FDECEMBER 4, 1875

THE WESLEYAN.

A SABBATH MORNING HYMN. My thoughts O God ascend to thee. The fountain of all purity: On wings of faith I seem to rise To m et the Saviour from the skies This is the day which thou hast blest With helv calm and peaceful rest O may my soul this rest now find imposure of the mind. In and et May no vain thoughts their forms present

To marthe grace from heaven sent: But Little baptism from above Fill all my soil with holy love.

And muy this day of holy peace Suggest to me that full release Which death will give my anxious heart When soil and body are called to part.

That Saidbath of celestial light. Undimoned by any future night: " Where sweetest songs of praise I'll sing To God my everlasting King. A.D.

BEREAN NOTES.

LESSON XI. John 20, 24-31. JESUS AND THOMAS.

HOME READINGS.

MONDAY-John 20, 24-31. TUESDAY-Luke 24, 13-35. WEDNESDAY-Acts 8, 26-38. THUESDAY-Heb. 11. 1-10. FRIDAY -Heb. 3, 12-19. SATURDAY-1. John 5. 1-13. SUNDAY -Rom. 1. 10-13.

TOPIC: The Risen Christ assuring a Doubting Disciple.

GOLDEN TEXT : Believe in the Lord your God, so shall ye be established. 2 new beatitude belonging especially to us. Chron. 20, 20.

GENERAL STATEMENT. The interview between Jesus and Thomas

took place on Sunday, March 27, A. D. 29. On the day Jesus arose he appeared to his friends several times. In the evening he met his disciples. Thomas being as unnecessary for the uses of the church. absent. This led directly to the words in Many of these will be heard of when the v. 24, 25 of to-day's lesson. Jesus permitted the case to stand in this way for another week, when he again appeared, (and gave Thomas the interview detailed in v. 36-31. We here see, as stated in our name, the object of John's Gospel. In-Topic, The Kisen Christ assuring a Doubt-ferentially the object of the other gospels. son is well expressed by the GOLDEN of all Scripture, and of all true Christian ing Disciple. The whole drift of the les-TEXT: " Believe in the Lord your God. so work. Teachers may take the key-note shall ye be established." The OUTLINE for work from this statement. presents three classes of persons : 1. THOSE NOT HAVING SEEN-FAITHLES'S

2. THOSE HAVING SEEN-BELIEVING ; 3. THOSE NOT HAVING SEEN-BELIEVING. From the beatitude announced by Jesus desirableness of a faith which grasps God's : sembling," etc. 2 The naturalness and P.S. -All orders will receive prompt attention. words irrespective of sight or sense. See the duty of telling what we know of

the midst." Happy they to whom Jesus comes! PEACE BE UNTO YOU. Repeating a former salutation. John 20. 31. It was a greeting in common use, but now specially adapted to quiet their rising fears. REACH MITHER THY FINGER, etc., ver.

17. He uses the words of Thomas, so that the exact demand of Thomas might be

" There is something rhythmical in these words, and they are purposely conched in the words of Thomas himself, to put him to shame."-Luthardt. "The Lord is silent about the print of the nails, which would have recalled the malice of his crucifiers. and points simply to the wounds as the abiling monument of his dving

love to Thomas and to all."-Schaff. MY LORD AND MY GOD. verse 28. Not a mere exclamation, for. 1. No such phrase was in use among the devout Jews; 2. An undevout use of it would savor of profanity: 3. None there but Jesus could be addressed as " My Lord." but he also was called "My God."

" The highest apostolic confession of faith in the Lordship and Divinity of Christ, an echo of the beginning of this Gospel: "The Word was God " John 1. 1.-Schaff. "That Thomas did not do what Jesus invited him to do. is plain from ver. 29 : Because thou hast seen me." ete.-Brown. BLESSED ARE THEY, etc., verse 29. A

who never say, but who do believe. See 1 Pet. 1. 8.

MANY OTHER SIGNS. ett., ver. 30. Some are written in the other gospels, and some i m have been permitted to sink from history 3 saints gather around their King above. THESE ARE WRITTEN, etc., ver. 31. Belief in Christ. and salvation through his

3. LESSONS. 1. Absence from among Christ's diseiples hinders the progress of the absentesee Heb. 10. 25, " Not forsaking the as-

BISHOP SIMPSON'S LIFE SAVED BY

Bishop Simpson, and asked him what he did

to recover his health. He did know, but

said that one afternoon, when at the point

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1 111 -

See LESSON COMPEND. FREEMAN Double names, 807; Salutation: "Peace 823. FOSTER: 1623, 1628. 1629, 1625, 1626. Where does this lesson drop a hint-

1. About keeping the first day of the week ? 2. About coming early to meeting ?

3 About avoiding foolish vows ? OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. Thomas and the disciples: 2. Thomas | doubts | 11. Thomas' doubt overruled for our confirmation in the faith. and Jesus.-1. Unbelief: 2. Conviction: 3. Faith ; 4. Revelation -1. The willful demand . 2. The genuine conviction : 3. The new heatitude, 4. The gracious op- PRAYER. - I remember once when there portunity -1 The doubt of Thomas: 2. was a conference at Mount Vernon, at The munifestation to Thomas : The con- which I was present. Bishop Janes was fession of Thomas : 4. The opportunity presiding one afternoon, and, after readfor fach -1. Doubt: 2. Conviction: 3. ing a despatch stating that Bishop Simpson was dying at Pittsburgh, asked that Confession.

TROMAS, virse 24. See John 11. 16, might be saved. We knelt down, and Mr. 14.5, and Matt. chap. 10. His absence Taylor, the great street preacher of Caliupon the first Sunday, when Jesus met fornia, led in one of his beautiful prayers. the other disciples, warrants the idea that After the first few sentences, in which I he had gloomily drooped the matter. He joined with my whole heart, my mind considered it substantially at an end. seemed to beat ease, and I did not pay much | Hair and Glue Stock. WE HAVE SEEN THE LORD, ver. 25. To attention to the rest of the prayer, only to them the vision was undoubted. To notice its beauty. When we rose from Thomas it seemest an impossible thing, our knees I turned to a brother and said, Not that he doubted their intended truth- "Bishop Simpson will not die: I feel it." fulness, but he considered them deceived. I then told him how the feeling had come as having reached a conviction hastily and over me, and he assured me that he had upon insufficient evidence. EXCEPT I experienced the same impressions. The SHALL SEE, ect. He requires minute, ir- word was passed round, and over t irty

refragable evidence, perhaps with a spice ministers who were present said they had of consciousness as to his own intellectual 'the same facing. I took my book, and made a note of the hour and the circumsuperiority. " He represents honest, earnest, in- stance. Several months afterward I met

miring, truth-loving scepticism. or that rationalism which anxiously braces it with joy when presented."--- the physicians said it was a miracle. He craves tangible evidence, and em-Schuli

"How Christ himself viewed this of death, the doctor left him, saying that state of mind is evident from Mark he should be left alone for half an hour. At the end of that time the doctor recurn-16.14. But whence sprang this pertinacity of resistance in such minds ? Not certainly from reluctance to believe, but as in Nathaneal, John I. change in the patient. He was startled, 46. from mere dread of mistake in so | and asked the family what they had done vital a matter."-David Brown. for the Bishop. and they replied nothing I WILL NOT BELIEVE. Not merely " I at all. That half hour I found, by makwill believe if I. too, see," but, " Unless' ing allowances for difference in localities.

my special tests can be applied. I will not was just the time when we were praying believe. Not mere passivity waiting to for him at Mount Vernon. From that be inducessed, but real activity requiring time he steadily improved, and has lived evidence of special force that it may be to bless the Church and humanity. God subdued. The conquest of such men for does answer prayer for physical good. I Christ was a wonderful trophy of grace. know Hg does. On the God who has so A TAR ELAHT DAYS, ver. 26. The Jew- often answered my prayers. I will still ford Pa, was cured by a similar amount. JOHN CESSNA ish manner of designating a week, thus rely, scientific men and philosophers to the bringing this appearance to the second contrary notwithstanding .- Bishop Bow-Sunday of his resurrection life. WITHIN. man.

Within the place of meeting, the doors shut. etc. John 20, 19. STOOD IN THE . Merchants can have their Bill-heads. MIDST. A phrase indicating the sudden. Cards and Circulars printed at this office ness of his appearance there. He did not in good style, at Low Rates. Leave your

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