

strength was not sufficient for the ordeal. Finally she made up her mind that she could not honorably remain a member of the society and continue to fail in this plain duty. Every day for a week she earnestly and sincerely prayed to God for help, and at the next meeting she struggled to her feet and the contest was won. As she expressed it, "Right where my strength failed His came in and carried me through." With this experience she went on, not in her own strength but in God's strength, from verse to testimony and to frequent prayer. In less than one year from the time that her lips refused to open in her own strength, she without notes, delivered a ten minutes' address before a crowded convention of young people. This is a practical example not only of what our Endeavor methods, with God's help, can, but what they should, accomplish in the case of hundreds, yes thousands, of our members.—*Pulpit Treasury.*

PARENTS AND THE SUNDAY-SCHOOL.

(From paper by Rev. W. D. Armstrong in Presbyterian Review.)

Without discussing the Church's duty towards the children of ungodly parents or the feasibility of Christian parents keeping their children at home and instructing them there, let us ask: What is the duty of professing Christians who believe in the Sunday school and who send their children to the Sunday school? As the responsibility for the religious education of his children rests upon the parent he should look upon the Sunday school as a means devised for his help.

It will be clearly the duty of parents to provide the school liberally with every requisite for carrying on the work,—rooms, books, maps, helps, etc.

It will be his duty to look upon the teacher as his coadjutor and friend. Is it not much the truer view to regard the Sunday school teacher as aiding parents in the discharge of their duty rather than that the Sunday school teacher should take the first place and plead with parents for help?

It is evidently also the duty of parents to send their children regularly and punctually to Sunday school. The child should never be allowed to believe that it is a matter of option with him whether he shall go to Sunday school or not. The teacher should have this confidence when preparing his lesson that when the hour comes for the lesson he is morally certain to find the scholars in their places. The teacher comes to the Sunday school with loving heart, bringing the store of good things he has prepared for his scholars. It is painful and disheartening for him to find perhaps the very ones he desired most to benefit, absent. It cannot be the duty of the teacher either to "drum up" his scholars or draw them to the school by story-telling or other meretricious attractions. The parents should send them regularly and in good time: I am speaking of professedly Christian parents.

Again, is it not the duty of parents to see that their children are thoroughly prepared with their lessons when they go to Sunday school? If they are not prepared surely not much can be expected from the half hour given by the teacher in the Sunday school. I say "thoroughly prepared," because the Sunday school lesson is often very hastily learned, crammed a few minutes before the hour for school. If parents see that throughout the whole of the week the lesson is being learned, several excellent results will be attained. In the first place, there will be little danger of the boy or girl whose lessons are thoroughly prepared wanting to stay at home. In the second place, parents will be brought in daily contact with their children in the study of the Bible. The lesson will be wrought, too, into the very fibre of the child's mind and heart, and the teacher will be able to utilize his hour to the very best advantage.

Nor is all done when the Sunday school is over. When the children come home they will be glad to tell their parents what they have learned at school. The wise father or mother will not be slow to take advantage of such an opportunity to deepen the hallowed influence of the truth, of drawing out the child's heart towards themselves and deepening, it may be, his respect for his teacher.

PRACTICAL AND EXPERIMENTAL.

SCHOOL ACCOMMODATION AND EQUIPMENT.

Much attention has of late been given to improve our school and class accommodation. It is generally felt that the ordinary church pew is not convenient for a school class, and many congregations are providing separate apartments for the school, with numerous class-rooms.

The ordinary basements, however, are not to be commended. They are often dark and dismal places, with ceilings too low, the air damp and unwholesome. Undoubtedly the school and class-rooms should be above ground, not in the cellars. They should be lofty, with plenty of air and light.

The walls ought to be neatly tinted and decorated. It is essential for best results to have several class-rooms, not too small, a blackboard in each, and all furnished with chairs, not benches. These chairs should be of various heights to accommodate all grades in the school, say, 6 inches, 10 inches and 14 inches; not all 18 inches, as is generally the case. Motion songs and exercises are helpful in primary classes, but if the little ones have to climb up and down they cannot respond with promptness. The seats should be so suitable and so well arranged that teachers would not be required to help little children on and off them.

Each teacher should also have a table or stand on which to place her books and illustrative apparatus. A very convenient article of furniture for this purpose is a pedestal, a foot square, 2 feet, 10 inches high, with a door on one side to a receptacle, in which are three shelves, the top being about 16 inches square. This stand may have a lock and key to keep hymn books, a spare Bible or two, maps, and objects that the teacher desires to use from time to time.

Habit has made school authorities careless in recognizing the need for many possible conveniences and improvements in their school accommodation.

Recently the writer attended a school which met in a spacious basement, as far as area is concerned, at 3 p. m. Before the services began the gas was lighted, or at an evening meeting, giving to all in the place, the idea of the darkness of a mine.

Do, dear friends, when building churches, consider the need of the Sabbath school; and if you cannot afford to provide class and school-rooms, try the chairs, instead of the fixed pews, with proper teachers' stands at regular intervals. Separate open seats are more comfortable in summer, and decidedly warmer in winter, allowing as they do, the heat to circulate freely and to reach the floor. Surely where chairs can be used in a church for 1,500 scholars, in rural places they would be found of immense convenience, as well as cheaper than the ordinary pew. With chairs classes can be arranged to better advantage, the seats of proper height be set in position for the smaller children. But no time should be lost in providing this class with a separate room.

In the use of the lesson helps it should be required of teachers and scholars alike to memorize the portions indicated for each grade.

In the school proper there should also be maps of the world, Bible lands, mission fields, home and foreign, especially of those mission stations assisted by the school.

Other objects and apparatus, illustrative of eastern modes, manners, and customs may profitably be added from time to time in connection with our International Series of Lessons. These, thanks to the uniform lesson system, can be had now-a-days at a reasonable price.

A CHINESE DINNER.

The following is from a private letter from an earnest Christian, the youngest son of Rev. Dr. Thwing, of Brooklyn:—

I must tell you about a Chinese dinner I attempted the other day. Two young men and myself had heard of the opening of a new Chinese hotel, and we concluded to go and see what it was like. The building was somewhat after the English fashion, but more elaborate than anything of the kind Canton has ever had. It was swarming with Chinamen who had come to the grand opening. We looked it over and then went to the top, where were some attractively furnished rooms with black furniture inlaid with pearl. There was an

old piano full of the most exquisite discords. As to the dinner, we did not attempt the regular meal, consisting of dainties in forty courses, but only tried a few of the more presentable articles: tea, water-melon seeds, oranges, duck, curry, stringed cocoanut, mutton, rice, vegetables, and bean cake. The dishes we did not indulge in were dried meats of all kinds, salted duck's eggs, bird's nest gelatine, bean curd, shark's fins, pickles, soy, blood, dog stew, rat-pie, and roast pussy-cat. In the market you see many cages with nice little cats for sale, and rows of cups full of fresh, red blood.

I long to be in the missionary work, and think of spending a year or two among the country villages, selling Bibles and tracts, and getting hold of the language which I cannot study from books. As soon as I am perfectly well I can go on with my medical studies.

Canton, Dec. 7, 1887.

TEMPERANCE ARITHMETIC.

Please work out this problem and think it over:—

In the city of Oakland, there are 200 saloons. If every saloonist sells 40 drinks a day, how many drinks are drunk daily?

A teetotaler and a whiskey drinker started on a journey each with his own horse and buggy. The distance was 700 miles. The horses each travelled at the rate of 5 miles an hour. The teetotaler made the journey in 20 days. The drinker stopped three times a day at the saloons on the way for his dram, losing on an average 15 minutes every time. How many days did it take him to make the journey?

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VIII.—MATT. 26.

JESUS IN GETHSEMANE.—MATT. 26 : 46-36.

COMMIT VERSES 36-39.

GOLDEN TEXT.

Though he were a son, yet learned he obedience by the things which he suffered.—Heb. 5 : 8.

CENTRAL TRUTH.

Christ bore our griefs, but was victorious through the prayer of faith.

DAILY READINGS.

M.—Matt. 26 : 31-46.  
T.—Mark 14 : 32-42.  
W.—Luke 22 : 39-46.  
Th.—Isa. 63 : 1-16.  
F.—Ps. 116 : 1-19.  
Sa.—Ps. 130 : 1-5.  
Su.—Ps. 55 : 1-23.

TIME.—Thursday evening, April 6, from midnight till about one o'clock Friday morning. Immediately after the last lesson.

PLACE.—Gethsemane (oil press), an enclosed garden or orchard near the foot of Mt. Olivet, three-fourths of a mile from the wall of Jerusalem. It probably belonged to one of Jesus' friends, and was a customary place of resort for him (John 18 : 2).

PARALLEL ACCOUNTS.—Mark 14 : 32-42; Luke 22 : 39-46; John 18 : 1.  
INTRODUCTION.—At the close of the supper, after his farewell words to his disciples, Jesus and the eleven leave the upper room and the city about midnight, in the full moon, and go to his accustomed place of retirement in Gethsemane.

HELPS OVER HARD PLACES.

36. Then cometh Jesus: from the upper room in Jerusalem. With them: the eleven; Judas was away plotting his betrayal. Sit ye here: Eight of them near the garden gate, as an outer guard. 37. Sons of Zebedee: James and John. These with Peter went further within, as an inner guard. Very heavy: Sore troubled, burdened almost beyond human endurance. The whole of his trial came on him at once—in one view. He was burdened with the sins of the world. He saw and felt the power and evil of sin. 39. If it be possible: if it could be, and yet men be saved, and Christ's work be accomplished. This cup: the agony of the cross, and the weight of our sin, which was like a cup full of bitter medicine to drink. Not as I will: He prayed that God's will be done. This prayer was answered. (1) An angel was sent to strengthen him (Luke 22 : 43). Strength was given to bear the burden. (2) He received a calm peace and closer communion with God. (3) The cross was made the means of victory. It became a crown. He was enabled to endure, and thus to redeem countless multitudes of men, and to sit on the right hand of God in glory. 40. Findeth them asleep: it was late at night, after a hard and exciting day. 41. Watch ye: therefore watch and pray the more. 43. Sleep on: because he had passed through his agony, and there was no more need of watching for him. 46. Rise: just at this point he probably caught a glimpse of the torches of the betrayer and his accomplices. Let us be going: to meet them.

SUBJECT: THE AGONY OF SORROW, AND THE VICTORY BY PRAYER.

QUESTIONS.

1. GETHSEMANE SORROWS (vs. 36-38).—Where was Gethsemane? Describe it. Why did Jesus go there? (John 18 : 1, 2). How many disciples went with him? How many were left on guard near the gate? Name the three he look with him into the garden. Where was Judas? (John 18 : 3). What were the disciples to do? (vs. 38; Luke 22 : 40). Where did Jesus go? What three expressions are used to describe the agony of Jesus? (See also Luke 22 : 44.) What showed the intensity of his sorrow? (Luke 22 : 44.) What made him so exceedingly sorrowful? (Isa. 53 : 4, 5.) In what sense was it on account of our sins?

II. THE PRAYER OF FAITH (vs. 39, 42, 44).—What did Jesus do in his agony? What was his prayer?—Meaning of "this cup?" Why was it not possible for the cup to pass from him? What qualities of true prayer do you find in this prayer? What expression showed his faith? Why does real faith always prefer God's will to our own? How many times did he go away to pray? How long did this agony of prayer last?

III. THE ANSWER TO HIS PRAYER.—Was Jesus' prayer answered? (Heb. 5 : 7.) In what ways? (Luke 22 : 43; 2 Cor. 12 : 9; Phil. 2 : 7-10.) Give an example from Paul's experience. (2 Cor. 12 : 7-9.) Are many of our prayers answered in these ways? Could there be any better answer?

IV. THE SLEEPING GUARD (vs. 41, 43, 45, 46).—Where were the disciples all this time? What were they doing? What two things should they have been doing? Were they to blame? (Luke 22 : 45.) Why did Jesus call Peter by name? What does Jesus teach us by his gentle treatment of the sleeping guard? Why was there special need of watching and praying? Should these always go together? What took place at the close?

LESSON IX.—MAY 27.

PETER'S DENIAL.—Matt. 26 : 67-75.

COMMIT VERSES 73-75.

GOLDEN TEXT.

Wherefore let him that thinketh he standeth, take heed lest he fall.—1 Cor. 10 : 12.

CENTRAL TRUTH.

Great is the sin and danger of denying our Lord.

DAILY READINGS.

M.—Matt. 26 : 45-66.  
T.—Matt. 26 : 67-75.  
W.—Mark 14 : 65-72.  
Th.—Luke 22 : 56-63.  
F.—John 18 : 15-27.  
Sa.—1 Pet. 5 : 1-10.  
Su.—1 Cor. 10 : 1-14.

HELPS OVER HARD PLACES.

67. Then: after the preliminary trial was over, and the court were waiting for sunrise, before which time no judicial sentence could be pronounced. Buffeted: struck with the fist. 68. Prophecy unto us: they first blindfolded him (Mark), and then asked him to prove that he was a prophet by revealing who it was that struck him. 69. Peter sat without (the courtroom) in the Palace: in the court of the palace, out of which the courtroom opened. 70. I know not what thou sayest: I know nothing about Jesus and his doings. 71. The porch: the entrance to the court from the street. 73. Thy speech betrayeth thee: the peculiarities of his speech showed that he was from Galilee, and not Jerusalem. 74. Curse: invoke a curse on himself, if he did not speak the truth. This profanity was probably a breaking out of an early habit. The cock crew: usually about three o'clock in the morning. 75. Peter remembered: what Jesus had foretold him a few hours before (vs. 34). At the same time Jesus looked through the opening from the courtroom, and fixed his gaze on Peter (Luke 22 : 61). Wept bitterly: his repentance was deep and thorough, and in time he was restored, and became one of the truest disciples.

QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus and his disciples in our last lesson? In what other places is the story of to-day's lesson recorded? Have you read all those accounts?

SUBJECT: DENYING CHRIST.

I. CHRIST DENIED BY HIS ENEMIES (vs. 67-68).—How did Judas deny Christ? Give an account of the betrayal and arrest. (vs. 47-56.) How did the Jewish leaders deny him? (vs. 59-60.) How was Jesus treated by the servants and soldiers? What did they mean by "prophecy?" (Compare Mark 14 : 65.) What made them mock Jesus thus? How is Jesus mocked in these modern days?

II. CHRIST DENIED BY HIS FRIENDS (vs. 69-74).—What did the disciples all do when Jesus was arrested? (v. 66.) Where did two of them go? (v. 69. John 18 : 15, 16.) With what did several persons charge Peter? How many times did Peter deny Christ? What gradation do you notice in these denials? What could have led such a man to curse and swear? Are profanity and lying apt to go together? How did Peter's speech betray him? Show some of the steps which led Peter up to this crime. (1) v. 33; (2) vs. 40, 41; (3) vs. 58. What excuses do you find for Peter's conduct? Were they good excuses? Is there any danger of our falling into Peter's sin? (See Golden Text.)

III. REPENTANCE (vs. 74, 75).—What reminded Peter of his sin? When had his failure been foretold? (vs. 33-35.) What else made him see the depth of his sin? (Luke 22 : 61.) What did Peter do when he realized what he had done? Is repentance always a bitter duty? What showed that his repentance was sincere? What was the difference between his repentance and that of Judas? Did repentance take away the sin? Was Peter restored? (John 21 : 15-17.) How did he prove the sincerity of his repentance? (Acts 4 : 8, 12, 19.) How did he use it to help others? (Luke 22 : 32; 1 Pet. 3 : 15; 5 : 6, 10.)

LESSON CALENDAR.

(Second Quarter, 1888.)

- Apr. 1.—The Marriage Feast.—Matt. 22 : 1-14.
- Apr. 8.—Christ's Last Warning.—Matt. 23 : 27-39.
- Apr. 15.—Christian Watchfulness.—Matt. 24 : 42-51.
- Apr. 22.—The Ten Virgins.—Matt. 25 : 1-13.
- Apr. 29.—The Talents.—Matt. 25 : 14-30.
- May 6.—The Judgment.—Matt. 25 : 31-46.
- May 13.—The Lord's Supper.—Matt. 26 : 17-30.
- May 20.—Jesus in Gethsemane.—Matt. 26 : 36-46.
- May 27.—Peter's Denial.—Matt. 26 : 67-75.
- June 3.—Jesus Crucified.—Matt. 27 : 33 : 50.
- June 10.—Jesus Risen.—Matt. 28 : 1-15.
- June 17.—The Great Commission.—Matt. 28 : 16-20.
- Review. Temperance.—1 Cor. 8 : 1-13, and Missions.