

When all is perfectly dry, and the flask filled with sand so as to hold all the pieces in place, the operation of casting is proceeded with. In the present case seven-teen weeks were required for the moulding.

The process of casting a bronze statue is executed either by surface or bottom casting. In the latter method a reservoir is arranged over the gates, which reservoir is large enough to hold all or a large portion of the metal. It has holes in its bottom corresponding exactly to the gates in the mould. These holes are plugged. The metal is poured into the reservoir, and by withdrawing the plug the metal runs down into the space in the mould. The Beecher statue was cast by surface pouring. The metal held in crucibles was poured directly into the gates. This enabled a constant watch to be kept upon its fluidity and general nature as far as shown in its fusion. A man, as the metal was poured, kept scraping back all scorin, slag, and oxide from its surface. The adoption of one or the other system of pouring the metal rests, as a matter of preference, with the individual founder.

For the Beecher statue 7,400 pounds of metal were melted repeatedly. The fourth fusion was the one used. Eleven minutes were occupied in the casting, and the finished statue weighed 3,600 pounds. The rest of the metal represented the contents of the gates, waste, etc. The alloy was composed of copper 90 parts, tin 10 parts, zinc 3 parts.

AN ANSWER TO THE PRAYER OF FAITH.

BY REV. B. FAY MILLS.

The following is an extract from a letter written by a young lady, shortly after her father's conversion:—

"My father, when a boy, belonged to the church and was an active worker, but the church had a quarrel and he would not favor either side, and so he went from both church and God; and I never knew until Tuesday morning what it was to have a Christian father, although he had always been a kind and loving one. I have always prayed for him, ever since I gave myself to Christ, which was four years ago, and my sister has also. My mother has prayed for him ever since she knew him, and it seemed to me when I heard that we were to have these meetings that I could not stand it to have you go away and leave my father an unconverted man. So I prayed God earnestly that if my father did not give himself to him before you came, he might while you were here. Saturday evening, papa was feeling unwell and could not go to meeting. I felt very sorry about it, but I went and requested prayers for him. On Sunday morning I asked him if he would not go to church, but he had only been in the habit of going in the evening, and so he would not depart from the usual custom to go with us in the morning. In the afternoon we persuaded him to go, and he went again in the evening. Oh, how I prayed that day! and it seemed that I could not do anything that day but weep.

"During the evening I noticed that he was touched, and others noticed it, too, for a lady came up and said she saw that he was touched, and asked my sister and me if we could not help to bring him into the fold. God only knows how much we wanted to, but I was feeling so sad because papa would not sign the card which Mr. P— asked him to! But I asked him to go to the after-meeting, and he went. When I heard Mr. S— say in that meeting that he would be a Christian, and knew how happy my friend, his daughter, was, because of her answered prayer, it seemed to me that I could not stand it; but I only prayed the harder. On Monday evening he went again to the meeting, but refused the card when it was offered, and would not go to the after-meeting when I asked him. I could bear it no longer, and began to cry. He thought then that he would wait for me if I wanted to go to the meeting, but when he found that I wanted to go on his account he said that he would go home. I never was so nearly heartbroken as then. It seemed as if I could never stop crying. When we got home I went upstairs with sister, and I knew that mamma was down-stairs pleading with papa, so we knelt down and prayed; and while we were praying, this verse came into my mind, 'And all things whatsoever ye shall ask in

prayer, believing, ye shall receive,' and then I felt that, instead of believing that God would grant this request, I had been wishing that he would and wondering if he would, when I ought to have believed that he would if we were faithful. So I just told him that I believed he would, and asked him to show me what I could do to help papa. After a little while, mamma came up to her room, but did not come in and tell us good news, as I hoped she would; but in a few moments I heard papa come up and stay a few moments and then go down again. And then mamma called to us, and said, 'Girls, it is all right with papa now; we shall have family prayers in the morning.' It seemed too wonderful to be true, but it was true, for in the morning our little family of four Christians set up a family altar. Papa was too much overcome to lead the worship, but mamma led it, and just before we rose from our knees, papa managed to say, 'O Lord, help me,' and that was the first prayer I ever heard my father make. When we came to the table that morning, he wanted one of us to ask grace, and so I did, as he could not control his voice. He cried like a child that morning, and we cried with him. But I assure you that the tears were now joyful tears, and we are such a happy family!"—*Golden Rule.*

CONCERNING THE SUNDAY-SCHOOL TEACHER'S AIM.

BY MRS. MARY C. CUTLER.

Much has been said at various times concerning the aim which Sabbath-school teachers should have in view while pursuing their work. Every one concedes the importance of their having a definite aim to give character and direction to all they do. But, while one says that the teacher's aim should be the conversion of his pupils, another believes that this should be regarded as only the beginning of his work,—only the enrolling them as learners in Christ's school; and that the teacher should aim at nothing short of their highest Christian culture.

These two views do not of necessity conflict; for one's present or immediate aim is not always one's ultimate aim. When a child is ready to begin the study of books, the teacher's first aim is that the child may learn to read; and for a time all the faculties of teacher and pupil may be directed toward that end as if it were the only aim in view. The child must first be taught to climb the lowest step in this ladder of book-learning; then teacher and pupil may both look up and fix their mark where they will. So, if there are pupils in one's class who are not yet disciples of Christ, the teacher's first aim must needs be to bring them to a Christian decision, to the end that the class may all be led together to the sunny slopes of Christian knowledge and experience, towards those heights where the teacher's ultimate aim is fixed.

But in these days of fluctuating population, a teacher can seldom depend upon having the same pupils long under his care. It has come to be a maxim with educators, that, in view of the shortness of school-life in comparison with the vast multiplication of subjects for study, the best service school can render pupils is to teach them how to learn, leaving it to the pupils themselves to carry on the process of learning through all their after lives. Is there not something analogous to this which Sabbath-school teachers should aim to do for their pupils,—especially for those who are old enough to read and to think somewhat for themselves?

If—as a well-known writer has expressed it—one part of a mother's duty is to render herself useless to her children, should not the Sabbath-school teacher keep in mind the possibility of some of his pupils being suddenly snatched from his instructions and exposed to temptations that may too sorely try their religious character? Is it not well then, that a teacher have not only an immediate aim and an ultimate aim in his teaching, but also a continuous, ever present aim to prepare his pupils so far as possible to do without the teaching and help he so gladly gives them? Should they not learn to read for themselves what God has revealed in his works and in his word, instead of depending on their teacher to read it to them? It is one thing to teach a class the duty or point out the motive that is presented to them in the lesson of

the day; it is quite another thing to teach them how they may always ascertain from the Bible what their duty is in any of the vicissitudes of life, or what messages the various events of life bring to them from their heavenly Father. The one ought to be done and the other not left undone.—*Westminster Teacher.*

THE TEACHER'S TEXTS.

BY E. W. GILLES.

What the teacher is to teach. Acts 28:31. The manner and object of doing it. 2 Timothy 2:24-26.

With what it is to be done. 2 Chronicles 17:9.

In preparing the lesson, study, search, meditate, pray.

Note in the following references that when we study we have a teacher, when we search we have a guide, when we meditate we have one who will bring to our remembrance, and when we pray we have one who is able to give.

Study. 2 Timothy 2:15; John 14:26. Search. John 5:39; 16:13.

Meditate. Joshua 1:8; John 14:26. Pray. James 1:5; Proverbs 2:6.

In teaching, teach the Word, rather than about the Word.

Teach out of the Word, rather than outside of the Word.

Have as many questions as possible answered out of the Word, by writing the questions-and-answer references on the blackboard, and having the scholars find and read them.

Ask the scholars to volunteer answer references before giving any yourself.

Encourage the scholars to take notes. This will fasten the lesson in their memories, and give them something to study over again at home, during the week.

Teach topically, as in Luke 24:27, and Acts 28:23.

If the scholars are saved, direct the teaching so as to be a training for service, as in 2 Timothy 2:2, and Titus 1:9.

If the scholars are unsaved, make the teaching distinctively evangelistic, as in Acts 8:30-35, both in the class and individually outside of the class.—*Sunday-school Times.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IX.—AUGUST 30, 1891.

CHRIST AT THE FEAST.—John 7:31-44.

COMMIT TO MEMORY vs. 31-33.

GOLDEN TEXT.

"If any man thirst, let him come unto me, and drink."—John 7:37.

HOME READINGS.

M. John 7:14-30.—Christ in the Temple.
T. John 7:31-44.—Christ at the Feast.
W. Matt. 11:1-15.—John's Inquiry Answered.
Th. Luke 9:18-27.—"The Christ of God."
F. Mic. 5:1-7.—Out of Bethlehem.
S. Isa. 61:1-11.—The Lord's Anointed.
S. Heb. 1:1-14.—Christ Above Angels.

LESSON PLAN.

I. The Starting Word. vs. 31-36.
II. The Blessed Invitation. vs. 37-39.
III. The Divided Opinion. vs. 40-44.

TIME.—A. D. 29, October, six months after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—Jerusalem, in the court of the temple.

OPENING WORDS.

About six months after the last lesson Jesus went to Jerusalem to the feast of tabernacles. His teachings in the temple greatly offended the Sanhedrin and they sought to take him, but many of the people believed on him. John 7:14-32.

HELP IN STUDYING THE LESSON.

V. 34. *Ye shall seek me*—whom you have despised, to receive help from me in your need. *And shall not find me*—compare Prov. 1:24-26; Luke 19:42-44. V. 37. *Jesus stood and cried*—as a priest, according to custom, was pouring out water before the altar. *Thirst*—Isa. 55:1; John 6:35; Rev. 22:17. V. 38. *Living water*—a living fountain shall be opened within him whence shall flow streams refreshing his own soul and the souls of others. V. 39. *Not yet given*—so largely and gloriously as he would afterward be. V. 40. *The prophet*—the one whom they expected to come before the Christ. Matt. 16:14; John 1:21. V. 41. *The Christ*—the Anointed One, the promised Saviour. V. 42. *Hath not the scripture said*—Ps. 132:1; Jer. 23:5. Mic. 5:2. All this was fulfilled in Jesus, as they might have found out if they had taken the pains to inquire.

QUESTIONS.

INTRODUCTORY.—For what purpose did Jesus go to Jerusalem? What did the feast of tabernacles commemorate? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE STARTING WORD. vs. 31-36.—Where did Jesus teach during the feast? What did the rulers seek to do? v. 30. Who believed on him?

On what ground did they believe? What did the Pharisees and chief priests do? What did Jesus say to them? What did he tell them he would do? What did the Jews say among themselves?

II. THE BLESSED INVITATION. vs. 37-39.—What is meant by the *last day*? What did Jesus cry? What invitation is here given? What is faith in Jesus Christ? What promise is here made? Of whom did Jesus speak? What is said of the Holy Spirit?

III. THE DIVIDED OPINION. vs. 40-44.—What effect had these words upon the people? Whom did they mean by the *prophet*? What did others say? What scripture promise did some give why Jesus was not the Christ? Why were those reasons of no force? What would some of them have done? Why did no man lay hands on him?

WHAT HAVE I LEARNED?

1. That Jesus will satisfy every thirsty soul that comes to him.
2. That willful ignorance will not excuse us for neglecting the truth.
3. That Jesus is the Christ of God.
4. That we should receive him as our Prophet, Priest and King.

QUESTIONS FOR REVIEW.

1. For what purpose did Jesus go to Jerusalem? Ans. To attend the feast of tabernacles.
2. What invitation did Jesus give on the last day of the feast? Ans. If any man thirst, let him come unto me, and drink.
3. What did some say of him? Ans. This is the Christ.
4. What did others say? Ans. Shall Christ come out of Galilee?

LESSON X.—SEPTEMBER 6, 1891.

THE TRUE CHILDREN OF GOD.—John 8:31-47.

COMMIT TO MEMORY. vs. 33-35.

GOLDEN TEXT.

"As many as received him, to them gave he power to become the sons of God."—John 1:12.

HOME READINGS.

M. John 8:12-30.—Christ—Teaching in the Temple.
T. John 8:31-47.—The True Children of God.
W. John 8:48-59.—"Before Abraham was, I Am."
Th. Rom. 6:7-23.—Freed From Sin.
F. Rom. 8:12-23.—The Liberty of the Children of God.
S. Gal. 4:1-11.—No More a Servant, but a Son.
S. 1 John 3:1-17.—"Now are we the Sons of God."

LESSON PLAN.

I. God's Children are Free. vs. 31-36.
II. God's Children Love Christ. vs. 37-42.
III. God's Children Hear God's Words. vs. 43-47.

TIME.—A. D. 29, October, the day after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—Jerusalem, in the court of the temple.

HELP IN STUDYING THE LESSON.

V. 31. *Which believed on him*—Revised Version, "which had believed on him." *If ye continue in my word*—continue to receive it, to study it, to live by it, to obey it. V. 32. *The truth shall make you free*—free from the bondage of ignorance, error and sin. V. 33. *Abraham's seed*—therefore not slaves, but freemen. V. 34. *Com-milleth sin*—lives in hereditary sin. V. 35. *Abideth not*—may at any time be cast off or sold. *Abideth ever*—cannot be sold or cast off. V. 36. *Free indeed*—delivered from the bondage of sin and made the children of God. V. 38. *Your father*—the devil. (See ver. 44.) V. 39. *Ye would do the works of Abraham*—the true sonship where there is not likeness. V. 42. *If God were your Father*—their hatred of Jesus showed that they were not the children of God. V. 47. *He that is of God*—his child.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. GOD'S CHILDREN ARE FREE. vs. 31-36.—What did Jesus say to the Jews who believed him? What is the true test of discipleship? What is the effect of knowing the truth? What did the Jews reply? How did Jesus answer them? How are habitual sinners slaves? Who only can free them? What did Jesus say of those thus made free?

II. GOD'S CHILDREN LOVE CHRIST. vs. 37-42.—How did Jesus show their inconsistency? Why did they seek to kill him? How did he show the contrast between himself and them? Whom did they claim as their father? How did Jesus show the falsity of this claim? In what sense were they not Abraham's children? In what sense were they? What charge did he make against them? What did they reply? How did Jesus show this to be untrue?

III. GOD'S CHILDREN HEAR GOD'S WORDS. vs. 43-47.—Whom did Jesus declare to be their father? How did he describe him? What reason did he give for their not believing him? What demand did he make of them? How did he further show that they were not the children of God?

WHAT HAVE I LEARNED?

1. That true faith will show itself in obedience.
2. That those who live in sin are the devil's slaves.
3. That the Christians are the only true freemen.
4. That Christ alone can give us the liberty of the sons of God.
5. That if we are the children of God, we will be like him and obey him.

QUESTIONS FOR REVIEW.

1. What did Jesus say to those who believed him? Ans. If ye continue in my word, then are ye my disciples indeed.
2. What did he promise them? Ans. Ye shall know the truth, and the truth shall make you free.
3. What did he say of those who continue in sin? Ans. They are the slaves of sin and the children of the devil.
4. How may the slaves of sin be freed from bondage? Ans. If the Son shall make you free, ye shall be free indeed.
5. What have you learned about the true children of God? Ans. They are like their Father, they hear his words and love him.