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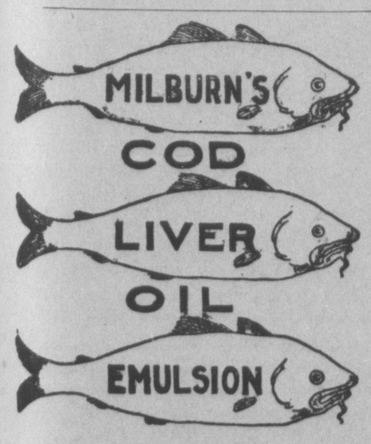
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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson II April 10 '98.

SUFFERINGS OF JESUS FORETOLD.—Matthew 16: 21-28.

AN EASTER OUTLOOK.

Read Matthew 16 : 1 28.
Commit Verses 24-16.
GOLDEN TEXT.—*He was bruised for our iniquities.*—ISA. 53 : 5.

EASTER TEXT.

Now is Christ risen from the dead. —I COR. 15 : 20.

HISTORICAL SETTING.

Time.—Summer of A. D. 29.

Place.—On the way from the Sea of Galilee to Cesarea Philippi, a city situated 25 or 30 miles northeast of the Sea of Galilee, near the head waters of the Jordan, at the foot of the Lebanon Mountains.

CHRIST AND HIS CROSS, AND HIS VICTORY. — Vs. 21-23. Jesus still keeps beyond the boarders of Herod's kingdom. *From that time forth began Jesus.* Jesus waited till they were fully convinced that he was the expected Messiah, and then began to correct their preconceived ideas of what the Messiah, should be and do. *Unto Jerusalem.* The capital of the Jewish nation, the place of the temple, and its sacrifices which he had come to fulfil. *Suffer many things.* As described in the last chapters of the gospel. *And be killed.* By crucifixion, thus making the atoning sacrifice for the sins of the world. *And be raised again the third day.* The resurrection of Jesus was essential to his work of redemption. This is emphasized for the sake of the faith and hope of the disciples. *Then Peter took him.* Apart, to speak to him privately. *Began to rebuke him.* It was love to Jesus, devotion to his cause, which led Peter to speak thus. *Saying, Be it far from thee, Lord.* The plan of redemption outlined by Jesus was so contrary to Peter's expectations and hopes, so opposite to his picture of the Messiah as a triumphant king, that Jesus' saying was inconceivable to Peter. It was a death blow to their hopes, and a triumph to their enemies. *Get thee behind me Satan.* He did not call his apostle a satan, a devil, but he saw behind him his old enemy, cunningly making use of the prejudices of the apostle. *Thou art an offence.* By your blindness in not understanding the true nature and work of the Messiah. *Thou savourest not* (mindest not) *the things that be of God*: God's plan of salvation and work of the Messiah, as just revealed by Jesus. *But those that be of men.* The human view of the Messiah, a worldly kingdom, riches, honor, glory and triumph.

SUGGESTIONS.

Our last view of Christ in the Gospels is not on the cross, but raised and ascending to the right hand of God, an everliving Saviour.

The power of our Christian life is in rising from the death of sin to the new life, the risen life with Christ.

We lose great comfort and hope when we read only a part of God's message to us in his word and in his providence. As the disciples centered their thoughts on the death of their Master, and overlooked his promise of resurrection so we see the evils, the darkness' the sorrows, and sometimes forget to see the promises of hope, the spiritual blessings, the rainbows on the clouds, the dawn coming through the night.

THE DISCIPLES AND THEIR CROSS, AND THEIR VICTORY.— Vs 24-26. *If any man will* (would, wishes to) *come after me.* Be my follower, my disciple. *Let him deny himself.* Renounce self and accept Christ as master. When the heart accepts Jesus then the whole lower nature, all passions, aims, desires, are to be subjected only to Jesus. *Take up his cross.* Daily. Not merely on special occasions. (1) The cross is the symbol of doing our duty at any cost. It is the emblem of suffering for the sake of Christ and his gospel. (2) Each one must take up his own cross. (3) He must take up his cross voluntarily, accept it, not merely endure what is laid upon him. This is what changes the cross into a glory. (4) The cross tests whether we are disciples in deed and in truth, or only seekers after the loaves and fishes. *And follow me.* To follow Christ is to take him for our master, our teacher, our example; to believe his doctrines, to uphold his cause, to obey his precepts, though it lead us by the way of the cross. *For whosoever will save his life.* Wishes, wills to save it, by doing wrong, by avoiding hard duties and self denial, by gaining worldly good at the expense of religion and righteousness. *Shall lose it.* Shall lose even the earthly rewards he seeks, and his eternal blessedness. Life is the same word as soul in the next verse. It is the man himself, and all that in his eyes make life worth living. *And whosoever will* (wills to) *lose his life.* To give up those things which are desirable in themselves, which seem to make the life on earth happy—honors, riches, pleasures, power. But note this is to be *for my sake,* and, Mark adds, for the gospel's. The mere loss of life has no promised blessing. It is only loss for the sake of Christ that has this promise. *Shall save it,*—shall have a blessedness which will compensate for every loss. The loss is temporal, the gain is eternal; the loss is small, the gain infinite.

For. This verse shows the reason for the statements in the previous verse. *What is a man profited.* It is folly to throw away life, or pleasure, or wealth, for no good whatever. The wise man wants to know what good will come of it to himself or others. *If he shall gain the whole world.* All the pleasure, wealth, honors, and blessings, this world can give. But note this if. Very few that lose their souls gain the whole world, or the smallest part thereof. The offer of the world is one of Satan's glittering lies. *And lose his own soul.* Soul here is the same word that is translated life in the previous verse. *Or what shall a man give in exchange for his soul?* There is no compensation for the loss of the soul. All other losses may be repaired. The loss of the soul is without remedy and without hope.

CHRIST COMING IN HIS KINGDOM. —Vs. 27, 28 *For the Son of man shall come in the glory of his Father.* The time is coming when Jesus shall be a triumphant king. The kingdom which seemed so feeble then shall rule over the whole earth. *With his angels.* A glorious retinue of the most glorious beings in the universe. *He shall reward every man according to his works.* Because the works are the index and proof of the character. *There be some standing here,* etc.: there were some before him who would live to see the beginnings of his triumph, the establishments of the new kingdom, and thus the pledge of his final coming glory. The apostles lived to see the day of Pentecost, when Christ began to come in his kingdom, and three thousand were converted in a day; and some of them to see the end of the Jewish dispensation in the destruction of Jerusalem, and the establishment of the Christian dispensation with tens of thousand of disciples throughout the civilized world. These events were the beginning of the second coming of Christ. Christ is here now in person. And the full coming of the kingdom of God is certain, because it has begun to come. The past is the proof of the future.

An Experience.

BY AUNT BETSEY.

Friday was my busy day. John and I were all alone, and now was the time to get some sewing done in the forenoon. In the afternoon was an important meeting to attend. So when the order clerk called with a ring of satisfaction in my voice I told him there was nothing wanted that day. I resolved not to do a thing for a dinner except bake some potatoes, and see if it were possible to sew a little before wearied with work. Nothing occurred to upset these plans till just before noon. The potatoes were in the oven, and my needle was busy, when suddenly John exclaimed, "There goes Prof. Little! I am going to call him in to dine with us." He was the superintendent of the academy, and at one time visited us frequently, but of late years we had seen less of him; hence a feeling of dismay seized me as John ran after him, and I fled to the kitchen, where like a culprit I stood awaiting sentence. In a moment John opened the kitchen door and gave a little nod of his head. That was all, and by it I understood that the guest was in the parlor, and must be provided for. How much was expressed in that simple nod! John looked so dignified as he stood there with his classic brow bared, and the mere inclination of the head meant dinner, well served, in time for the professor to return to the school room. That was all, then he returned to the parlor.

For a moment I wondered whether a wave of my hand would, "Presto, Change!" produce a dinner. But such was not the case, so I rushed into the pantry to see what could be gotten in a hurry. The egg basket was the first thing examined but the hens were on strike, and they had boycotted us for days. There was absolutely nothing cooked but a small dish of pickled beets left from the previous dinner. Then my eye fell on a ten cent can of Cherrystone oysters, always good. A few crackers also afforded great relief. So hastily putting a layer of crushed cracker into a dish, then some oysters alternately, with salt, pepper, milk and bits of butter, the dish was ready for the oven. Now if there was only a pie! Should I go to the parlor door and say, "John, dear, the cows are in the garden," and when he came out send him to the store for a pie? Or, should I say, "John, some one wishes to see you at the door?" No, I despise whispered conferences in the family when company is present. Lie I could not, but find a good melon I did, for it was early fall.

My lunch was soon ready, and the menu was simply scalloped oysters, baked potatoes, pickled beets, a cup of nice tea, and melon for dessert. The professor was very fond of everything we had, and ate the meal with evident relish. He was back to school on time, and I sat down to ponder upon the ways of housekeepers in general. If we had invited our friend in advance to dine with us, what preparation would have been made, adding greatly to my weariness, and probably not at all to our friend's comfort, while the impromptu meal, hastily prepared and greatly enjoyed by him, was really sufficient, and left time for attendance on the afternoon meeting.

So, dear readers of this article, pray don't be dismayed when your husband invites company without first consulting you, and let me tell you what my mother used to say to her girls, "If you have not everything just as you would like it when company comes, make up for it by being cordial and agreeable, and all will be well."—Christian Work.

Little Things Count.

Book keeping has been reduced to such an exact science in the big metropolitan banks that the clerks are expected to strike a correct balance at the close of each day's work, no matter if the transactions run into the millions of dollars. When the books fail to balance, the whole force of the bank is put to work to discover the error; an no clerk starts for home until it is discovered, whether it amounts to two cents or $2,000. Generally a quarter of an hour will bring the mistake to light; but sometimes the hunt is kept up until late into the night.

Such a search was being conducted in a New York bank, located in the vicinity of Wall Street. Forty five cents were missing.

At six o'clock not a trace of the errant sum had been discovered. Dinner was sent in for the whole force from an adjoining restaurant; and, after half an hour's rest, the search was again taken up. Midnight came, but still no clew. So sandwitches and coffee were served.

"Hello!" said the clerk. "The National Bank people are working to-night, too. Guess they're in the same box."

Sure enough, the windows of the bank across the street were brilliantly lighted. The incident was soon forgotten when the wearying hunt after that elusive forty-five cents was resumed. Shortly after one o'clock in the morning, as they were about to give up for the night, a loud rapping was heard at the front door of the bank.

"Hello! Hello! What's the matter?" called the cashier through the keyhole.

"Matter, you chumps! Why, we've got your old forty-five cents! Come along home to bed!"

Outside stood the crowd of clerks from the neighboring bank. It appeared that, in making a cash transaction, one of the banks had paid the other forty-five cents too much. As a result, half a hundred men had worked for nine hours; and the search was only ended then because a bright clerk, noticing the light in the bank opposite, shrewdly guessed the cause hunted up the cash slip, and discovered the error. —Harper's Round Table.

The Test of Manners.

It would seem that the surest road to excellent manners is by the way of generous enlightenment, which soften character and uplifts the point of view from which we regard our fellow-citizens of the world. Politeness is regard for the other person's feelings. If you are solicitous about giving pleasure to those you meet, there is little danger of any glaring breach of manners, albeit some conventional rule may be infringed An unselfish purpose rarely offends. Almost always the truly vulgar person is offensively selfish. He wants his own way; she demands notice. The obvious thing in this person's conduct is assumption of personal importance, as if expecting admiration and exceptional treatment from everybody. Politeness is a mark of self-control and a proof of self-sufficiency for any occasion; but from it is quite absent any anxiety about one's self or the impression one is making upon others.

If I were compelled to express with a single word what it is that the character must have in order to a perfect rendition of politeness, I should say adjustability. A rigid habit, no matter how morally correct in outline, is death to that which gives to a man or a woman the presence of welcome and the expression of being at home with company. Politeness so illuminates conventionality that we see only the radiance and forget the machinery.

Every close observer has been able to detect the difference between manners assumed for an occasion or exigency and the perfectly natural acts of a well-bred person. A man may lift his hat with a movement indicative of generations whose culture and grace form the innermost essence of his character; another may attempt the same and show by it that only yesterday he took his first crude lesson in conventional politeness. It is the same with women. Good manners come of refined home life; they must be worn every day or they will not be worn with ease and unconscious grace. And this unconscious grace is not mere gracefulness; it lies deeper. A gracious soul must shine out.—The Chautauquan.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue, and general indisposition These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

Spring Weather Weakness.

It's not the weather that's at fault It's your system, clogged with poisonous materials, that make you feel dull, drowsy, weak and miserable. Let Burdock Blood Bitters clear away all the poisons, purify and enrich your blood, make you feel bright and vigorous.

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Keep you in misery during the day, disturb your rest at night. The burning, itching and smarting nearly drive you wild. Burdock Blood Bitters cures all skin diseases; drives the poisons causing them out of the system, and makes the blood pure and healthy.

Katie Ryder, Germania, Ont., says: —"Burdock Blood Bitters cured me of Salt Rheum four years ago, and I have had no return of it since. I was so bad that I could hardly sleep with the pain it gave me."

He is the greatest whose strength carries up the most hearts by the attraction of his own.—Beecher.

An Unfortunate Interruption.

A schoolma'am near Boston was reading a story to the children. The story taught the duty of returning whatever had been borrowed. Closing her little sermon, she said, "Above all things, children, when you have occasion to borrow, never forget to return the borrowed article; do not put the person who was kind enough to accomodate you to the trouble of sending for it." On the instant came a knocking at the door, and the tickled scholars heard this message: "Miss Smith says, will you be kind enough to send back her blotting-pad you borrowed the other day?" It is not always that advice receives so speedy and appropriate a commentary; but what a quiet world this would be if we were certain that all our little preachments would instantly be squared up against our conduct.—C. E. World.

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