

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

JULY, 1873.

[No. 7.

The Love of God.

BY SAXE HOLM.

LIKE a cradle rocking, rocking,
Silent, peaceful, to and fro—
Like a mother's sweet looks dropping
On the little face below—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face bending
Down, and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best.
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O great Heart of God! whose loving
Cannot hindered be nor crossed;
Will not weary, will not even
In our death itself be lost;—
Love Divine! of such great loving
Only mothers know the cost—
Cost of love, which all love passing,
Gave a Son to save the lost.

—Scribner's for May.

"Our Boys."

DIO LEWIS has written a work for "Our Girls," and numerous others have criticized the "Girl of the period;" but no one, to my knowledge, has yet told us what to do with "our boys."

All the way—from the cradle up to womanhood—a girl seems to fall naturally into her place, or the place assigned her, and never appears to feel awkward or in the way; but there is a period in the life of a boy, when neither he, his guardian, or friends know where he belongs, nor how he should be treated. A girl glides naturally along from childhood to womanhood,—and, sometimes, in this fast age so rapidly, that you almost conclude that the period of girlhood is left out entirely. With boys it is very different. There is a time in a boy's life when he seems to feel that he is out of place everywhere. And at this very time, when he needs sympathy the most, as a rule he gets the least of it. He is too big to be petted like a baby, and not large enough to be treated as a man; he is too boisterous to be in the parlor; the cook sends him out of the kitchen, because he asks too many questions; the father is too much engrossed in business to notice him, or give employment or direction to his active, inquiring mind;

the mother is too busy preparing dainties for his stomach, or flounces for his sister's dress, to pay much attention to her son's brain or heart, and, as a natural consequence, he goes into the street. The education he receives there is soon made manifest.

To me there comes a question deep and momentous: "What shall I do to save my boy from the snares that are laid for his feet?"

One thing I have determined on, and that is, I will never, knowingly, by *word or deed*, cause him to feel that he is in my way, in the house he calls *home*,—not even though my carpets be soiled by muddy boots, and my best furniture marred by finger-marks. It were better that my carpets be soiled and worn, and my best furniture be scratched and broken, than that the immortal soul, which God has entrusted to my keeping, should become scarred and mired by the vileness which is found in our streets and public places of resort. Soiled and worn furniture may be repaired, or replaced by *new*; but the soul once scarred and disfigured by sin can never be what it might have been, had it been shielded a little more carefully during these few years of youth when it was so pliable to every touch.—*Central Advocate*.

How to Teach Well.

THE great secret of teaching is to *excite the self-activity of the scholars*, so as to make them think about the subject for themselves. The teacher who has learned the art of thus exciting the attention of the scholars is on the highway to successful teaching. At Boston a little girl was entertaining me very pleasantly in the parlor, while I was waiting for a friend to come down stairs. I said to her:

"You go to a Sunday-school?"

"Oh! yes, I go to a Sunday-school."

"You have a good teacher?"

"Oh! yes, I have a splendid teacher—a magnificent teacher."

When the girls in New York say "splendid" and "magnificent" they mean *nothing*. I wanted to see what these words meant in Boston; so I said:

"You prepare your lessons during the week?"

"Oh! yes; teacher *makes* us do that."

I said: "Give my compliments to your teacher. A teacher who *makes* her scholars prepare their Sunday-school lessons during the week must be a very good teacher."

"Well," she said, "I don't mean she *makes* us,"—thinking her way of stating it had reflected on the spirit of the teacher.

"Ah!" I said, "you have spoiled a good story."

"Well," she said, "I don't mean she *makes* us get up our lessons."

"What do you mean, then?" I asked.

"I mean," she said, "that *she teaches* us so that we love to get our lessons."

So I multiplied the compliments a hundredfold, and said: "A teacher who teaches so as to make the scholars *love* to get up their lessons is indeed a splendid teacher—a magnificent teacher."—*Dr. J. Vincent*.

More Enthusiasm.

BY J. W. BLAKE.

YOUTHFUL sceptics—are there any? Alas! yes; and what is sorrowful, they are often made through lack of heart in a teacher. Our scholars are influenced in a great degree by the way truth is imparted, perhaps more so than by the actual truth advanced. If the love of Jesus is explained in beautiful language, but in a cold, formal manner, you will find the scholars' hearts frozen by the icy atmosphere. Little desire for a Saviour or hope of heaven is drawn forth unless our words are fired with enthusiasm. Men of refinement are easily outstripped by their inferiors if the latter have the greatest amount of soul-power. Show an earnestness in any department of labor, and as a rule you may insure success. Of course, to gain enthusiasm we must have faith in our mission, but there are many who have faith in their own words instead of enthusiasm in *their message of love*. Let such look upon successful men in past and present days, and admire and copy their ardour. There are few who are not trying to be good workmen. Intellectually,

our teachers are on a higher platform than those of years gone by. Ability of the highest order is a necessity, but along with it is wanted holy fire. God's Spirit alone can touch the heart, but God blesses the means used. Passion is a great lever, and if used will call forth earnestness on the part of the scholar. If we have a spark of fire in our hearts may it be fanned into a flame. It is difficult to quench a fire, and so is it difficult to dispel the words of an earnest, loving teacher.

A Timely Warning.

I HOPE Shakspeare's spirit will forgive me for slightly altering his words about finding "sermons in stones," and putting them in this shape,—“A sermon on a stone,”—for such I once found in a most unexpected place. I was walking down Ludgate Hill (many years since), and I noticed that in the middle of the roadway of Farringdon Street there had been set up a broad and strong slab of stone, with a ledge, on which the numerous porters and burden-bearers, who throng up and down, could lay down their parcels for a rest,—a token of consideration for the weary that it did one's heart good to see. Lest, however, the kindness should lead to mischief, there was inscribed on the slab the significant warning, “DO NOT LEAVE YOUR GOODS.” I should imagine that the benevolent men who provided the relief had noticed some cases in which a thoughtless man, when resuming his journey, had forgotten a part of his burden, and left it behind to be the spoil of the first finder, and carried off before he had discovered his loss and retraced his steps.

The warning is one of wide application; for if these days are noted for the activity and speed of business,—if the tide of life seems to run faster, and the great wheels of the chariot of commerce whirl round with ever-increasing rapidity, it is on the other hand no less true that the provision for relaxation and pleasure-taking is wonderfully larger and more abundant. We know (and with sorrow) that there still are large and important branches of the community that have not yet felt the

benefit of this, and to whom neither Saturday nor Sunday brings the relief demanded alike by body and by spirit. But take the question as a whole, and no one can deny that the hours of labor are sensibly shortened, and that the happy possessor of an evening or a half-holiday has many more chances of enjoyment than were within reach twenty or thirty years back.

Let me dismiss at present all arguments as to what amusements are hurtful, which are simply neutral, and which are truly improving. I do not want to go into details, but I want to put up the Stone Sermon, and say to all holiday-makers, “Do not leave your goods.”

Some innocent pleasures, carried to excess, bear their own condemnation. I remember reading of a young fellow who, after years of sedentary life, had a fortnight's holiday given him. He went into the country on a walking tour, to do his twenty miles daily! The unaccustomed strain broke down his health, and he had a serious illness. This perhaps was an extreme case, but it illustrates my argument. Boating, football, cricket, athletics, are noble uses of a holiday,—but nevertheless, my friend, “do not leave your goods.” Neither spend more money than you can afford, nor suffer your mind to be so engrossed with the enjoyment that the next day's business is badly done.

The warning applies still more powerfully to all evening amusements. The world cannot yet prove the old-fashioned maxims as to health to be unsound. The four fine rules for preserving that health, which were once defined thus,—“Keep the head cool and the feet warm, take a light supper, and go to bed early,” will never lose their value. How they interfere with some modern pleasures let my young readers reflect. The hot, throbbing brow, the heavy dull headache of a morning, tell tales of imprudence (without anything more serious), and show that the pleasure-seeker has left some of his goods behind.

Do not suppose these few remarks are intended to curtail harmless enjoyments. Recreation is one of our human necessities; and when pursued with prudence and moderation, and above all with a remembrance of our accountability to our

great Creator for the use we make of our hours of ease, it becomes the healthful restorative of mind and body.

"Oh! when our hearts from care are free,
Then, Saviour, may we think of thee,
And, seated at the festal board,
In fancy's eye behold the Lord."

So sang good Bishop Heber, and they that can realize this will not leave their goods.

—S. S. Teacher.

"Good Enough."

"Good enough" finds a ready excuse for inefficient work. "I can do better, of course," says the careless teacher, "but then, it's good enough for them, you know." "There is no use in wasting one's efforts," says another, "they'll never know the difference, and it's plenty good enough for them."

It is a fortunate thing for most of us that our rewards or gifts are not according to our deserts, for many would turn away empty-handed.

But when a man works with a conscience, he never pauses to consider how much or how little he shall give, and there are no false bottoms to his measures. God and humanity are so closely allied, that what we do to benefit our kind is accepted by the former as if we had had an eye single to His service. We may think the work is too small and insignificant for him to notice, but if the reward is with us, we know that it meets His approval. It is easy for some people to slight their duties. "Here a little, there a little," they render literally. They have no idea of spending or being spent in anybody's service. "Good enough" is their motto. But when He, who judges our work, applies His test, what then? Is it good enough for Christ?
—S. S. Times.

SCRIPTURAL.—A Chinaman, on his examination for membership, in response to the question, "How he found Jesus?" answered, "I no find Jesus at all; He find me."

The Teacher Taught.

BY REV. RICHARD B. COOK, PENNSYLVANIA.

THE Sabbath-school is commonly regarded as a place for the education exclusively of the child,—for the teacher to give, and the scholar to receive instruction; but the teacher is also educated, and the scholar is his instructor.

1. The *mind* of the teacher is educated, not only stored with knowledge, but cultivated by the use of it.

The teacher must be a student. He should know more than the scholar, and ought to inform himself. No teacher can hold his place without study. To accumulate knowledge for others is to make sure of it for ourselves. Beside, he is to teach as well as to study, to communicate what he learns, which makes it doubly his. We hardly know a thing until we can tell it to others. The best way to learn is to teach.

The child can contribute even more directly to the mental improvement of the teacher. It takes the child to develop the man. The questions of the scholar bring out the knowledge—yes, and the ignorance too—of the teacher. Children's questions cannot all be answered, but the teacher should not be afraid of being questioned. He does not know everything—let him admit it. Blessed is he whose scholars question him! What better mental exercise could he have?

In the Sabbath-school the mind is educated in the noblest of sciences—the knowledge of Jesus. Thus, then, is the mind of the teacher cultivated and filled by the study and recital of the "story of the Cross," illuminated by the whole light of the inspired Word of God.

2. The teacher is also educated into *correct habits of life and act*. As soon as one becomes a teacher, he must live outwardly in accordance with his teaching. He must abandon the one or the other, either his correct teaching or his incorrect life. The true man will adhere to the utterance of right principles, and lend all his energies to bring up his life to the standard. Then, as in the Sabbath-school the Gospel is taught, it is the Christian life that is required of the teacher.

Here again the educating power of the scholar is felt. Who so observing of contrasts between word and deed as a child? Who so exacting? The least departure is observed. It looks for perfection in parent and teacher. "Papa," said a little girl, "you are good; you would not do wrong, would you?" Thus under the tutelage of those little eyes the Christian teacher becomes more and more conformed in life and act to Christ.

3. But the education of the teacher is more thorough than this. It does not stop at the improvement of the intellect and the life, but enters the *heart*, the very fountain of life and thought, and has an important influence in the formation of character.

The truth taught sanctifies the heart alike of teacher and scholar. The latter is also a means under God of the Christian growth of the former. To be truly educated in heart one must come into close contact with the heart of a child. He knows but half who knows not a child. Association with children calls forth and cultivates some of the noblest virtues of the soul. The man susceptible to moral influence at all, must be the better for the company of the child.

This is the teaching of the Master. Many disdainfully give children the go-by, but Jesus, when his disciples disputed as to which of them was greatest, took a little child and folding it in his arms, replied: "Whosoever shall receive one of such children in my name *receiveth me*;" and placing the child conspicuously in their midst, he said: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Thus Jesus places the child upon a pedestal as a model for Christian imitation. If child-like, then Christ-like. And the more the moulding influence of the child is felt upon the heart, the more Christ-like the disciple becomes. Well has a keen observer of human nature said of children:

They are idols of hearts and of households;

They are angels of God in disguise;

His sunlight still sleeps in their tresses,

His glory still gleams in their eyes;

Oh! those truants from home and from heaven,
They have made me more manly and mild!
And I know how Jesus could liken
His kingdom of God to a child.

If now this education of the mind, the habit, and the heart of the Christian teacher is going on unconsciously to himself, as well as to the scholar, how much more advancement would he make if he were to *aim* to reap all the advantages from such a source! Every Christian should be a life-long student of the Bible. If, Christian, this be your desire, then enter the Sabbath-school, humble yourself, sit at the scholar's feet, teach and in turn be taught, and by this means "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." — *Baptist Teacher.*

A Pastor's Word of Exhortation.

REV. H. F. SMITH, NEW JERSEY.

FELLOW-TEACHERS:—Your work in its elements and objects is substantially the same as ours. Suffer an exhortation from one who earnestly desires your complete success. The dear children under your care, whose souls are incalculably precious, are already developing the seeds of sin, whose fruit will be eternal woe, unless the Spirit regenerate them through the Word. That word is committed to you. What responsibility you have! Lose no opportunity of pressing home the Gospel.

Be not satisfied with going through the form of recitation. Seize upon some practical truth connected with the way of salvation, and as it comes from your own fervid heart, urge it upon the mind and conscience of each pupil. Endeavor to establish between yourself and your class a mutual confidence and affection.

You will sometimes feel discouraged, but do not abate your prayers and efforts. Time is too short, opportunities are too few to permit lagging. You and your pupils are going to the judgment.

Be faithful and be cheerful. True, the work is arduous, and at times no immediate result appears; but the promises—oh, how "exceeding great and precious they are!" *His word shall not return unto*

him void. COURAGE teacher! Jesus sympathizes with you, and loves the work in which you are engaged. The Spirit is all-powerful to change the heart, and build up Christian character. He is faithful who promised.

Have faith in God. Sow the precious seed, water the tender plant; study and pray; explain, entreat, exhort, desiring especially to know how to speak a "word in season," and then rest confidently on that assurance of the Lord, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Baptist Teacher.*

Train Them to Question.

BY C. W. JENKINS, NEW YORK.

It is the habit of many teachers to conduct the Sunday-school exercise as a recitation chiefly, and, while giving copious explanations of the more difficult passages, and answering the few questions which the bolder pupils ask, to occupy the most of the time in ascertaining how much has been learned, and with illustrative anecdotes and remarks. I think that many of us do not sufficiently encourage the putting of questions by the children, and that we underrate the value of such questions, as starting-points for the unfolding of the subject.

The first requisite for successful teaching is often said to be a thorough knowledge of what is to be taught; but certainly, to comprehend those states of mind which accompany or constitute ignorance, is equally important. It is quite as necessary to ask, How does this look to my scholars? as, How does it look to me? It is not enough that a guide know every mountain and river, every forest and lake, every highway and bye-path of the country through which he is to conduct a party of travellers; he must acquaint himself with their intelligence, natural and acquired, their tastes and prejudices, and infirmities even, before he can be to them an agreeable and useful companion. A teacher is frequently disappointed that an explana-

tion which seems quite lucid to himself, fails to make the expected impression upon his listeners. The indifferent or beclouded faces about him assure him of failure. He has worked faithfully at home, by himself, to prepare this simple and forcible presentation of the lesson, but he now finds that he has begun at the wrong end, and that his very subject as a whole, and in all its relations, has misled him, since it has led him away from some particular difficulty which exists in the children's minds. To get at that he needed the guidance and help which comes from their freedom to question him.

This freedom will never be generally exercised without specific and constant encouragement. Forward youngsters, indeed, there are in almost every class, who are all too ready to make irrelevant and profitless inquiries; but those who timidly doubt, those who are ashamed of excusable ignorance, those whose temperament, mental peculiarities, or history, make it hard for them to receive certain phases of truth, are the last to speak, unless there is a system, common to all, by which their wants may be made known. Teachers should therefore not merely say, "Ask me questions whenever you like," but should *educate their classes to the habit of questioning.* This can be done by making it a part of the "lesson" for each pupil to prepare one question, always involving something which he cannot learn by himself, and by regularly devoting a part of the time to answering these questions. It is better to have this exercise precede the prepared expositions by the teacher. This will aid the desired result—the putting of the teacher subjectively in the children's place, enabling him to see with their eyes, and think for a moment their thoughts. If he thus preface his teaching with a look into their minds, he will be far better able to unfold, in an intelligent and condescending spirit, the truth of God for their salvation.

"If we seek our happiness in anything beside the peace of God and a good conscience, we shall as certainly be unhappy, as that anything in the world is uncertain."—*Adam.*

The Sunday School Banner.

TORONTO, JULY, 1873.

THE TEACHER TRAINING.

It may be recollected that reference was made, in an early issue for this year, to the proposed system of the competitive examination of teachers. We then placed the subject before our readers "without note or comment," neither is it our purpose to enter into a discussion of the merits or demerits of the scheme at present.

Opinions largely differ concerning any action in this direction; and, while little positive opposition appears to have been offered, doubtfulness has frequently been expressed with regard to the practicability of any such a venture. Without discussing that, we have thought that the great principle involved in the whole is worthy of our considering, viz., the proper equipment and training of teachers for their work.

We yield to none in our admiration of the self-denying efforts of those men and women,—many of whom without much culture, but with warm hearts,—have been the means, under God, of exalting the Sunday-school to its present position in the church and the world. They were needed for the work they undertook, and were fitted for its accomplishment. It is, therefore, with no desire to depreciate the work of former days, that we say a higher order of teachers is needed for present requirements. This work of Sunday-school teaching is a serious business, and none may hope for success in it whose hearts have not been touched with the grand charity which is the Christian's heritage.

We are bold in making the assertion,

that we think the need of the teachers of to-day is two-fold in its character,—*first*, a clearer apprehension of the truth to be taught; *secondly*, a higher state of spiritual power.

We are not altogether insensible of the difficulties experienced—especially in the country—of getting any one to teach at all, and therefore we would be the last willingly to put any barrier in the way by requiring too much; and yet we have sometimes feared that the truth is not always forcefully or well conveyed by those who teach in our schools,—and for this reason, that there is a great deal of ignorance on topics which should be thoroughly understood. It is required of those who teach in our schools, where the common branches of an education are taught, that they should be teachers qualified for their work. And does it not appear strange that any should be allowed to teach the great truths of salvation, without some evidence of their ability to teach with clearness and correctness? We advocate no impossible standard, but still, the times demand that those who teach shall be able to supply a reason for their faith to others. A clearer apprehension of the truth taught, then, is required.

It is scarcely needful that much should be said on the necessity of more spiritual power. We don't think the lack of the average teacher consists so much in the absence of mere literary attainments, or in the lack of abundant machinery, as in the absence of more of the spirit of Christ. This spirit is largely possessed now, but not so largely as it should be.

But, it may be asked, how is this training to be brought about? We have only one suggestion to offer, and it is this,—the establishment of normal classes, wherever possible, in connection with every church. Let this be led by the pastor, or

some other competent authority, whose hints and instructions in the matter of teaching are worthy of regard.

This whole question is beyond the compass of a single article, and deserves the most candid and careful consideration.

MINOR MATTERS.

"DON'T!"—Don't take your BANNER with you into the class. We have heard of such instances; and only a few weeks ago a friend told us he overheard a teacher reading the questions from the "Leaf," in the exact order contained therein,—holding the BANNER in her hand before the pupils' eyes. Such a course, if persisted in, tends in the direction of making teachers mere *machines*, grinding out the thoughts of others. Make a plan of your own. Use all the helps obtainable, but impress on all the stamp of careful study, and prayerful thoughtfulness.

HOW IS IT?—"How is it that our Catechisms are not more studied?" A very intelligent friend made this inquiry of us a few days ago, urging, with considerable force, that it was a mistaken policy for Methodists, if they desire to obtain sound notions of our theology, to ignore their value. It is sometimes said that the Bible contains all the truth essential to man's salvation, and that, indeed, *perfect* truth can be looked for no where else. While readily granting this, we do not understand how that should be urged against a *systematic* arrangement of the views of any Christian church concerning what the Bible teaches. Some one has expressed the idea that what the geologist does for the student of nature in the proper classification of the earth's strata, the theologian

does for the student of the Bible, in the classification—so to speak—of the great truths which God has left. We don't know that the Bible professes to be a theological text-book, and while it contains everything needful for man to be made acquainted with for his salvation, anything which helps in the direction of which we have spoken, is exceedingly valuable; and we are satisfied that Methodists would be better able to meet the forms of error so prevalent to-day, if our Catechisms were more thoroughly and more frequently studied. If we have departed from the practice of past days in this respect, let us return.

THE "BANNER."—Our friends will be pleased to learn that the circulation of the BANNER was never so large as at present, and that nearly every mail brings fresh subscribers,—indeed, so rapidly has the list increased, that though an extra large edition for *June* was printed, many new subscriptions had to be dated from *July*,—the edition being exhausted almost immediately after publication.

CATHOLIC SERMONS.—We are in receipt of a number of "*Catholic Sermons*" from Mr. F. E. Longley, of 36 Cowcross Street, London, England. They comprise five Sermons,—two being by the Rev. Newman Hall, LL.B., one by Rev. Arthur Mursell, one by Rev. A. G. Brown, and a fifth by the Rev. J. T. Davidson, of the Islington Presbyterian Church, London. The "get up" of these sermons is very creditable, and the subjects of general interest, while the names of the authors will furnish the best index we can give of their general character. It is proposed to follow these by published discourses by other leading Protestant divines.

Scripture Lessons.

THE INTERNATIONAL LESSON DEPARTMENT.

THIRD QUARTER—STUDIES IN MATTHEW.
SUNDAY, JULY 6, 1873.

LESSON I.—*The Child Jesus.*—Matt. ii. 1-10.

GOLDEN TEXT, Matt. ii. 10.

Berean Notes on the Lesson.

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

I. GENERAL STATEMENT.

The birth of Jesus is announced. Wise men from the East seek the infant Saviour. The tyrant Herod, greatly troubled, seeks an interview with the wise men. The star directs the travellers to the place "where the young child was."

II. TOPICAL AND EXPOSITORY NOTES.

Topic: Rejoicing in the Redeemer of the world.

1. THE NEW-BORN KING, vers. 1, 2. (1) His name: JESUS—Greek, "Saviour;" Hebrew, *Jeshua*, *Joshua*, signifying "whose help is Jehovah," or "Jehovah the salvation." (2) His birthplace: BETHLEHEM, signifying "house of bread." A small town six miles south of Jerusalem. OF JUDEA. Not the Bethlehem in Zebulon, seventy or eighty miles further north. (3) *The King that feared Him:* HEROD, called "the Great." A cruel, blood-thirsting tyrant. He was king over Judea (including here all Palestine) for thirty-seven years. During the last year of his reign Jesus was born. (4) *The new-born KING OF THE JEWS.* The Jews were God's chosen people. Prophecy declared that Jesus should be born among the Jews, at Bethlehem; that he should be a babe, a prince, a King. Num. xxiv. 17; Isa. xi. 1; Micah v. 2; Isa. ix. 6; Psa. ii. 6; Zech. ix. 9. (See *Illustration 1.*)

2. THE TROUBLED TYRANT, vers. 3-8. (1) *Who?* HEROD. (2) *Why?* Feared that the new king might seize his throne. (3) *Effects of his terror:* ALL JERUSALEM WITH HIM TROUBLED. Knowing so well his savage

nature, the people fear revolution, kingly fury, or some other evil. (4) His *policy:* He gathered ALL—a large number—THE CHIEF PRIESTS. There was one "high priest;" and there were twenty-four courses of priests, the heads of which were probably "chief priests." SCRIBES. Transcribers of the Mosaic law, lawyers, secretaries, recorders. 2 Sam. viii. 17; 1 Kings iv. 3; 2 Chron. xxvi. 11; Ezra vii. 6. They were also interpreters of law, civil and religious. The council now summoned by Herod was doubtless the celebrated Sanhedrim. This numbered seventy-two members. (Some say seventy or seventy-one.) It was composed of the high priest, a select number of "chief priests," and "elders" of the Jews. (5) His *question:* He DEMANDEDWHERE CHRIST SHOULD BE BORN. Of course they should know. Mal. ii. 7. Turning to their Scriptures, they found the prophecy plainly recorded, IN BETHLEHEM OF JUDEA. Micah v. 2. Not in the proud capital of Palestine, but in "little," obscure Bethlehem shall God's Son be born. Christ, in Greek, means *anointed*. *Messiah* in Hebrew has same meaning. PRINCES OF JUDA; in Micah v. 2, THOUSANDS OF JUDAH. The subdivisions of the tribe; the districts or families and their heads. (6) His *commission:* Still greatly troubled, Herod talks again to the Magi, but privately; thinking, perhaps, that if he ascertains WHAT TIME THE STAR APPEARED first, he will know the child's present age. But in this he mistakes. He sends away the Magi with a murderous falsehood in his lips. THAT I MAY.....WORSHIP HIM means that *I may kill him.* (See *Illustration 2.*)

3. THE DILIGENT SEEKERS, vers. 1-9. (1) *Who were they?* WISE MEN. *Magi;* philosophers, sages, or priests of the Magian religion. Their name "comes from a word found in one of the most ancient hymns of the Zendavesta.....They professed to utter the will of God. The order was to Persia what Delphos was to Greece. It was the Persian oracle."—*F. W. Upham, LL.D.* (2) *Their home.* THE EAST. Doubtless Persia; Some say Arabia, Chaldea, or Parthia. (3) *Why did they come?* These noble truth-seekers had journeyed for perhaps about four or five months, from Persia to Jerusalem, over mountains and great rivers, through trackless wastes and wildernesses. The expectation of Messiah had spread from

Palestine throughout Syria, and thence to Babylon, Persia, and the entire "East" (4) Their guide. While in the East, the Magi saw HIS STAR, probably in the west toward Palestine. There are various learned theories concerning this "star." We prefer to consider it a luminous star-shaped orb divinely revealed to these inquiring Magi, and divinely moved to guide them; a special meteor employed for the special purpose of revealing the incarnate God whom these priestly pilgrims SEEK TO WORSHIP. (See Illustration 3.) Having conversed with Herod, the Magi are sent TO BETHLEHEM to SEARCH for Jesus. THE STAR now reappeared to their vision, and WENT and STOOD OVER WHERE THE.....CHILD WAS. Evidently the star or meteor could not be very high in the air. Verse 11 of this chapter tells us the child was *now* in a "house," not a "stable." (See Illustration 4.)

4. THE REJOICING WORSHIPPERS, ver. 10. (1) *The greatness of their joy.* EXCEEDING GREAT JOY. Language could not be stronger, and doubtless their joy was as great as their humanity could then bear—only less than when they saw the infant Jesus himself. The re-appearance of the star re-assured them that their long pilgrimage was not in vain. (2) *The ground of their joy.* Their journey was not one of vain curiosity. They came to worship. Their grateful hearts pour out adoration, while their hands dispense their gifts—"myrrh to a mortal, gold to a king, frankincense to God." (See Illustrations 5, 6, and 7.)

5. THE SUN OF RIGHTEOUSNESS, Mal. iv. 2. (1) *Who?* Christ is not only a star in our night, but he is the glorious Sun that turns our night into day. (2) *How is Christ like the sun?* As the sun lights the entire globe, so Jesus is the light of the world. All prophecy pointed to Christ—from Moses to Malachi, from Eden to Bethlehem and Calvary. He is the centre of attraction, the source of heat. *Life, motion, beauty, strength, glory* come from him. (See Illustration 8.)

ILLUSTRATIONS FOR LESSON I.

1. Christ, though a babe, was a King. He was King of kings. Let us never forget this fact. One day, when Latimer was about to speak before King Henry VIII., he thus soliloquized aloud, "Latimer, Latimer, Latimer, take care of what you say, for the great King Henry VIII. is here;" then he paused, and

proceeded, "Latimer, Latimer, Latimer, take care what you say, for the great King of kings is here."

2. The Grand Seigneur, when he perceived with what acclamations of all the people his son Mustapha was entertained upon his return from Persia, commanded him presently to be slain before him, and this oracle to be pronounced by the priest, "*Unus in cælo Deus, unus in terris sultanus*"—One God in heaven, one sultan on earth! And it is true that two suns in one hemisphere have ever been portentous; the crowns of kings and princes will not admit of rivals; that kingdom can never stand where are two supreme and uncontrollable commanders.—*Spencer.*

3. It was not simply a star which the Magi saw; it was THE star, HIS STAR; the Star of King Jesus. Just as it guided these foot-sore and weary pilgrims to the Jewish capital to find the Messiah, so Christ himself, the STAR OF BETHLEHEM, shall guide a weary world to the New Jerusalem, to the palace of angels and God. There shall his faithful pilgrims rest, and there shall they see him as he is, and be like him, and reign with him for ever and ever.

4. However violently the winds may blow and the storm rage upon the sea, the needles of the compass remain immovable, because they are governed not by the winds of the earth, but according to the influence of the heavens. Just so good men seeking truth and righteousness are governed, not by the agitations of this life, but by celestial influences. Herod and all Jerusalem may rage; but the Magi, heaven-directed, calmly journey on.

5. The Gentile Balaam, whose dwelling was at Pethor, in Mesopotamia, prophesied of Christ, "There shall come a Star out of Jacob." Num. xxiv. 17. And Gentile Magi are the very first to see the sign-star. All nations shall yet come to its rising, and the whole earth shall worship before him who is the "Bright and Morning Star."

6. Carnal joy is a flash and away; leaves the mind in more extreme and deeper darkness; blasts the heart and affections with all spiritual deadness and desolations.....But godly joy is like the light of the sun, which, though it may for a time be overcast with clouds of temptations, mists of troubles, persecutions, and darkness of melancholy, yet it ordinarily breaks out again with more sweetness and splendor when the storm is over.—*Bolton.*

7. Christ is not valued at all unless he be valued above all.—*Augustine.*

8. The Rabbins have a conceit concerning Noah, that while the window of the ark was shut he made use of some resplendent stone, by whose rays the objects of sight presented themselves to the organs of the eye, being, as it were, the light of some lamp or candle unto them. However curious the conjecture may be, yet true it is that Christ is that stone which, albeit the builders refused, is now become the head of the corner—a bright shining stone at whose presence the moon is darkened and the stars withdraw their light. He is that *lux illuminans* at whose approach the light of the moon becomes as the light of the sun; that true light of life that light of the world, in whom there is not so much as the least shadow of darkness.—*Spencer.*

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.*

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward,
 Burning bright,
So, most gracious Lord, may we
Evermore be led by thee.

The title of this lesson—"The Child Jesus"—is suggestive of the sympathy which the Saviour has for child-

hood. Children may come to him for he was once a child. This fact gives to infant class teachers an element of power which they will often find of great service. Children are interested in childhood, and in all that pertains to it. To teach them that Jesus was once a child, and that he is interested in children, is to make them interested in him.

Let the class tell what they know of the birth of Christ, aside from what is taught in the lesson. Let them, in reply to a few questions, rapidly put, tell of the shepherds, the angels, and the glorious song. Then ask, Where was he born? Show Bethlehem on the map, and its position in relation to Jerusalem. [Some may think it absurd to exhibit a map to an infant class; but it will do them no harm to become familiar with its general appearance, even though they do not comprehend its details.] Who came to see this infant? Where did they

come from? How did they find the way? What did they come for? These questions will be sufficient to bring before the class the story of the wise men's visit. A star drawn upon the blackboard may help to fix the attention. The wise men brought presents to Jesus and worshipped him. We may do the same. When he became a man little children sang Hosannas to him, and they may do so still. As the wise men brought choice gifts, so may we give Jesus our hearts,—that is, we may love him.

In narrating to the class the visit of the Magi, the teacher is cautioned against the popular mode of presenting the subject by representing the infant Saviour in the stable with oxen and sheep around. There is no Scripture evidence of this; the probability is that the crowd which filled Bethlehem at the time of the Saviour's birth had gone away, and that they were provided with better lodgings. Some even doubt that the Holy Family were in Bethlehem at all at this time.

MISCELLANEOUS.

Prayer-Meeting Topic: Christ the Saviour of the world. *Texts:* Gen. i. 15; xviii. 18; Micah v. 2; Isa. ix. 6, 7; liii; Matt. i. 21; John xviii. 37. *Foster:* 658, 659, 662, 3477, 4909, 5852. *Blackboard:*

**Through Sin in ADAM all DIE.
In CHRIST all shall be made ALIVE.**

SUNDAY, JULY 13, 1873.

LESSON II.—*The Flight into Egypt.* Matt. ii. 13-23.

GOLDEN TEXT: Psa. xci. 11.

I. GENERAL STATEMENT.

Directed by the angel of the Lord, Joseph and Mary flee into Egypt with the infant Jesus. Herod slays the young children of Bethlehem and of "the coasts thereof." On the death of Herod Jesus is brought from Egypt and taken to Nazareth in Galilee.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: God's ways are not as our ways.

1. THE ANGEL MESSAGE, ver. 13. (1.) To whom? The ANGEL OF THE LORD after the departure of the wise men appears to JOSEPH,

*Divide the class into two parts, and let them alternate in reciting the lines of this verse—one part using the italicised lines.

who, as the husband of Mary, is the natural protector and guardian of Jesus. (2.) *The message.* FLEE INTO EGYPT—and thus be beyond Herod's jurisdiction. BE . . . THERE UNTIL God keeps accurate record of every event in all the earth. A king cannot make a decree nor a child sob without his notice. (3.) *The reason.* HEROD WILL SEEK. This vile king was bent on murder before the Magi left Jerusalem to find Jesus. Thus again shall Egypt save the Lord's chosen. Gen. xiv. 9, 11. (See *Illustrations 1, 2.*)

2. THE FLIGHT FOR LIFE, vers. 14, 15. BY NIGHT. One of the "night scenes" of the Bible. In silence, in secrecy; angel-guarded, angel-guided. Herod and all Jerusalem shall be ignorant of their path. DEPARTED. By these obedient ones the journey from Canaan to Egypt was made in a few days; but for the disobedient multitude that long before fled from Egypt to Canaan the journey was one of forty years. The distance from Bethlehem to Egypt is about two hundred and fifty miles. INTO EGYPT. God sends Magi with gold for this journey, (Matt. ii. 11); and by a strange providence Jews had already long resided in Egypt, (Jer. xlvi.) and were settled in great numbers in that part nearest to Palestine. They also enjoyed great privileges. It was among these Jews, doubtless, that the Holy Family found a welcome and a safe retreat. Here they remained UNTIL THE DEATH OF HEROD. These Jews of Egypt detested the cruel Herod as thoroughly as did those whom he governed. Gladly would they render protection or employment to any fugitive from his wrath. How long Jesus was kept in Egypt is not determined; perhaps not more than a year. He went not to dwell, but to tarry a little season only, thus fulfilling Hosea xi. 1; a prophecy referring, however, primarily to Israel. (See *Illus. 3, 4.*)

3. THE WORD FULFILLED, vers. 16-18. HEROD . . . WAS EXCEEDING WROTH, feeling that he was MOCKED, trifled with, by the WISE MEN. But this was neither trifling, nor did the Magi have ought to do with the cause of Herod's disappointment. The mighty hand of God traced the path from Persia to Judea by a star; the same Power traces it back again by "a dream," (ver. 12.) The enraged tyrant SENT FORTH a horde of cut-throats, such as are ever ready to do the bidding of despots. SLEW ALL THE CHILDREN. Herod was guilty of many other acts equally Satanic. [See Josephus.] IN BETHLEHEM. Herod believed the prophecy in Micah v. 2. IN ALL THE COASTS. Suburbs, vicinity;

so as to make sure of his victim. FROM TWO YEARS OLD AND UNDER. The number of male children of this age could not have been large in so small a town as Bethlehem must have been. The best authorities limit the number to less than fifty; some placing it as low as twenty. The Greek Church canonized them as "fourteen thousand innocents." THE TIME. The wise men probably indicated to Herod that they had first seen the star about two years before. FULL-FILLED. The prophecy of Jer. xxxi. 15, 16, relates primarily to the Babylonish captivity. RAMA. A small village north of Jerusalem in Benjamin. When Nebuchadnezzar invaded Judea, the chief inhabitants of Jerusalem who had escaped the sword were placed under guard at Ramah. Jer. xxxix. 8-12; xl. 1. The LAMEN-TATION was made over those slain at Jerusalem, and those who, by reason of age or disease, being not worth taking to Babylon, were slaughtered at Ramah. This mourning was typical of the massacre by Herod at Bethlehem, near to which was the tomb of RACHEL. Gen. xxxv. 16-20. Thus Rachel is represented as rising from the tomb and WEeping FOR HER CHILDREN—both those of the "captivity" and the "massacre." (See *Illustrations 5, 6.*)

4. THE RETURN FROM EXILE, vers. 19-22. (1.) *The Guide of the exiles:* ANGEL OF THE LORD. Possibly Gabriel was the angel who warned JOSEPH to flee into Egypt, (ver. 13.) and called him now to return. See Luke i. 19, 26, 27. (2.) *The assurances of the Guide:* THEY ARE DEAD. The singular for the plural—a common mode of expression in such cases, in most languages. See Exod. iv. 19. Herod died in the thirty-seventh year of his reign. "His disease was of that excruciating and loathsome kind with which God, in his righteous judgments, has often afflicted and dishonored the endings of great and blasphemous tyrants."—*Killo*. (3.) *The route of return:* The Holy Family come INTO THE LAND OF ISRAEL—as they were ordered—not into Judea. ARCHELAUS was like his father, crafty, cruel, tyrannical. Joseph fears to enter Judea under such a king. Again God turns ASIDE the steps of Joseph. GALILEE was in northern Palestine, ruled over by Herod Antipas, brother of Archelaus. Antipas, though crafty and licentious, (compare Josephus with Mark vi. 14-30; Luke xiii. 31-33,) is said to have been of a mild disposition. In Galilee there is hope of safety; and God will watch over his Beloved no matter what Herod Antipas may plan.

5. THE DWELLING AT NAZARETH, ver. 23. Joseph and Mary had dwelt at Nazareth in Galilee before their visit to Bethlehem. Luke i. 26, 27; ii. 4. PROPHETS . . . NAZARENE. See Judges xiii. 5. In Isa. xi. 1, Christ is spoken of as the *Branch*. The Hebrew word for "branch" is *netzer*, signifying also *twig, sprout, sucker*, that is, a very small thing. Nazareth was a little town, a very insignificant place, and possibly received its name from its being as "a weak twig in contrast to a stately tree." Many of "the prophets" speak of the lowly and obscure condition of Jesus, springing, as Isaiah indicates, like a branch or twig from the "stem of Jesse." No one expected any "good thing" to "come out of Nazareth." John i. 46. To be a "Nazarene" was to be "nobody," a "weaking," a "root out of a dry ground," to have "no form nor comeliness," "no beauty." Isa. liii. 2. In this obscure hamlet Jesus dwelt till his thirtieth year, and of this entire period only one record is made. Luke ii. 39-52. Why? Read John xxi. 25. (See *Illustration 7.*)

Learn : 1. Angels are ever ready to warn God's beloved of dangers in the path. 2. When God bids us go forward it matters not whether we start by day or by night. 3. Safety in obedience. 4. If God hides us, men nor devils cannot find us. 5. Sin as base and Satanic now as in Herod's heart. 6. God and angels, friends of every little child, and of every lover of the truth as it is in Jesus. 7. Despise not lowly beginnings.

ILLUSTRATIONS FOR LESSON II.

1. Like as, in high and defenced towers, we are safe from the enemy : so, likewise, by the providence of God, we are in safety from our foes. . . . As a shadow doth protect and defend us from the beams and heat of the sun : even so doth God protect us from dangers.—*Cawdroy.*

2. Though there be millions of God's children in trouble or danger at one and the same time, yet hath God angels in ample numbers to send for their deliverance. "The Lord knoweth how to deliver the godly." 2 Pet. ii. 9.

3. Shut out from the inn, the holy child Jesus must begin life in a stable. Driven from his birthplace, along a desert-path he must find a tarrying-place in a foreign land. Thus early is Jesus a wanderer, without a home, without a place to lay his head. He knocks at the door of your heart. Will you admit him ?

4. Ah, you fond heart, you can take the Babe in yet, and tend it with the kindest service ; let

it dwell in your best room, and grow up to manhood by your side. *That* is not a mere story of something that once occurred, to be embalmed in a book. It is an ever-possible, ever-present reality for the human heart. Christ does not care by which door he can enter the soul, nor in which of his mortal shapes you first own him and let him in.—*Gerald Massey.*

5. A terrific picture, in which bloodthirsty Herod is chief cut-throat. "This execution was sad, cruel, and universal. No abatements were made for the dire shrieking of the mothers ; no tender-hearted soldier was employed ; no hard-hearted person was softened by the weeping eyes and pity-begging looks of those mothers that wondered how it was possible that any person should hurt their prettysucklings ; no connivances there, no protections or friendships, or considerations, or indulgences."—*Jeremy Taylor.*

6. Sin is ever the same in every age. Witness the massacres under Nero and other emperors. Remember St. Bartholomew, the Waldenses, the Covenanters, the Spanish Inquisition, the French Revolution.

7. It is reported of Constantine, that being spoken to by many to punish some who had thrown stones at his image, saying that with the stones they had bruised all his face, he, wiping his face with his hand, and smiling with his countenance, gave them this answer : "I do not feel any hurt about me, or any wound made in my face ; but my head is sound, and all my body likewise." Plainly, so it is with them who keep the commandments of God ; all the evil which the devil or any wicked man can work or do against them, it is but like an evil done to their pictures—they feel it not ; for how should they feel evil, for whom all things work together for their good ?—*Spencer.*

HINTS FOR INFANT CLASS TEACHERS.

Ask if any of the class remember any of the lessons on

Whisper-Song.

"It may not be my way,
It may not be thy way,
And yet in His own way,
THE LORD WILL PROVIDE!"

the Joseph mentioned in the lesson, but another man of the same name who lived many years before.] Then ask where it was that Joseph was taken when his brothers sold him into slavery. It was into this same country that Jesus was taken as soon as the wise men left him to go back home. Ask the reason for his being

taken into Egypt. What was it that Herod wished to do to him? Why did he want to kill him? Think of the many mothers who must have wept because of the cruelty of this wicked king. [Let the teacher here quote the eighteenth verse of the lesson.] Show how God watched over the infant Saviour, and kept him from harm. Then speak of the angel who visited Joseph in a dream, and told him to take Jesus and his mother back into the land they had left, just as he had in a similar way told Joseph to take them into Egypt. It might be interesting here to refer to another angelic visitation in connection with the infancy of Jesus. Ask, Do any of you remember of any other time when an angel had something to say about the infant Jesus? When was it? What did he say? To whom did he say it? The angels loved Jesus, and were sent to watch over him. Let the class recite the Golden Text: "He shall give his angels charge over thee, to keep thee in all thy ways." So God cares for us. Angels are good beings who are employed by God to help human beings. The Lord calls them "ministering spirits." Try to impress on the children the truth that God cares for them, and that he has many ways of doing this.

MISCELLANEOUS.

Prayer-Meeting Topic: The Lord will provide . . . *Texts:* Gen. xxii. 14; Psa. lxxxiv. 11; Matt. v. 33; 1 Pet. v. 7. . . . *Foster:* 135, 1433, 1435, 4157, 4170, 5173, 5313. *Blackboard:* Draw on board the map of Egypt and Palestine. Show the route that Joseph took when he went from Dothan to Egypt. Jesus from Bethlehem to Egypt. In both cases see the "Topic." . . . *Blackboard Song:*

TUNE—"Warwick," C.M.

"Angels, where'er we go, attend
Our steps, what'er betide;
With watchful care their charge defend,
And evil turn aside."

SUNDAY, JULY 20, 1873.

LESSON III.—*The Baptism of Jesus.*
Matt. iii. 13-17.

GOLDEN TEXT: Mark i. 11.

I. GENERAL STATEMENT.

From Galilee Jesus comes to Jordan to be baptized. The spirit of God descends upon

him, and a voice from heaven pronounces him well-beloved.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: The Son of God fulfilling his Father's law.

1. THE BAPTISM AT THE JORDAN, vers. 13-15. From his childhood Jesus had lived in GALILEE, at Nazareth, being subject to his parents. Luke ii. 51. Probably he labored as a carpenter until the age of thirty. Matt. xiii. 55; Mark vi. 3; Luke iii. 23. In obscurity all these years, he increased in grace and wisdom. Luke ii. 40, 52. Now, in full manhood, he emerges from his long concealment, and suddenly appears at the JORDAN where JOHN was baptizing. John the Baptist, (ver. 1.) the eminent forerunner of the Messiah, now fulfils the ancient prophecy. Isa. xl. 3; Matt. iii. 3. Vast multitudes come to John's baptism "in Bethabara beyond Jordan." John i. 28. "When all the people were baptized," (Luke iii. 21,) then Jesus, apparently thus "separate from sinners," (Heb. vii. 26,) came out alone from the crowd TO BE BAPTIZED. Hitherto John was not acquainted with the person of Jesus, (John i. 31-34; Luke i. 80); nevertheless he at once recognized this lone Stranger as the Messiah for whom he was sent to prepare the way. Hence JOHN FORBADE HIM, feeling his own vast inferiority to Jesus. I HAVE NEED . . . OF THEE. Christ needed not repentance, pardon, or purification, of which baptism was the sign—he needed nothing; but John felt his own need of any blessing Jesus might bestow. JESUS . . . SAID . . . SUFFER IT TO BE SO NOW. Jesus thus recognizes John as his superior in office for this occasion. Hence John must perform the ceremony; for thus will both FULFIL ALL RIGHTEOUSNESS, that is, every ordinance, every demand of the Law. Christ had been circumcised (Luke ii. 21) according to Jewish laws, (Gen. xvii. 12,) because he was a representative of sinners; now he submits to John's baptism, meekly setting an example of obedience to every legal demand. To Christ it was not a baptism to repentance, but a consecration to his kingship, to his high priesthood. (See *Illus. I.*)

2. THE DESCENT OF THE SPIRIT, ver. 16. When Jesus WAS BAPTIZED he WENT UP . . . OUT OF THE WATER. The Greek preposition here translated "out of" is with equal propriety translated "from." The *mode*

of Christ's baptism is nowhere given. During the baptism we are told by Luke that Jesus was "praying." Luke iii. 21. **LO, THE HEAVENS WERE OPENED.** Well may they open in honor of the matchless One whose life shall be spent to fill heaven with the millions of the saved. **HE SAW.** Christ saw; and so did John. John i. 32, 34. Some think the multitude also saw. **THE SPIRIT . . . LIKE A DOVE.** Christ, the second person in the Trinity, is here in the form of a man; and now resting upon Christ is the third person in the Trinity, the Holy Spirit, in the form of a dove. **LIGHTING UPON HIM.** John says "and remaining on him," "abode upon him." John i. 32, 33. The dove is the emblem of purity, harmlessness, sweetness, modesty, meekness, beauty. Sol. Song vi. 9; ii. 14; Matt. x. 16; Psa. lxxviii. 13. (See *Illus.* 2, 3.)

3. **THE VOICE FROM HEAVEN, ver. 17. LO!** The first wonder—the heavens opened; now the second wonder—**A VOICE FROM HEAVEN.** This "heaven" is not simply the clouds or sky above, but the region where God and angels live. From this dwelling-place of the Deity comes the audible voice. Behold now at Jordan the ineffable glory of the triune God—the human form of the Son, the overbrooding presence of the Spirit, and the witnessing voice of the Father. Heaven is opened, and earth and heaven are brought nearer. Perhaps others besides Jesus and John heard the voice. (See *Illus.* 3, 4.)

4. **THE WELL-BELOVED SON, ver. 17.** The blessed voice speaks with Divine attestation of the Divine Sonship of Him on whom rests the Holy Spirit. **MY BELOVED SON.** Again, at the Transfiguration, the same voice uttered the same words. Matt. xvii. 5. The chief Beloved of heaven, Christ will yet be the chief beloved of earth. **WELL PLEASED.** In whom I take great delight. Jesus came to earth to do God's will and to do it with "DELIGHT." Psa. xl. 8. Seven hundred years before the scene at the Jordan God had said of Jesus: "Mine elect, in whom my soul delighteth; I have put my Spirit upon him." Isa. xlii. 1. Blessed Jesus! Angels sing at his birth; kings and wise men come to the brightness of his rising; the heavens open, the Spirit descends, and the great Jehovah utters praises from the throne in honor of his baptism! Let earth's millions spread their trophies at his feet, "and crown him Lord of all." (See *Illus.* 6, 7.)

Learn: 1. That Christ had no need of baptism as had the multitude. 2. Christ, as a true Son, was obedient to every ordinance of his Father. 3. Though Christ was really God manifest in the flesh, yet does he teach us by example how to be truly humble. 4. The baptism of the seal of the Holy Ghost is to the Christian the seal of Heaven's approval. 5. God is well pleased with any who do his will. 6. Those who obey the ordinances of God are the brethren of Christ, and the sons of God, (Matt. xxiii. 8; xxv. 40; 1 John iii. 1, 2); and to them also at last shall the heavens open, and the approval of the King be given. Matt. xxv. 31-34.

ILLUSTRATIONS FOR LESSON III.

1. The Greek word for humility imports that this virtue is the ribbon or string that ties together all those precious pearls, the rest of the graces. If this string break they are all scattered.

2. Can I see the dew of heaven as it falls on a summer evening? I cannot. It comes down softly and gently, noiselessly and imperceptibly. But when I go forth in the morning after a cloudless night and see every leaf sparkling with moisture, and feel every blade of grass damp and wet, I say at once, "There has been a dew." Just so it is with the presence of the Spirit in the soul.—*Ryle.*

3. In vain do the inhabitants of London go to their conduits for supply unless the man who has the master-key turns the water on; and in vain do we think to quench our thirst by ordinances unless God communicates the living water of his Spirit.—*Salter.*

4. The voice of God has often been heard on the earth in fullness of blessing. Gen. vii. 1; xii. 2; xv. 1; xxviii. 13; Exod. iii. 4-6; Josh. i. 1; Psa. xxix; etc., etc.

5. The Jewish rabbins report (how truly is uncertain) that when Joseph, in the times of plenty, had gathered much corn in Egypt, he threw the chaff into the river Nile, that so, flowing to the neighboring cities and nations more remote, they might know what abundance was laid up, not for themselves alone, but for others also. So God in his abundant goodness, to make us know what glory there is in heaven, hath thrown some husks to us here in this world, that so, tasting the sweetness thereof, we might aspire to his bounty that is above . . . that if a little glory do so much amaze us what will the heavenly do? If there be such glory

in God's footstool what is there in his throne? —Spencer.

6. We may say of Christ, as one said of Caesar when he had received a munificent present from him, "This is too much for me to receive." To which the emperor answered, "But it is not too great for me to give." 2 Cor. ix. 15.—Boves.

7. A soul sincerely obedient will not pick and choose what commands to obey and what to reject, as hypocrites do. . . . An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. . . . A man sincerely obedient lays such a charge upon his whole man as Mary, the mother of Christ, did upon all the servants at the feast. (John ii. 5,) "Whatsoever he saith unto you, do it."—Brooks.

III. HINTS FOR INFANT CLASS TEACHERS.

Show on the map the place where the childhood of Jesus was mostly spent : Nazareth. It will doubtless interest children to have a brief description of the town given. Then speak of John the Baptist, whose mother was a relative of the mother of Jesus. Tell what his mission was : "to prepare the way of the Lord;" that is, to tell men that Jesus the Messiah was coming. When men repented of sin he baptized them. When Jesus grew up to be a man he began to do the great work for which he was sent into the world, that is, to seek and to save the lost. Before he began this work he wished John to baptize him. John refused at first because he knew that Jesus was so good that he needed no repentance, and he baptized people because they repented of sin. But it was not for this reason that Jesus wished to be baptized. His baptism was entirely different from that of other people. It was like the ordination of a minister. [Some of the children may have seen this ceremony. It can be briefly explained.] There were three things connected with the ordination of Jesus : 1. The baptism by John ; 2. The Holy Spirit descending in the form of a dove ; 3. The voice of God saying, "This is my beloved Son, in whom I am well pleased." It is a great thing to please God, and to know that we please him. [Here

is a good opportunity to impress the duty of pleasing parents by obedience and love. This may illustrate the corresponding duty of pleasing God.]

MISCELLANEOUS.

Prayer-Meeting Topic: Christ our example... Texts: Matt. xi. 29 ; 1 Pet. ii. 21 ; Phil. ii. 5 ; 1 John ii. 6.....Foster: 656, 659, 2775, 2990, 3091, 3098.....Blackboard :

- 1. The HEAVEN IS OPENED.
2. The HOLY DOVE.
3. The HOLY VOICE.

Blackboard Song :

"Where the woods in verdure dressed, Hung o'er Jordan's waters bright, John fulfilled his Lord's behest, Gave to Christ the sacred rite ; While the Spirit like a dove Rested on the Holy One, Lo ! a voice from heaven above : 'This is my Beloved Son.'"

SUNDAY, JULY 27, 1873.

LESSON IV.—The Temptation of Jesus. Matt. iv. 1-11.

GOLDEN TEXT: Heb. ii. 18.

I. GENERAL STATEMENT.

Jesus, led by the Spirit into the wilderness, is tempted of the devil. The tempter is defeated, and angels minister unto the victorious Saviour.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: Our Help in time of temptation.

1. THE DAYS OF DARKNESS, vers. 1, 2. (1) When? THEN. "Immediately" after the baptism of Jesus, duty and trial begin, Mark i. 12; Luke iv. 1. (2) How commenced: He was LED. We are not to trust ourselves in the way of temptations. Mark says the Spirit "driveth" him. The same SPIRIT that descended from heaven upon him at the baptism now hastens him INTO THE WILDERNESS. (3) Where? A fearful wilderness lies between Jerusalem and Jericho, in which is a rugged, "almost perpendicular wall of rock twelve or fifteen hundred feet above the plain," called Mount Quarantania. (mount of forty days.) Hither doubtless Christ was led. (4) Object: TO BE TEMPTED. Greek, perazein, to try, to make trial, to prove,

put to the test. Christ was tempted in all points like as we are. Heb. iv, 15; Luke xxii, 28. (5) The "power of darkness." DEVIL. Greek, *diabolos*, accuser, calumniator, slanderer. Chief of the fallen angels. Jude. 6. He tempted Eve. Gen. iii; accused Job, Job i, 9-11; ii, 4, 5; continually seeks "whom he may devour." 1 Pet. v. 8. (6) *The physical aggravation.* FASTED. Ate nothing. Luke iv, 2. FOR 14 DAYS AND NIGHTS. Miraculously sustained, as were Moses and Elijah. Exod. xxxiv, 28; Deut. ix, 9; 1 Kings xix, 8. AFTERWARD A HUNGERED. Amid the terrors of the wilderness, with no companions save hungry wild beasts. Mark i, 13. What solitude was this! What scenes of horror! What a period of darkness and desolation! (See *Illus.* 1, 2.)

2. THE WILES OF THE ADVERSARY, vers. 3, 5, 6, 8, 9. (1) *The approach.* THE TEMPTER. The devil. CAME. In what form is not stated. To Eve he came as a "serpent." Gen. iii, 1. To Christ, perhaps as an angel of light. For forty days Satan had harassed the fasting Saviour, (Mark i, 13; Luke iv, 2.) but in what modes we are not informed. (2) *Three assaults.* Now he makes three special and powerful assaults. FIRST SPECIAL TEMPTATION: He tempts by an appeal to appetite. COMMAND THAT THESE STONES BE...BREAD. Thus also was Eve tempted through the "lust of the flesh," 1 John ii, 16. SECOND SPECIAL TEMPTATION: "The pride of life." Christ is taken to the HOLY CITY, Jerusalem. Neh. xi, 18; Isa. xlvi, 2. He is placed on the PINNACLE OF THE TEMPLE; a tower or a lofty portion of the roof. Pinnacle means a *little wing*. Herod built a magnificent portico, or tower, overhanging the Kedron, from whose dizzy height Josephus says one could not look to the bottom. Said to be seven hundred feet high. CAST THYSELF DOWN. God does not promise to save us when we tempt *him*. Rashness and foolhardiness are not *faith*. IT IS WRITTEN. Satan incorrectly quotes Psa. xci, 11, 12. "But what is this I see? Satan himself with a Bible under his arm and a text in his mouth."—*Bishop Hall.* We know infidels who pride themselves on their ability to quote Scripture. ANGELS...SHALL BEAR THEE UP. Yes, but not when the devil is the interpreter. Angels go not always with those "who are taken captive at his will." 2 Tim. ii, 26. THIRD SPECIAL TEMPTATION: "The lust of the eyes."

1 John ii, 16. Mount Quarantania, near Jericho, is the probable site whence Jesus was SHOWN ALL THE KINGDOMS OF THE WORLD—"in a moment of time." Luke iv, 5. Perhaps a supernatural glance took in Persia and the Far East, Egypt, Rome, the land of the Jews, with all Gentile kingdoms. How mighty the vision! How full of splendor! The father of lies! (John viii, 44) says, ALL THESE...WILL I GIVE THEE. "The earth is the Lord's and the fullness thereof." Psa. xxiv, 1. Many do now FALL DOWN AND WORSHIP the devil—and gain power and money! Behold how they revel in national and state legislatures! See their lordly equipages in avenue and park! Behold their palatial dwelling-places! Yet in *this* world how often "they are utterly consumed with terrors," Psa. lxxiii, 3-19,) and in the *world to come*, alas! how "the smoke of their torment ascendeth up for ever and ever." Rev. xiv, 11. See in all these temptations how the adversary seeks to make it appear to be to the advantage of Jesus to do the devil's bidding. Thus always does the arch-fiend tempt. He is the enemy, the deceiver, the liar, the murderer from the beginning. Matt. xii, 39; John viii, 44; 1 John ii, 4; Rev. xx, 2, 3, 8.

3. THE SWORD OF THE SPIRIT, vers. 4, 7, 10. (1) *The sword in Satan's hands.* Thrice does Satan seek to strengthen his onset by words from Holy Writ. (2) *The sword in the Saviour's hands.* Thrice Jesus wrests God's word from the devil's profanation and thrusts it into the heart of his adversary. Jesus is hungry; he can turn every stone into a "loaf," [bread—literally, loaves;] but MAN SHALL NOT LIVE BY BREAD ALONE. EVERY WORD . . . OF THE MOUTH OF GOD is bread to him that trusts in God. Deut. viii, 3. Again, the divine Jesus can leap into the abyss from Herod's mighty pinnacle and be safe; but not to gratify his pride, nor to please the devil, though he be as an angel of light. IT IS WRITTEN, THOU SHALT NOT TEMPT THE LORD THY GOD. Deut. vi, 16. Again, God must be SUPREME! Not for Persia, not for Egypt, nor Syria, nor Rome, nor for all the world must the soul take away its affections from our God for one single moment. Not to worship God is to worship Satan or some other soul-destroying power. Hence, THOU SHALT WORSHIP . . . HIM ONLY. Deut. vi, 13. Thus in the fearful conflict in the wilderness

Christ uses only one weapon, THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD. Eph. vi. 17. (3) *The power of this sword. IT IS WRITTEN*—thrice uttered from the lips of Jesus—brings strength from the armory of heaven, and makes the Prince of Peace more than a match for the "powers of darkness." Col. i. 13; Eph. vi. 10-17. (See *Illustrations* 7, 8.)

4. THE DEFEATED DEVIL, ver. 11. Satan's long stay in the wilderness is useless. His special fight to the pinnacle and the mountain avail nothing. GET THEE HENCE, SATAN. The power of conquest is in every letter of the Saviour's utterance. The Prince of Light and the Prince of Darkness have contended for the mastery, and JESUS IS VICTOR THE DEVIL LEAVETH HIM. In Eden's glory Satan vanquished Adam. In Judea's fearful wilderness the devil is put to flight. Christ is "without sin," though "in all points tempted like as we are." Heb. iv. 15. Now he knows how "to succor them that are tempted." Heb. ii. 18. Blessed Jesus, thou wilt help us! In our fleshly appetites, in our conflicts with pride, temper, ambition, vainglory, in our struggles with every raging devil, thou wilt save us!

5. THE MINISTERING ANGELS, ver. 11. Jesus is not left alone. Angels now reveal themselves. They MINISTER to his wants. Bring him food. Their glorious presence cheers him. The wilderness is now at heaven's gate. At last when every wrestler for God and truth is victor, when all over the earth the ministering angels come down to cheer the conquerors, there shall be no waste places of desolate strife; for "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. xxxv. 1.

ILLUSTRATIONS FOR LESSON IV.

1. Of the "Wilderness of Judea" Maundrell says: "It is a most miserable, dry, barren place, consisting of high rocky mountains, so torn and disordered as if the earth had suffered some great convulsion in which its very bowels had been turned outward."

2. The longest well-attested case of abstinence we have seen recorded is that of the fourteen men and one woman of the ship *June*, wrecked many years ago on the coast of Arracan, and who lived twenty-three days without a morsel of food.—*Killo*.

3. Satan's promises are like the meat that fowlers set before birds, which is not meant to feed them but to take them.—*Spurstone*.

4. "The spark is Satan's, but the tinder is ours."

5. The chameleon, when he lies on the grass to catch flies and grasshoppers, taketh upon him the color of the grass, as the polydora doth the color of the rock under which he lurketh, that the fish may boldly come near him, without any suspicion of danger. Thus Satan turneth himself into that shape which we least fear, and sets before us such objects of temptation as are most agreeable to our natures, so that he may the sooner draw us into his net. He sails with every wind, and bows that way which we incline of ourselves, through the weakness of nature.—*Spencer*.

6. There is a story of an excellent painter, that to show the rarity of his art drew a white line so small that it could hardly be discerned; whereupon another that was looked upon as a very able artist, to show that he could excel him, drew a black line through the middle of it so exactly that it required an exquisite sight to discern either. Thus it is that the devil slyly insinuateth into, and craftily worketh upon, the hearts of the sons of men, the thread of his policy being so finely spun, the train of his subtlety so privily laid, and the black line of his temptations made so small that it is almost impossible to discover the secret destruction that runs through the plausibility thereof.—*Spencer*.

7. "Deuteronomy" can defeat the devil as truly as "Luke" or "John." The New Testament is an exposition of the Old. "All Scripture is given by inspiration of God." 2 Tim. iii. 16.

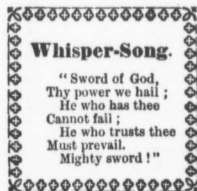

8. Scanderbeg, an Albanian prince, wrought mighty exploits with his sword. A certain person looking upon this weapon, remarked that it seemed no more than any common sword. "True," said another, "but you do not see the arm that wielded it." Thus a printed Bible, or an uttered sentence of God's revelation, may seem like any other book or word; but when we remember the mighty arm of God's power that wields his Word; when we reflect that it is THE SWORD, not of a man, but of THE SPIRIT; then we are not astonished that devils and darkness flee before it.

9. "The Word of God is the water of life, the more ye love it forth, the fresher it runneth; it is the fire of God's glory, the more ye blow it,

the clearer it burneth ; it is the corn of the Lord's field, the better you grind it, the more it yieldeth ; it is the bread of heaven, the more it is broken and given forth, the more it remaineth ; it is the sword of the Spirit, the more it is scoured, the brighter it shineth. The voice of God cannot be unpleasant to the ears of those who are the children of God, the oftener they hear it, the more they receive ; they can never have overmuch who never have enough.—*Bishop Jewel.*

"In the Word of God there is both unity and variety. The bouquet is composed of many flowers, but all of them gathered in the conservatory of heaven. The bundle contains many spices,—aloes, cassia, and myrrh, as well as the mint and cummin,—Proverbs as well as Gospels, Chronicles as well as Psalms ; some of them exquisite, some homely, but all from God, and all of them in their collectiveness 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.'"

HINTS FOR INFANT CLASS TEACHERS.


Whisper-Song.
 "Sword of God,
 Thy power we hail ;
 He who has thee
 Cannot fail ;
 He who trusts thee
 Must prevail.
 Mighty sword !"


It might be well at the beginning of this lesson to give a brief account of fallen spirits and of their leader Satan ; once holy, then became sinful ; lied to Eve, and made her and

Adam sin ; came to Jesus not long after he was baptized, and tried to get him to sin. Three different temptations : 1. To turn stones into bread ; 2. To throw himself off the top of the temple many feet to the ground ; 3 To worship the devil. Show how Jesus replied to each temptation by saying a verse from the Bible. Here impress the importance of a knowledge of God's Word. Let the class repeat after the teacher the three passages quoted by Jesus until they know them. Then let the teacher quote the first temptation by Satan, and get from the class the answer which the Saviour made. Do the same with the second and third temptations. A little drilling on this will soon impress it on the mind. Then tell how the devil left him when he found he could not get him to do wrong. Refer to the lesson two weeks ago, where the work of an angel is spoken of, and notice that here the angels are

again working for Jesus. The wicked, fallen angel, the devil, worked against him to destroy. The good angels came to his help. Show from this lesson : 1. What temptation is. Wicked children may tempt, and often do tempt other children to do wrong. Give illustrations. 2. How to overcome it. By knowing and using the word of God. If we pray when we are tempted he will help us use it aright. 3. The help which God sends in temptation. The holy angels come. Write on the board :

NEVER DO WRONG.

MISCELLANEOUS.

Prayer-Meeting Topic : Christ able to save us from the power of temptation.....*Texts :* Luke xxii. 31 ; Heb. ii. 18 ; iv. 15, 16 ; James i. 2-5*Foster :* 42, 80, 134, 369, 5641, 5645, 5926*Blackboard :* The Sincere, Wise, Omnipotent, Righteous, Delightful word of God. (See initials.).....Out of the word DELIVERED how many words may be constructed ! EVIL ; DEVIL ; REVEILED ; LIVE ; RELIEVED ; DELIVERED.

	Temptation.
JOINT-HEIRS WITH CHRIST.	Evil.
	Malice.
JESUS CONQUERED	Pride.
HELPS US TO CONQUER.	Trials.
	Envy.
	Rebellion.

Blackboard Song :

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

Lessons for August.

- Aug. 3. The ministry of Jesus. Matt. iv. 17-25.
- Aug. 10. The Beatitudes. Matt. v. 1-12.
- Aug. 17. Teaching to Pray. Matt. vi. 5-15.
- Aug. 24. The Two Foundations. Matt. vii. 21-29.
- Aug. 31. Power to Forgive Sins. Matt. ix. 1-8.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1878—JULY.

THIRD QUARTER: TWELVE LESSONS IN MATTHEW.

SABBATH, July 6.—**LESSON I.—The Child Jesus.**—Matt. ii. 1-10.

Leader. 1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

School. 2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

L. 3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

S. 4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

L. 5. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet.

S. 6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee

shall come a Governor, that shall rule my people Israel: Micah v. 2; Rev. ii. 27.

L. 7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

S. 8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

L. 9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

S. 10. When they saw the star, they rejoiced with exceeding great joy.

TOPIC—Rejoicing in the Redeemer of the world.

Golden Text—When they saw the star, they rejoiced with exceeding great joy.—Matt. ii. 10.

Home Readings.

- M. Matt. ii. 1-10.
- Tu. 1 Kings x. 1-13.
- W. Luke ii. 7-20.
- Th. Gen. xiv. 13-24.
- F. Acts iv. 23-33.
- S. Ps. cxlviii.
- Sa. Rev. v.

LESSON SCHEME.

BIBLE SEARCHINGS:

Isa. ix. 6.	Jer. xxix. 13.	John xii. 13.
Num. xxiv. 17.	Psa. lxxii. 10, 11.	Rev. xxii. 16.
John i. 49.	1 Sam. xvi. 1.	John xii. 20, 21.
John vii. 40-42.	Matt. xxvii. 11.	Isa. ix. 3.

Outline:

- I. THE NEW-BORN KING, v. 1, 2;
- II. THE TROUBLED TYRANT, v. 3-8;
- III. THE DILIGENT SEEKERS, v. 9-9;
- IV. THE REJOICING WORSHIPPERS, v. 10;
- V. THE SUN OF RIGHTEOUSNESS, Mal. iv. 2.

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

1. Where was Bethlehem?

[Six miles south of Jerusalem, now called by the Arabs Beit-lahm.]

By what other names is it called in the Bible? [Judges xvii. 7; Micah v. 2; Gen. xxxv. 19; Luke ii. 4.]

Who reigned in Judaea at this time? v. 1.

Why is Jesus called "King of the Jews"? [Dan. ix. 25.]

2. What "things" troubled Herod? v. 3.

Whom did he call together, and why? v. 4.

What Scripture did they quote in answer to the king's question? [Micah v. 2.]

What motive had Herod in finding out the birthplace of Jesus?

What reason did he give the wise men for his solicitude? v. 8.

Did the wise men return to Herod? Why not? v. 12.

3. What induced the wise men to seek for Jesus? v. 2.

Where had they seen the star? v. 2.

When and where did they see it again? To what did it guide them?

4. How did they know where Jesus was? v. 9.

What were their emotions when the journey was ended. Have you found Jesus?

5. Who was this Sun of Righteousness? [Mal. iv. 2.]

How is Christ like the sun? Were these wise men Jews? What right had Gentiles to come to him?

Where in this lesson are we taught—

1. That following the light God gives us will bring us to Jesus?
2. That Jesus is a Saviour for Gentiles as well as Jews?
3. That man's hate cannot hinder God's grace?
4. That we should come to Christ although it takes time, and trouble, and sacrifice?

Lesson Hymn.

Tune: "Sicilian Hymn."

1. Saw you never, in the twilight,
When the sun has left the skies,
Up in heaven the clear stars shining
Through the gloom, like silver eyes?
So of old, the wise men watching
Saw a little stranger star,
And they knew the King was given,
And they followed it from far.

SABBATH, July 13.—LESSON II.—The Flight into Egypt.—Matt. ii. 13-23.

Leader. 13. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, *School.* Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

§§ L. 14. When he arose he took the young child and his mother by night, and departed into Egypt: § S. 15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Hosea xi. 1.

L. 16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

S. 17. Then was fulfilled that which was spoken by Jeremy the prophet, saying, (Jer. xxxi. 15.)

J. 18. In Ramc was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

§§ S. 19. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt. § L. 20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

S. 21. And he arose, and took the young child and his mother, and came into the land of Israel.

L. 22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

§ S. 23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. John i. 45.

TOPIC—God's ways are not as our ways.

Golden Text—For he shall give his angels charge over thee, to keep thee in all thy ways.—Ps. xci. 11.

LESSON SCHEME.**BIBLE SEARCHINGS:**

1 Kings iii. 5.	John i. 45, 46.	Hos. xiii. 4.
Gen. xxvi. 2.	John xix. 19.	Heb. xi. 27.
1 Sam. xix. 10.	Gen. xii. 10.	Luke ii. 4.
Hos. xi. 1.	1 Sam. xviii. 12.	John xvii. 5-7.
Exod. iv. 19.	Jer. xxxi. 15.	Acts ii. 22.
Isa. liii. 3.		

Outline:

- I. THE ANGEL MESSAGE, v. 13;
- II. THE FLIGHT FOR LIFE, v. 14-18;
- III. THE WORD FULFILLED, v. 16-18;
- IV. THE RETURN FROM EXILE, v. 19-22;
- V. THE DWELLING AT NAZARETH, v. 23.

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

1. Who are spoken of in v. 13 as having "departed"? Why had they sought Jesus? v. 2. What had Herod requested of them? v. 8. Who then appeared unto Joseph? v. 13.
 2. How did Joseph show his obedience to the divine command? v. 14. Why did he go by night? How far was it from Bethlehem to Egypt? [250 miles.]
 3. What prophecy was fulfilled? [Hosea xi. 9.] To what did the prophecy first refer? What did he hope to accomplish by this? What inquiry had he made of the wise men? v. 7. What prophecy was fulfilled by this act of Herod? [Jer. xxxi. 15.] To what did this prophecy first refer? [To the captivity of the ten tribes. Isa. x. 29.]
 4. What event caused Joseph's return? By whose direction was the return made? Who was told to return to Egypt for the same reason that Joseph was told to leave it? [Exod. iv. 19.] What was Joseph's conduct under divine command? How may we imitate him? [Prov. iii. 5, 6.]
 5. Why did Joseph go to Nazareth? Where, in this lesson, may we learn—
1. That there is safety in implicitly obeying the command of God?

2. That wicked actions recoil on their perpetrator?
3. That those whom God keeps are safely kept?
4. That nothing could prevent God's purposes of mercy to a dying world?

Lesson Hymns.**LESSON I.**

2. Heard you never of the story
How they crossed the desert wild,
Journeyed on by plain and mountain,
Till they found the holy child—
How they opened all their treasure,
Kneeling to that infant King,
Gave the gold and fragrant incense,
Gave the myrrh in offering?
3. Know you not, that lowly infant
Was the bright and morning Star,
He who came to light the Gentiles,
And the darkened isles afar?
And we too may seek his cradle,
There our hearts' best treasure bring—
Love and faith and true devotion,
For our Saviour, God, and King.

LESSON II.

TUNE—"Heber," C. M.

Angels, where'er we go, attend
Our steps, whate'er betide;
With watchful care their charge defend,
And evil turn aside.

Which of the monarchs of the earth
Can boast a guard like ours?
Encircled from our second birth
With all the heavenly powers.

Our guardians to that heavenly bliss
They all our steps attend;
And God himself our Father is,
And Jesus is our Friend.

SABBATH, July 20.—**LESSON III.—The Baptism of Jesus.**—Matt. iii. 13-17.

Leader. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

School. 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

L. 15. And Jesus answering said unto him, Suffice it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

S. 16. And Jesus, when he was baptized, went up straightway out of the water:

L. And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: [Mark i. 10; Isa. xi. 2, xlii. 1.]

S. 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. [Ps. ii. 7; 2 Pet. i. 17, 18.]

TOPIC—The Son of God fulfilling his Father's law.

Golden Text—And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.—Mark i. 11.

Home Readings.

M. Matt. iii. 13-17.
Th. 1 Sam. x. 1-13.
W. Mark x. 32-45.
Th. Gen. viii. 1-14.
F. John x. 1-15.
S. John xlii. 3-17.
S. Acts viii. 20-40.

LESSON SCHEME.

BIBLE SEARCHINGS:

2 Kings ii. 6, 7.	Luke iii. 21, 22.	John i. 26, 27.
Luke xii. 50.	Isa. xlii. 1.	1 Cor. i. 17.
John i. 15, 23.	2 Kings v. 10.	Heb. vii. 7.
Acts xix. 3.	Luke xxii. 27.	Acts i. 5, 11, 10.
Heb. ii. 17.		

[Read also Mark ii. 1, 4-11; Luke iii. 1-17.]

Outline:

- I. THE BAPTISM AT THE JORDAN, v. 13-15;
- II. THE DESCENT OF THE SPIRIT, v. 16;
- III. THE VOICE FROM HEAVEN, v. 17;
- IV. THE WELL-BELOVED SON, v. 17.

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

1. Who was John? Was he a relative of Jesus? Why is he sometimes called "the forerunner"? Where was John baptizing? Who came to John to be baptized? v. 13. What was John's reception of Jesus? v. 14. What had John told the multitude about Jesus in v. 11?

What was Jesus doing during his baptism? [Luke iii. 21.]

How old was Jesus at this time? [Luke iii. 23.]

What was the difference between John's baptism and the Lord's? [Acts i. 5.]

2. What remarkable event occurred at the baptism? v. 16.

Did any one see this besides Jesus? [John i. 29-34.]

In what form was the Spirit seen by Jesus and John?

Does the Spirit of God still visit men?

How may we receive the Spirit? [Luke xi. 13.]

3. Recite *Golden Text.*

Whose voice was this?

To what did this voice bear testimony? [To the divinity of Jesus.]

4. What did the voice say? [v. 17.]

When was this language repeated? [Matt. xvii. 5.]

What did John call Jesus soon after? [John i. 29.]

May we be well pleasing to God? [Heb. xliii. 21; Col. iii. 20.]

May we be called the sons of God? [John i. 12; 1 John iii. 2.]

Where are we taught in this lesson—

1. That the great are made greater by serving Christ?

2. That heaven is opened by prayer?

3. That humility becomes the disciples of Jesus?

4. That real baptism is of the Holy Ghost?

5. That the greatest blessings come to us by prayer?

TUNE—"Woodstock," C.M.

How blest are they who always tread

The pure and perfect way!

Whose feet, by God's commandment led,

Can never go astray.

As thou our souls hast charged and bound

Thy precepts to fulfil,

So, would that all my steps were found

Where points thy holy will!

SABBATH, July 27.—**LESSON IV.—The Temptation of Jesus.**—Matt. iv. 1-11.

Leader. 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.—Ezek. iii. 14.

School. 2. And when he had fasted forty days and forty nights, he was afterward a hungered.

L. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

S. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Deut. viii. 3.

L. 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, (Neh. xi. 1, 18.)

S. 6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee:

L. And in their hands they shall bear thee

up, lest at any time thou dash thy foot against a stone.—Ps. xci. 11, 12.

S. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.—Deut. vi. 16.

L. 8. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

S. 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

L. 10. Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Deut. vi. 13.

S. 11. Then the devil leaveth him, and behold, angels came and ministered unto him.—Heb. i. 14.

TOPIC—Our HELP in time of Temptation.

Golden Text—For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.—Heb. ii. 18.

Home Readings.

- M. Matt. iv. 1-11.
- Zu. Gen. iii. 1-15.
- W. Rev. ii. 8-17.
- TA. Dan. iii. 8-17.
- F. 1 Kings xxii. 20-34.
- S. Job i. 6-12; ii. 1-13.
- St. James i. 1-15.

LESSON SCHEME.

BIBLE SEARCHINGS:

- | | | |
|-----------------|---------------|-----------------|
| Exod. xx. 3. | Luke xli. 43. | 2 Cor. xi. 4. |
| 2 Cor. xi. 27. | John xli. 29. | Deut. vi. 13. |
| Rev. iii. 10. | 1 Cor. x. 13. | Matt. xxvi. 53. |
| 1 Pet. v. 8, 9. | Heb. iv. 15. | John i. 51. |
| Matt. xvi. 23. | | |

Outline:

- I. THE DAYS OF DARKNESS, v. 1, 2;
 - II. THE WILES OF THE ADVERSARY, v. 3, 5, 6, 8, 9; Eph. vi. 11;
 - III. THE SWORD OF THE SPIRIT, v. 4, 7, 10;
 - IV. THE DEFEATED DEVIL, v. 11;
 - V. THE MINISTERING ANGELS.
- Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. Who led Jesus up into the wilderness, and why was he led?

What had occurred just before?
What preparation did Jesus make for the temptation? [v. 2.]

2. Who met Jesus in the wilderness? [v. 3.]
Give other names by which this tempter is called. [Matt. xii. 24; John xii. 31; John viii. 44; 2 Cor. v. 15; Eph. ii. 2; 1 Pet. v. 8; Rev. ix. 11; Rev. xii. 9, &c.]

What is it to tempt?
Why was Jesus tempted? [Heb. ii. 18; iv. 15.]
What was the first temptation? [v. 3.]
Why was this a great temptation at this time? [v. 2.]

Where did Satan then lead Jesus? [v. 5.]
What Scripture did Satan quote? [Ps. xxiv. 1.]
What was the scene of the third temptation? [v. 8.]

To whom do the kingdoms of this world belong? [Ps. xxiv. 1.]

3. How did Jesus answer the first temptation? [v. 4.]

Where is this answer found? [Deut. viii. 3.]
What Scripture did Jesus quote in answer to the second temptation? [Deut. vi. 16.]

Where is the third answer to Satan found? [Deut. vi. 13.]

4. Why did Satan leave Jesus? [v. 11.]
Did he ever return to tempt him? [John xv. 30; Luke iv. 13.]

5. For what did Jesus exchange the company of Satan? [v. 1.]

What is the business of angels? [Heb. i. 14.]

How may we learn from this lesson—

1. That after great blessings great trials often come?
2. That Satan is a crafty and malicious foe?
3. That a wilderness, with God's grace, is better than an Eden with man's guilt?
4. That the "Sword of the Spirit" is the best weapon to use against Satan?
5. That Jesus shows us how to use it?
6. That those who conquer Satan receive heavenly comfort?

CHANT—"Olmutz," S.M.

I want a sober mind,
A self-renouncing will,
That tramples down, and casts behind
The baits of pleasing ill.
A soul inured to pain,
To hardship, grief, and loss;
Bold to take up, firm to sustain
The consecrated cross.

Words by Mrs. M. A. KIDDER. **BEAUTIFUL EDEN!**

W. H. DOANE.

"HAVING A DESIRE TO DEPART."—Phil. i. 23.

DUET.

1. Beauti - ful E - den! refuge of peace, Home where the songs of the ransom'd ne'er cease;

Oh, how my spir - it, when sadden'd by gloom, Longs to be - hold thee, thou garden of bloom!

CHORUS.

Beauti - ful E - den! beauti - ful E - den! Bright are thy flowers, golden thy fruits; Pure are thy

riv - ers, thy fountains how free! Beauti - ful E - den, my soul longs for thee!

2. Beautiful Eden! sorrow or care
Never can wither thy blossoms so fair;
Sin cannot blight them, and death cannot slay,
Safe in the garden of promise are they.—*Chorus.*
3. Beautiful Eden! place of delight,
Land of the angels, celestial and bright;
Here may the wayfarer stay and take rest,
Here in the heavenly home of the blest.—*Chorus.*
4. Beautiful Eden! garden of grace,
Where we may gaze on the Saviour's dear face;
There we shall gather in gladness above,
Roaming the realms of an Eden of love.—*Chorus.*