SUNDAY SCHOOL LESSON.

SEPTEMBER 28, 1879.

REVIEW.

The teacher will have observed that the Lessons for the past three months have been selected from the Epistles in the order in which they are found in our New Testament, Varied as these Lessons have been, they have an inner unity which we seek to bring out in this Review. The word "CERISTIAN" is endorsed upon the whole scries, and we propose to unfold this unity and utilize the studies of the past by considering the Christian in relation to God, to himself, to others, and to the future. The Lessons which pertain to the subject of each paragraph are stated at its head, and the Lesson-notes of previous months, as well as the passages, should be carefully re-read by the teacher. The most striking portion is selected for our present treatment; a few sentences are given to recall previous teaching, and many questions are interspersed to be answered by the scholars, in order that they also may refresh their memories as to the subjects which have been brought before them. As each Lesson is under chapter in question, and the scholars, with Testaments open, should be encouraged to read the verses in which the answers to the questions will be found.

LESSON.

I. The Christian in relation to God .-Lesson for July 6, Rom. 5: for July 13, Rom. 8: 24-39. The Christian religion, in the heart as in the world, begins with God. Its origin is in the love of God. How does the apostle contrast the love of God with any love known amongst men? man sick in sin, for sin, and without any power to deliver himself from sin. By whom was the love of God made manifest ? v. 8. The sinner in his deep poverty receives Jesus, and Jesus receives him. Then wealth is poured into the lap of poverty. Can you mention some of the gifts which God bestows upon the sinner? Rom. 5: 1-5. What parable spoken by Jesus illustrates this passage from pover-ty to wealth? Thus the sinner becomes the christian. The present and the future are changed to him. In the midst of the confusion and conflict of the world, he trusts in the providence of God, Rom 8: 28. What similitude illustrates this working together for good? (The machinery of a factory.) The christian has many struggles, but he finds a great Helper. Who? Rom. 8: 26. How do you illustrate the "brase, " helpeth our infirmi-When does the Holy Spirit help the Christian most? For the present there is help, for the future there is hope, When will that hope be re-Having and hoping, the christian exults

11. The Liristian in relation to himself. -Lesson for August 3, 2 Cor. 5: 10 21; for August 10, Gal. 5: 22 to 6: 10: for August 24, Phil. 2: 1-16. A christian's duty to himself is to receive the grace of God and obey the Word of God, that a will pass over the bodies of the dead in God and obey the Word of God, that a godly character may be formed in him and be manifest to others. What is the meaning of "manifest?" The true character must bear the exposure to a threefold light: what? 2 Cor. 5: 10, 11. Happy is that man who can humbly rejoice that his character will bear the loving light of God's knowledge, will claim the approval of the consciences of men, and will be accepted by the clemency of the final Judge. The characteristics of a man's inward experience are like the roots of a tree, out of sight; but they will be known by his actions, as a tree is known by its fruits. Where is the lesson found by which this truth is illustrated? Gal. 5: 22. What in the heart of man corresponds to the sap within the tree? Mention some of the fruits of the Spirit. But the christian man in thinking about what he ought to be, both in heart and life, sets before himself a great example. Who? Can you remember any passage which we have read in which this is stated? Phil. 2:5. What was the emotion chiefly manifestsd by Jesus in his redeeming work? What are the dispositions most like Jesus? The christian seeks to have a character that will bear manifestation, to be filled with the fruits of the Spirit, and to have the mind which was in

III. The Christian in his relation to others.-Lesson for August 31, Col. 3: 12-25; for July 20, 1 Cor. 13: for September 14, 1 Tim. 6: 6-20; for August 17, Ephes. 6: 10-20; for September 21, Titus 2: 11 to 3: 9. The christian, bcfore he goes out into the world, must make up his mind to wear the garments which the good Lord provides for him. Read the catalogue of them, Col. 3: 12, 13. Christians must wear them every day, because they are the Lord's children, separate unto him, and beloved by him. Every one should wear them, parents and shildren, masters and servants. How will children behave who put on these garments? Col. 3: 20. What garment is spoken of as that which must cover all, bind all, and make all perfect? Col. 3: 14. This "over-all" is of so much importance, that we find a whole chapter devoted to a description of it? Which? 1 Cor. 13. What gifts or talents are mentioned in that chapter? Christians need this garment to make them perfect. Then the apostle mentions several features of a worthy character. What are they? I Cor. 13: 2, 3. Faith, fortitude, and beneficence are not perfect without love. Into this garment, every thread of what men deem lovely is woven. What does St. Paul say about the permanence of love? 1 Opr. 13: 8. We shall wear this ger, because danger comes in many garment in the skies, and may well be various ways. If it be at night, the do rs content to wear it among men. Now we are locked and bolted, lest "thieves should must see the christian in s more active re- enter in and steal." Danger from fire presentation of his character, 1 Tim. 6: should keep all alert and careful to pre-6-20. Worldly men are restless, dissatistic vent it from breaking out. In some places fied, ambitions. What of the true chris- and time, men have ever to be watchful tian? Worldly men are keen in the pur- because of danger from floods of water suit of wealth, love it, trust it, and are which would sweep away and destroy life proud of it. Can you remember some il. and goods alike. Then, too, there are

covets to be rich towards God; how? In all the hurt in their power. Watchmen christian experience; how? Towards keep a constant lookout that the city be others; how? 1 Tim. 6: 11. So will the not destroyed by the fire and sword of christian stand out in contrast with other men. Then he is always and everywhere to be a brave soldier of Jesus, fighting Yet often the care, and skill, and means against sin and Satan, and a faithful witness for Jesus, 1 Tim. 6: 12. Another Lesson teaches us how the good soldier of Jesus will prepare for the conflict, by putting on the whole armour of God. From what chapter was that Lesson taken? Ephs. 6: 10 20. What is the girdle? the breastplate? the sandals? the shield? the sword? the helmet? Then the christian in the world, contented, covetous only of goodness, faithful in his witness for Christ, a good soldier of Jesus, equipped with the whole armour of God, has need to have the true spirit of a soidier. He must be content to borrow his power. From whom? In what way? Ephes.

" Satan trembles when he sees The weakest saint upon his knees."

Hitherto we have seen the christian in contrast with men of the world, and in conflict with the evil that is in the world. Our last Lesson (September 21, Titus 2: 11 to 3: 9) exhibits him as one who, " as review, reference should be made to the far as lieth" in him, will "live peaceably with all men." He seeks to enrich society by the worth of his personal character. There are some things in respect to which he exerc ses constant self-denial. What are they? Titus 2: 12. There are other things which are the objects of his perse-vering efforts. What? How does the christian citizen show his regard for public law? Titus 3: 1, 2. But he shows himself a worthy member of society by obedience, not only to the laws of man, but in his loyalty to a law written in his heart,—the law of love. How does this Rom. 5: 7, 8. The love of God finds a affect his behaviour towards others? Titus 3: 2, 3. Whence does he derive his motives for such a conduct of his life? The grace of God about him, the example of Christ before him, the power of the Spirit within him, furnish him with high principles of action. Find the verses which refer to these subjects. (Titus 2: 13, 3:

IV. A Christian's relation to the future. -Lesson for July 27, 1 Cor. 15: 47-58; Lesson for September 7, 1 Thess. 4: 13-18, v. 1-10. When do men sleep? But sleep is used in Scripture to represent a sad event in human life: what? But as the christian looks forward to the future, he sees a light beyond the darkness, like the breaking of the dawn in the early morning. It springs from a tomb in a garden, from the mouth of which the stone has been rolled away. Who has slept there? When did he rise? What has his resurrection to do with ours? 1 Thess. 4: 14. Illustrate this connection by what we have read of the first fruits and the harvest; the head and the members. But the light from the Saviour's tomb broadens, stretches over many years, perhaps thousands, and finds its noon in a great event which will then come to pass. What is it? 1 Thess. 4: 16. Describe the chief features of that great event, How will the sound of the trampet Christ, as one had already passed upon their souls: what? Whose person will furnish the pattern of this great change? They shall bear the image of the heavenly; they shall dwell in bodies made like unto the glorious body of Jesus Christ. A chistian meets this light, loves it, lives in it. But the daylight brings its duties, 1 Thess. 5: 8; 1 Cor. 15: 58. The christian must be a sentinel. In what respects? What armour must be wear? He must be a labourer. What is his work? As we have read in another Lesson, he must eow to the Spirit, that of the Spirit he may reap life everlasting." In all these particulars, the christian man is a great contrast to one who has not received Christ. Darkness surrounds him. What similitude sets forth the terror of the Lord's coming to such a man? So we are warned, "Be ye therefore ready also."

LIGHT ON THE GOLDEN TEXT. Psalm 127: 1.—"Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

This Psalm is ascribed to Solomon, The greatest achievement of his reign was the building of the house of God, and he knew that he could not accomplish that object without the will and help of God. So his father, David, told him, when he commanded him to build the house, Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God Only the Lord give thee wisdom and understanding." Chron. 22: 11, 12. The "city" of the text is Jerusalem, which was kept in peace during the whole time in which the temple was being erected, according to the promise made by the lips of dying David, 1 Chron. 22: 9.

The great lesson of the verse is this, that without the blessing, help, and providence of God, all human effort is vain. This is true of all human enterprises; so commit thy way unto the Lord, and he shall direct thy steps." It is most true of the building up of a Christian life, and of guardianship over it. "If God be for us, who can be against us?" All things work together for good to them that love

HOW TO BE SAFE.

Psalm 127: 1.-" Except the Lord keep the city, the watchman waketh but in vain."

I. About danger.—There are many ways in which men try to guard against dan-

ice? 1 Tim. 6: 9, 10. But the christian | are at war with each other and seek to do their foes. It is well to do all in our power to guard against danger of every sort. of every kind fail. The most watchful may be surprised, the greatest strength and care may not be enough. For sure defence, there is but-

II. One source of safety -This is God alone. He knows all things, and can tell where and whence to look for danger. He sees all things, for his eye never slumbers and never sleeps. His power can withstand and turn aside every foe and every danger. So if we would be ever, and quite. safe, it is to him we must look, and in him we must trust. Does this mean that we should not do all we can to keep ourselves safe? No. He will help us to use our strength and care aright, if with our own best work, our trust be in him. The king of Syria once sent a great army against Israel; they knew not of his coming, nor where the danger lay. But God sent his servant Elisha to warn the king of Israel, and he sent to "the place where the Syrians were coming," and "saved himself there not once nor twice." God guards his people from danger.

III. What makes man's care vain .- It is not having God's blessing on it. With that all is well. Without it, nothing is sure ; the strongest and wisest will miss their way. With his help and care, the feeblest is safe. The land, the city, the home, the heart, guarded by God, is safe from harm. He can bring the counsels of the wicked to maught. The subtlety and the malice of our greatest foe are nothing in his sight. Who is our greatest foe? Does any little one here fear what is before him? Is there a timid child without father or mother near to guard and comfort and save? Fear not, little one, your heavenly Father knoweth your need, and will keep in safety each one who trusts in him. SECTION VI.—QUESTION 18.

Q. Has not our Lord given us another important precept, founded upon our love to our neighbour?

A. Another important precept, founded upon our love to our neighbour, given us by our Lord, is,-Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the pro-

STORY FOR LITTLE FOLKS.

BY S. ANNIE FROST.

NO BABY.

"OH! how I do hate to stay in the house all this long, pleasant afternoon, taking care of the baby! I just wish we hadn't any baby!"

Meta Clayton, as she said this, jogged the cradle with an impatient touch, hoping the little blue-eyed mite in it would turn over again and go to sleep. But babies, as a rule, are not to be driven to sleep; the gentlest of all coaxing is needed to make them take a trip to the land of dreams, and little Charlie Clayton would not yield to the jerking motion of his cradle. He crowed and stretched out his ltttle arms to be taken up, and as he laughed he showed two little pearls of teeth that, only a you can for the doctor." few days before, Meta had thought the prettiest things in the world.

impatiently.

"Do. lie still," said Meta; "if you won't go to sleep, you naughty baby, lie still till I finish my doll's apron."

"Goo, goo, giggew, giggew," persistd Charlie.

"Lie still till I finish my apren." Charlie's lip quivered, and his great blue eyes filled with tears. Meta sewed

"You are just the pest of my life." she said, jerking the cradle to and fro. till Charlie's pretty head really seemed in danger of rolling off his fat, white to show the two tiny pearls again. shoulders. "All the girls have gone over to the three-acre lot for wildflowers, and mother had to wait until Saturday afternoon to go down to the village; so, after being in school all the smile that seemed to say Charlie saw week, I've got to stay at home and take the angles. care of you for holiday. Do be still! Stop crying!"

But Charlie would not stop. He and have his clothes smoothed nicely. He wanted Meta to put away her sewing and shake his rattle, and play bopeep, and let him pull her hair, and be the loving, gentle sister he loved so dearly.

Poor little Charlie. He didn't know that Meta wanted to pick wild-flowers on the three-acre lot. He didn't know that his weary widowed mother, after sewing steadily all the long, bright, week, had left him for a few hours to take home the work and get money to buy food and clothing for her fatherless

Charlie did not know these things; but Meta did. She knew well that her mother's work was doubled in order that she might go to school, and have some recreation in play-hours. She knew well that many nights, after she and Charlie were fast asleep, that loving mother sewed till midnight, that comforts might be provided for them.

She was not a very selfish or a very naughty little girl, but on this particular afternoon she had wanted very much to join her little school-mates in their search for the early wild-flowers.

lustrations of the dangers of such avar- sometimes sad days of danger, when men his sister's knee, and walked up and otherwise be enjoyed."

down the floor with hasty steps, and the more Meta tried to force him to be good, the louder he cried, till he really seem. ed the cross, horrid boy she called him.

Mrs. Clayton knew how much her little girl had wished to go out in the bright May sunshine, and it had grieved her to be obliged to detain her at home to care for Charlie. She was very glad to meet a neighbor in a comfortable buggy, who offered her a seat and ride to the village.

"I am only going to the post-office, so I can bring you home again," said her friend.

"How glad Meta will be!" thought. her mother. "She will have three hours' play in the three acre lot, after

Her mind was full of her little daughters' pleasure as she thanked ner neighbor, and opened the gate of her little garden. Through the window she could hear the cries of her baby, and then surprised and grieved, she heard Meta's voice saying in loud, angry

"Do be quiet, you little pest. Stop your noise! I wish we had no baby You are the plague of my life!"

"Meta! Give Charlie to me. You can go now, my daughter."

Meta's face grew crimson. mother had spoken no word of blame, but the grave voice, the sad face, were a worse reproach than the most violent scolding. She was glad to find her hat and hurry away, seeing Charlie sobbing yet, but comforted already in her mother's gentle care.

"I don't care, he was cross," she said, hastening through the shady lanes.

But she did care. She knew that her own ugly temper had made Charlie cross, and all the pleasure was gone from her that afternoon. She know that there would have been great enjoyment in her unexpected holiday if her mother had come home and found her trying to make Charlie happy; but now the recolection of her mother's grave face made her uneasy and miserable all the afternoon.

She was glad when bed-time came, she was glad when bed-time came, and she could go to her own little room us, it having proved very unsatisfactory both to and sleep. It was very early in the morning when her mother called her.

" Meta dress quickly, and run to the village for Dr. Lee. Charlie has been sick all night, and he is getting worse." Sick! Charlie sick! Meta could scarcely dress herselt for the fear her mother's words wakened in her. Her darling little blue-eyed brother very sick! If he should die! Oh! how bitterly she repented of the wicked wishes-she had

cheek, "will he die?"

uttered as also looked as Charlie's pale

face and dull eves.

"I cannot tell, Meta. I am afraid he has scarlet fever. It has been so bad in the neighborhood, that I was fearful he would catch it. Go as quickly as

There was no need of words to hurry Meta's steps. It seemed as if the vill-"Agoo, agoo, giggey," said Charlie, age was never so far away. The doctor was at home, and taking Meta into his carriage, came at once to Charlie.

But God had called Charlie to heaven. For two days, the doctor, mother, and conscience-stricken sister tried to win him back to health again. Meta could not rest. She waited faithfully upon her mother, and by every loving word tried to make Charlie smile in her face. as he had smiled from his cradle, just once more. It seemed to her that her heart would break if the dull blue eves never looked lovingly into her face again; if the red lips never parted laughingly

But Charlie was too sick to laugh or play. He could only moan and sleep heavily, till the soft blue eyes closed in death, and the lips were set in the sweet

There is no baby now at Clayton's. Meta can play all the long Saturday afternoons, and no crowing voice from wanted to be taken out of his hot cradle the cradle interupts the sewing for her doll. But till she is an old woman, Meta can never cease to grieve for the wicked wish she made when Charlie was left for a few short hours in

NOT ALL EXCLUDED.

"When Samuel Johnson, the literarv autocrat of London in the last century, had been shown over a handsome mansion, he remarked, 'All this excludes only one evil-poverty.' Trou. ble, sorrow, affliction, death, are not kept off by wealth. But Mr. Johnson's remarks contained only half the truth. Wealth brings also troubles from which the poor are free. It has its own annovances and inconveniences which are not seen in the eager pursuit. The contemplation of these may nourish contentment in those who are not wealthy. Wealth means care. Riches have wings, and they need to be constantly watched. This care takes time and thought which might be better used on other objects. It grows as wealth increases. It is apt to encroach upon the Sabbath, and invade the sanctuary. So poor little Charlie was jerked out It interferes with the social and of his cradle and jogged impatiently on intellectual pleasures which might No Duty on Church Bell

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ABSTRACT

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the acquisition of knowleds

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