 39. *He cometh to the house*; through the gateway into the open court. Houses of the better sort were built around a large open square or court. *The tumult*; the weeping and wailing of the neighbors, relatives and hired mourners. Matthew mentions "minstrels" (9 : 23). Mourners were paid for their services. "Even the poorest were obliged to provide for a funeral, two flute play-

ers and one wailing woman." (Camb. Bible.) *Why make ye this ado?* Such artificial mourning was a mockery, and Jesus rebukes it. *The damsel is not dead*. In His presence death was no longer death, but a sleep, and Jesus would awake her. (John 11 : 11.)

V. 40. *They laughed*. Their dull ears thought that He denied the fact of her death. *Put them all out*. The verb means to eject by force. The hired mourners, fearing for their pay, would perhaps, as Van Doren thinks, insist upon remaining. But the authority of Christ's word and presence awed them into submission. He ejected them perhaps to avoid too great publicity (1 : 45), or because their noisy presence was not in keeping with the calm of that holy scene. *The mother*, mentioned here only, evidently of like faith with the father. *Them that were with him*; Peter, James and John. See on v. 37.

Vs. 41, 42. *Talitha Cumi*; the language of the common people, Aramaic (Syriac). *Straightway*. The act was immediate and complete. *With a great astonishment*; and no wonder—the dead made alive!

V. 43. *That no man should know it*; because popular enthusiasm would interfere with his work (1 : 45), by arousing the opposition of the Pharisees (2 : 7, 16).

Commanded. How wonderfully calm and self-controlled! "He acts like a physician who has just felt the pulse of his patient and gives instructions respecting his diet for the day." (Godet.)

APPLICATION

There cometh one of the rulers of the synagogue, Jairus by name, v. 22. In the case of this man we see how a sense of personal need drives men to Christ. Jairus, as ruler of the synagogue, must often have heard Jesus speak to the congregation with his own consent and by his own invitation. It must have come to his ears, how Jesus had healed the son of a court-official (John 4 : 46) and the servant of a centurion (Matt. 8 : 5) in the immediate neighborhood. For our Lord had not commanded secrecy in connection with these miracles, and secrecy

would have been impossible. Indeed Jairus may have been among those elders of the Jews who interceded for the centurion. But it was not until he saw death about to lay his cold hand on one of his own family that on his own account he came as a suppliant to Jesus. How he would bless God all his days for that dreadful hour of anguish and suspense which drove him to his Saviour and Lord!

My little daughter lieth at the point of death... And Jesus went with him, vs. 23, 24. This is one of the miracles of Jesus in which a

regard for the affections of the family seems to have been the impelling motive. Others are the healing of the Syro-Phoenician's daughter (Matt. 15), the raising of the widow's son at the gate of Nain (Luke 7), and the bringing of Lazarus from the dead to keep unbroken the family circle at Bethany (John 11). In the parable of the Prodigal Son (Luke 15) we see how deeply He sympathized with those strong and close affections which bind together the members of the same family. His own home had been a sanctuary hallowed by the justice and honor of Joseph and the sweet trust and grace of Mary. He ever rejoices in the pure and glad love of the family circle.

Thy daughter is dead, v. 35. In his book, *By Canoe and Dog Train*, Rev. Egerton Young records that he visited a band of pagan Indians, about sixty miles from Beaveshake. He found them in a kind of lethargy, and nothing that he or the Christian Indian who went with him, could say had any effect upon them. They sat shrouded in their blankets, smoking in sullen indifference, upright and motionless as mummies. "Tired out in body and sad at heart, I threw myself upon the help of God and breathed a prayer for guidance in this hour of sore perplexity. God heard me and springing up I shouted, 'I know where all your children are, all your dead children.' At the word the Indians uncovered their faces and manifested intense interest. Then a big, stalwart man sprang up and rushed towards me. 'Missionary, my heart is empty, and I mourn much, for none of my children are left among the living. Very lonely is my wigwam. I long to see them and to clasp them in my arms.' He sank at my feet in tears, and was quickly joined by others."

Parents may read these words, who miss out of their homes the light of sweet childish faces, the patter of little feet and the prattle of infant voices. Be sure of this, that the same Saviour who took the daughter of Jairus by the hand and raised her up will bring at last all the little ones from their sleep beneath the green sod.

And is it not worth some effort to send this message to heathen homes to comfort hearts that are human, however dark they may be?

Why troublest thou the Master any further? v. 35. "There were more manners than faith in the phrase. Infidelity is all for ease and thinks every good work tedious." (Hall.) But the love of Jesus never allowed Him to grow weary of healing sick bodies or comforting sad hearts, or cleansing impure souls; and Jairus was now to have experience of that love.

Them that waited, v. 38. "There are in every city and community women exceedingly skilful in this business. They are always sent for and kept in readiness. When a fresh group of sympathizers comes in these women 'make haste' to keep up a wailing that the newly come may the more easily unite their tears with the mourners," (Thomson, *Land and Book*.) How different from the professional grief of these hired mourners was the real heartfelt sympathy of Jesus with the bereaved parents!

They laughed Him to scorn, v. 40. Like many in our own day, these people mocked at the declaration that death for those who are Christ's is only a sleep. But even their scorn has been used for a higher purpose than they dreamed of. For it proves two things; first, that in the belief of those in the house, the maiden was really dead, and secondly, that the people of the time, and among them the gospel writers, did not expect the Messiah to raise the dead. Such facts as these go far to make it certain that the miracle of raising the dead actually occurred.

Talitha Cumi—Damsel, I say unto thee, arise, v. 43. We have here an example of the vividness of Mark's story. He gives us the very Aramaic words which Jesus uttered. There is also in this verse an indication of the fact that this Gospel was written especially for Gentiles. If Mark had been writing for Jews, he would not have translated for them the words of their own tongue. *Talitha* was a word used among the people as a term of endearment for a little girl. Trans-

lated into the Scotch the words of Jesus would be: "My wee lassie, get up." The tenderness of Jesus appears in every step of the narrative. He turned out the noisy crowd so that the child, when she awoke, would not be frightened by the sound of the wailing. He took her by the hand. He called

her by the very name which her mother used in waking her every morning. He remembered, as one has said, "How sweet to her fresh young appetite, after the long abstinence of illness, would be something to eat. Even the child's mother was not so motherly as Jesus."

Red pen Dunes etc
SENTS AND PARAGRAPHS

It is when we feel our need and our helplessness that we are ready to come and fall at the feet of Jesus. vs. 22, 23.

Jesus was ready to go with the father who cried to Him for help and He is just as ready to hear and help us. v. 21.

There is no service that is troublesome to a loving heart. vs. 35, 36.

"Fear not" is a favorite word with Jesus and the secret of not fearing is "Only believe." v. 36.

Those who live closest to Jesus will see most of His wonderful works. v. 37.

Death is only a sleep (v. 36), and for those who believe in Jesus there will be a joyful awaking. (Dan. 12: 2.)

The hand that took the hand of this maiden and raised her up will at last open every little grave. v. 41.

The surprise of the eyewitnesses testifies to the reality of the miracle. v. 42.

The faith of Jairus does not seem to have been as strong as that of the centurion whose servant Jesus had healed in the same city. The ruler of the synagogue thought that Jesus must come and lay His hands on his daughter. The centurion said: "Speak the word only, and my servant shall be healed" (Matt. 8: 8). But Jesus honors faith, however weak, and makes it stronger. In building the first Suspension Bridge over the chasm of Niagara, they first shot an arrow across, to which was attached a silken thread. To the silk thread was fastened a piece of twine, to the twine a cord, to the cord a rope, to the rope a cable, and so the abyss was bridged. Our faith may be as weak and brittle as the silken thread, but if it brings us into contact with the Saviour, it becomes the means by which all needful

blessings may flow from Him into our lives.

A gentleman once saw a little girl carrying a younger brother who was so heavy that she staggered under the burden of his weight. He said to her kindly: "You have a heavy load." Quite indignantly she replied, "He is not heavy, he is my brother." Love makes every burden light, and every task easy.

"Be not afraid." This is one of the many instances in which Jesus calmed human fears by His gracious words. When Peter and James and John saw their Master's glory on the Mount of Transfiguration, "they fell on their faces and were sore afraid. And Jesus came and touched them, saying, Arise, and be not afraid" (Matt. 17: 7). To the women who held Him by the feet, after He had risen, He said "Be not afraid" (Matt. 28: 10). And, as if to teach us that His ascension made no change in His loving compassion, He "laid his right hand" upon John who had fallen at His feet as dead and said to him: "Fear not." (Rev. 1: 17.) "Yes, the Son of man, with eyes like fire, and a voice like the sound of many waters, and His face like the sun shining in his strength, is the very same at heart—as tender, as gentle, as compassionate—as in the old days when, with eyes like ours, and a voice like ours, and a face like ours, He went in and out among the people, and ate with publicans and sinners and poured out His soul unto death upon the cruel cross."

"Only believe." This is the secret of being free from fear. Isaiah wrote: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." (26: 3.) And among the parting words of Jesus to His disciples were these: "Let not your heart be troubled. Ye be-

lieve in God, believe also in me." (John 14: 1.) The assurance that the love of God in Christ is the first and greatest force in the universe, is an unailing protection against fear.

In the New Testament, death is spoken of in three different senses. There is first, physical or temporal death, which is simply separation from this present outward world. There is, next, spiritual death, which is separation from the light of God's love. (Rom 8: 6; Eph. 2: 1.) Lastly, there is death to sin, the exact converse of spiritual death, separation from the devil and his works, through the life that is in Christ Jesus. Rom. 11: 6, 7.)

"When Paul is speaking concerning Christ, he employs the word death; but when he is speaking of our decease, he calls it sleep. Why does he use the term death

in reference to Christ, but in reference to us the term sleep? for it was not casually or negligently that he employed this expression, but he had a wise and great purpose in so doing. In speaking of Christ he said death, so as to confirm the fact that Christ had actually suffered death; in speaking of us he said sleep in order to impart consolation; for where a resurrection had already taken place he mentions death with plainness; but where the resurrection is still a matter of hope he says sleep, 'consoling us by this very expression, and cherishing our previous hopes, for he who is only asleep will surely awake, and death is no more than a long sleep.'—Chrysostom.

Faith is a plant that can grow in the shade—a grace that can find the way to heaven in a dark night. It can walk in darkness, and yet trust in the name of the Lord.

TEACHING HINTS AND HELPS

Sister
The International Scheme gives a choice for this Sabbath between a lesson on our Lord's Resurrection and the raising of Jairus' daughter. We have taken the latter as nearer to the line of studies now being pursued. The two are very closely linked. It was because Jesus was divine that He was able to raise the dead. And it was because He was God that Himself broke the bonds of death which bound Him, and triumphed over the grave.

What shall be the central thought in the study of this Lesson? Jairus' faith, as the Golden Text suggests, would form an excellent topic; or the little girl, dying, dead, alive again, may be taken as the guiding mark. Children love to hear about children.

I. The child at the point of death. The only daughter, twelve years old! Imagine how the hearts of the father and the mother would be torn. It is no time for pride. Can Jesus help? That is the one question. "He has healed others," the mother says. "I will go and ask Him to heal our girl," the father replies. And he goes in deepest humility, and with most urgent entreaty, and with the faith born of a sense of need.

II. The child dead. What a shock to the father's faith and hope is the news! How promptly and tenderly Jesus reassures him, "Be not afraid, only believe," and how quietly He goes to his help! Truly he is a present help in trouble.

III. The child alive again. How calm Jesus is! He chooses His witnesses, so that no one can say there is any fraud. He thrusts out the coarse and unsympathetic "mourners." He takes the girl by the hand. He calls her with the familiar call of her mother. And lo! she is alive and already hungry. Then, lest He should gain too much publicity and so bring on Himself and His mission greater hate from the Pharisees, He directs silence to be observed.

Learn (1) That trouble may be a blessing in disguise; (2) That Jesus is very pitiful; (3) That it is faith that prevails; and (4) That Christ is the Lord of Life.

Questions for Teachers—22-24. Where was Jesus? Who came to Him? How did He act? How earnest was the ruler? How old was his child? (Luke 8: 42.) What was his request? Did Jesus comply with it? Who also went?

35, 36. To whom had Christ been speaking? What wonderful things had happened? (vs. 25-34.) What message now brought? Had the messengers faith? What did Christ say to the ruler?

37, 38. Who went in with Jesus? On what other occasions also? (Luke 9: 28; Matt. 26: 37.) What custom referred to in v. 38?

39, 40. To what does Jesus compare death? (See also John 11: 11; Acts 7: 60; 1 Thess. 4: 13.) To what does the death of the righteous lead? (Rev. 14: 13; 2 Cor. 5: 8; 2 Tim. 4: 8.) What does the crowd do? What does Jesus do?

41-43. What did Jesus then do? And say? What followed? How did it affect the on-lookers? What command did Jesus give? Why? Of what is Christ's own resurrection a proof? (Rom. 1: 4.)

For Seniors—22-24. Who came to the house of feasting? What was his errand? What was shown by the ruler's request?

35, 36. Relate the incident which caused the delay. Is any case beyond the help of Jesus? Wherein the comfort?

36, 37. How did Christ show His sympathy with the ruler?

37, 38. Whom did Christ allow to accompany Him? Why? Why, to-day, some received? Some rejected? What clamor at Oriental funerals? (Jer. 9: 17, 18; Amos 5: 16.)

39, 40. Wherein is death like sleep? Wherein different?

41-43. What was the effect of the miracle? Over what did Christ show His power?

Bible Side Lights—THE SYNAGOGUE—Luke 4: 16; 7: 4, 5; John 9: 22; Acts 13: 14; 18: 4.

LAY THY HANDS ON HER—Matt. 8: 3, 14, 15; 9: 29; Mark 7: 32-35; Luke 7: 14, 15.

FEAR NOT—Gen. 15: 1; 46: 2, 3; Ex. 13: 13, 14; Isa. 41: 10; Deut. 10: 10-12; Luke 12: 32.

WEEPING AND WAILING—Gen. 50: 10; Isa. 15: 3; John 11: 31; Acts 9: 39.

TAKING THE DAMSEL BY THE HAND—Mark 1: 31; 8: 22-25; 9: 25-27.

Topics for Brief Papers.

(To be assigned the Sabbath previous.)

1. Jesus and the children in the Gospels.
2. How need drives to Christ.
3. "The damsel is not dead, but sleepeth."

FOR TEACHERS OF THE LITTLE ONES

new Johnston
 Connection—The golden rule used last Sunday will recall the lesson.

"We're all children of one Father,
 The great God, who reigns above.

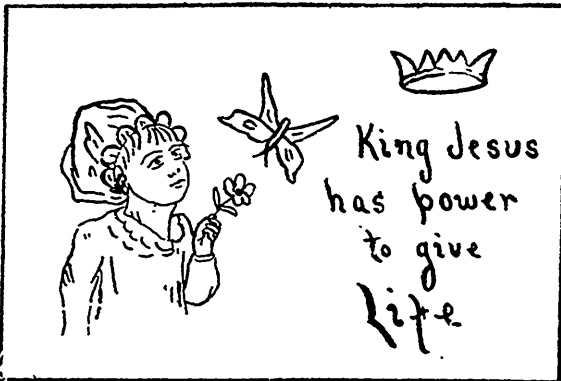
Shall we quarrel? No, much rather

Would we dwell like Him in love."

Recall the "Two Ways," the kind of people who walk in each, and the precious promises. Make sure that the little ones do not confuse "strait" with "straight." Many a child has worried away for years to try to make out what sort of gate a "straight" gate could be.

The Lesson—Jesus, coming down from the mountain, entered into a little ship and crossed the sea of Galilee to His own city, Capernaum.

If possible, show a copy of the picture, "The Raising of Jairus' Daughter." Who



was Jairus? Describe the scene in Jairus' house. The room is darkened. On a white bed lies a young girl, his only daughter, twelve years old. Her eyes are closed. Her face is white and thin. The family are anxiously watching her. She gets weaker and weaker. She is dying. Picture Jairus hurrying to Jesus, falling on his knees, saying—verse 23. Tell the rest of the story (verses 35-43).

Jesus the Life-Giver—Picture the scene in the house of mourning, the professional mourners with instruments of music, wailing and singing.

How often our Christian fathers and mothers ask Jesus to come to their children! Jesus is just as kind now as He was to Jairus. Jesus does not now raise dead bodies to life here. He gives us new life in our hearts and everlasting life in heaven. We need not fear death. Jesus says—Golden Text.

Easter Lesson—Teachers may wish to make this an Easter Lesson. If so, all are familiar with the many ways of teaching the resurrection thought by means of an object lesson,—the lily springing from the earth-encrusted

bulb (a little clump of wild flowers is a beautiful illustration); a grub in its narrow cell (cocoon), awaiting God's time to come forth into a perfected life of beauty and joy; the egg, an Easter symbol, apparently lifeless, made to live by God's power and to become the beautiful, little downy chicken. Impress the thought that God can bring life out of apparently lifeless things. Our lifeless bodies are put into the grave, but, at God's appointed time, He gives us new life, everlasting life, in Heaven. Tell the Easter story (Matt. 28 : 1-15).

Practical Thought—We have a risen Saviour, Who is still the life-giver.

The Lord is risen, our Christ!

He looks on us to-day;

He knows the thoughts we think,

He hears the words we say.

He has a home in heaven

For all His children dear;

He gives us life forever,

When life is ended here.

Hymn 550, Book of Praise; sing verses 6 and 7 and chorus.

BLACKBOARD REVIEW

Death

THE LORD OF LIFE

The incident, at the beginning, is almost as dark as dark can be—the little maid, the only daughter, “at the point of death.” There is utter darkness later—“Thy daughter is dead.” What terrible havoc **Death** works! Superintendents will exercise judgment in speaking on this sad theme. The hearts of children should not be harrowed by unnecessary details, but, unless we are to be wiser than these Scriptures, which are intended for our children to read, we shall not hold back from them the great fact that death comes to all. Teach, too, that it is sin that gives death its horror. But keep your strength for the greater fact that death has been conquered. Dwell on this example, and carry the scholars on to the splendid triumph of the LORD OF LIFE on the morning of “the third day.” Show how it ensures to all His followers eternal life and glory. Have the school repeat and re-repeat, John 11 : 25, 26.

LESSON IV.

THE CENTURION'S SERVANT HEALED

April 22, 1900

Luke 7: 1-10. Commit to memory vs. 9, 10. Read Matt. 9: 27-34; Mark: 2: 23 to 3: 19; John 5.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

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

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

4 And when they came to Jesus, they besought him earnestly, saying, That he was worthy for whom he should do this:

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

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself:

Revised Version—1 After; 2 Ears; 3 At the point of death; 4 Concerning; 5 Omit the; 6 Asking; 7 Save; 8 Earnestly; 9 Is worthy that thou shouldst do this for him; 10 Himself built us our synagogue; 11 Come; 12 The word; 13 To this one; 14 Omit him about; 15 Multitude; 16 Omit that had been sick.

for I am not worthy that thou shouldst enter under my roof:

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

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

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

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

GOLDEN TEXT

Like as a father pitieth his children, so the Lord pitieth them that fear Him. Ps. 103: 13.

DAILY READINGS

M.—Luke 7: 1-10. The centurion's servant healed.

T.—Luke 4: 33-44. The Willing Helper.

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

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

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

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

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

TIME

About middle of second year of Christ's ministry. A. D. 28.

PLACE

Capernaum, a few miles from where the Sermon on the Mount was preached.

CATECHISM

Q. 13 Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from

LESSON PLAN

I. A Loving Master, 1-3.

A soldier, but with a tender heart even for his slave.

II. A Good Neighbor, 4, 5.

Although not a Jew, he had built the Jews a synagogue.

III. A Man of Faith, 6-10.

He coveted that sickness would obey Jesus' word, even as his own soldiers obeyed his.

LESSON HYMNS

38; 105 (Ps. Sel.); 511; 404; 207.

Red E. M. Wood
EXPOSITION

Connecting Links—This Lesson, and probably the next five, should have preceded the last one. The best harmonists follow Luke's order and place this miracle immediately after the preaching of the Sermon on the Mount, in the midsummer of A. D. 28, several months before the raising of the daughter of Jairus.

I. A Loving Master, 1-3.

V. 1. *His sayings*; the Sermon on the Mount. (See preceding chapter and Matt. 5 to 7.) *In the audience of the people*; in the hearing of the people upon the mountain side (6: 12-17). *Into Capernaum*. His temporary home after His rejection at Nazareth (Matt. 4: 13).

V. 2. *A certain centurion's servant*. A centurion, as the name implies, was the commander of a hundred men, a minor division of the Roman army. This centurion was a Gentile, probably in the service of Herod

Antipas, the tetrarch of Galilee (3: 1). *Servant*; a slave. *Dear unto him*. He was a humane master. At a time when the slave was looked upon as a mere chattel, he treated his slave with affection. *Was sick*. Suffering grievously from palsy (Matt. 8: 6). The ancients included several diseases that affected the muscles under the term palsy.

II. A Good Neighbor, 4, 5.

V. 3. *When he heard of Jesus*. Jesus had wrought several miracles in Capernaum, reports of which would be carried to him by others. (See John 4: 46-52; Mark 1: 21-25.) *The elders of the Jews*. Either the elders of the synagogue, as in the last Lesson (Mark 5: 35), or more probably the elders of the people, the magistrates of the town (Deut. 19: 12). The centurion, as a Gentile, feels himself to be outside the blessings of the chosen people of God, and so he makes his request through the elders. *Heal his servant*.

The Rev. Ver. reads, "save his servant." The verb means, literally, "to bring safely through."

V. 4. *Instantly*; that is, urgently. Compare "be instant in season" (2 Tim. 4:2). The spectacle of Jewish elders pleading for a Gentile shows the high estimation in which he was held by them. *That he was worthy*; in character. They inferred his character from his actions, as they go on to narrate.

V. 5. *He loveth our nation*. This shows, as stated above on v. 2, that the centurion was of another race. He was probably a proselyte, in part, at least, to the Jewish faith, and showed his zeal in his love for the Jew and the Jewish religion. *And himself built us our synagogue* (Rev. Ver); that is, at his own expense. Such favors were not uncommon from rich Gentile proselytes. The ruins of what was once a well-finished synagogue have been found at Tell Hum, one of the supposed sites of Capernaum. It may be the ruins of the building here referred to.

III. A Man of Faith, 6-10.

V. 6. *And Jesus went with them*. In the case of the Syro-Phoenician woman, another Gentile (Matt. 15:22-28), Jesus delayed to grant her request, in order to test her faith. But here there was not the same necessity. His faith was already strong; so Jesus went at once. *I am not worthy*. As a Gentile he

felt unworthy to receive this great Jewish teacher. But there was also a deep sense of moral unworthiness. How different was his estimation of himself from that of the Jews! They saw his actions. The man saw himself.

V. 7. *Neither thought I myself worthy*. The humility of the man is equalled only by his faith. *But say in a word*. Give the command. He had probably heard that Jesus could heal, at a distance, by the power of His Word, as in John 4:46-53. *My servant*. Not the same word as in v. 2, but a tenderer word, meaning "boy," is used, "my boy."

V. 8. *I also am a man set under authority*. He was a subordinate officer, though in command of a hundred soldiers. He may have thought that Jesus, too, was under authority, a prophet with delegated power. He did not know that He was very God. *I say unto one, go, etc.* As he could speak the word and his soldiers instantly obeyed, so, his faith reasons, Jesus has only to speak the word and the powers of the invisible world will wait upon His will.

Vs. 9, 10. *He marvelled at him*; at his faith. Once before He marvelled at unbelief (Mark 6:6). *So great faith*; that could believe in His power to cure without the aid of personal contact. *Found the servant whole*; as the reward of the centurion's faith. Faith is never disappointed.

Who was dear unto him, v. 2. The servant was not only valuable to his master, but the master had also a real and deep affection for him. The centurion found in this servant not only one who was useful in doing his work, but one who was also worthy of his love. We may be sure that the interest of the master in the recovery of his servant was not a mere selfish unwillingness to be deprived of his services. For Jesus would not have lent Himself to the furtherance of a merely self-seeking purpose. Here is a beautiful picture of the relation which should subsist between master and servant. The servant renders to his master faithful service and the master gives the servant not only just wages but true affection.

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argument, fearing that Jesus, Himself a Hebrew, might be unwilling to bestow blessing upon the centurion, a foreigner. Unwillingly they gave expression to a principle which Jesus had laid down in His sayings in the ears of the people, "Give and it shall be given you." It is "one of the laws of mercy that action and reaction are equal." "Like the boomerang that wheels round and comes back to the hand that threw it forward, the mercy shown will eventually come back to him who showed it, with a wealth of usury."

Then Jesus went with him, v. 6. It was nothing to Jesus that the one who needed this help occupied a lowly position in society. When He came into the world, it was in the form of a servant and with the desire "not to be ministered unto, but to minister." (Matt. 20: 28.) Now He became the servant of a servant. The one who, with a hundred others, had nothing to do but obey the will of his master, was now able to command the services of One who came from the highest throne. Like the sunshine which gilds the mountain tops and floods the valleys, the compassion and helpfulness of Jesus were for the lowliest as well as for the most exalted. Jesus taught by word and example that the accident of birth and rank and fortune are mere trifles, compared with the humanity common to our race.

No case is so desperate as to baffle the Great Physician, v. 2.

We can do no more helpful thing for our friends than asking Jesus to help them, v. 3.

It is better to live so that others shall praise our worth than to esteem our own worth highly, v. 4.

To those who have the spirit of Jesus it is not a trouble but a pleasure to do helpful deeds, v. 5.

Human authority, however great, is very small, compared with the authority of God, v. 8.

Very marvellous must have been his faith,

I am not worthy, v. 6. Jesus began the Sermon on the Mount with the words "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In the centurion we discover the deep, heartfelt sense of unworthiness which is the first and fundamental qualification for citizenship in Christ's Kingdom. And the blessing promised to those who possess this spirit came quickly and surely to him.

Say in a word and my servant shall be healed, v. 6. In order that Jesus may help us, it is not needful that we should see Him with our bodily eyes or touch Him with our hands. The daughter of the Syro-Phoenician woman, the son of Herod's courtier, and this centurion's servant, did not see Jesus and yet they were all healed by Him. Rev. has in the margin "Say with a word," for "Say in a word". His word is the instrument with which Jesus carries His purposes into effect, and whether He is near or afar off, whether He is seen or unseen when He utters His word, the thing is accomplished.

So great faith, no not in Israel, v. 7. The centurion was in all probability only a partial proselyte to the Jewish faith. And yet Jesus found in him such faith as He did not find among His own people. There are those who make no profession of religion whose lives put to blush some who claim to be followers of Christ.

POINTS AND PARAGRAPHS

to cause Jesus to marvel.

The cures that Jesus works are thorough and complete.

In Juvenal we read of the mistress who ordered a poor human chattel to be crucified for no one knew what, and met her husband's remonstrances by asking him if he really thought a slave was a man.—Geikie.

It is right and good to pray for temporal blessings, for anything we need; for God loves to give us every good gift. And by the faith gained from these we obtain faith for higher and better things. The stairway to heaven begins on earth. Sickness, especially in its convalescence, leads men to see

this world, and the spiritual world, and eternal things, in a new and truer light. It compels to rest and meditation. Many, like Jacob, from a pillow of stones in the night of sorrow, have seen visions of heaven and their Father, and received the messages God's angels have brought. Countless stars, invisible by day, shine upon us in the night. The felt need of God makes us stretch out the hands of our faith, and take a stronger hold on God. The stormy sea makes us look for the helping hand of Jesus. And we often learn more of faith in one month of darkness and storms than in years of sunshine.—Peloubet.

It was a common belief, that, in the day of the Messiah, redeemed Israel would be gathered to a great feast, together with the patriarchs and heroes of the Jewish faith. Gentiles could have no part in that feast. On this point, then, the words of Jesus in reference to the believing centurion formed the most marked contrast to Jewish teaching.—Edersheim.

Quite consistent with the centurion's character is the straightforwardness of his expectancy, characteristically illustrated by his military experience—what Bengel designates as the wisdom of his faith beautifully

shining out in the bluntness of the soldier.—Edersheim.

Nothing to-day is so interesting to the Christ on high as faith in Himself. Twice, when He was among us, it is said of Him that He marvelled; once at faith and once at unbelief. He wondered that one outside the pale of Israel's hopes should believe so heartily. He marvelled that they who dwelt with and saw Him day by day, believed so little. It might be worth while for us, who have been sojourning so long, it may be, with Christ, and seeing Him so variously and trying to comprehend His sayings, to ask ourselves if He has ever been specially interested in the depth and simplicity of our faith.—Monday Club Sermons.

It was beautifully said by Augustine commenting on this story, that the mountains turn away the streams, while the valleys are filled with them, and that he who was so humble as not to receive Jesus into his home received Him into his heart. The humble centurion has only to state his need, only to speak the words of full faith to receive the answer to his great prayer and to learn that his servant is healed.—Monday Club Sermons.

TEACHING HINTS AND HELPS

What wonderful things Christ must have known, as the Son of God come down from heaven. What strange things also He had seen in His earthly ministry. He here declares He has made a unique discovery—"So great faith I have nowhere else found, no not even in Israel" (among the very chosen of God.)

THE CENTURION'S FAITH is our topic, marked out for us by Christ's comment on it.

I. Take a good look at the centurion himself. An officer in the Roman army (captain), either a Pagan or one on the way, through study of the Jewish Scriptures, to become a proselyte. Pause to mark the character of the centurions mentioned in Scripture (See Exposition). The centurion so well disposed toward the Jews as to have built them (a hated race, they were to the Romans) a synagogue, and so well liked by them that they are anxious to do him a favor. A broadminded man, as shown by his sending to Jesus, the Nazarene carpenter, at all. A humane man, who loved his slave; and finally, a man of whole-hearted faith.

II. See him in his distress, his servant grievously tormented with palsy, making urgent request of the Jewish elders to intercede for him. So humble is he, he will not go himself. See him later, when Jesus approaches, actually warning Him away from the house, so unworthy does he feel himself to be, but asking Him, with a soldier's straightforwardness, to give the command of healing.

III. Mark Jesus' wonder and Jesus' testimony concerning the centurion's faith.

IV. See how promptly and abundantly faith is rewarded. What he asks is done. The servant is healed, although Jesus comes not near his house.

Point out the lessons of broadmindedness, generosity, righteousness, humanity, trust.

Questions for Juniors—1-3. Where had Jesus been preaching? Where does He now come? What other miracles there? (John 4: 46; John 6: 17; Matt. 17: 24.) On what occasions had He taught there? (Matt. 4: 13; Mark 1: 21.) Who was in distress? For whom? What was a centurion? Whom

did the centurion send? With what request?
4, 5. How did they regard the centurion? What does "instantly" mean? What had the centurion done? What is a synagogue?

6-8. Did Jesus do as requested? What next? What the message? Why did he feel himself unworthy? Why was he confident? (Eph. 3: 12.) Who were over the centurion? Who under him? Over what has Christ power? (John 17: 2; Matt. 28: 18.)

9, 10. What did Christ think of the centurion's faith? What does He say? How was this faith rewarded? What encouragement have we to pray for ourselves and others? (Matt. 7: 7, 8.)

For Seniors—1-3. When did the incident occur? How far was Capernaum from the Mount of Beatitudes? Of what army was the centurion an officer? How many soldiers did he command? What modern term corresponds to it? Name other centurions mentioned in Scripture? What led him to send to Jesus? What mark of his humility? What disease had his servant? (Matt. 8: 6.) Of what is it a type? What cleanses from sin. (1 John 1: 7.)

4, 5. For what do the elders praise the centurion? What discourse likely given in that synagogue? (John 6: 59.)

6-8. What further proof of the centurion's humility? Of his faith? Why does he think Jesus can heal by a word? What inspires confidence? (Prov. 3: 26; 1 John 2: 28; 1 John 5: 14.) What the difference between Christ's power and the centurion's power?

9, 10. Who meant by Israel? Why should they have had faith? Why had they not? Did the centurion see Jesus at all? Did Jesus speak the word of healing? How came it then that the servant was healed?

Bible Side Lights—THE ELDERS—Deut. 19: 11, 12; 21: 18-21; 31: 9; 2 Sam. 5: 3.

THE CENTURION—Acts 10: 1, 22; 22: 25, 26; 23: 17, 23; 24: 23; 27: 1, 11, 43.

NOT WORTHY—Gen. 32: 10; Matt. 3: 11; 10: 37, 38; Luke 15: 19.

JESUS MARVELLED—Mark 6: 6; Matt. 8: 10; 9: 8, 33.

GREAT FAITH—Luke 17: 5; Acts 6: 5; 11: 24; Heb. 11: 4, 5, 7, 23-27, 30.

Topics For Brief Papers

(To be assigned the Sabbath previous.)

1. The elders and their errand.
2. The centurion and how he treated Jesus.
3. Jesus and how He treated the centurion.

FOR TEACHERS OF THE LITTLE ONES

Mrs. Johnson

Connection—Write on the board the words "Jarius", "The Little Damsel", "Jesus". From these key words let the children tell you the story of last lesson.

Introduction—Children are ever ready to listen to a "soldier" story. They have nearly all seen "the redcoats", the soldiers

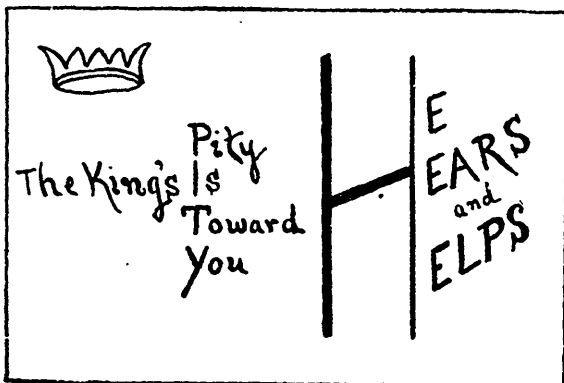
of the Queen. Many of her brave soldiers are soldiers of King Jesus, too.

The well-known incident in the life of General Gordon may be told. At a certain hour each day the door of his tent was closed and a white handkerchief was laid on the ground just outside the door. (Illustrate.)

No one dared to disturb General Gordon while the handkerchief remained there, for they knew it was a sign that the brave General was at prayer. He was a brave soldier of King Jesus.

The Centurion—This name meant the same as "captain." He was leader of a company of one hundred soldiers stationed near Capernaum.

Lesson Story—The Centurion's favorite servant (slave) became ill. He loved



this servant, and was in great grief for fear he would die. He remembered what Jesus had done for the nobleman's son and Jairus' little daughter at Capernaum, but feared that Jesus would not trouble about him, a Gentile. He asked some of the Jews to beg Jesus to come and heal his servant. They went and told Jesus what a good man the centurion was—a friend of the Jews, one who had built a synagogue for them, a very worthy man in every way.

The Answer—Jesus approached the centurion's house. Messengers met Him saying that the centurion begged that He would not trouble to come further, because he did not feel worthy to have Jesus come into his house. Tell the request he made (v. 7). His faith was great. Jesus was pleased with the centurion, turned and went away as He had been asked to do, but His healing power had gone to the servant, although He had neither seen nor touched him. When the messenger returned to the house, the servant was found well again.

Our King's Pity—When anything hurts his little boy, father is so full of pity and love, takes him in his arms and comforts him. Teach Golden Text. Our King is full of pity for His soldiers.

A Soldier of the King—"Can't do it. It's against orders. I'm a soldier now," said one newsboy to another.

"Yes, you look like a soldier!" was the mocking reply.

"I am, though", and Jack straightened himself and looked steadily into Jim's eyes." "Jesus is my Captain, I'm going to do everything on the square after this, 'cause He says so."

"That won't last long", said Jim. "Just wait until you're in bad luck and awful hungry, and you'll steal something to eat, fast enough."

"No, my Captain says, 'Don't steal,' and I won't. If I'm likely to steal anytime, I'll just call to Him. He's always watching to see if any of His soldiers need help, and He's ready with it as soon as they ask for it."

BLACKBOARD REVIEW

GREAT

THE PROPHETS

GREATER

THE FORERUNNER

GREATEST

THE LEAST IN THE KINGDOM

The truths to be emphasized are so numerous that selection is necessary. The one here chosen is the surpassing honor, privilege and opportunity of a member of the Kingdom of Christ. Set the three words down first in their proper place and order, "Great," "GREATER," "GREATEST." The scholars may likely have caught your plan. Whom did Christ call great? "The Prophets." Show their greatness as God's chosen servants and spokesmen. Whom did He pronounce greater than all that had come before? And why? John the Baptist; and because he had the clearest view of the Messiah and the unique honor of being His Forerunner, of preparing men's hearts for His reign. Who is greater still? "The least in the Kingdom of God", because he knows God as manifested in Christ, has the completest record of revelation, the fulness of the Spirit, and a part in the task of conquering the world for Christ.

LESSON V.

JESUS AND JOHN THE BAPTIST

April 29, 1900

Luke 7; 18-28. Commit to memory vs. 22, 23. Read Luke 7: 11-35.

18 And the disciples of John ¹shewed him of all these things.

19 And John calling unto him two of his disciples sent them to ²Je'sus, saying, Art thou he that ³should come? or look we for another?

20 When the men were come unto him, they said, John ⁴Baptist hath sent us unto thee, saying, Art thou he that should ⁵come? or look we for another?

21 ⁶And in that same hour he cured many of ⁷their infirmities and plagues, and of evil spirits; and ⁸unto many that were blind he ⁹gave sight.

22 ¹⁰Then Je'sus answering said unto them, Go your way, and tell John what things ye have seen and heard; ¹¹how that the blind ¹²see, the lame walk, the lepers are cleansed, ¹³the deaf hear, the dead are raised, ¹⁴to the poor the gospel is preached.

23 And blessed is he, whosoever shall ¹⁵not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness ¹⁶for to see? A reed shaken with the wind?

25 But what went ye out ¹⁷for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out ¹⁸for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, ¹⁹which shall prepare thy way before thee.

28 ¹⁹For I say unto you, Among those that are born of women there is ²⁰not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

Revised Version—1 Told; 2 The Lord; 3 Cometh; 4 The; 5 In that hour; 6 Diseases; 7 On; 8 Bestowed; 9 And he answered and said; 10 Omit how that; 11 Receive their sight; 12 And; 13 Up, the poor have good tidings preached to them; 14 Find none occasion of stumbling; 15 Multitudes; 16 To behold; 17 Omit for; 18 Who; 19 Omit for; 20 None greater than John; yet he that is but little.

GOLDEN TEXT

He hath done all things well. Mark 7: 37.

DAILY READINGS

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

T.—John 10: 31-42. Testimony of works.

W.—John 5: 30-39. Fourfold witness.

Th.—Luke 1: 13-22. Gabriel's message.

F.—John 3: 22-36. The forerunner.

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

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

TIME

Very shortly after the preceding lesson. Summer of A.D. 28.

PLACE

Somewhere in Galilee, where Jesus was then preaching from place to place. (See Luke 8: 1-3.) John was in the prison of Macherus beyond the Jordan.

CATECHISM

Q. 19. What is the misery of that estate wherewith man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

LESSON PLAN

I. John's Question concerning Jesus, 18-23.

John in prison, and in doubt and discouragement, or perhaps as a lesson to his disciples, sends them to Jesus with the question: "Art thou He that should come?" the response being many marvellous works.

II. Jesus' Testimony concerning John, 24-28.

That he is a prophet, the greatest of all the prophets, but less than the least in the Kingdom of God.

LESSON HYMNS

45 (Ps. Sel.); 35; 26; 66; 535.

EXPOSITION

Rowland M. Cook
Connecting Links—About a year before this lesson Herod had cast John the Baptist into prison (3: 19, 20). John heard of the works of Christ in prison, but inasmuch as wrong was seemingly triumphing over right, his mind was filled with doubt, and to get rid of this uncertainty, he sends messengers to Jesus to enquire if He really was the Messiah.

I. John's Question Concerning Jesus, 18-23.

V. 18. *The disciples of John showed him.* They reported to him, in his prison, the works of Jesus. Herod had thrown him into a gloomy prison in the fortress of Macherus, on east side banks of the Jordan. Luke mentions the imprisonment in 3: 20. *All these things*; particularly the healing of the centurion's servant, and the raising from the dead the son of the widow of Nain (7: 1-16).

V. 19. *John calling unto him two of his disciples.* Though in prison, he was not cut off from communication with his friends. *Art thou he that should come?* Art thou the Coming One, a designation of the expected Messiah (John 4: 25). *Or look we for another?* John was in doubt about Christ. He did not fully understand His ways. They were so different from his own. Jesus was eating and drinking with publicans and sinners, as opposed to John's ascetic habits (Matt. 11: 18, 19). He was seemingly shrinking from the authorities (Mark 1: 45), instead of boldly facing them as John had faced Herod. He was performing miracles for others, while His herald was languishing in a dungeon. John began to doubt, and so very wisely he sent to Jesus.

V. 21. *In that hour*; upon the arrival of the two from John. *He cured many of their*

infirmities. Jesus did not attempt to explain difficulties, but He gave a proof of His Messiahship by showing His miraculous power. *Evil spirits*; as distinguished from physical diseases. Demon-possession was more than a mere bodily ailment.

Vs. 22, 23. *Tell John*; of Christ's miraculous power. He knew John would understand and that there would be no more fear or doubt. The miracles that follow are typical of the spirit and power of the gospel. Christ performed miracles of healing not only out of sympathy for humanity, but to teach the deeper truth of the healing of the soul. *To the poor*. Says Bruce, "a vague word, might mean literal poor, or spiritual poor, or the whole people, in its national misery, best defined by such a text as Matt. 9: 36 and such facts as that reported Matt. 9: 10-12."

Jesus quotes from Isaiah 61: 1-3, John the Baptist's favorite prophet. *And blessed*, etc.; Literally, who shall not find in Me a cause of stumbling, such as in Matt. 13: 55-57; John 6: 60; 1 Cor. 1: 23.

II. Jesus' Testimony Concerning John, 24-28.

Vs. 24-26. *He began to speak unto the people*; to correct the wrong impression John's message might have made. *What went ye out for to see?* Referring to John's early ministry (Matt. 3: 5). *A reed shaken by the wind?* The reed was a tall cane about twelve feet

high, swayed by every breeze of wind, type of a time server. But John was none such. *A man clothed in soft raiment?* Living in luxury and voluptuous ease. That was not John, with his rough garments and his poor fare. (Matt. 3: 4.) *In kings' courts*. In palaces, as Herod, for example. *A prophet?* This was the popular estimate of John (Matt. 21: 26). *More than a prophet*; for he had been announced by prophecy, and was the herald, the forerunner of Jesus.

V. 27. *Behold I send my messenger*. (See Mal. 3: 1). As, in the East, a herald was wont to prepare the imperfect highways before the advance of a monarch, so John summoned the people to prepare the highways of their hearts and of the nation's life for the coming of Jesus, by putting away sin. (Luke 3: 3-6; 10-14.)

V. 28. *Those born of women*; that is, all mankind. *There is not a greater*. In his greatness of soul, in the heroic self-sacrificing purpose of his life, and his close relationship to the Messiah, John had no superior. *But he that is least*. The simple meaning of these words seem to be that in blessing and privileges, in knowledge, in revealed hope, in conscious admission into fellowship with God, the humblest child of the new kingdom is superior to the great prophet of the old, (Cam. Bible.) The least member of Christ's Kingdom is inexpressibly rich.

APPLICATION

Art thou he that should come or do we look for another? v. 19. This is the language of impatience. The Forerunner expected a Messiah who would speedily execute vengeance upon all enemies of the Kingdom of God and establish that Kingdom on earth. Instead, when Jesus came, He consorted with publicans and sinners. He sought out the blind, the lame, the deaf, even the lepers, and healed them. John could not understand how Jesus could accomplish His mission by simply going about among the poor and unimportant, doing humble, gentle, merciful deeds. But Jesus saw what John did not see, that, in the end, kindness and mercy would give Him more power over men's hearts than

force and sternness. The servant was impatient and wished to see the fruit at once. The Master was wise and was content to sow the seed.

Go your way and tell John what things ye have seen and heard, v. 22. It was as if He had said; "See what I am doing for the blind, the deaf, the lame, the lepers, the poor, and then read such prophecies as Isaiah 35: 5, 6; 61: 1. Compare My works with the words of the prophet and see how they correspond, as the photograph with the original.

Blessed is he whosoever shall not be offended in me, v. 23. "Possessed of rare felicity" is the meaning; and there is a hint that those

Red James D. ...

who should not on some ground or other stumble over Jesus, should be few. History affords a striking commentary on the saying. In what a multitude of ways men have stumbled over the Christ. Philosophy, science, literature, art, all have stumbled once and again. Through foolish pride, or rank indifference, or eagerness to take their own way and not His, thousands stumble. Keep Thou our feet from falling, mighty Spirit of God, the Spirit of light and wisdom!

And when the messengers of John were departed, he began to speak unto the people concerning John, v. 24. Our Lord did not hesitate to give rebukes when they were deserved and needful. At the same time, He did not fail to see and express His appreciation of what was good. It is the one who has a quick eye to see and a readiness to commend what is good in others, whose rebukes will be well received and be followed by good results.

What went ye out into the wilderness for to see? Jesus here turns to the people and asks them to tell Him, if they can, the secret of John's power as a preacher. How was it that He could draw, as a magnet attracts iron filings, the crowds from Jerusalem, and all Judæa, and all the region round about Jordan, to the wilderness where he dwelt? One after another, three reasons which might be assigned for the influence of the Baptist, our Lord brushes aside.

People did not crowd to the wilderness to behold "a reed shaken with the wind."

The best thing to do with our difficulties is to bring them to Jesus. v. 19.

The strongest proof that Jesus is able to save is that He has saved. v. 21.

The most common cause for our being offended in Christ is our unwillingness to obey His commands. v. 23.

The Master who rebuked His servant to himself, praised him to others. vs. 24, etc.

Unselfishness takes higher rank in the Kingdom of heaven than amiability, or social gifts, or eloquence. vs. 24, etc.

The least in the Kingdom of heaven are

This is a picture of one who is amiable and easily swayed by what others think or say. But we look for something more in a preacher than mere amiability. The Christian must be strong as well as gentle, lionlike as well as lamblike. The model Christian character is gentle; but is not weak. He who would draw others must be yielding as water, where no principle is at stake, but firm as a rock in all matters of conscience.

Nor did men flock from city and country to see "a man clothed in soft raiment." Our Lord never condemned riches and He never taught that all ranks in society should be reduced to a common level. There is a certain influence which goes with wealth and high station. But it is not the most powerful influence to move the hearts of men.

Once again, it was not merely because he was a prophet that John attracted crowds of hearers. To move the multitudes one must be more than a mere teacher. What was written of Christ could never be written of Plato, that "the common people heard Him gladly."

What then was the secret of John's power? It was this, that he was content to be what God sent him to be, a "Messenger", the herald of a Greater One. Unselfishness was the outstanding feature in his character, the utter merging of himself in the mission he had received from God. And so he was strong in the strength of the Almighty.

POINTS AND PARAGRAPHS

greater than John, for, while he was a servant, they are sons (1 John 3: 1); while he was the friend of the bridegroom, they are the spouse herself (Rev. 21: 2). v. 28.

When Elijah was in the cave at Horeb, there was a "great and strong wind" which "rent the mountains and break in pieces the rocks." (1 Kings 19: 11.) This was followed by an earthquake, and the earthquake by a fire. (vs. 11, 12.) But the Lord was not in the tempest or earthquake or fire. He spoke to Elijah in the "still, small voice." (v. 12.) The prophet had to learn that God's work is not to be done by force or

violence, but by gentleness and love. In the old fable the blustering north wind only caused the traveller to draw his cloak more closely about him, while the warm sun made him throw it aside. It is not force but love that brings men into the Kingdom of heaven. John was like Elijah. He wished to see the powers of evil overthrown suddenly. He needed to learn of Jesus that it is by the slower but surer process of winning the hearts of men to the love of what is good that evil is to be destroyed.

"An Oriental fable represents a crowd of idlers, thronging the market-place of a Syrian city, and looking contemptuously upon a dead dog, with a halter around his neck, by which he had been dragged through the dirt. A viler, more abject, more unclean, more repulsive thing, does not meet the eye of man, and those who stood by looked on with abhorrence. 'Faugh' said one holding his nose, 'it pollutes the air'. 'How long', said another, 'shall this foul beast offend the sight?' 'Look at his torn hide', said another, 'one could not even cut sandal

straps out of it'. And a fourth spoke of his ears, dragged and bloody; and a fifth declared, 'he had no doubt been hanged for thieving'. But there stood among the throng, one, a stranger, who had, as they flung their jeers at the dead dog, drawn near. There was a strange light about his face, and in his whole mien a strange dignity and grace. Looking down compassionately upon the dead animal, he said: 'Pearls are not equal to the whiteness of his teeth'. Then the people turned to him with amazement, and said among themselves: 'Who is this? This must be Jesus of Nazareth, for only He could find something to pity and approve even in a dead dog'. And in shame they bowed their heads before Him and went each on his way'. (Pierson.) So, when the Baptist heard in prison that Jesus was inviting into the Kingdom of God, the poor who were despised by the Greeks and trampled on by the Romans, whom the priest and the Levite left on one side, he could no longer doubt that this was the Messiah of whom Isaiah spoke. (Isa. 61: 1.)

TEACHING HINTS AND HELPS

There is room for an artist's work here. There would be some such series as this:

Picture I. *John the Baptist in Prison.* There, because he had been faithful in rebuking sin and witnessing for the truth. Should not God have been with him? God seemed to have forgotten. In doubt, too, alas! concerning the very One on whom he had seen the Spirit descend like a dove, to whom the Heavenly voice witnessed. In doubt because Jesus' ways were so different from his own.

Picture II. *John Sending His Disciples.* Taking the right way with his doubts and fears (perhaps, too, to fortify his disciples, as well as himself), he sends them direct to the Master. In the very act of sending, John would begin to get relief.

Picture III. *Jesus Testifying;* by many miracles of mercy and then with the "Go and tell John what you have seen and heard." Christ-like deeds are the best witness to the Christ.

Picture IV. *The Disciples of John Returning.* Scripture does not give the details; but there is no further word of doubt and when John was martyred, his disciples went straight to Jesus with their trouble.

Picture V. *Jesus Testifying.* What painter can do justice to the glowing face of the Master, as He bears witness to His forerunner or to the blank wonder of those who believed in John, when they were told that the least in the Kingdom of heaven is greater than he?

Some of the chief practical truths to be pressed home are these: (1) Even strong men have their weak times; (2) Take your doubts and difficulties to Jesus; (3) What Jesus does is a clear proof of what He is; (4) His work and message are of mercy and grace; (5) The highest place on earth is a place in Christ's Kingdom.

Questions for Juniors—18, 19. Who had imprisoned John? Why? What was his fate? (Mark 6: 21-29.) What had his disciples

told him? Where did he send them? With what message? Why did he send the message?

20-23. Was the message delivered? What works did Jesus do? What prompted these acts? How did Christ show His love? (Luke 19: 10; John 15: 13.) What was Jesus' message to John? What did He mean by it? Give instances of blindness cured. Of lameness. Of leprosy. Of deafness. What had the Jews expected the Messiah to be? Why disappointed? What is meant by being "offended in me"?

24-26. Why does He speak to the people about John? Why refer to "wilderness"? What is the chief mark of a "reed"? What names would you suggest for John? What was John's dress? (Matt. 3: 4.) What was John's mission? (Luke 3: 4; Matt. 3: 1, 2.)

27, 28. What prophet had spoken of John? What eastern custom referred to? How does Christ here speak of John? Who is greater? Who can enter the Kingdom of God? (Matt. 5: 3; John 3: 16.)

For Seniors—18, 19. What caused John's discouragement and doubt? What caused Moses to despair? (Num. 11: 10-15.) What, Elijah? (1 Kings 19: 4.) What preserves against despair? (Psa. 42; 51: 1.)

20-23. What did Jesus first do when

Mrs. Johnson
Connection—To recall the last lesson a company of soldiers (strokes) may be drawn on the blackboard with the leader in front.

John's message came? (v. 21.) What next? Why did He follow this method? How does this illustrate one chief object of Christ's miracles? What is the meaning of "gospel"? What wonderful about its being preached to the poor?

24-26. To whom does Christ now address Himself? With what object? How had the people regarded John? Why "more than a prophet"? With what commission had he been honored?

27, 28. How did John prepare for Christ? How can we? What was the subject of his preaching? What is one of the chief requirements for entering the Kingdom? To what is the Kingdom compared? (Matt. 22: 2-10; Rev. 19: 9.) Who has invited us to this Gospel feast? Have you accepted?

Bible Side Lights—HE CURED MANY—Ps. 107: 20; Matt. 4: 23, 24; 12: 14, 15; 14: 13, 14; 17: 16, 18.

NOT BE OFFENDED—Matt. 13: 54-58; 15: 10-12; 26: 31, 33; John 16: 1; Rom; 14: 21.

THE WILDERNESS—Matt. 3: 1; 15: 33; Luke 15: 4; Acts 7: 30.

KINGS' COURTS—Prov. 25: 6, 7; Acts 12: 20, 21; 2 Sam. 9: 6, 8; Est. 5: 1-3.

THE KINGDOM OF GOD—Matt. 6: 33; 12: 28; Luke 6: 20: 9, 62; John 3: 3, 5; 14: 17.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

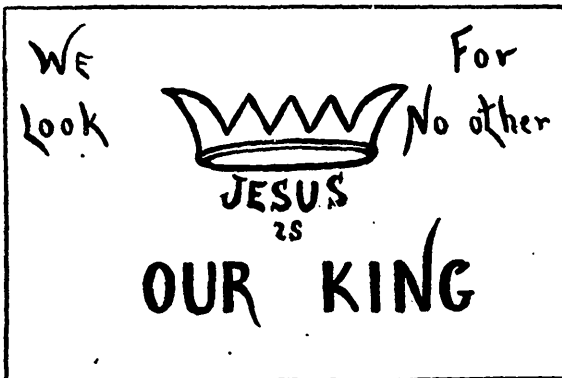
1. What led John to doubt.
2. The cure for doubt.
3. The greatness of the least in Christ's Kingdom.

FOR TEACHERS OF THE LITTLE ONES

He has one hundred men. What do we call him? What did we hear about a centurion last Sabbath? Why did Jesus pity and help that soldier in his trouble? Recall Golden Text of last lesson.

John the Baptist - Recall the baptism of Jesus. Jesus then went to another part of the country and the wicked Herod put John the Baptist into the prison; so Jesus and John did not meet again.

Lesson Story—Some who had heard John preaching about Jesus went to John in prison



telling of the wonderful man who was curing the sick, making the blind to see, and the lame to walk, and bringing the dead to life again. John perhaps had grown tired waiting for Jesus to show that He was King and perhaps thought, if he really were King, He would come and let him out of prison. He began to wonder if Jesus really were the promised King. John sent two friends to see Jesus and ask if He really were the Christ or if they were to look for another King coming in power and glory? (Perhaps John wanted them to get near Jesus for their own sakes as well.)

Jesus' Reply—Jesus did not boast about Himself. He simply let His character and works show whether or not He was the Christ. He was fulfilling the prophecies concerning Himself. He wrought many miracles and told the messengers to tell John.

Verse 23—Jesus wants His followers to believe in Him and never to be ashamed to own Him as their King.

Jesus Loyal to His Followers—Jesus is true to His followers, praises their work. He turns to the people and tells them of the great

work done by John the Baptist. Describe the scene. They were standing by the river. The reeds were in sight, blown by the winds. John was not like these reeds, but was strong and fearless in his preaching. He was not dressed in costly garments, but was greater even than a prince. He was the greatest of the prophets. He really saw the One about whom he prophesied. He came just before Christ came.

Children of Christ's Kingdom Greater than John—We all know more of Jesus than John did. John did not hear Him preach. We know Jesus through the Bible, although we have never seen Him. While John was living, Jesus had not yet lived all His wonderful life. He had not yet died on the cross to take away our sins; had not yet risen from the dead. Jesus had not yet gone back to Heaven. The Holy Spirit had not yet come into people's hearts. The books had not yet been written about Jesus' life and work. The very smallest child can know all about these things and can tell them to others.

Practical Thoughts—We are sure that Jesus is our promised King. We do not look for any other.

BLACKBOARD REVIEW

FAITH

Sending

Protesting

Receiving

The word faith is hard to understand because it is so simple. It seems beyond belief that the faith that saves and without which no one can be saved is as simple a thing as breathing, or looking, or stretching out the hand, or standing still. And yet to all these acts faith is compared in the Scriptures. This example of faith—the centurion trusting Jesus for the healing of his servant and getting what he wished for may help the scholars to understand what faith is. Impress the three points written above: *It is faith that sends.* The centurion would have not troubled his neighbors to go, had he not believed Jesus could heal. *It is faith that protests.* He will not allow Jesus to come to his house, for he believes that His word is as powerful as His presence. *It is faith that receives.* The servant is whole because his master trusted.

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SCHOOL. All nations shall call Him blessed.

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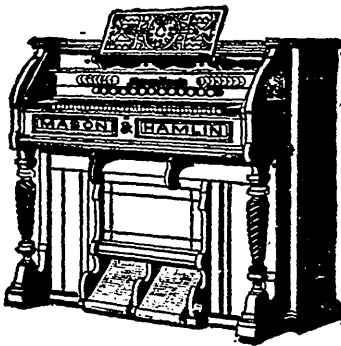
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THE BOOK PAGE

Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

My Life and Times: 1810—1899. John B. Adger, D.D. The Presbyterian Board of Publication, Richmond, Va. 681 pages, price \$3.00.

To few is it given to live for 89 years, and to fewer still at that advanced age to have such use of their faculties as will permit an autobiography. This of itself draws one to Dr. Adger's somewhat composite book. It is a remarkable work for an octogenarian, and the details of his ancestry and the wide circle of his family connection will be of great interest locally. The picture of things sacred and secular in the South in the early years of the century is curious. As a boy of twelve he witnessed the horrible spectacle of the hanging in Charleston of twenty-two negroes on one "long" gallows for their share in the attempted insurrection against the whites. Dr. Adger is a stout defender of the principles of slavery, whilst himself for years a missionary engaged in work among the negroes in Charleston, and rejoicing when emancipation came. He was successively a missionary in Asia Minor amongst the Armenians, a missionary amongst the blacks in his own city of Charleston, a farmer, his eyesight having become temporarily impaired, a professor of the-

ology and literary writer, and all the time a keen and ardent churchman, taking his full share in the controversies of his time. Too large a part of the book is occupied with a transcript of the details of these controversies, but there is quite sufficient apart from this to render it of real interest and value as the record, not only of a stirring life, but of a long and eventful period.

My Travels: Visits to Lands Far and Near. By Robert Shields. G. M. Rose Sons Co., Toronto. Illustrated, 300 pages, cloth \$1.50; morocco, \$3.00.

Mr. Shields has been a diligent traveller and has kept track of what he has seen. The result is this book, which, judging from the sample pages, will be handsomely got up. The author's style is easy and familiar, and he has noted down many interesting facts, distributing his chapters amongst places, British, American and Canadian. Readers who are fond of travel will follow him with profit. We trust that the venture may meet with the success it well deserves.

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OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

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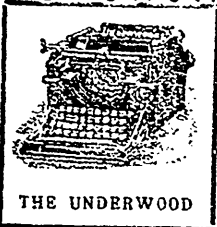
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