

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 14.]

FEBRUARY, 1881.

[No. 2.

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(From our New Hymn Book.)

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Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

THERE'S no place where earthly sorrows
Are more felt than up in heaven;
There's no place where earthly failings
Have such kindly judgment given.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

BUT we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

Pining souls! come nearer Jesus;
Come, but come not doubting thus,
Come with faith that trusts more freely
His great tenderness for us.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

Montreal to the Front Again.

[We have pleasure in quoting from Dr. Sutherland's Missionary Notes the following tribute to the noble mission-

ary enthusiasm of our Sunday-schools in the city of Montreal.—Ed.]

It is known to many of our friends that it has been the custom in Montreal, for many years past, for all the Methodist Sunday-schools in the city and suburbs to assemble in the Centre Church on New Year's Day, when a report of Missionary contributions is read, and brief addresses delivered. The occasion is one of deep interest, and has kindled in the schools an enthusiasm in regard to Mission work that finds expression in givings more liberal than in any other part of the Dominion. Last Sunday the schools assembled as usual, and in the course of the day the following telegram, to which we give the place of honour in the Missionary column, reached the Mission Rooms:

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Address, **WILLIAM BRIGGS,**
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The Sunday School Banner.

REV. W. H. WITHEROW, M.A., EDITOR.

TORONTO, FEBRUARY, 1881.

Church Libraries.

We are glad to learn that the library of the Metropolitan Sunday-school in this city has been thrown open to the congregation as well as to the school. On every Wednesday evening, before or after the week-night service, books may be exchanged. The library is being so extended as to have a large number of books of special interest to adult readers. The advantages of this course are manifold. A large amount of high-class reading is brought within the reach of the congregation. The readers will also be brought into closer sympathy with the Sunday-school and its operations. Funds for the purchase of books will be much more readily obtained, if adults as well as the young folk directly reap the advantage of it. The small sum of \$1 from say 100 families would purchase say 100 of the best and newest books in the market, and each family for that small sum would have the advantage of the \$100 worth of new books. We commend the plan to our schools in

other places. It will also, besides the intellectual and moral benefits it will confer, be another means of bringing the members of the Church and congregation, who often have but slight acquaintance with each other, into more friendly social relations, and into warmer sympathy with Church work and with its week-night and social services.

A Card of Thanks.

THAT generous young lady of the Hamilton Female College, who for the last year has been sending to my address, in memory of a sainted mother, 2 copies of the *Guardian*, 6 copies of *S. S. BANNER*, and 6 copies of *Pleasant Hours*, will rejoice to know that many a worthy settler and his family on these western prairies have oft-times been cheered and made glad by the distribution of these Christian messengers.

Many, many thanks to our unknown benefactor. Will not others do likewise for 1881? Many are without reading matter of any kind, and would be thankful for any ray of sunshine to cheer their homes.

THOS. LAWSON.

Rapid City, Dec. 21st.

In connection with the above we would say that if any of our Schools having a surplus stock of papers, or any library books which they can spare, will send them to the Editor of the *BANNER*, at the Methodist Book Room, Toronto, we will be happy to send them to such places as described by Bro. Lawson, our energetic Missionary at Rapid City. Many such places have been helped by the S. S. Board. Applications for these grants must be signed by the minister of the Circuit. We have just received a parcel of books from Galt. Others have been anonymously sent. We shall be happy to receive more. These books are distributed by a local committee of the S. S. Board, consisting of Rev. Dr. Potts, W. Kennedy, Esq., Treasurer of the Board, and the Editor of the *BANNER*. We trust that no School will fail to take up the one collection enjoined by the Discipline for helping in the good work of sending books and papers to the poor Schools in the new settlements which need such aid.

THE slave melody on the last page is that to which the Jubilee Singers sang their exquisite "Steal Away to Jesus," which brought tears to the eyes of Her Majesty the Queen, and so profoundly affected their audiences everywhere. The words are as follows, the refrain repeating after each verse :—

REFRAIN.

Steal away, steal away,
Steal away to Jesus ;
Steal away, steal away home,
I haint got long to stay here.

1. My Lord calls me,
He calls me by the thunder ;
The Trumpet sounds it in my soul,
I haint got long to stay here.
2. Green trees are bending,
Poor sinners stand trembling,
The Trumpet, etc.
3. My Lord calls me,
He calls me by the lightning, etc.
4. Tombstones are bursting,
Poor sinners are trembling, etc.

THE Toronto S. S. Teachers' Central Normal Class for 1881 is in successful operation with a large number of members. The course extends to the end of May, and includes such subjects as the Structure, Canon and Versions of the Bible ; its Geography, History, Chronology, Manners and Customs, Evidences and Inspiration ; its Doctrines and Institutions, etc. These subjects are treated by such competent conductors as Principal Caven of Knox College, the Revs. Geo. Cochran, J. Kirkpatrick, F. H. Wallace, and Dr. Parsons, Vice-Chancellor Blake, L. C. Peake, Jas. Hughes and Dr. Willmott. The practical work of S. S. management forms the subject of several evenings' study, under the guidance of J. S. Hughes, Inspector of the Public Schools of Toronto. The meetings are held every Thursday evening at the Dental College, Richmond Street, Toronto. We hope that similar classes will be organized in all our towns and cities.

THE Book-Steward has brought out a very elegant S. S. Lesson List, giving the Topic, etc., for every Sunday in the year ; neatly printed on a long-slip folded in the middle for a book-mark. They are sold at 50 cents per hundred.

WE give in this number of the BANNER a map of Palestine in the time of our Lord. We are persuaded that if the Lessons be studied with frequent reference to the map, it will impart to them much greater interest, and make them much more clearly comprehended.

OUR friends will be glad to learn that a new Sunday-school hymn-book, made up largely from the new larger hymn-book, with the addition of a number especially suited for week-night and revival services, has been prepared and is now passing through the press. A new tune-book is also being printed, which will contain music suitable for all the hymns of both the larger and smaller hymn-book.

WE beg to tender our thanks to the genial editor of the *Halifax Wesleyan*, for his kind commendation of our Connexion Sunday-school literature and Magazine. All of these periodicals have a large and growing circulation in the eastern provinces, and we believe have the effect of making us feel more and more that, though geographically scattered, we are yet, as the Methodist Church of Canada, a closely united whole.

WE are both glad and sorry to say that although we printed a much larger edition than we ever did before of the January number of the BANNER, yet the whole edition was exhausted early in the first week of the month. We are glad because of the growing influence and popularity and usefulness of the BANNER ; we are sorry for the disappointment of those who failed to secure the January number. We go to press with a still larger edition of the February number, and hope to supply every demand made upon us.

IT is a significant fact that *nine* members of the newly elected City Council of Toronto—the Mayor of the city and eight Aldermen—are Sunday School Superintendents, and several others are active Sunday School workers. They will be able to discuss the S. S. Lesson when public business fails. The affairs of the city will not be the less well looked after because these men, while diligent in business, are fervent in spirit, in secular as well as sacred matters seeking to serve the Lord.

MORE READING MATTER IN "PLEASANT HOURS."—In response to several requests for more reading matter in this increasingly popular juvenile periodical, it will henceforth contain about one-eighth more matter than heretofore, in the same-sized type, without any increase of price. This change has been received with great favour, and subscriptions are coming in remarkably well. The number for January has an account by the Editor of his visit to Windsor Castle, with a large and a smaller engraving. Also the first of his papers on Scenes and Events in Canadian History. It gives a portrait of Jacques Cartier, the discoverer of Canada, and records the stirring events of his remarkable career. Every Canadian boy and girl should know all about him. The Puzzle Department is also received with much favour.

OUR new Lesson Help, the *Canadian Scholar's Quarterly*, is received with very great favour, and promises to become exceedingly popular. It is one of the cheapest and best helps extant—only two cents a quarter, or eight cents a year. The Lesson Hymns from our new Hymn Book are highly appreciated. Some superintendents say that they often spend two hours in selecting suitable hymns to enforce or illustrate the lesson. Here they are already selected for them, and placed in the hands of every scholar using the *Quarterly*. Specimens sent free. Send for one.

The first large edition was completely exhausted before the beginning of the year, and another edition has been sent to press. So great has been the increase of business at our publishing establishment that our presses, including a large new one, worth some \$4,000, have been working day and night; and the Book Steward and clerks of the establishment have been employed every working day till 10 or 11 at night.

A STILL cheaper Lesson Help is the *Berean Leaves*—5½ cents a year. They give the Verses, Golden Text, Questions on the Lesson, Bible References, and Catechism Questions, like the *Quarterly*, but do not give the Lesson Hymns, Map, or Opening and Closing Exercises.

Book Notices.

A Canadian in Europe. By the Rev. W. H. WITROW, M.A. Cr. 8vo., pp. 376, cloth extra. Hunter, Rose & Co., and Wm. Briggs, Toronto. Price \$1.25.

The articles on travel in France, Italy, Switzerland, Germany, Holland and Belgium, Great Britain and Ireland, which during the last year have appeared in the pages of the *Canadian Methodist Magazine* have been received with such favour that the writer has been urged to reprint them in book form. He has done so, with copious additions, giving a much more detailed narrative than the original articles. The book is illustrated by 109 handsome engravings, only part of which appeared in the *Magazine*. It is got up in extra elegant style, suitable for presents, is one of the handsomest specimens of book-making yet produced in Canada, and is highly commended by the Canadian press. It is also suitable for Sunday-schools. It is dedicated to Mr. John Macdonald, Missionary Treasurer of the Methodist Church of Canada. For sale at the Methodist Book Rooms, and all book stores. Will be sent post free to Sunday-schools for \$1 net.

VICK'S FLORAL GUIDE.—This work is before us, and those who send 10 cents to James Vick, Rochester, N.Y., for it will be disappointed. Instead of getting a cheap thing, as the price would seem to indicate, they will receive a very handsome work of 112 pages, and perhaps 500 illustrations—not cheap, but elegant illustrations, on the very best of calendered paper—and as a set-off to the whole, a beautiful Coloured Plate.

We had the pleasure of meeting Mr. Vick at the Thousand Island S. S. Parliament, and was delighted to find that he was an old Sunday School Superintendent of, we think, some forty years' standing; yet hale and hearty, full of life and energy, and at his post every Sunday. We have every confidence in recommending his house as one of the most reliable on the continent.

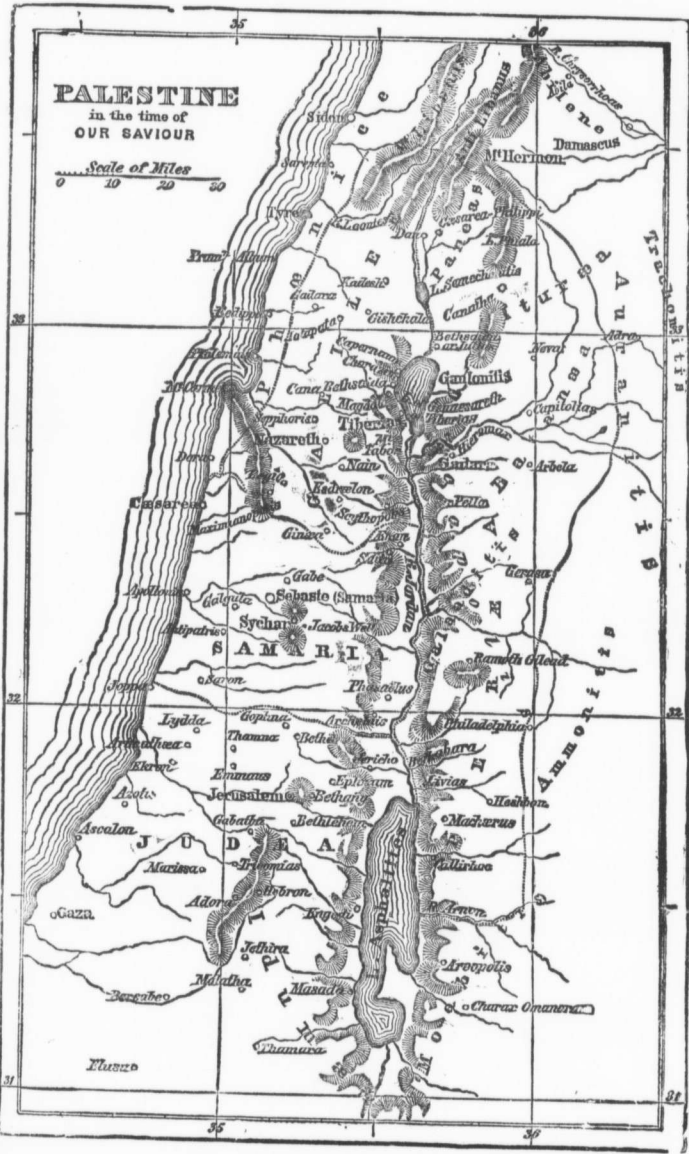
"THE LORD'S PRAYER" is a large and elegant steel engraving suitable for School Rooms. It gives the prayer in very ornamental text; a copy of Da Vinci's "Last Supper," and enlarged heads of the figures in the latter, and other interesting features. Price \$1.25.

JUST published, the practical work of Painting Art Essays, with Portrait of Rubens after Flaming, and a Chapter on Etching, by Philip Gilbert Hamerton, author of *The Intellectual Life*, and editor of *The Portfolio*. 8vo., paper covers, illustrated; price, post-paid, 60 cents. For sale by booksellers and newsmen, or sent by the publishers upon receipt of price. A. S. Barnes & Co., 111 and 113 William St., N.Y.

We would call attention to the announcement on the cover of the January BANNER of the Elegant Roll of Honour for commemorating the names of specially successful classes of scholars. It is in use in some of our Schools and is highly commended.

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in the time of
OUR SAVIOUR

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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE GOSPEL OF LUKE.

FEBRUARY, 1881.

February 6th

A. D. S.

LESSON VI.—THE BOYHOOD OF JESUS; or, Filled with Wisdom.

GENERAL STATEMENT.

The infant Saviour is hidden from the hate of King Herod by a timely flight into Egypt, and thence, after the tyrant's death, is taken to the early home of his mother in Galilee. There, at Nazareth, he passes the years of quiet, natural growth; as a child, playing in the carpenter shop of Joseph, or listening to the Old Testament tales from the lips of his mother; as a boy, wandering among the Galilean hills and worshipping in the village synagogue. At the age of twelve he accompanies the caravan of pilgrims to the feast of the passover in Jerusalem. For the first time he looks upon the holy city, centre of Jewish thought and reverence, with its lofty walls, its countless towers, and its places of hallowed memory. Standing amid the worshippers in the temple, he listens to silver trumpets accompanying the choral songs of a thousand priests; he looks up from the court to the great altar, where the bloody sacrifice lies smoking; and when the week of the feast is ended, and the throngs disperse to their homes, he is held by a strange fascination, and carries within his Father's house. A day of the homeward journey passes before his absence is missed, and then with anxious heart his mother and Joseph return to the city. For two days they seek among the streets and places of their stay during the feast, and then they turn toward the temple. Here, at last, on the third day, they find their son, sitting among the teachers of the law, listening to their words, and asking questions which betoken a wondrous understanding in one so young. In reply to the mother's reproachful question, the child Jesus utters a sentence which shows that the secret of his divine birth and vocation are already known to himself; but he meekly submits to the authority of his earthly guardians, and with them returns to the quiet home in the country, there to grow up to his great mission, and to await the hour of God's call.

Luke 2, 40-52.

[Memory Verses, 48-52.]

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Isa. 11, 2, 3: The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.

41 Now his parents went to Jerusalem every year at the feast of the passover.

Exod. 23, 15, 17: Thou shalt keep the feast of unleavened bread... in the time appointed of the month Abib; for in it thou camest out from Egypt. Lev. 23, 5: In the fourteenth day of the first month at even is the Lord's passover.

Explanatory and Practical.

Verse 40. The child. A term which in Scripture is applied to any young person, from infancy to manhood. **Grew.** His growth was natural, and without strange precocity of genius, as is evidenced by the fact that years afterward, his townsmen, who had grown up beside him, were astonished at his fame, and could not believe him to be the Messiah. **Strong in spirit.** Not with self-will and unchecked passions, but with a well-developed, harmonious character. **Filled with wisdom.** That is, judged by the standard of his years, he was not only well-informed, but also apt and judicious. **Grace of God.** He was thoroughly and naturally a child, yet a holy child, growing up with love to God and interest in his word and work. "The Gospel of the Infancy," an apocryphal work written centuries after Christ's life on earth, stands in strong contrast with the simplicity of Scripture, by its legends of miracles wrought in sport, playfellows smitten with palsy and death, and the child-Chris making himself an object of terror. Nothing will show the divine origin of the true Gospels better than their comparison with these puerile, man-made fictions.

41, 42. His parents. Joseph, as well as Mary, is so named because appearing in the community as his guardian and foster-father. **Went to Jerusalem.** The law of Moses called upon all the adult males to go to the temple three times in each year, at the feasts of Passover, Pentecost, and Tabernacles: but those from a distance attended the Passover only. Women and boys under twelve were not required to be present, but their coming was regarded as an act of piety. 1. Mothers are wise who set their sons an example of attendance upon God's house. **Feast of the Passover.** The word festival would be more accurate,

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42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

Matt. 7. 28, 29: The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes. Luke 4. 32, 33: All bare him witness, and wondered at the gracious words which proceeded out of his mouth. ... They were astonished at his doctrine; for his word was with power. John 7. 46: Never man spake like this man.

48 And when they saw him they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Ps. 40. 7: Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my

since the services lasted seven days, and were held with a solemn joy, commemorating the deliverance of Israel from Egypt, and the "passing over" of the houses of the people, when the first-born were slain. The people ate unleavened bread during the week, and on the great day of the feast partook of a lamb, which was killed and roasted for the occasion. **Twelve years old.** The age at which a Jew became "a son of the law," and was expected to observe its regulations. Christ now began his course of blameless and perfect obedience as a part of his redemptive work. **Up to Jerusalem.** So expressed because the capital was among the most elevated cities in the land, standing 2,700 feet above the sea-level. **Fulfilled the days.** The feast began on the evening before the 14th of Nisan, which was the great day when the Passover was eaten, but religious services and general festivities continued for a week afterward. The slain lamb, the sprinkled blood, and the solemn exercises of those seven days could not fail to impress the mind of the youthful Jesus, and may have awakened within him the consciousness of his own destiny. **As they returned.** After the services of the temple even the holiest of all families must return to the carpenter-shop and the cottage-home. 2 We have duties in secular life as well as spiritual. **Tarried behind.** In the rush and pressure of the through a separation was easy, and the parents felt less anxiety on account of the trustworthiness of the Son. 3. Happy is that mother whose children are drawn to God's house as the place of their affection.

44, 45. **Supposing him . . . in the company.** The caravan may have been a large one, travelling together for safety. **A day's journey.** Perhaps ten or fifteen miles from Jerusalem. **Turned back.** Searching along the line of their travel. **Seeking him.** 4. We do not need to spend even a day in seeking Christ, for when we turn toward him he turns toward us.

46, 47. **After three days.** This may mean either three days from the time of their start, or from the beginning of their search. **In the temple.** Probably in one of the porches of the court of the women, where the rabbins were wont to expound the law. **Sitting in the midst.** The teachers of the law, called rabbins, sat on a raised platform, with their disciples also seated around them, and the people in general outside the circle, either sitting or standing, all permitted to ask questions, which the rabbi was expected to answer. **Doctors.** Teachers of the law. Some of the greatest of the Jewish teachers lived at this time, as Hillel, Simeon, and Gamaliel. **Hearing and asking.** There was great liberty of questioning in these rabbinical lectures. It was no intrusion for a spectator, or even a child, to propose inquiries. **All that heard.** The audiences would be larger than usual during the crowds of the Passover, and even afterward, since many remained to the feast of Pentecost, which was fifty days later. **Astonished at his understanding.** They saw in Jesus, not a pert, forward boy, but "an intelligent listener and inquirer, whose enthusiasm kindled their admiration, and whose bearing won their esteem and love."—*Farrar*. His questions may have shown that already he had penetrated through the dry husks of rabbinical teaching to the kernel of divine truth.

48. **They were amazed.** So natural had been the growth of the child, that the recollection of the supernatural events connected with his birth seems to have faded out of their minds, and they were surprised as they saw him at home among such distinguished teachers. **Son, why hast thou?** A tender, loving reproach, showing by its surprise that this was a son who had never before grieved his mother. 5. Those who must rebuke should do it tenderly and lovingly. **Thy father and I.** Evidently she had never acquainted her son with the mystery of his birth, but had taught him to regard Joseph as his father, in faith that God would reveal all the truth to him in good time.

God. John 6: 38: I came down from heaven, not to do mine own will, but the will of him that sent me. John 4: 31: My meat is to do the will of him that sent me, and to finish his work.

50 And they understood not the saying which he spake unto them.

Luke 18: 34: And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. Luke 24: 25: O fools, and slow of heart to believe all that the prophets have spoken.

51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Prov. 3: 3, 4: Let not mercy and truth forsake thee, bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man. 1 Sam. 2: 26: The child Samuel grew, and was in favour both with the Lord and also with men.

Sought thee sorrowing. 6. Those who would find Christ must not let their sorrow hinder them from seeking him.

49. How is it? The first recorded words from the lips of Jesus, these show his characteristics throughout his earthly life, a complete consciousness of his nature, with an utter forgetfulness of self, and a thorough devotion to his work. **Wist ye not? Did ye not know. My Father's business.** Literally, "It is necessary for me to be in the affairs (or, at the house) of my Father;" meaning, engaged and interested in his Father's cause. This brief utterance showed that already his divine origin had dawned upon him, and his vocation was rising before his thoughts.

50, 51. They understood not. They failed fully to comprehend his meaning. 7. Even now Christ's words fall on dull ears and darkened minds. **Went down with them.** Though desire would keep him in the temple, yet duty drew him with his parents to the lowly home in the country. 8. We should ever take counsel of duty rather than desire. **Nazareth.** A hillside village in Galilee, near the plain of Esdraelon, with beautiful prospects and environs. It is now En Nasirah, with about 4,000 population. **Subject unto them.** Though conscious of a higher intelligence, he was yet submissive in his earthly home, as our example. **His mother kept.** This event recalled the earlier ones to the mother's memory, and added to the mystery which seemed to enfold the destiny of her son.

52. Increased in wisdom. Taught by the influences of a pious home, by the oracles of the Old Testament Scriptures, by the Sabbath services, and by communions with nature, the human mind of Christ gradually unfolded. **Favour with God.** God's favour was shown in the purity of his character and the fidelity of his life. **And man.** His was no ascetic, cold religiousness which repels, but a gentle, irradiating holiness, winning love from all around. 9. Those who are most like Christ will be most loved by others.

GOLDEN TEXT.

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Luke 2: 40.

Time.—A. D. 8, when Jesus was twelve years old. Tiberius Caesar, Emperor of Rome.

Connecting Links.—1. The visit of the wise men. Matt. 2: 1-12. 2. The flight into Egypt. Matt. 2: 13-18. 3. The return to Palestine, and settlement at Nazareth. Matt. 2: 19-23.

Place.—Nazareth in Galilee, and Jerusalem.

LESSON HYMNS.

No. 819, *New Hymn Book.* C. M.

By cool Sileam's shady rill
How sweet the lily grows!
How sweet the breath, beneath the hill,
Of Sharon's dewy rose!
Lo! such the child whose early feet
The paths of peace have trod;
Whose secret heart, with influence sweet,
Is upward drawn to God.
Dependent on thy bounteous breath,
We seek thy grace alone,
In childhood, manhood, age, and death,
To keep us still thine own.

No. 820, *New Hymn Book.* C. M.

Hosanna! be the children's song,
To Christ, the children's King;
His praise, to whom our souls belong,
Let all the children sing.

Hosanna! sound from hill to hill,
And spread from plain to plain,
While louder, sweeter, clearer still,
Woods echo to the strain.

Hosanna! on the wings of light,
O'er earth and ocean fly,
Till morn to eve, and noon to night,
And heaven to earth, reply.

No. 823, *New Hymn Book.* 7s.

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity;
Suffer me to come to thee.
Fain I would to thee be brought;
Gracious Lord, forbid it not;
Give a little child a place
In the kingdom of thy grace.
Lamb of God, I look to thee,
Thou shalt my example be;
Thou art gentle, meek, and mild,
Thou wast once a little child.

HOME READINGS.

M. The child Jesus. Luke 2: 40-52.
Tu. The child Isaac. Gen. 22: 1-18.
W. The child Joseph. Gen. 37: 13-36.
Th. The child Moses. Exod. 2: 1-10.
F. The child Samuel. 1 Sam. 3: 1-21.
S. The child David. 1 Sam. 16: 1-13.
Sa. The child in the midst. Matt. 18: 1-14.

QUESTIONS ON THE OUTLINE.

1. **The child.** v. 40.
How many years, and what incidents, intervened be-

tween the events of the past and of the present lesson?

- Where was the home of Jesus at this time?
 What is said of him in the Golden Text?
 How does this indicate his thorough humanity?
 What divine influence rested upon him?
 What is said of him in Isa. 11, 2, 3?
 What benefit is it to us that Jesus Christ passed through the stage of childhood?
2. **The Journey**, v. 41-45.
 Where and how long was the journey?
 What was the purpose of the journey?
 What did this feast commemorate? Ex. 23, 16.
 When and how was it celebrated?
 How many feasts were the Jews expected to keep?
 Deut. 16, 16.
 What influence would such a feast have upon the mind of Jesus?
 What did Jesus do after the feast, and why?
 Why was not his absence discovered sooner?
3. **The Temple**, v. 46-50.
 Where was the temple was he?
 In what part of the temple was he?
 What was he doing?
 Was such conduct usual?
 What character did it show in Jesus?
 How did his mother address him?
 What did his answer imply?
 What knowledge did it show?
 How was it regarded?
 How may we here find an example in Christ?
4. **The Home**, v. 51, 52.
 How did Jesus show a self-denying spirit?
 What commandment of God did he obey?
 What spirit did his mother show?
 How did Jesus show an even development?
 How was he regarded by those around him?

TEACHINGS OF THE LESSON.

What does this lesson teach—

1. Concerning the person of Christ?
2. Concerning the character of Christ?
3. Concerning the work of Christ?

DOCTRINAL SUGGESTION—The divine sonship of Christ

WORDS WITH LITTLE PEOPLE.

1. Be like Jesus in loving God's house.
2. Be like Jesus in seeking to know the truth.
3. Be like Jesus in obeying your parents.
4. Be like Jesus in growing in goodness.

THE LESSON CATECHISM.

[For the entire school.]

1. What is said of Jesus while he was a boy? "The grace of God was upon him."
2. At what age was he taken to the feast in Jerusalem? At the age of twelve years.
3. What did he do at the close of the feast? He stayed in Jerusalem.
4. How long did his parents seek for him? Three days.
5. Where did they find him? In the temple.
6. With whom was he found? With the teachers of the law.
7. What example do we find in the sixth lesson? Love for God's house.

ANALYTICAL & BIBLICAL OUTLINE.

The Child Jesus.

I. A HOLY CHILD.

The grace of God was upon him.

"The word . . . full of grace and truth."

John 1, 14.

II. AN INTELLIGENT CHILD.

Astonished at his understanding, v. 47.

"Never man spake like this man."
 John 7, 46.

III. AN EARNEST CHILD.

I must be about my Father's business, v. 49.

"I delight to do thy will," Psa. 40, 7.

IV. AN OBEDIENT CHILD.

Was subject unto them, v. 51.

"Obey your parents in the Lord, Eph. 6, 1.

V. A BELOVED CHILD.

Favour with God and man, v. 52.

"Favour of the sight of . . . man," Prov. 3-4.

ADDITIONAL PRACTICAL LESSONS.

The Elements of a True Boyhood.

1. The true boyhood is one of strong nature controlled by right principles, v. 40.
2. The true boyhood is one of early consecration to God and enjoyment of his favour, v. 40.
3. The true boyhood early finds its home in the house and at the worship of God, v. 42.
4. The true boyhood is one of thirst and eager search for knowledge, v. 46.
5. The true boyhood early turns toward God's work as both its duty and its pleasure, v. 49.
6. The true boyhood cheerfully submits its own will to that of parents, v. 51.
7. The true boyhood is one that wins the affection, not only of God, but of man, v. 52.

CATECHISM QUESTIONS.

7. Why was the sacrament of the Lord's Supper ordained?
 The sacrament of the Lord's supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

When this same passage was the subject of the International Lesson two or three years ago, I expressed in my Note the opinion that it was a great mistake to concentrate attention upon the visit of Jesus to Jerusalem, which occupies ten of the thirteen verses, to the exclusion of the other verses which cover the whole thirty years of his life at Nazareth. And accordingly I dwelt entirely on the circumstances and character of that every-day life. If I now do the exact contrary, and dwell only on the visit to Jerusalem, it is not because I have altered

my opinion, but because it may be well this time to suggest a different line of teaching. And it is quite possible for a lesson on this one incident not to cast into the shade, but to throw light upon, the boyhood of Jesus as a whole.

In this way. Writers of biographical sketches, and lecturers on great men, always seek to bring forward some illustration from their hero's earlier years of the particular character or gift which afterward led him on to fame. If it is a preacher, we hear of his having harangued his little brothers and sisters in the nursery, like Alford. If it is a musician, of his composing some wonderful piece at eight years old, like Mozart. If a scientific inventor, of his nearly blowing up his father's house with chemicals, like Davy. And very often, one single incident is dwelt upon, while all the rest of the younger days are passed over. What story of Nelson is complete without his boyish reply to his grandmother's inquiry whether he had not felt fear in a certain position of peril, "What is fear?" Or of Giotto, the painter, without the anecdote of his drawing rough sketches of his sheep upon bits of stone? Or of Washington without the touching incident of his abandoning a sea-life when on the point of sailing, because of his mother's tears? In cases like these we see the truth of the proverb, "The child is father to the man."

Now I think we may say without irreverence that the evangelist Luke has done the same thing. Mark and John tells us nothing of Christ's earlier years. Matthew records some important events of his infancy, but no more. Luke, in whose three pregnant verses which begin and end the passage before us, the fortieth, fifty-first, and fifty-second, gives a general view of the character of his boyhood; and, in addition, narrates this one episode, because in it may be found the key to all the rest.

There are few passages in the Gospels upon which more light is thrown by a knowledge of the state of Palestine and of the Jews at the time. So much information on these subjects is now within the reach of most teachers that I may take it for granted they will know, or may know if they like, enough to catch the point of the passing allusions for which alone I have space. Let me then suggest two preliminary inquiries before the heart of the lesson is reached.

1. How came Jesus to go to Jerusalem for the first time at twelve years old?

St. Paul tells us that he was "made under the law." Gal. 4. 4. Now there were two special observances enjoined on the Jews as signs of their part in God's covenant with the nation, Circumcision and the Pass-

over. One was the sign of admission to the Covenant; the other of continuance in it. One accordingly was done once for all; the other was done yearly. (The analogy of Baptism and the Lord's Supper in the Christian Church will be seen at once.) Both these were prior to the Mosaic Law in time, and both stood on a level above that of any of its ordinances, as being absolutely indispensable. Gen. 17. 14; Exod. 12. 15; Num. 9. 13. To the first Jesus had already been subjected. Luke 2. 21. Now he was to submit to the other.

But why at this particular age? Here come in the Jewish customs of the time. At the age of twelve (or thirteen) a boy became a "Son of the Law;" he was no longer called *katon*, (little), but *gadol*, (grown up;) he began to wear phylacteries; and being now counted a man, he came under the law which commanded every male to attend the three great yearly feasts at Jerusalem.

2. What would especially attract his notice at Jerusalem?

First, the city itself, the centre of the Jews' affections. "If I forget thee, O Jerusalem," wrote the Psalmist, in the exile of Babylon, (Psa. 137. 5) "let my right hand forget her cunning." Then the temple in all its splendour as recently rebuilt and beautified by Herod, with the priests and the sacrifices and the worshippers daily, an imposing spectacle. Then the Passover celebration with all its significant and solemn rites; and with the immense crowds come together to keep it, overflowing into the country round from sheer lack of room in the city. And then mingled with all these things, of which the Jew was so proud, something else which filled him with bitter indignation—the signs everywhere of foreign domination—no longer Herod or Archelaus, hateful though they might be, but worse still, the heathen Roman soldiers, with their castle of Antonia actually overlooking the temple itself. To any Galilean boy coming up for the first time, sights like these, and many more, must have been of startling and intense interest. What must they have been to Jesus?

But all these things, interesting as they may be made by a little study and filling up of details, are but the accessories of the picture. Look at the central figure. It is the simple peasant boy "sitting in the midst of the doctors." In one of the temple chambers the great rabbis are assembled. The famous Hillel might be there, in extreme old age; or his great rival, Shammai; or even, as a young man, Gamaliel; or even, as a scholar, young Saul of Tarsus. But none are named: it is on Jesus that our eyes are to be fastened. What is he doing? Not "disputing" with

them, as has too often been said. No, he sits at their feet like any other learner, respectfully "hearing them" and modestly "asking them questions." But what questions! and what answers! How we should like to have known what they were! But we must be content to know that they "astonished" the proudest and subtlest of men.

But why is he there at all? Why not, ere this, far away on the road northward, with the Nazareth caravan? Here we touch the kernel of the subject. Mary, in gentlest words of reproach, asks the question; and no wonder—how, she thinks, can this loving, blameless child have caused us such anxiety? And he answers her with another question: Why should they marvel?—she speaks of his "father"—does she forget *who is his Father?*—where ought he to be but in that Father's house, engaged in that Father's work?—did they think it was a boyish prank—that he was dazzled with the city's splendour?—was he not really acting a good son's part?—must he not do this?

It seems strange that they should have "understood not the saying." But remember, though they knew the mystery of his birth, they knew not that he knew it. The beautiful words of Professor Plumtre, too, may help us to understand it. He speaks of "the husband and wife, each with a recent consciousness of the greatness of the life committed to their charge; each, at times, half losing count of the true measure of that greatness in the familiarity of daily intercourse."

Now observe. To be in the temple, learning from the authorized religious teachers, was to be "about his Father's business." Was he then to remain there? No, to go back to Nazareth and be "subject" for many long years before his public career was to begin. Was that, then, being "about his Father's business?" Most emphatically, Yes. How do we know? Look at the last verse—"Jesus increased... in favour with God." The Father more and more pleased throughout those long years, until the day when that Voice came to say so (Matt. 3. 17)—"This is my beloved Son, in whom I am well pleased."

How, then, can we please God? How can we about our Father's business? Give ourselves wholly to family duties? No. Give ourselves wholly to religious duties? No. Both must be done; and sometimes one must be paramount, sometimes the other. How can we know? By yielding up our own wills to God, and saying to him day by day, from the heart, "Lord, what wilt thou have me to do?"

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Give in outline the "connecting links" with the last lesson... A word picture of the childhood of Christ at Nazareth... Draw a map showing the journey to the feast... The Passover, what it commemorated, and how it was celebrated... Draw a diagram of the temple, showing in what part Jesus probably stayed... The characteristics shown by Jesus as a boy an example to young people... Lessons for parents concerning the training of children... A lesson to young men about "God's business," and its claims upon them.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Nos. 674, 729, 730, 1783, 7068, 7084, 7073. POETICAL: Nos. 370, 995. FREEMAN'S HAND-BOOK: Caravans, 69; Day's journey, 315; First day's journey, 753; Doctors of the law, 648; Doctors and disciples, 754.

Blackboard.

BY J. B. PHIPPS, ESQ.

THE GRACE OF GOD,
WAS UPON HIM WILL BE UPON YOU
BECAUSE HE WAS HIS CHILD. IF YOU ARE HIS CHILD.

"Our Father who art in heaven."



Primary and Intermediate.

BY E. J. K.

LESSON THOUGHTS: Jesus an example for children. 1. He loved God's house, God's word, God's work, when but a boy. 2. He was obedient to his parents. Because of these two things he had favour with God and man.

INTRODUCTORY. In our last lesson we were with Jesus in the temple. Recall the incidents of that visit. Jesus was then a little babe. After that he was taken to

Egypt, so that Herod, the cruel king, should not kill him as he wished to do. Then he came to Nazareth, where he lived a pure and holy child until the day when we find him again in the temple.

LESSON STORY. When Jesus was twelve years old, his father and mother took him with them to Jerusalem to the Feast of the Passover. [Give brief explanation of the meaning of this feast.] Jerusalem was then very full of people. [Illustrate by the crowds in our cities at times of parades, etc.] This feast lasted a week. When it was over, the people, mounted upon camels, passed in a very long procession out of the gates of Jerusalem on their homeward journey. [This picture may be made very graphic to the children. A suggestive account is found in "Geikie's Life of Christ." Volum. I., Chapter 9.] It would be very easy for one to be lost in such a crowd as that, so Jesus' father and mother, supposing he was with friends, went a whole day's journey without him. [Teacher may suggest that they would not have trusted him so long out of their sight had they not been sure he was a good child, who would not choose bad company.] Then they grew anxious, and feared some accident might have happened to him in the crowd.

They asked everybody, "Have you seen our boy? Can you think where he can be?" No one could tell, so they hurried back to Jerusalem, and after looking for him a whole day there, at last they found him in the temple with the learned doctors, hearing them talk, and asking them questions about the Holy Scriptures. He was so wise that all who heard his questions and answers were astonished, for we must not forget that Jesus was more than a mere boy. He was the divine Son of God, and had more than earthly wisdom. [The thought of his divine Sonship is an important one to fasten in the minds of the children.] When they found him his mother said, "Son, why hast thou dealt thus with us? Thy father and I have sought thee sorrowing." He answered, "Did you not know I must be about my Father's business?" that is, his heavenly Father, whose will he came on earth to do. Then, like a true, obedient child, he went home with his parents to Nazareth, and as he grew older and taller every day, he grew also in knowledge and in goodness, and in favour with God and man.

How can we be like Jesus? How will God regard us if we thus try to be like his beloved Son?

February 13.

A. D. 25.

LESSON VII.—PREACHING OF JOHN THE BAPTIST; or, Fruits of Repentance.

GENERAL STATEMENT.

The boy of Nazareth has now become a man, probably a carpenter, toiling in the shop of his foster-father, and none but the thoughtful mother holds in memory the supernatural events of his past, or cherishes any great expectations concerning his future. During all these thirty years the child of Zacharias and Elisabeth has been growing up in the wild regions of Southern Judea, communing with God, filling his soul with the ancient prophecies free from the interpreters of the schools, and drawing inspiration from the pure air of the desert. At last the hour foretold by the angel in the temple, and long before upon the prophetic scrolls of Isaiah and Malacchi, has arrived. The silence of four centuries is broken, and once more the voice of a prophet rings throughout the land. From city and from village, far and near, the people press toward the plain of Jordan, just north of the Dead Sea; and there they behold this newly-appointed messenger, like Elijah of old, clad in rough garments, and bearing upon face and figure the tokens of a self-denying life. His message is of rebuke for the sins of the people; and he calls men to repentance, not in outward forms alone, but in deeds of uprightness and mercy. He proclaims that Israel's Messiah-king, long expected, is standing at the gates, and soon to appear among the people, with the winnowing-fan to sift out the chaff from among the wheat, and with the baptism of fire for those who shall be found worthy.

Luke 3. 7-18.

[Memory Verses, 15-17.]

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

Explanatory and Practical.

Verse 7. Then said he. John was preaching in the wilderness of Judea, not far from the mouth of the Jordan. **To the multitude.** His hearers embraced all classes, Pharisees, Sadducees, priests, scribes, publicans, and common people. Elsewhere (Matt. 3. 7) this rebuke is especially directed against the Pharisees and Sadducees, but it applied to others as well, since their teaching controlled the opinions of the people, and represented the prevalent views of religion. **To be baptized.** Baptism was not unknown under the Old Testament economy, but there it was reserved for Gentiles embracing Judaism. In making it the outward token of repentance, John caused the people to recognize themselves as having lost their Judaic birthright by sin, and therefore compelled to come into the kingdom on the

8 Bring forth therefore fruits meet for repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

Matk 8. 11, 12: Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness. Gal. 3. 29: If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Mal. 2. 3: He shall sit as a refiner and purifier of silver.

10 And the people asked him, saying, What shall we do then?

Acts 16. 30: Sirs, what must I do to be saved?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

1 John 3. 17: Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

Luke 7. 29: And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

13 And he said unto them, Exact no more than that which is appointed you.

Luke 19. 8: If I have taken anything from any man by false accusation, I restore him fourfold.

same plane as their heathen neighbours. **Generation of vipers.** "Viper-brood." They proudly counted themselves the children of Abraham, and the sole inheritors of the covenant, while in true character they were serpents, not only poisoned themselves, but poisonous in their influence. 1. None are so harmful as those who possess the forms without the power of godliness. **Wrath to come.** Wrath was impending over the nation as a body, and over sinners as individuals. 2. The faithful preacher does not hesitate to warn of God's wrath as well as to proclaim his mercy.

8. **Fruits worthy of repentance.** Not a revival in outward forms of worship, but true fruits in just conduct and righteous character, were regarded by John as the best preparation for the Lord's coming. **Repentance** literally means "a change of purpose," and involves a newness of aim in life, that is, reformation according to God's will. **Begin not to say.** He anticipates ere it is uttered their thought that they, as the children of Abraham, could be saved without repentance, by virtue of their great father's faith. 3. The false hope must be destroyed before a true one can be presented. **Of these stones...** children. Referring not only to the pebbles on Jordan's shore, but in a spiritual sense, which they failed to understand, to the Gentiles, stone dead in sins, yet destined to become the true seed of Abraham. 4. Salvation is not an inheritance of birth, but an individual possession by faith.

9. **The axe is laid.** As a warning of coming doom, to be used when the fate of the tree shall be finally fixed. **At the root.** Not a pruning-knife for the branches, the symbol of discipline, but the axe at the root, to betoken utter destruction. **Every tree.** Each tree stood for an individual of the Jewish people, who was to be dealt with according to personal merit or demerit. 5. Each man stands before God's eye to be judged singly as if he were the only man in the universe. **Good fruit.** Not leaves, nor blossoms, but fruit of personal character in deeds is the divine requirement. **Hewn down.** The temporal destruction of the nation, and the eternal woe of the guilty among its people, are both here foreshadowed.

10, 11. **The people.** His words surprised the people, whose conception of religion was of forms, sacrifices, tithings, and minute legalisms, and who could not see the close relation between worship and practical morality. **What shall we do?** 6 "They that would do their duty must seek to know their duty."—*M. Henry.* He answereth. John's preaching was all concerning definite acts of the life: for the people needed training in morals before they could comprehend the deeper principle of love which Christ was to inculcate. **Two coats.** "Two tunics;" the inner garment worn next the skin, a sort of shirt reaching to the knees. **Let him impart.** That is, let each one, even of the poorer class, if he possesses more than is absolutely necessary, endeavour to do good to others who are less favoured. **Meat.** Any kind of food. **Do likewise.** That is, let benevolence, and not selfishness, be the law of life.

12, 13. **Publicans.** These were the collectors of the revenue, appointed by higher officials of the Roman government. As the assessments and collections were made by the same persons, with none to audit their accounts, there was great temptation to wrong the helpless people, and the publicans generally deserved their bad reputation. It shows the universal reach of John's influence, that such as these came for baptism. **Exact no more.** He did not condemn the office, which was necessary, but commanded each official to be upright in his administration. 7. Even in the temptations of office a man may be a servant of God. **Appointed you.** No more than each tax-payer should be justly compelled to pay for the support of the State.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Lev. 19. 11: Ye shall not steal, neither deal falsely, neither lie one to another. 1 Tim. 6. 8: Having food and raiment let us be therewith content.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not:

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

Rev. 19. 16: He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, 1 Cor. 12. 13: By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have all been made to drink into one Spirit.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

Psa. 1. 4: The ungodly... are like the chaff which the wind driveth away. Mal. 4. 1: For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

14. **Soldiers.** Soldiers were then employed as a sort of police to keep the people in check, and in foreign wars. These may have been Romans, there is no certainty of it. **Do violence to no man.** Soldiers in ancient times often plundered the people among whom they were quartered. **Accuse any falsely.** Sometimes soldiers accused wealthy citizens of disaffection, as an excuse for seizing their goods, and sometimes they extorted blackmail by threatening to accuse them. **Content with your wages.** The word here includes rations of food as well as money. 8. In every calling there is a chance to show forth the Christian character.

15. **In expectation.** "Suspense." It was an age of expectancy, when men's hearts were prepared to receive a divine messenger. **Mused in their hearts.** "Reasoned, debated." No man could speak such words without raising the deepest thoughts on the part of those who heard him. **Whether he were the Christ.** There was a universal belief that the "seventy weeks" of Daniel's prophecy (Dan. 9. 24) were completed, and that the hour for Messiah's coming had arrived. It is not wonderful that such a messenger, whose words bore the stamp of a divine authority, should be mistaken for the King himself.

16. **John answered.** His answer shows a deep humility, reverence, and self-denial. **Unto them all.** His denial of Messiahship was open and public. See John 1. 17-27. **I... baptize you.** As a token of renunciation of sin and sincere turning to God. **Mightier than I.** In that Christ performed what John promised; wrought miracles in proof of his authority; and bestowed the higher blessings of the new covenant. **Latchet of whose shoes.** To stoop down and unloose the thong binding the sandal to the foot was the office of a servant whenever a noble guest entered the house. Thus the greatest prophet and preacher of his day announces himself as infinitely below the rank of the coming Saviour. 9. So let every preacher and teacher hide himself behind Christ. **With the Holy Ghost.** The direct endowment of power from on high, fulfilled on the day of Pentecost (Acts 2. 1-4) and still the possession of the Christian believer. **With fire.** Not referring, as in ver. 9, and afterward, ver. 17, to the fate of the ungodly, but to the fiery tongues of Pentecost, which some of those present in John's audience (Peter, John, Andrew, etc., see John 1. 40) were destined to receive.

17, 18. **Whose fan.** In the East grain is winnowed, being thrown up by one man, while another waves a large fan to and fro to drive away the chaff. **Purge his floor.** That is, figuratively, to separate the precious from the worthless in the nation; the one to become the founders of Christianity; the other to be scattered abroad on the earth. **His garner.** This was generally a pit in the earth or in the rock. Here it represents the true Church of Christ on earth; not merely the organized churches, all of which must necessarily contain some chaff as well as wheat. **Fire unquenchable.** An expression whose fullest meaning we may not comprehend, yet pointing to a terrible hereafter in store for the impenitent. **Many other things.** We have only a summary of the Baptist's earnest year of teaching, but its words, though lost, yet remain in their transmitted influence upon men; which still flows as a mighty current. 10. No true word spoken for God and truth will prove in vain.

HOME READINGS.

- M. The preaching of John. John 3. 7-18.
 Tu. The coming of John. Mark 1. 1-8.
 W. Jesus baptized by John. Matt. 3. 13-17.
 Th. John's testimony concerning Jesus. John 1. 25-37.
 F. The humility of John. John 3. 23-36.
 S. The death of John. Mark 6. 7-9.
 S. The disciples of John. Acts 18. 24; 19. 7.

Time.—A. D. 25, about seventeen years after the date of the last lesson.

Connecting Links.—1. The early years of John the Baptist. Luke 1. 80. 2. The beginning of John's ministry. Luke 3. 15.

Place.—The wilderness of Judea, not far from the mouth of the Jordan.

GOLDEN TEXT.

Bring forth therefore fruits worthy of repentance.—Luke 3. 8.

LESSON HYMNS.

No. 248, *New Hymn Book.*

C. M.

O that I could repent,
With all my idols part,
And to thy gracious eye present
A humble, contrite heart!
A heart with grief oppress'd,
For having grieved thy God;
A troubled heart that cannot rest
Till sprinkled with thy blood,
Jesus, on me bestow
The penitent desire;
With true sincerity of woe
My aching breast inspire.

No. 111, *New Hymn Book.*

C. M.

Joy to the world! the Lord is come
Let earth receive her King!
Let every heart prepare him room,
And heaven and nature sing.
Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy.
He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

No. 109, *New Hymn Book.*

C. M.

O that the world might taste and see
The riches of his grace!
The arms of love that compass me
Would all mankind embrace.
His only righteousness I show,
His saving truth proclaim;
Tis all my business here below
To cry, "Behold the Lamb!"
Happy, if with my latest breath
I may but gasp his Name;
Preach him to all, and cry in death,
"Behold, behold the Lamb!"

QUESTIONS ON THE OUTLINE.

- 1. Preaching Repentance.** v. 7-9.
What preacher is here referred to?
What were the events of his life?
With what authority did he speak?
What was the significance of his baptism?
What was his message to the people?
To what special classes was the rebuke of v. 7 addressed?
Matt. 3. 7.
What demand did he utter in the GOLDEN TEXT?
What is here meant by repentance?
Against what error did he caution the people?
How does Paul express the same thought in Gal. 6. 15?
What warning may we find in v. 9?
What is here meant by "good fruit?"
What is here meant by "the fire?"
- 2. Preaching Righteousness.** v. 10-14.
What kind of righteousness did John preach?
How does this compare with James 1. 27?
What two classes came to John with inquiries?
Who were the publicans?
What was the meaning of John's counsel to them?
What soldiers were these?
How was John's advice suited to them?
Did his words show that either of these two lines of life is essentially wicked?
May a man be a soldier, and at the same time a Christian?
- 3. Preaching Christ.** v. 15-18.
How did the people regard John?
Whom did some believe him to be?
What question was asked him, and by whom? John 1. 19.
What did John say concerning himself?
What character did he say concerning Christ?
What character did his words show?
What work of Christ is here stated?
When will that work be accomplished? Matt. 25. 31, 32.
Who are meant by "the wheat" and "the chaff?"

TEACHINGS OF THE LESSON.

What are the teachings of this lesson as to—

1. Who need to repent?
2. How to repent?
3. What will follow repentance?

DOCTRINAL SUGGESTION—Repentance from sin.

WORDS WITH LITTLE PEOPLE.

1. Turn away from all sin.
2. Show your service to God by your actions towards others.
3. Seek for the blessings of the Spirit, which only Christ can give.
4. Be saved among the wheat, and not lost with the chaff.

THE LESSON CATECHISM.

[For the entire school.]

1. Who appeared as the forerunner of Jesus? John the Baptist.
2. To what did he call the people? To repent and be baptized.
3. What did he require of those who were baptized by him? Fruits worthy of repentance.
4. What did he say of Christ? "One greater than I cometh."
5. With what did he declare Christ would baptize men? With the Holy Ghost and fire.
6. What may we learn as our duty from the seventh lesson? Repentance from sin.

ANALYTICAL & BIBLICAL OUTLINE.

The Ministry of John the Baptist.

- I. AN HONEST MINISTRY.
Generation of vipers....flee from....
wrath. v. 7.
"Wrath....against all ungodliness."
Rom. 1. 18.
- II. A FAITHFUL MINISTRY.
1. God is able....of these stones....
children. v. 8.
"From the East....West....kingdom."
Matt. 8. 11.
2. The axe is laid unto the root. v. 9.
"Bind them....to burn them." Matt.
13. 30.
- III. A PRACTICAL MINISTRY.
1. He that hath two coats....impart. v. 11.
"Love....in deed and in truth." 1 John
3. 13.
2. Be content with your wages. v. 14.
"Food and raiment....therewith con-
tent." 1 Tim. 6. 5.
- IV. AN EVANGELICAL MINISTRY.
One mightier than I cometh. v. 16.
"Not to know....save Christ....cruci-
fied." 1 Cor. 2. 2.
- V. A HUMBLE MINISTRY.
Latchet....not worthy to unloose. v. 16.

"He must increase....I....must decrease." John 3. 30.

VI. A WARNING MINISTRY.

Chaff...burn with fire unquenchable." v. 17.

"Ungodly...chaff which the wind driveth." Psa. 1. 4.

ADDITIONAL PRACTICAL LESSONS.

The Faithful Preacher.

1. The faithful preacher calls sin and sinners by their right names. v. 7.
2. The faithful preacher flatters no man's conscience with false hopes. v. 8.
3. The faithful preacher warns of danger, as well as bestowing comfort and encouragement. v. 9.
4. The faithful preacher urges right living, as well as right thinking, upon his hearers. v. 11-14.
5. The faithful preacher adapts his message to the varied needs and conditions of men. v. 11-14.
6. The faithful preacher ever places his Master in the forefront of his message. v. 16.

CATECHISM QUESTIONS.

8. What is the outward part or sign of the Lord's Supper? The outward part or sign of the Lord's Supper is bread and wine, which the Lord hath commanded to be received. 1 Cor. 11. 23-26: The Lord Jesus, the same night in which he was betrayed, took bread.—After the same manner also he took the cup, when he had supped, saying,—This do, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

THIS is the sixth time, in the eight years and two months that have elapsed since the International Lessons were begun, that our subject has been, in one form or another, the ministry of John the Baptist. In these English Notes, I have generally dwelt either upon its external scenes, or its general influence upon the people, or its testimony to Christ. On this occasion, I would accept the title that heads our lesson as indicating the particular line of teaching we should adopt, and ask my readers to concentrate their attention on the Baptist's preaching.

But are sermons such very attractive things to our young people that they are likely to be interested in a lesson on, not the preacher, nor the scene of his ministry, nor his congregation, but his preaching?—and not the outward aspects of his preaching—not his voice, or his elocution, or his attitude, or his action—but the things that he said? I cannot presume to criticise American church-goers, but in England, if you listen to the conversation of worshippers on their

way home from Sunday morning service, you will hear plenty of remarks such as, "A full congregation to-day," or, "The singing went badly this morning, did it not?" or, "What a pity Mr. — has such a monotonous delivery," or, "Capital voice that man has," or, "It's a fine church, certainly." And this sort of talk, remember, is considered very proper and religious, not at all like the gossip of yonder laughing group who are recalling the incidents of yesterday's excursion, or the graver communications of those two merchants arranging for a business appointment on the morrow. Few, indeed, are quietly and reverently speaking of God's message itself which the preacher has been delivering. How, then, can a lesson about John's sermons be thought likely to be an interesting one?

I would suggest that the teacher should study the preaching of John as a pattern for his own teaching, and exhibit this pattern to his scholars. Thus, I would say to the class—of course after the necessary preliminaries as to the Baptist being that child of Zacharias and Elisabeth, whose birth we recently talked about—"Well, John became a great preacher, or teacher, and I have been reading about him in the Gospels to see whether he was at all like me in his teaching, and I like him. My lessons to you ought to be like his to the Jews; if they are not, I ought to try and change them. Now let us look at what he said to the people, and you shall try and find out how far his teaching was like mine, and mine like his." I think most classes would be much interested in this rather novel investigation, and, if so, a rare opportunity will have been gained of winning their attention to the most important truths.

Look, then, at the preaching of the Baptist as a pattern for our own.

Now there is one word which is usually, and correctly, employed to describe the burden of John's message—Repentance. "Repent ye; for the kingdom of heaven is at hand," is Matthew's summary of it. "Did preach the baptism of repentance for the remission of sins," is Mark's account. And Luke's, in one chapter, is in almost the same words. Repentance, then, what is it? Every commentator reminds us, and every Sunday scholar knows by heart, that it strictly means a change of mind. But why did the Jews want their minds changed? And why do we? Change is not always necessary; not always good. At the recent presidential election the Americans did not change the dominant party in their government, because the majority were satisfied with what they had got. On the other hand, at our general

election last year, the people of England did effect a change of government, because the majority were dissatisfied with Lord Beaconsfield, and wanted Mr. Gladstone. If, then, God's messenger calls us to a change of mind, clearly our minds must be in some way wrong. "Now, then," the teacher will say, "I want to be like John the Baptist, and so I call upon you to change your minds."

What about? and what for? We can best answer these and other like questions by adopting the old division of repentance into four parts, and taking them up in succession; namely, Conviction, Contrition, Confession, and Conversion.

1. *Conviction.* If we are to change our mind, we must first be convinced that we are wrong. Did John show the people they were wrong? The one great thing that he spoke about was their sins. They thought they were quite ready for the "kingdom of heaven." They were Abraham's children, God's chosen people; their enemies were oppressing them; uncircumcised idolators ruled over them: surely God was at last going to send the long-promised Deliverer to restore David's throne. Ah, no, said John; something else first—put away your sins; God wants his people to be holy—you are not; beware!—the axe is at the root of the tree—and as to you being children of Abraham, if you were all "hewn down," God could raise up others in your place, even from "these stones!"

Is my teaching, let the teacher ask himself (and his class too, if he dare), like that? I tell my scholars about a shining river and harps of gold; but do I tell them of sin—their sin—that great and glaring fact, to know which is the beginning of all true religion? Depend upon it, that half the false theology of the day springs from a failure to appreciate the sinfulness of sin. In this matter let John the Baptist be our pattern.

2. *Contrition.* Why this? If, on a journey, we chance to find ourselves on the wrong road, conviction that we are going wrong is necessary before we can get right; but what is the good of crying about it? Ah, but sin is not merely a going wrong or a thinking wrong. It is rebellion against the great King, ingratitude toward the great Father. Look at Job "abhorring himself," (Job 42. 6;) David "not able to look up," (Psa. 38. 4; 40. 12; 51. 1-4;) Ezra, "ashamed and blushing to lift up his face," (Ezra. 9. 6;) the publican, "smiting on his breast," (Luke 18. 13.) This is true repentance. Was it so with the people that heard John? Did they not go down by

hundreds into the water, Jews and children of Abraham as they were, to submit to a rite signifying the need of their sin being washed away? Did not that show that John's preaching brought them, not only to conviction, but to contrition?

And we can not only imitate John: we can do more than he could. We can point to the cross, and to Him that hung there. We can say, That is what your sin did—are you not ashamed of it indeed? It is the love of God that melts the sinner's heart. See especially that remarkable verse in Ezekiel, (16. 63,) where contrition is described as following on God's forgiveness.

3. *Confession.* There is a difference between sin and sins. On the one hand, it is not enough for a Sunday-scholar to know that he has told lies, or shown bad tempers. He must be led to see the sin in him that develops into these sins. On the other hand, a general vague acknowledgment that we are all sinners will not do; we must come also to the practical details of evil-doing and evil-speaking and evil-thinking. Now the Jews were baptized by John in the Jordan, "confessing their sins." There was a reality about this. And we see how practical John was, from the account Luke gives in our passage of his advice to particular classes, such as soldiers and publicans.

Are we imitating the Baptist in this? How can we? To point out actual sins we must know our scholars; and hence the importance of visiting them at their homes.

4. *Conversion.* Yes. Repentance is not even conviction and contrition and confession all rolled into one. It is a change of mind, leading to a change of life. "Bring forth fruits," says John, "worthy of repentance." The axe will cut down certain trees: which? Not merely those that bring forth bad fruit, but those that bring not forth good fruit.

Let us lay great stress on this. Conversion does not consist in ecstatic feelings. It is not singing hymns at prayer-meetings. Isaiah describes it when he says, (chap. I. 16,) "Cease to do evil; learn to do well."

I have not had space to notice many things that John said. Let the scholars find them all out, and see how they constantly aim at these four things, Conviction, Contrition, Confession, Conversion. Then, one thing more. All the preaching and teaching in the world cannot produce repentance—cannot change the mind or the heart. What can? Christ can: he is exalted to the right hand of God for this express purpose, "to give repentance." Acts 5. 31. How does he do it? In the way that John the Baptist described when he said of the one mightier

than himself that should come after him, "He shall baptize you with the Holy Ghost, and with fire."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a map showing the early home, and the preaching of John the Baptist. . . . Explain the purpose of his ministry. . . . In what respect he was like Elijah. . . . His character as a preacher. . . . The kingdom of God as here presented: (1) Individual; (2) Requiring repentance; (3) Inviting all; (4) Demanding righteousness; (5) Having Christ as King. . . . Repentance: (1) Its necessity; (2) Its elements; (3) Its results; (4) Its rewards. . . . After-history of John. . . . Illustration of false repentance: sailor who prays in the storm, but forgets God in clear weather. . . . The oleaster, a tree growing in Orient, just like the olive, except bearing no fruit; so may false repentance be distinguished from true. . . . John's preaching like the "headlight" of a locomotive—a bright light, warning of danger.

REFERENCES. FOSTER'S PROSE: 4963, 4964, 4972, 4981, 11405, 11409, 11411. POETICAL: 2041, 2653. FREEMAN: The tunic, 821; The shoe-latchet, 791; Sandals, 823; The fan, 634.

Primary and Intermediate.

BY E. J. K.

SUGGESTION TO TEACHERS. Let us have faith in the truth. The Holy Spirit makes it very plain when honestly presented to very little people.

LESSON THOUGHTS. We must be truly heart-sorry for sin. True repentance always is shown in outward conduct.

INTRODUCTORY. A few weeks ago we had a lesson about two very good old people who prayed to God to give them a son. Recall, by questions, the names of Zacharias and Elisabeth, the angel's visit to the temple, the name of the boy, and what the angel said he should do when he became a man.

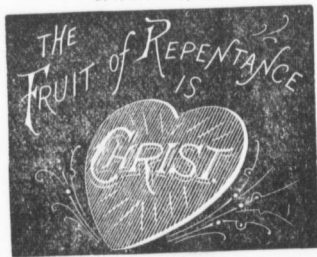
GRAHER

LESSON STORY. John was a strange sort of man. Most of the time he lived alone in the desert. His dress was a coarse cloak fastened at his waist with a leathern belt, and his food was locusts and wild honey. No doubt God was with him in his lonely home, and there taught him many things he wanted him afterward to say to the people. When John began to preach, great multitudes came to hear him. He preached out doors, and you can think how many people gathered about him. He told them serious things that ought to have made them very thoughtful. But, dear children, God sent

John to say these things to us as well as to the people of Judea. He tells us we need to repent and be very sorry for our sins; that we must not think, because we have good parents or teachers, or because we go to church and Sunday-school, that we are all right. God looks into our very heart, and if we are naughty in our thoughts he knows it, and he knows whether we are truly sorry and wish to be good. [Simple illustrations of sincere repentance may suggest themselves to the teacher from actual child-life.] John tells us that if we are not like good trees, bearing good fruit—that is, if good deeds coming out of a good heart are not seen in our lives—we shall be cast off from God as useless beings, just as a tree in your garden which bears only sour, knotty fruit, which no one can eat, might as well be cut down and burned in the fire. The people thought John a wonderful man, but he told them that One mightier than he was coming who could do much more than he. He meant Jesus. John could only tell them of their sins, and try to make them see a better life; Jesus could forgive sin, and give them pure hearts full of the Holy Spirit of God. Will my little ones ask the heavenly Father to make them truly sorry for sin—that which is so hateful to God—and will they come now to Jesus, who can take all our sin away?

Blackboard.

BY J. B. PHIPPS, ESQ.



REPENTANCE.

WHO NEED IT—*Search your heart.*
HOW TO REPENT—*Search your Bible.*
THE FRUIT—*Search your life.*

REPENT NOW.

"Harden not your hearts." Heb. 3. 8.

BEWARE OF DELAY.

"Being past feeling." Eph. 4. 19.

TURN TO CHRIST.

"I will take the stony heart out of their flesh." Ezek. 11. 19.

A. D. 27.

February 20

LESSON VIII.—THE PREACHING OF JESUS; or, Anointed to Preach the Gospel.

GENERAL STATEMENT.

Great events have taken place in the eighteen months since the voice of the prophet sounded from the shore of Jordan. Already the Baptist's work is finished, and the door of Herod's prison by the Dead Sea has closed upon him. The carpenter of Nazareth now stands before the people as their promised Redeemer. The declaration of the forerunner and the voice from heaven proclaim him to be the Son of God, and his mighty works and wonderful words attest his divinity. From the baptismal stream he has gone down to the wilderness, and proved his purity and his power by a victory over the tempter. Matt. 4. 1-9. Again, at Jordan, he is pointed out by John as the Lamb of God, and a few disciples gather around him. John 1. At a wedding-feast in Cana of Galilee he first shows his miraculous power, and soon after, by driving the traders from the court of the temple at Jerusalem, he asserts a divine authority. John 2. The fame of the new Teacher resounds through the land, but as already the Pharisees of Jerusalem look coldly upon him, he turns his footsteps toward his own Galilee. Resting awhile by the patriarch's well, he wins the soul of the Samaritan woman, (John 4,) and then passes on his way, preaching in the synagogues and teaching by the wayside and the lake-shore. Once again he stands among the familiar scenes of his boyhood at Nazareth, not now the carpenter, but the prophet of renown. The village synagogue is crowded with his former neighbors and work-fellows, and every eye is turned toward the young man of whom such strange things are told. He reads the prophetic scroll, proclaiming the acceptable year of the Lord, and calmly appropriates the prediction to himself, while, first wonder at his gracious words, and then scornful unbelief at such lofty claims, fill the hearts of his listeners.

Luke 4. 14-21.

[Memory verses 16-19.]

14 And JESUS returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about.

Acts 10. 38; God anointed Jesus of Nazareth with the Holy Ghost and with power. Acts 10. 36, 37; The word which God sent unto the children of Israel, preaching peace by Jesus Christ.... was published throughout all Judea, and began from Galilee, after the baptism which John preached.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Psa. 22. 22; I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. Matt. 13. 54; And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Acts 15. 21; Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.

Explanatory and Practical.

Verse 14. Jesus returned. From Jerusalem, by Jacob's well, to Galilee. **Power of the Spirit.** The manifestation of a divine indwelling, which had been slowly growing through the years, reached its fullness at the hour of his baptism, and thenceforward a mighty power rested upon him through all his ministry. **Into Galilee.** The northern province of Palestine, at that time under the rule of Herod Antipas. **Fame of him.** Such power as he possessed must attract notice, especially at a time when the land was feverish in its expectation of a deliverer from the Roman yoke. His miracles, though few as yet, and his recent expulsion of the traders from the temple, would swell the fame. 1. He who has power from God soon becomes prominent among men.

15. Taught in their synagogues. The synagogue arose after the return from Babylonish captivity, B. C. 536. They were places in which the Jews gathered for worship, the reading of the law, and its exposition. **Glorified of all.** "Honoured by all." All recognized his inspiration and authority, and multitudes flocked to hear his words. It was a brief period of universal popularity, soon to pass away and turn into hatred, as the principles of the new kingdom were revealed to unwilling ears.

16. Came to Nazareth. From Cana, where he had wrought a miracle of healing upon a nobleman's child at Capernaum, fifteen miles away. (On Nazareth see Notes on Lesson VI. ver. 51.) There is a difference of opinion among commentators whether this is the same visit with that referred to in Matt. 13. 54-58. Alford and Olshausen regard them as referring to one visit, at a later period in the history. Whedon, Schaff, and most writers think there were two visits. **Where he had been brought up.** He had lived there full twenty-eight years, and been absent only a few months. It required great courage and a full consciousness of his authority to announce his mission among his old neighbours. 2. Let us learn not to be ashamed of Christ's cause in our own home and among those nearest to us. **As his custom was.** It was his custom, not only to attend the synagogue, but also to speak in it. 3. It is a good habit to attend the services of God's house, not only as a listener, but a partaker also. **Into the synagogue.** There were present many who had known him from childhood, and perhaps his mother sat behind the lattice in the women's

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 1. 78. The dayspring from on high hath visited us. John 3. 34: He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. Col. 2. 9: For in him dwelleth all the fullness of the Godhead bodily. Isa. 42. 8: A bruised reed shall he not break, and the smoking flax shall he not quench. Psa. 147. 3: He healeth the broken in heart, and bindeth up their wounds. 2 Tim. 2. 26: That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

19 To preach the acceptable year of the Lord.

2 Cor. 6. 2: Behold, now is the accepted time; behold, now is the day of salvation. Isa. 49. 8: Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Acts 13. 15: After the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

gallery above. **Sabbath day.** Saturday, the seventh day, was the Jewish Sabbath. **Stood up for to read.** Stood up as indicating a desire to read and expound the Scriptures, which was the privilege of any Jew in good standing. He may have taken the passage for the day, or he may have requested the particular roll, and chosen the chapter.

17. **The book.** Each of the larger books formed a separate roll. It was of parchment, and generally on two rollers, so that the place was found by rolling on at one end and unrolling the other. The books were kept in a chest in the synagogue. **Prophet Esaias.** Isaiah. The copy may have been in the ancient Hebrew, though that had ceased to be a spoken language among the people of Galilee in that age, and would require to be interpreted; it may have been an Aramaic version, or the Greek Septuagint, with which the passage agrees mainly, but not fully. **Opened the book.** By unrolling until he reached the place. **Found the place.** The quotation is from Isa. 61. 1, 2, with a clause from Isa. 58. 6. This in after times was the selection appointed for reading on the Day of Atonement, but we do not know that the same calendar of lessons was in use during Christ's life on earth. It would add a deep significance if we were certain that while Jesus was reading this passage at Nazareth "the scape-goat" was being led forth by the high-priest at Jerusalem.

18, 19. **The Spirit of the Lord.** The passage primarily referred to the prophet himself; but like most of the prophecies had an application to Christ. **Anointed me.** Turned into English, this would be "christened me," as the word "Christ" means "anointed." Anointing was employed as a service of consecration to any important office, as royalty or priesthood. **To preach the Gospel.** Literally, "to proclaim glad tidings." 4. The best news on earth is that of the Gospel. **To the poor.** To the oppressed and poverty-smitten Christ ever brought comfort. His Gospel is especially adapted to their needs, since it is (1) Plain; (2) Sympathetic; (3) Free; (4) Elevating; (5) Encouraging. 5. The ones who most need are those whom Christ first seeks. **To heal the broken-hearted.** Every heart has its own sorrow, and every sorrow finds comfort in Christ. **Deliverance to the captives.** As in the year of jubilee the prison-doors were opened and the enslaved were set free, so the Gospel comes to give liberty to hearts in bondage to Satan, and minds under the power of darkness. 7. The only chains which can oppress the mind are broken by Christ Jesus. **Sight to the blind.** As was bestowed literally upon many through Christ's ministry; but in a deeper sense imparting power of insight into truth, and large views of privilege under the Gospel. 8. No man can truly see until his spiritual eyes are opened by divine power. **Liberty them that are bruised.** "Oppressed, pressed down;" those who are in sorrow under the pressure of calamity. To such Christ comes as deliverer, by showing them that trouble is only the means whereby souls are trained for heaven. **The acceptable year.** The time when God stands ready to accept men, when sinners may find pardon, and salvation is offered.

20. **Closed the book.** By rolling it up. **The minister.** The chazan, or superintendent of the synagogue; whose duties were somewhat like those of a sexton, since he had charge of the furniture and chest of manuscripts. **Sat down.** It was customary to stand while reading the law, and to sit while explaining it. **The eyes...fastened.** The fact that his townspeople were surprised at his fame is an indication that his childhood and youth had given no special tokens of greatness. 9. From even the rude Nazarenes we may learn a lesson of attention when the word is preached.

21. **He began to say.** Implying that the words given are

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Ps. 45. 2: Grace is poured into thy lips. John 7. 46: Never man spake like this man. Isa. 50. 4: The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.

only the beginning of the sermon then preached, in which the prophecy was chosen to apply to himself. This lesson. At this period. Scripture fulfilled. He did not offer proofs or arguments, but simply spoke with the conscious authority of one who came from God, declaring that in him was the prophecy fulfilled, however strange it might seem. 10 Though God's words wait long, every word is sure of accomplishment. 11. God rarely brings his words to pass in the way that men expect. The teachings of Christ at first won admiration from their insight and fitness to men's needs; but his high claims aroused the scorn of the Nazarenes, and they would have slain him if he had not escaped their hands.

GOLDEN TEXT.

He hath anointed me to preach the Gospel to the poor, Luke 4. 18.

HOME READINGS.

- M. The preaching of Jesus. Luke 4. 14-21.
- Tu. The Gospel rejected. Luke 4. 22-32.
- W. The Gospel to the poor. Luke 6. 17-31.
- Th. The Gospel to the enslaved. John 8. 23-36.
- F. The Gospel to the lost. Luke 15. 1-10.
- S. The Gospel to the blind. John 9. 1-17.
- Sa. The Gospel to the burdened. Matt. 11. 25-30.

LESSON HYMNS.

No. 139, *New Hymn Book.*

C. M.

Hark! the glad sound, the Saviour comes!
The Saviour promised long;
Let every heart exult with joy,
And every voice be song!
On him the Spirit, largely shed,
Exerts its sacred fire;
Wisdom and might, and zeal and love,
His holy breast inspire.
He comes! to the prisoners to release,
In Satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

No. 135, *New Hymn Book.*

C. M.

Thou great Redeemer, dying Lamb,
We love to hear of thee;
No music's like thy charming name,
Nor half so sweet can be.
O may we ever hear thy voice
In mercy to us speak!
In thee our Priest we will rejoice,
And thy salvation seek.
Our Jesus shall be still our theme,
While in this world we stay;
We'll sing the glories of his name,
When all things else decay.

No. 119, *New Hymn Book.*

4-Gs & 2-8s.

Let earth and heaven agree,
Angels and men be joined,
To celebrate with me
The Saviour of mankind;
To adore the all-atoning Lamb,
And bless the sound of Jesus' name.
Jesus, transporting sound!
The joy of earth and heaven;
No other help is found,
No other name is given,
By which we can salvation have;
But Jesus came the world to save.
His name the sinner hears,
And is from sin set free;
'Tis music in his ears,
'Tis life and victory;
New songs do now his lips employ,
And dances his glad heart for joy.

Time.—A. D. 27, a year and a half later than the date of Lesson VII.

Connecting Links.—1. The baptism of Christ. Matt. 3. 13-17. 2. The temptation of Christ. Luke 4. 1-13. 3. The first followers of Jesus. John 1. 37-51. 4. The first miracle. John 2. 1-11. 5. The first passover, and the expulsion of the traders from the temple. John 2. 13-22. 6. Jesus and Nicodemus. John 3. 1-21. 7. Jesus and the woman of Samaria. John 4. 1-43. 8. The healing of the nobleman's son. John 4. 46-54.

Place.—Nazareth in Galilee.

QUESTIONS ON THE OUTLINE.

1. **The Preacher**, v. 14, 15.
At what time in the life of Christ did these events occur?
How long was it after the events of the last lesson?
How long had Jesus been absent from Nazareth?
What great events had taken place during his absence?
What was the difference between Jesus at the period of his departure and that of his return?
What was the power which he possessed?
In what did it differ from the power possessed by other inspired persons?
2. **The Place**, v. 16.
What led him to return to Nazareth?
Did he know what would be the result of his preaching there?
What was his custom?
What was the character of the services in the synagogue?
Did he need the services for his own good?
What example do we find in his conduct?
3. **The Text**, v. 17-19.
What led Jesus to select this particular text?
Where was it found? Isa. 61. 1.
How did this prediction relate to the work of Christ?
What special fulfilment did it find in him?
In what sense is it still being fulfilled by the gospel?
4. **The Sermon**, v. 20, 21.
Why did Christ stand while reading, and sit down when speaking?
Why did the people present listen to him with close attention?
Were any of those present related to him? Mark 6. 3.
What declaration did he make concerning himself?
Why was this a bold statement?
What does it show concerning his character and claims?

TEACHINGS OF THE LESSON.

- What are the teachings of this lesson—
1. Concerning the Sabbath?
 2. Concerning the gospel?
 3. Concerning the Saviour?

DOCTRINAL SUGGESTION—The authority of Scripture.

WORDS WITH LITTLE PEOPLE.

1. Always attend the services of the Church.
2. Listen carefully to the preaching.
3. Read and love the word of God.
4. See how all the Bible is full of Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. To what region did Jesus return after his baptism and temptation? To Galilee.

2. What power was upon him? The power of the Spirit.
3. What place did he visit? Nazareth, where he had grown up.
4. Where did he preach to the people? In the synagogue.
5. What did he proclaim? The fulfilment of prophecy in himself.
6. What are we taught to do in the eighth lesson? To hear Christ with faith.

ANALYTICAL & BIBLICAL OUTLINE.**The Ministry of Christ.**

- I. A MINISTRY OF POWER.
Returned in the power of the Spirit. v. 14.
"Anointed Jesus . . . with the Holy Ghost." Acts 10. 38.
- II. A POPULAR MINISTRY.
Taught. . . being glorified of all. v. 15.
"Never man spake like this man." John 7. 46.
- III. A MINISTRY TO THE NEEDY.
To the poor. . . broken-hearted. . . captives. v. 18.
"All ye that labour. . . heavy laden." Matt. 11. 28.
- IV. A MINISTRY OF CONSOLATION.
To heal. . . deliverance. . . sight. . . liberty. v. 18.
"Blind receive sight. . . lame walk." Matt. 11. 5.
- V. A SCRIPTURAL MINISTRY.
This day is this Scripture fulfilled. v. 21.
"To him give all the prophets witness." Acts 10. 43.

ADDITIONAL PRACTICAL LESSONS.**How to Preach the Gospel.**

1. The Gospel should be preached under a divine sanction and influence, and aided by divine power. v. 14.
2. The Gospel should be preached everywhere throughout all the land. v. 15.
3. The Gospel should be preached from God's word as its authority and its theme. v. 17.
4. The Gospel should be preached with the utmost directness to those who need it most. v. 18.
5. The Gospel should be preached as a comforting, encouraging, and helpful message. v. 18.
6. The Gospel should be preached as displaying at once man's need and God's willingness. v. 18, 19.

CATECHISM QUESTIONS.

9. What is the thing signified by this outward sign?

The thing signified by the outward sign of bread and wine in the Lord's Supper, is the body and blood of Christ, which are spiritually taken and received by the

faithful in the Lord's Supper, to the strengthening and refreshing of their souls.

1 Corinthians 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

John 6. 54, 55. Whoso eateth my flesh, and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

A series of very striking historical pictures might be drawn of great preachers and of sermons on great occasions. Some, indeed, have been the subjects of famous actual paintings. Paul preaching at Athens, in Raphael's immortal cartoon, is a conspicuous instance. But I am thinking rather of word-pictures. Take first a Roman Christian preaching to a little midnight gathering in the Catacombs; then Chrysostom denouncing the vices of his age from the pulpit of St. Sophia; then Patrick or Columba, proclaiming the Gospel on the wild coasts of Northern Ireland and Western Scotland; then Luther at Wittemberg, or Latimer at Paul's Cross, or John Knox before Mary Queen of Scots; then Wesley among the Kingswood colliers; then Samuel Marsden, on Christmas-day, 1814, giving out the text of the first sermon preached in savage New Zealand, "Behold, I bring you good tidings of great joy;" or William Duncan, on June 13, 1858, going from tent to tent to read over to little bands of fierce Tsimshian Indians his first halting attempt to frame the Gospel message in their language. A group of historical illustrations such as these would interest most Sunday scholars.

But what for? An illustration must illustrate something: what do these illustrate, in connection with the subject now before us?

I would put it thus: All these very different ages and different climes preached one message. What was it? Was it John the Baptist's message, which we saw in the last lesson? Was it repentance? Certainly it included that; but was that all? Suppose the Baptist's preaching had been the last revelation from God; suppose the great King had sent no proclamation to his rebel subjects since: what would then have been the preaching of Paul, and Chrysostom, and Columba, and Luther, and Wesley, and Duncan? Nay, what would be our teaching? In my last Note I suggested a comparison between our teaching and the Baptist's; but suppose we had nothing to say but what he can teach us? It would be a heart-breaking task to have to go to the weary and heavy-laden, or the careless and frivolous, or to the proud and skeptical, with the mere command to repent. Why should they? and how could they?

No, we must come, as to-day's lesson bids us, from the preaching of John to the preaching of Jesus. Here we shall find the true model of all teaching and preaching since. And not the model only, but the moving cause and inspiring source of all our sermons and all our lessons. We come with him to the synagogue of Nazareth; we see him unroll the old prophecy of Isaiah and turn to the appointed "lesson" for the day; we hear him read out the glorious words quoted in our passage—good news for the poor, healing for the broken-hearted, deliverance for the captives, sight for the blind, liberty for the bruised, a time of acceptance for all—adding, "This day is the Scripture fulfilled in your ears." And we feel, Ah, now we have a message indeed to carry forth! a proclamation, not of the King's displeasure, but of the King's everlasting love. Without the "Gospel" which Jesus preached at Nazareth—that is to say, without him whose perfect life and atoning death and triumphant resurrection and prevailing intercession are the "Gospel"—not one of those great historical preachings I have referred to could have taken place. Nor, let the teacher add, could I come here to teach this class Sunday by Sunday!

There is in the present day a tendency to compare the teaching of Christ with that of the sages of other nations and the founders of other religious systems. The critics do not attack it; on the contrary, they praise it in the most condescending manner, and allow its precepts to be excellent; indeed, quite as good as those of the Talmud, or the Koran, or the Hindu Vedas, or the maxims of Buddha or Confucius. They carefully ignore, even if they do not emphatically deny, the great doctrines of redemption; but the Sermon on the Mount—that is a grand thing! Now we cannot think too highly of the Sermon on the Mount, but we may think of it too exclusively; and our subject to-day affords a capital opportunity to show our scholars that Christ's teaching was not always of that ethical kind. I believe, indeed, that the Sermon on the Mount contains much more evangelical doctrine than the critics see in it; but whether or no, we cannot get a truer idea of what the preaching of Jesus really was than from the passage now before us.

We notice at once that the word "preach" actually occurs in the text itself three times. "To preach the Gospel to the poor." "To preach deliverance to the captives." "To preach the acceptable year of the Lord." True, there are two different words in the Greek. "Preach the Gospel," is one word, "evangelize," or (as it is rendered in Luke

2. 10) "bring good tidings." In the other two cases the word means to "proclaim." See the passage from which Jesus quoted, Isa. 61. 1, 2, where the distinction will be noticed at once, even in our version. But the difference is merely a verbal one. The Gospel is God's royal proclamation; and in proclaiming deliverance and the acceptable year we are bringing good tidings. Look, then, at these three aspects of the preaching of Jesus.

1. "To preach the Gospel to the poor." This was the special sign of his Messiahship. When John the Baptist sent to inquire of Jesus whether he really was the coming One after all, (an incident which will meet us in the lesson for March 6,) the reply to the messengers was, "Go and tell John what ye have heard and seen: the blind receive their sight," etc., etc., "to the poor the Gospel is preached." That was conclusive, for it fulfilled Isaiah's great prophecy—the very prophecy that was the text of Jesus at Nazareth. "The Spirit of the Lord is upon me, because he hath anointed me," "Christed me," one might say, *echrise* in the Greek. He is made the Messiah, the Christ, the Anointed One, for this very purpose, that he may preach the Gospel to the poor! Who are the poor? Not necessarily the poor in a worldly sense. Teachers who visit the homes of their humbler scholars know that the poorest are the most self-righteous—they want no Gospel! why, their very poverty in this life will insure them heaven in the next! Nor is it exactly the "poor in spirit" that are meant. The Gospel is for the needy, that is, all who need it, whether they know their need or not. In this sense the whole world is "poor" in God's sight, and so the Gospel is for "every creature."

2. "To preach deliverance to the captives." Here another title of Jesus is implied. He is the Deliverer, the Redeemer. He not only brings the good news of forgiveness of sin through his own blood, but proclaims also that sin shall not have dominion over us. A boy wanders into a part of his father's garden which he has been forbidden to enter, and there gets his foot into a trap and is held fast. His cries bring his father to the spot. He begs forgiveness for his fault, and in affectionate pity it is granted at once. But is that all he wants? Suppose his father goes away and leaves him there; why, he will hardly believe in the reality of the forgiveness. No, he wants to be set free. And so do we, and many of our Sunday scholars know it. There are thoughtful boys and girls who are ashamed to ask God to forgive their sins, because they know they will go and do them again. Tell such that Jesus proclaims deliverance to the captives,

to those whose besetting faults seem to hold them fast. Therefore we say with confidence :

Pardon our offences,
Loose our captive chains,
Break down every idol
That our soul detains.

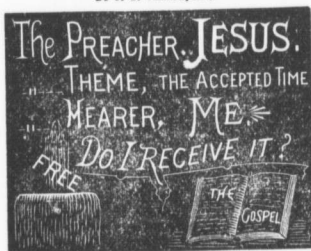
3. "To preach the acceptable year of the Lord." That is, the Gospel Jubilee, the time of release, restitution, restoration. Christ is not only Saviour and Deliverer, but also Restorer. He not only washes away the guilt of sin, not only delivers from the power of sin, but one day will sweep away even the presence of sin, and restore to fallen man the heritage he has lost. A blessed hope indeed! But on this I must not now enlarge.

I have said nothing in this Note of the remarkable scene in the synagogue at Nazareth when Jesus, the "carpenter," thus preached. I did two years ago when we had this same chapter as our subject. But we may well close by asking, How did those Nazarenes receive that preaching of Jesus? and how do we receive it?

BEREAN METHODS.

Blackboard.

BY J. B. PHIPPS, N.S.D.



The blackboard design is intended for heart application to each member of the school.

1. Jesus is the same preacher now as then.
2. "Now is the accepted time."
3. It is with ME to accept or refuse.

HIS OWN | RECEIVED | HIM NOT.
HAVE I | BELIEVED |

Hints for the Teachers' Meeting and the Class.

Sketch rapidly the events of the year and a half between the last lesson and the present. . . . Draw a map to illustrate the early journeys of Jesus, as named in the Connecting Links. . . . A word-picture of the scene at Nazareth. [If the file of the SUNDAY-SCHOOL BANNER has been kept, a fine description may be found in the number for

July, 1878, English Teacher's Notes.] The characteristics of Christ's preaching. . . . How the Gospel should be preached. . . . Illustration of "the acceptable year." When Alexander encamped before a city, he lit a lamp, and proclaimed that while it shone the people could find mercy, but none after it was put out. . . . Liberty to the captives illustrated by Lincoln's proclamation of emancipation.

References. FOSTER'S PROSE. 680, 4603, 1118, 1119, 1122. POETICAL: 2564, 2565. FREEMAN: The synagogue, 636; Public Scripture-reading, 755.

Primary and Intermediate.

BY M. V. M.

INTRODUCTORY. Recall Jesus in the temple among the doctors, making word-picture of the scene, and drawing from children all that they remember of that lesson. Now, tell them that Jesus is no longer a boy, and review the lesson of last Sunday. Who was John? For whom did he come to prepare the way? What did he preach? Explain righteousness, or right doing.] With what did he baptize? Who will baptize with the Holy Ghost?

LESSON THOUGHT. "He hath sent me." (Print on board.)

1. Outline a little map on the board while talking. Here is Jerusalem. When was Jesus there? Yes, when twelve years old. This is the River Jordan. Who baptized in this river? John, and he told the people that Jesus was coming. Here is a little town called Nazareth. Jesus lived here when a child and a young man. Now he has begun to do his work. [Read what John said of him. Luke 3, 16, 17.] One Sunday he came to Nazareth. He did not live there then, but went about the country preaching and healing the sick. How would he spend the day, do you think? Would he visit his old friends and neighbours, or do you think he would want to sleep and rest? Let us see what God says about the way in which we are to spend Sunday. [Read from Bible, Exod. 20, 8, 9, 10, 11, and Isa. 58, 13, 14.] Where, then, do you think Jesus would go? Yes, to the church.

2. Show a picture of a Jewish synagogue. A great many people were there, all eager to see and to hear Jesus. They had heard that he did wonderful works, and that he preached about One who could save from sin. And yet he was the same Jesus that they used to know. By and by a book was given him to read. It was the book of Isaiah. Here it is in our Bible, and we may find in it the very words that Jesus read that day! The Holy Spirit had spoken them hundreds of years before Jesus was born, and no one knew to whom they belonged. Listen. [Read

verses 18, 19, of the lesson.] The words belonged to Jesus, and now they had found their owner! He read them so that all could hear, and then he closed the book and sat down. All the people listened to hear what he would say, and he told them that it was he of whom these words were spoken. He came to make broken hearts whole, to let prisoners loose, and to do all these good things.

3. Who sent Jesus to do this great work? See the Lesson Thought. God sent him to do it for each man and woman and child in the world. [Make two hearts on the board,

one whole with word "Jesus" inside; the other in two parts, with the words "Sorrow" and "Sin" in it. The heart that has Jesus in it, has let Jesus do the work for it he wants to do, and which God sent him to do. He came to open blind eyes. Eyes that love to look at sin are blind. Jesus opens them. Tell story of the blind man who washed and came seeing. He came to open prison doors. To whom? To them who see that sin is the prison, and who want to get out. A child may be in this kind of a prison. You are if you love sin, but Jesus wants to let you out.

A. D. 27.

February 27

LESSON IX.—CHRIST HEALING THE SICK; or, The Power of the Lord.

GENERAL STATEMENT.

For nearly a year Jesus had stood prominently before the people, teaching the principles of the new kingdom, and he was now at the most popular period of his ministry. The Pharisaic party and the priestly order, though looking upon him with suspicion, had not yet openly declared themselves his enemies; and the unthinking masses thronged after him in a blind expectation that he would speedily draw the sword, shake off the Roman yoke, and establish upon Mount Zion a throne which should compel the homage of the world; an expectation which Jesus well knew was folly, and which, when disappointed, would soon turn the hearts of the people to a bitter hate. But at present vast multitudes were eagerly listening to his words, while crowds of the sick and the suffering sought his healing power. Just at this period two significant miracles were wrought. By touching with healing hand a man whose whole form was polluted with leprosy, Christ silently proclaimed his independence of the entire mass of ceremonial regulations which had grown up around the ancient law. And when, in presence of a company of jealous Pharisees, he said to the paralytic, "Thy sins be forgiven thee," he calmly asserted himself to be invested with an authority above priests or even prophets, as the Son of God.

Luke 5. 12-26.

[Memory verses, 22-26.]

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

Explanatory and Practical.

Verse 12. A certain city. The name is not given, but it was evidently in Galilee, and most writers have considered it to have been Capernaum, which was situated on the north-western shore of the Sea of Galilee. **A man full of leprosy.** The disease now known as leprosy is one of the most terrible in the East. It is an hereditary taint of blood, developing in the gradual change and rotting away of the flesh, generally beginning with the fingers and toes, and advancing until all the members are consumed, yet without special pain. The lepers live apart in Oriental cities, and are not permitted to touch other people, from a view (supposed to be mistaken) that the disease is contagious. Yet not all are agreed that this is the leprosy of the Bible. It is probable that there were in ancient times various kinds of skin diseases, more or less severe, included under this term; that although none of them were curable, yet some of the milder forms ran their course, and then left the system free, and that the regulations prescribed in Lev. 14 were meant for such cases. The expression "full of leprosy" might indicate that this was one of the most aggravated type. 1. Leprosy stands as a type of sin in being (1) Hereditary. (2) Defiling. (3) Incurable. (4) Loathsome. **Fell on his face.** Other sufferers might pluck his garment or press forward into his presence, but the poor polluted leper must fall upon his face afar off. **If thou wilt, thou canst.** Here he showed deep insight as well as mighty faith, in recognizing the divine power of Christ and appealing to his mercy. **Make me clean.** 2. Whatever our Lord wills to do, he can do for the sinner. 3. Those who would be cleansed from the leprosy of sin must (1) Seek the only Physician. (2) Come humbly. (3) Come earnestly. (4) Come believing.

13. Put forth his hand. He could have wrought the

14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Lev. 14. 2, 4, 10: This shall be the law of the leper in the day of his cleansing....to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop....and on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Matt. 4. 25: People from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

16 And he withdrew himself into the wilderness, and prayed.

Matt. 14. 23: When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

Matt. 28. 18: All power is given unto me in heaven and in earth.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

Luke 19. 2, 3, 4: Zaccheus.... sought to see Jesus....and could

miracle without the outward touch, as he did to other lepers, (Luke 17,) but the means made the miracle more manifest, and in the present instance there was a purpose to be accomplished. "Of all men a leper needed to be touched with the hand of love." **Touched him.** To touch an "unclean" person was to make oneself also unfit to associate with others or to worship God until certain rites of cleansing were fulfilled, according to the Jewish usage. Therefore, by this simple act Christ proclaimed not only his superiority to all ceremonial regulations, but also their unimportance, and their destined abrogation. 4. Mere forms must give way to the greater interests of salvation. **Be thou clean.** A word which carried with it its own authority to every atom of the leper's body, in which blood and bone and nerve leaped to obey the Master's voice. **Departed from him.** The waxy paleness of the skin changes to the glow of health, the decaying flesh regains its health, and the man stands up strong and clean. 5. Such the transformation when God brings salvation to a soul.

14. **Charged him to tell no man.** Because he did not wish to be turned aside from the purely spiritual work of his ministry to give his whole time to the healing of diseases. Miracles were the token of his divine authority, and not the purpose of his coming. 6. Souls are of greater importance than bodies, and salvation than healing. **Show thyself to the priest.** That the case might be fully tested, and the reality of the cure made certain. See Lev. 14. **Offer for thy cleansing.** The ceremonies of the purification of one healed from the leprosy occupied eight days, and included several sacrifices. **For a testimony unto them.** The healing of one so full of leprosy would be a manifest proof that Jesus was possessed of divine power.

15, 16. **So much the more.** Instead of obeying the command to silence, the cleansed leper began to publish the matter everywhere. Mark 1. 45. His disobedience was wrong, yet somewhat excusable, in view of the wonderful work wrought, but the results followed which Christ had desired to avoid. 7. Those for whom Christ has wrought wonders find it hard to keep silence concerning him. 8. No man is now forbidden, but rather encouraged to tell what Christ has done for his soul. **Multitudes came together.** 9. The testimony of personal experience ever attracts the interest of people. **To hear and to be healed.** Christ's aim was not to draw crowds, but to influence character; and in such excited multitudes, where many were led by curiosity, and many by desire for physical healing, there was not the suitable spiritual condition for his teaching. Besides, there was danger lest his mission might be misunderstood, and his followers embroiled with the Roman government; therefore **he withdrew himself.** 10. Every life needs seasons of retirement, meditation, and prayer. **Prayed.** All communion with God is true prayer, and Christ realized the need of this, as well as do his followers.

17. **On a certain day.** The precise time is not specified, but it was probably soon after the healing of the leper. The place is supposed to have been Capernaum. **Pharisees.** A class of Jewish separatists who prided themselves on their minute fulfilment of the law and all the additional rules devised by the rabbins. **Doctors of the law.** Teachers; these were to be found in all parts of the land, though they were most numerous in Jerusalem. Their work was to expound all the minute distinctions and duties of the law, which wove itself into every detail of life. **Sitting by.** Christ was teaching at this time, not in the synagogue, but a private house **Which were come.** Evidently they were present, not to receive instruction, but to watch and criticise, as already there were signs of hostility between Christ and their party, though no, as yet, open rupture. 11. Not all who listen to the Gospel are its friends. **The**

not for the press... and he ran before, and climbed up into a sycamore tree to see him.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

Eph. 2: 8: By grace are ye saved through faith.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

Isa. 43: 25: I, even I, am he that blot out thy transgressions from mine own sake, and will not remember thy sins.

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

Heb. 4: 13: All things are naked and opened unto the eyes of him with whom we have to do.

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

Acts 5: 31: Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

Acts 19: 17: And fear fell on them all, and the name of the Lord Jesus was magnified.

power of the Lord. Though power ever dwelt in Christ, yet it was not at all times equally manifested. This was an occasion when, in spite of unsympathetic witnesses, the divine influence was specially exercised. To heal them. Not to heal the Pharisees especially, but all such as needed healing.

18, 19. Brought in a bed. Not on a bedstead, but laid on a matting, or wrapped in a heavy quilt. Because of the multitude. Both the room, the court, and the front of the house being surrounded by a crowd eager to draw near to Jesus. Went upon the housetop. It was probably a dwelling only one story high. Through the tiling. The roof was not difficult to remove, being probably of clay spread upon rushes, or bushes, which were laid upon sticks reaching from beam to beam. 12. How much more trouble people will take for the sake of their bodies than their souls!

20, 21. He saw their faith. The faith of those who bore the paralytic was shown by their energy and determination to bring him to Jesus. The man himself afterward showed trust equal to that of his bearers in his ready obedience to Christ's command. He said unto him. Though neither the sick man nor his company had spoken to Christ, yet he speaks to them. In Matt. 9: 2, the words, "Son, be of good cheer," are added. Thy sins be forgiven thee. This was spoken, not so much for the benefit of the man, as for the instruction of the witnesses; though a troubled conscience may have stood in the way of the man's restoration. Blasphemies. Words like these would seem presumptuous, even from a prophet, and could come with fitness from God alone. 13. There is no other alternative between regarding Jesus as a blasphemer or as the Son of God.

22, 23. Perceived their thoughts. They had not uttered their thoughts, but Christ read them, as he read the inward faith of the palsied man's bearers. 14. He who saw their inmost thoughts can also see ours. Whether is easier. "Which is easier." To say. That is, to say with authority to accomplish it. One sentence could be spoken as easily as the other, but only one who had the right to forgive sin could possess the power to heal diseases.

24, 25, 26. But that ye may know. "By doing that which was capable of being put to the proof, Christ vindicates his right and power to do that which in its very nature is incapable of being proved." The son of man. A name by which Christ showed his complete oneness with our nature, yet at the same time suggested his heavenly origin. Power on earth. While on earth, as a divine Being, he holds in his hand the same power which is his right in heaven. Take up thy couch. A light mattress. Took up that. "The couch had borne the man, now the man bore the couch."—Bengel. Amazed. Astonished at the miracle and the high claim which it proved. Glorified God. For sending so mighty a worker among men. Fear. Reverence and awe. Strange things. Miracles wrought and sins remitted.

GOLDEN TEXT.

The power of the Lord was present to heal them. Luke 5: 17.

LESSON HYMNS.

No. 328, *New Hymn Book*.

L. M.

O thou, whom once they flouted to hear,
Thy words to hear, thy power to feel;
Suffer the sinners to draw near,
And graciously receive us still,
They that be whole, thyself hath said,
No need of a physician have;
But I am sick and want thine aid,
And want thine utmost power to save.

Helpless how'er my spirit lies,
And long hath languished at the pool,
A word of thine shall make me rise,
And speak me in a moment whole.

No. 238, *New Hymn Book*.

C. M.

While dead in trespasses I lie,
Thy quickening Spirit give;
Call me, thou Son of God, that I
May hear thy voice, and live.
While, full of anguish and disease,
My weak distempered soul
Thy love compassionately sees,
O let it make me whole.

Impotent, deaf, and dumb, and blind,
And sick, and poor I am;
But sure a remedy to find
For all in Jesus' Name.

No. 258, *New Hymn Book*.

L. M.

Lord, I despair myself to heal;
I see my sin, but cannot feel;
I cannot, till thy Spirit blow,
And bid the obedient waters flow.
With simple faith on thee I call,
My Light, my Life, my Lord, my All;
I wait the moving of the pool;
I wait the word that speaks me whole.
Speak, gracious Lord, my sickness cure,
Make my infected nature pure;
Peace, righteousness, and joy impart,
And pour thyself into my heart.

Time.—A. D. 27, towards the close of the first year of Christ's public ministry.

Connecting Links.—1. Christ's removal to Capernaum. Matt. 4. 13-16. 2. The miraculous draught of fishes. Luke 5. 1-11. 3. Four disciples called. Matt. 4. 18-22.

Place.—Capernaum, on the shore of the Sea of Galilee.

HOME READINGS.

- M. The sick healed. Luke 5. 12-26.
Tu. The nobleman's son healed. John 4. 43-54.
W. The centurion's servant healed. Luke 7. 1-10.
Th. The widow's son restored. Luke 7. 11-17.
F. The evil spirits cast out. Luke 8. 26-39.
S. The impotent man healed. John 5. 1-18.
Sa. The ten lepers healed. Luke 17. 11-19.

QUESTIONS ON THE OUTLINE.

- I. **Power to Cleanse.** v. 12-15.
At what time in Christ's ministry did the events of this lesson take place?
Who came to meet Jesus?
What were the characteristics of his disease?
How may it illustrate the state of a sinner?
What was the manner of his approach to Christ?
What requisite for salvation did he show?
What did Jesus show by touching him?
What followed the touch of Jesus?
What was his command and its reason?
Why was it not obeyed? What result followed?
Why did Jesus withdraw? What was his need of prayer?
2. **Power to Cure.** v. 16-19.
Who were present with Christ?
What views a d spirit did they represent?
With what purpose had they come?
What power was present? **GOLDEN TEXT.**
Why was not this power equally manifested at all times?
Who was brought, for what purpose, in what way?
How does their conduct illustrate the spirit of a sincere
How faith did it show? [seeker]
Power to Pardon. v. 20-26.
How did the faith of the hearers aid the man whom
they carried?
What did Christ say, and why?
What was its effect on those present?
How did Jesus know their thoughts?
How did he answer them?
Of what were his words a proof?
What verified his claim?

TEACHINGS OF THE LESSON.

- Wherein does this lesson show—
1. How we should regard Christ?
2. How we should approach Christ?
3. What we may expect from Christ?

DOCTRINAL SUGGESTION—The forgiveness of sins.

THE LESSON CATECHISM.

[For the entire school.]

- Who came to Christ seeking to be healed? A leper.
- What did Jesus say to him? "Be thou clean."
- What did Jesus command him? To tell no man.

4. What nevertheless took place? His fame went everywhere abroad.

5. How was a man sick of the palsy brought to Christ? He was let down through the roof.

6. What did Jesus say to him? "Thy sins be forgiven thee."

7. What followed his forgiveness? He took up his bed and walked.

8. What is taught us in the ninth lesson? Christ's forgiveness of sins.

WORDS WITH LITTLE PEOPLE.

- Let nothing keep you from coming to Jesus.
- Believe fully in his power and love.
- Tell him all your needs and troubles.
- Ask him to forgive your sins.

ANALYTICAL & BIBLICAL OUTLINE. Types of a Sinner's Salvation.

I. THE SINNER.

- Polluted.** Full of leprosy. v. 12.
"Whole head is sick....heart faint."
Isa. 1. 5.
- Helpless.** Brought in a bed. v. 18.
"We....without strength, Christ died."
Rom. 5. 6.

II. THE SEEKING.

- Purpose.** Went up....house-top. v. 19.
"Seek, and ye shall find." Matt. 7. 7.
- Prayer.** Besought him. v. 12.
"Ask, and ye shall receive." John 16. 24.
- Faith.** He saw their faith. v. 20.
"Believe on the Lord Jesus Christ."
Acts 16. 31.

III. THE SAVIOUR.

- His Touch.** Put forth his hand. v. 13.
"Virtue out of him....healed." Luke 6. 19.
- His Word.** Thy sins are forgiven.
"Who forgiveth all thine iniquities."
Psa. 103. 3.

IV. THE SALVATION.

- Immediate.** Immediately....rose.
v. 25.
"With God nothing is impossible."
Matt. 17. 20.
- Complete.** Took up....whereon....
lay. v. 25.
"Able....to save....to the uttermost."
Heb. 8. 25.

ADDITIONAL PRACTICAL LESSONS, How to Come to Christ.

- We should come just as we are, with all our sins, not waiting nor hoping to make ourselves better. v. 12.
- We should come very humbly, recognizing our own unworthiness, and casting ourselves at his feet. v. 13.
- We should come beseechingly, asking Christ to remove our guilt, and save our souls. v. 12.

4. We should come believingly, trusting in him to effect the work well pleasing to his will. v. 12.

5. We should come perseveringly, not yielding to obstacles in the path of our coming. v. 18, 19.

6. We should come obediently, attempting to do whatever his will commands, however impossible it may seem. v. 25.

CATECHISM QUESTIONS.

10. Why ought we to partake of the Lord's Supper regularly and frequently?

We ought to partake of the Lord's Supper regularly and frequently.

1. In obedience to Christ's commandment, "This do in remembrance of me." (Luke 22, 19.)

2. To make a holy profession of Christ and his cross, by declaring our entire dependence on his death as the only atonement for our sins, and as our only hope of salvation.

3. To declare our love and thankfulness to Him; and to enjoy communion with God, and with our fellow-Christians, in the remembrance of Christ's death.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

"POWER present to heal them," the Golden Text tells us. These are surely most striking and significant words. The presence of a power greater in some way than our own, and available for our wants, is always a comfort. Your wife or your child is ill, and you are watching by the bedside at night; is it not some relief to your anxieties to know that the medical man lives in the next street, and can be called at any moment if wanted? Very different is your position from that of a missionary like De Krapf, whose child was born while he and his wife were fugitives in an African forest forty years ago—only living an hour or two—and who afterward buried the mother, too, on the shores of the Dark Continent. Or it may be protection that you stand in need of. You are travelling in the mountains of Southern Italy or Greece; you know brigands are about; is it not a relief to look at your well-armed escort, and feel their power is present to defend you?

But there are two very great differences between cases like these and that to which the Golden Text refers. First, there is on the one side willingness, nay, eagerness, to resort to the power that is present; and on the other an almost total absence of any such feeling. You need no persuasion to induce you to send for the doctor if your child gets worse, or to keep close to your escort when passing the brigands' haunts; but how few in Galilee would avail themselves of the exhaustless treasury there was in Christ of power to heal and to save! And yet, secondly, we see in the one case a power that may be insufficient for the purpose, and in the other a power that is invincible if only it is used. Your doctor may fail to save your

child's life; your Italian escort may be overcome by the brigand band. But when "the power of the Lord was present to heal" the crowd in Capernaum, not one of them could have resorted to it in vain. So that the contrast is complete.

But the question for us is, In what sense are these wonderful words now applicable? They are applicable in the fullest sense to a sin-stricken world, and to every corner of it. We indeed need to realize this more. A world lying in wickedness—and power present to heal it! A city full of sin and misery—and power present to heal it! A Sunday-school class without one truly godly member in it, and its teacher sick at heart with seeming failure—and power present to heal them all! An individual soul, pining under a sense of sin and infirmity—and power to heal it once and forever! And yet, marvellous to say, the healing is not accomplished. How and why is this?

The study of to-day's subject, Christ healing the sick, ought to lead us to the solution of this most sad and solemn problem. It should be carefully noted that Jesus did not heal everybody. Why not? Certainly not because his power was deficient. Certainly not because he had no pity. Clearly there must have been conditions of some sort, without which, ordinarily at least, he did not work. When once, in the street of Capernaum, he suddenly stopped and said, "Who touched me?" and when Peter expressed surprise at such a question in the midst of a thronging and surging multitude, why was it that timid hand of the afflicted woman alone drew "virtue" from him? When once, at Nazareth, we are told that "he could do no mighty works," why could he not? In the latter case, a comparison of Mark 6, 5, 6, with Matt. 13, 58, shows plainly that in a sense—mysterious though it be—his power was made powerless by the unbelief of those he would and could have healed. And as to the poor woman, his own word to her was not, "Thy touch hath made thee whole," but "Thy faith hath made thee whole."

Now look at the particular miracles before us in this lesson, and see how it was they came to be performed—how the "power" that was "present" came to be put in motion.

1. Why was the leper healed? Considering that there were many lepers in Galilee who did not get healed, I think we may reply, Because he asked. But mark what that asking implied. Not a mere hope that Jesus would do for him what he had done for others. Jesus had already cured many sick folks, but we have no evidence that he had cleansed a leper; and the incident looks as if it were recorded as being the first case of

the kind. If so, the miracles this leper may have heard of would almost tend to deter him from asking. He might reflect, Yes, he has rebuked fevers and palsies, he has given eyes to the blind and feet to the lame, he has even cast out devils—but my leprosy!—can he heal that? Ah, no, that's a different thing. And this would not be an unreasonable thought. Leprosy was not only the most dreaded and loathsome of all diseases, not only a hereditary disease, not only one that grew worse and worse to the end, not only beyond the power of the cleverest doctor to cure, but besides all this, it was peculiarly the curse of God (as in the cases of Miriam, Gehazi, Uzziah), and the Divine Law cut the leper off from all the privileges and ordinances of religion. What hope, then, was there that Jesus would heal such an one?

And yet this leper came and asked. Instead of standing afar off (like the ten, Luke 17, 12), uttering his dreadful warning cry, "Unclean! Unclean!" he comes and kneels down before Jesus, in full assurance that, if he will, he can make him clean. He had faith that there was power present to heal him. He was not quite certain about the will, but his asking at all shows he had hope even of that. But belief in the power was that which Jesus so often demanded. "Believe ye that I am able to do this?" Matt. 9, 28. "If thou canst believe, all things are possible to him that believeth." Mark 9, 23. And so he did what must have horrified the bystanders—he put forth his hand and touched him whose touch was legal defilement, with the blessed words, "I will: be thou clean."

2. Why was the paralytic healed? This is a more complex case. For here the poor sufferer got two blessings, and seemingly got them for different reasons.

(a) Why did he get the forgiveness of his sins? We do not find in other cases that a miracle on the body was accompanied by a special revelation of grace to the soul. No doubt it was really so in many cases; but there is something unusually emphatic here. Christ's first word, on seeing the strange apparition coming down from the roof and laid at his feet, is, "Be of good cheer, child! thy sins are forgiven thee." (The literal rendering of Matthew's account, which at this point is the fullest.) Why "Be of good cheer?" and why, "Child!" Evidently the Lord saw the sorrow in the man's heart, and pitied him, and therefore began with a word of compassion. But what was his sorrow about? Surely about his sins. Surely he felt himself cut off from God, and all his bodily infirmities were as nothing to him in comparison with his sense of sin; and so Jesus puts together the word of cheer, the

word of favour ("child"), and the word of pardon.

(b) Why did he get the cure of his palsy? Now we are told by all three evangelists that Jesus marked the faith of the bearers. "Seeing their faith." It is true that this is connected with his word of forgiveness. But we cannot suppose their faith was a faith in his power to forgive, and their object in getting their patient through the roof to obtain pardon for his sins. As I read the narrative, Jesus, seeing their faith, was prepared to work the miracle they desired; but before doing so, he bestowed the higher spiritual blessing which the man himself so especially longed for.

I would, therefore, suggest three thoughts for ourselves and our classes. The power of the Lord is present to heal. How can it be brought down to those who need it?

1. If we need blessing ourselves, spiritual or temporal, pardon, or grace, or deliverance, or guidance, or provision, we must believe in the present power of Jesus, "Lord, if thou wilt, thou canst." And we know, too, he is willing as well as able!

2. Also we must have a sense of our need—a consciousness not only that Jesus can give the blessing, but that we sorely want it. Otherwise there may be belief, but no earnestness. It is the poor and needy in their own estimation who will hear the word, "Be of good cheer, child!"

3. By our own faith and earnestness we may bring others to the feet of Jesus and claim his blessing for them too. It is a grand encouragement to teachers and ministers and missionaries and those who pray for others—"Jesus, seeing their faith, said, 'Son, thy sins are forgiven thee.'"

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Give a short account of the events of the "connecting links" with the last lesson. . . . Explain about leprosy, palsy, "showing to the priest," Pharisees, doctors of the law, Galilee, Judea, "letting down through the tiling" couch, etc. . . . Give account of the two miracles of this lesson. . . . The various kinds of power shown by Christ in this lesson. . . . How leprosy represents sin. . . . What kinds of faith in this lesson. . . . How the salvation of a soul is here represented. . . . What is here taught concerning the way of coming to Christ. . . . Illustrate by the earnest efforts a sick person will take to gain health. . . . The transformation from sin to salvation illustrated by filthy rags in a paper-factory turned to a snowy whiteness. . . . Faith illustrated by the soldier who claimed and received a captain's rank because the emperor called him "Captain!"

References. FOSTER'S PROSE: 3973, 671, 1740, 10199, 7685, 10564 POETICAL: 2102, 2311. FREEMAN: The bed, 649; The roof broken up, 736.

Primary and Intermediate.

BY M. V. M.

REVIEW. It is a very easy matter to draw a little map on the board, to remain from Sunday to Sunday, locating places upon it as we come to them in the history, and it will add greatly to the interest of the children. Where was Jesus at the time of our last lesson? On what day? Where did he go? What did he do? What was his work? Now add Capernaum to the places on the map, and explain that Jesus has come to this place, and that he had come to help somebody who was in trouble.

LESSON THOUGHT. "The Power of the Lord."

1. Talk a little about "power"—the power of steam in moving engines, of water in running mills, of the wind in driving vessels. Man has power to do many things. Draw from children some of the things that a man can do. Speak of the different kinds of power—of thought, of love, of faith, etc. Now turn to the Lesson Thought. We are going to hear of the power of the Lord today.

The Lord Jesus had a heart so gentle, that no one, no matter how vile he was, felt afraid to come to him. One day Jesus was in the city of Capernaum, and one poor man, who had an awful disease that no doctor could ever cure, heard of him. He was called a leper, and no one dared to touch a leper, lest he may become one himself. If you were sick, and saw Jesus coming toward you, would you ask him to cure you? Jesus is nearer to us than he was to the leper, and yet we do not ask him, maybe, to cure our sickness—of ill-temper, of selfishness, of disobedience. For you are sick when you sin, though your body may be well and strong. The spirit, which God made to live forever, is sick when you do naughty things, and this is a sickness that will kill your spirit, unless you let Jesus cure it. As soon as the leper came near enough to Jesus he asked him to make him clean. He said, "You can do it if you will." That was faith. He believed that Jesus had power. And right away Jesus put out his hand, saying, "I will." If a man had done this, even a great doctor, it would have done no good, but Jesus was God, and the "power of the Lord" cured him at once.

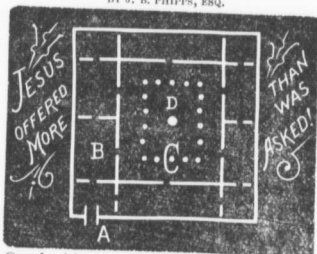
3. Here is another story showing the power of the Lord. [Show a picture of an Eastern house, if possible, that children may get some idea of how a sick man could be let down through the roof.] In telling a

lesson story, it is a great help in holding the attention, to appeal to the children often for an opinion or some kind of expression. Let this story teach the lesson of thought for others. Those who knew and loved the man sick of palsy wanted him to be cured. So they took the trouble to carry him to Jesus. And he was pleased. "He saw their faith." He saw their love, and he did just what they wanted him to do. He will see our faith and love, if we are trying to do something to make others better and happier. Jesus does not like to see a child caring more about his own things, his own comforts, his own pleasures, than about others.

CLOSING EXERCISES. Tell how entirely Jesus cured the sick man—so that he could carry away the light bed on which he had lain. That shows what power he had. Let us close our eyes and think what we want to be cured of, and then in our echo-prayer we will ask Jesus to cure us.

Blackboard.

BY J. B. PHELPS, ESQ.



On the blackboard is the ground plan of an Oriental house, a full description of which can be found on page 198 of *Bible Manners and Customs*, by Rev. J. M. Freeman, D.D., or in *Smith's Bible Dictionary*, article on "Houses." For the purpose of illustrating to-day's lesson the following explanation will be found sufficient:

A—Entrance to house.

B—Entrance to court.

C—Court.

D—Fountain in centre of court.

The small round marks in the court show the position of pillars for a gallery extending around it.

BLACKBOARD SENTENCE.

BRING SOME ONE TO JESUS.

LESSONS FOR MARCH, 1881.

MARCH 6. Witness of Jesus to John; or, A Shining Light. Luke 7. 19-28.

MARCH 13. The Sinner's Friend; or, Sins Forgiven. Luke 7. 36-50.

MARCH 20. First Quarterly Review.

MARCH 27. Missionary Lesson. Luke 9. 1-6.

JESUS LOVES POOR SINNERS.

Words by T. B. STEPHENSON.

SLAVE MELODY.

1. Jesus loves! Je-sus loves! Je-sus loves poor sin - ners! Je-sus loves—

loves even me: He came from heav'n to save us. Je - sus in - vites us; His

love invites poor sinners: His wondrous love invites us all; He came from heav'n to save us.

- 2 Jesus died! Jesus died! Jesus died for sinners!
Jesus died—died on the tree: He shed His blood to save us.
Now Jesus calls us: from Calvary He calls us;
His blood calls loudly from the tree;
His blood He shed to save us.
- 3 Jesus lives! Jesus lives! Jesus lives for ever!
Jesus lives—lives now a King: He lives a King to save us
Jesus can keep us—from all our foes can keep us:
Can keep us even unto death,
He lives a King to save us!
- 4 Jesus comes! Jesus comes! Jesus comes in glory!
Jesus comes—comes on the throne: He's coming soon to judge us.
Jesus is coming: He'll come, the heavens rending:
The Crucified will come to judge;
He's coming soon to judge us.
- 5 Weary soul, weary soul, come at once to Jesus;
Come at once—come now to Him: come while He waits to save you.
The Saviour loves you: He's coming soon to judge you:
He lives to set you free from sin:
He shed His blood to save you.