

6. What is the sole condition of a Christian life?

7. What is it to *abide in Christ*?

8. When and how does he abide in his followers?

9. What qualification, if any, to, *without me ye can do nothing*?

10. What *character* is referred to in, *if a man abide not in me*?

11. How much is implied in *being cast forth and burned*?

12. What are the conditions of unfailing prayer?

13. Is there any other Scripture condition not expressed in ver. 7?

14. What is God's highest glory in his children?

### 3. DOCTRINE.

"*Personal Holiness*," John 15. 3, 5, 8; Matt. 5. 4, 8; Col. 1. 28; 1 Pet. 1. 15, 16.

### The Primary Class.

It might serve to attract attention by beginning with this question, "Can a man be a vine?" Then ask, "How?" Very likely some little one will get the idea and answer that a man may be like a vine. If no one seems to get your meaning explain it to them, and show how Jesus was like a vine. It will add very much to the interest if you have two vine branches, one having on it clusters of grapes, and the other having none. These will keep the attention of the scholars, and serve to fix the lesson on their minds. By all means have the Leaf Cluster to aid in this and in every lesson. A reference to its picture of the vine and the husbandman will be of great help.

Get from the class what they know about the growth and care of vines. So manage your questions that those who know shall teach those who do not know. This will be better than for yourself to tell them. We might remark in passing that teachers of primary classes ought to watch closely the manner in which one child communicates information to another. That way will often prove to be the best way because the most natural, and the skilful teacher will know how to learn from it. Our pupils may sometimes become our instructors.

Questions like these may be asked: Who makes the vine grow? Why is the vine pruned or "purged." [Explain the meaning of these words.] Does it not look like waste to cut off these branches? Why is it not waste?

After talking about the vine until they get the literal part of the lesson into their minds, ask them if they know why Jesus spoke thus of the vine. Was it because he wanted every one of his disciples to raise grapes? If not, what did he mean by it? Then tell them, or get them to tell you, what is said in the last four verses of the lesson, which contains the application which Jesus makes of the parable. The word "abide," which is used so often, will need special explanation, because, 1. It is not a word in ordinary use among little children; and, 2. It is the leading word of the lesson. It includes the two ideas of *being* and *remaining*. The branch must not only be joined to the vine, it must remain there to draw life and nourishment. Thus the soul must be joined to Christ and must continue so joined. A child-like trust is the means by which this is done, and children can be made to understand it. Dwell for a while on the passage, "Without me ye can do nothing." Then speak of the fruits. Ask what these are, and let them tell in their own childish way. Then read to them Gal. 5. 22, 23, and try to impress on their minds the Golden Text.

### WHISPER SONG.

Jesus is the Vine,  
We the branches are;  
Strength from him we gain,  
Fruit to him we bear.

SUNDAY, OCTOBER 31, 1875.

LESSON V—FRIENDS AND FOES OF JESUS.—  
John 15. 11-19.

### Berean Notes.

**Reader.** 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

**School.** 12 This is my commandment, That ye love one another, as I have loved you.

**L.** 13 Greater love hath no man than this, that a man lay down his life for his friends.

**S.** 14 Ye are my friends, if ye do whatsoever I command you.

**L.** 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

**S.** 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of