

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

SEPT. 22.

Jesus before Caiaphas.—Matt. xxi. 57-68.

Parallel passages, Mark xiv 59-72; Luke xxii. 54-62; John xviii. 13-27.

Prove the Evil of Selfishness.

Repeat Psalm 116. 13-16; Proverbs 29, 25; Shorter Catechism 98.

VER. 57, 68.

What time of the morning was this? Before day-break. Where was the council met? v. 58. What advice had Caiaphas given before this about Jesus? That he should be put to death, John xviii. 14; John xi. 50. What did they take him to the council for? To try him, that they might have him sentenced to death. Who else followed Jesus after him? John, John xviii. 15. How did Peter find admission? Through John's knowledge of the servant who kept the door. Read John xviii. 15, 16. Where was Peter seated? In an open court in the place where the servants had lighted a fire, John viii. 18. Why did he come there at all? Possibly he expected Jesus to be delivered by some miracle, v. 58.

Lesson.—Do not enter into temptation. Peter was divided between love and fear. He dared not acknowledge Christ, he could not forsake him. He should either have stayed away or openly confessed him.

VER. 59-61.

What charge did they bring against Jesus? None; they listened to every story, but no one had a word to say to prove him guilty, v. 60; Mark xiv. 55, 56. What did the two false witnesses accuse him of? v. 61. When did Jesus say this? John ii. 18-21. Why are they called false witnesses? They gave his word a wrong meaning, as if he had in some way intended to destroy the temple. What commandment did they break? What did he really mean by these words? The temple of his own body, John ii. 18-21.

Lesson. 1. The malice of men. Persons could be found so wicked as to pervert the word of the holy Jesus, and seek his life.

2. Nothing is so good but that it may be abused. The prophecy of Christ that he would rise from the dead is turned into an accusation.

VER. 62-64.

What did the high priest ask? Finding he could get no proof from the witnesses, he thought Jesus might say something himself that would criminate him. Why does Jesus not reply? To show they had no evidence against him. What did the high priest do next? This is said to be the form of the Jewish oath. What did he wish to know from Jesus? The Jews believed that the Christ (the Messiah), was the Son of God. Was Jesus obliged to answer? No, not unless he pleased. No one is bound to give a reply to endanger his life. Why does he answer? Because he desired that they might all know that he was the very Christ. What does "Thou hast said" mean? Yes, I am, Mark xiv. 61. What is the right hand of power? "The right hand of power of God," Luke xxii. 69. How shall he come? Matt. xxv. 31.

Lesson. 1. Jesus is able to save, for he is the Son of God, v. 63.

2. Christ the judge of all, v. 64. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him," Rev. i. 7. Prepare to meet him. If he is your Saviour now, you will not fear to meet him as your judge then.

VER. 65-68.

Why does the high priest read his clothes? It was the custom, as the sign of grief. Of what does he accuse him? What was the Jewish punishment for blasphemy? Stoning, Lev. xxiv. 16. Why was the accusation false? Because he was indeed the Son of God. How might the high priest have known this? His birth, life, and miracles prove it. What is meant by "he is guilty of death"? He deserves to die. How did they treat him? How did they mock him? v. 68. How did Jesus bear all this?

Lesson.—The love of Christ. He might have gone away from the council uncondemned, if he had chosen, but he wished to die for us. He might have protected himself from spitting and blows, but he suffered them all for us. "Unto you, therefore, which believe he is precious." Can you say, "We love him because he first loved us?"

The art of pleasing consists in being pleased. To be amiable is to be satisfied with one's self and others. Good humor is essential to pleasantry.—Hastler.

The Mobile register proposes the new degree of D. D. D., Doctor of Divinity Declined. This would also stand for Doctor of Divinity Desired, and thus have a much wider significance.

Our Young Folks.

THE FOUR LITTLE GIRLS.

A SCHOOL PIECE.

1st girl—In a little country lassie, I can iron, churn and bake, Wash the dishes, feed the poultry, Mix a famous Johnny-cake; And the horses down to water, Drive the cows to pastures green—I would not exchange my station, For the throne of England's Queen.

2d girl—Mother calls me little student; I can cipher, read and spell, Draw a map or bound a country, And in "mental" I excel, I shall climb the hill of knowledge To its very top will go, Then success will crown my efforts, Teacher says, and ain't it so?

3d girl—I'm my mother's little helper, And am happy all day long; I can bring clear papa's slippers; Sing the baby's cradle song; Rock him till the angels' white wings Make him smile from dreamland shore; Run a thousand ways for mother; Can a little girl do more?

4th girl—'s my mamma's little darling; I can sing, and I'm fresh and sweet, With these roses at my shoulders, And my muslin dress so neat; Yamma made it dist on purpose, 'Cause I's going to speak to you, It is lovely, don't you find so? Wish 'twas yours? I wish you do.—School Teacher.

HOW BESS MANAGED TOM.

Tom's sister Nell was pretty, and being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resents all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarrelled.

"For pity's sake, Tom, do take your hands out of your pockets!" Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hand in?" And Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week!"

"Well, what's the use? It would be all roughed up again in less than an hour."

"I do wish, Tom, you would take your great boots off the window-sill!"

"O, don't bother me, I'm reading," Tom would say, and the boots refused to stir an inch, which, of course, was very naughty. And so it would go from morning till night.

But little Bess had a different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving, and sometimes when he sat with both hands plunged in his pockets, Bess, with a book or picture would nestle down beside him, and almost before he knew it one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill, she would say—

"Just try my ottoman, Tom dear, and see how comfortable it is to the feet; and though Tom occasionally growled in a good-natured way about its being too low, the boots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough just for the pleasure of having her comb it. Yet, for the next three days at least, he would take special pains to keep every hair in its place, simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she were going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said lady Nell, "why you should want that boy forever at your elbow! He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his, with a loving hug, while the "bear" felt a great warm glow at his heart as he walked away with Bess, and determined to try harder to be "gentle as a kitten, for her sake."

IF YOU PLEASE.

Boys, do you ever think how much real courtesy will do for you? Some of the greatest men were ever cautious in this respect. When the Duke of Wellington was sick, the last he took was a little tea. On his servant handing it to him in a saucer, and asking if he would have it, the Duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them? He who has commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! They order so. That is ill bred, and shows, to say the

least, a want of thought. In all your home talk remember "If you please." To all who wait upon or serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget three little words: "If you please."

"Speak gently; it is better far To rule by love than fear."

—Exchange.

REACH DOWN TO THEM.

A needed lesson in religious teaching and influence is well stated and illustrated by the Rev. W. M. Taylor, in the Sunday-School Times:

The other evening a gentleman told me that he went into the room where his son was taking lessons in singing, and found the tutor urging the boy to sound a certain note. Every time the lad made the attempt, however, he fell short, and his teacher kept saying to him, "Higher! higher!" But it was all to no purpose until, descending to the tone which the boy was sounding, the musician accompanied him with his own voice, and led him gradually up to that which he desired him to sing, and then he sounded it with ease.

As I heard this simple incident described, I received a lesson from it in the winning of souls to the higher life that is in Christ, and I should now wish to share it with the readers of The Sunday-School Times. We must put ourselves in some respects upon a level with those whom we would elevate, if we would be successful in raising them. This is the great gospel law, and it has its most glorious illustration in the work of the Lord Jesus himself.

In dealing with the young, for example, we must become ourselves young again in thought and feeling for the time, entering into their experiences, their difficulties, their occupations, and even into their amusements, if we would do them permanent good, or lead them to the highest happiness in Christ. We must find out that which most deeply interests them, and descending to that and entering into their interests, we shall, by the help of God, be able to lead them up more easily to nobler things. This is a different thing, however, from speaking childishly to a child. There is nothing which young people so soon discover, and so bitterly resent, as the effort to speak down to them in "baby talk." Everything like that is an offence. But when they see that one feels a genuine interest in what they delight in, and knows about it, and loves it in its own place as much as they do, then they give to such an one their hands and their hearts too; and he may lead them to the Lord with ease.

A brother in the ministry whom I know and loved, in Scotland, told me that one evening, when a farmer's son had been sent to drive him home in a gig, a distance of some six or seven miles, he got into conversation with the lad. He talked about the farm, the horses and the dog; then by some subtle link of association, the subject was changed to that of the school. My friend soon discovered that arithmetic was the favourite study of the lad, so he asked him what he was doing in that.

"Oh," replied the boy, "I am in Profit and Loss." "Can you do all the examples in?" "Yes, some of them were very hard, but I have done them all. I did the last one to-day." "I think I could give you one in that rule that you could not do." "I doubt it. Let me hear it." "It is this, 'What shall it profit a man if he should gain the whole world and lose his own soul? Could you work that out?'" "No!" said the boy, as a thoughtful expression came over his countenance. "Nobody could do that one."

His confidence and affection having been thus won, our friend preached to him a little sermon full of love and pathos, which issued in his conversion to the Lord.

FROZEN KINDNESS.

The world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying among rocks and on the top of the hills, where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood, in plain sight of all these fallen trees, if you had no means of getting the wood home and making a fire with it. Just so in a family; love is what makes the parents and children, the brothers and sisters happy; but if they take care never to say a word about it, if they keep it a profound secret, as if it were a crime, they will not be much happier than if there was not any love among them; the house will seem cold even in summer, and if you live there you will envy the dog, when any one calls him "poor fellow."—Dr. Holland.

Never write on a subject without having first read yourself full on it; and never read on a subject until you have thought yourself hungry on it.—Richter.

Scientific and Useful.

HOW TO DESTROY THISTLES.

While giving botanical evidence in some thistle prosecutions, Dr. Daniel Bunce, curator of the Geelong Botanical Gardens, stated that an infallible way to destroy thistles was, just before the bud began to form, to cut the root through with a spade about 2 inches below the surface; also that the practice of cutting them above the surface was an utter waste of both money and labor, as thistles thus treated invariably sprang up again with a greater number of heads than before.

A GREAT MAGNET.

The great globe which we inherit is itself a magnet. On the one side of the magnetic equator, the north end of the needle dips; on the other side, the south end dips, the dip varying from nothing to ninety degrees. If we go to the equatorial regions of the earth with a suitably suspended needle, we shall find there the position of the needle to be horizontal. If we sail north, one end of the needle dips; if we sail south, the opposite end dips; and over the north or south terrestrial magnetic pole the needle sets vertical. The south magnetic pole has not yet been found, but Sir James Ross discovered the north magnetic pole on the 1st of June, 1881.—Faraday.

TEN COMMANDMENTS OF THE BODY.

- 1. Secure, if possible, a vigorous constitution.
2. Eat a good supply of the best food.
3. Take a proper amount of physical exercise daily.
4. Use pure water to drink.
5. Secure abundance of pure air for the lungs.
6. Take eight hours of good sleep out of every twenty-four.
7. Observe cleanliness.
8. Observe regularity in all your habits.
9. Take wise but not excessive recreation.
10. Work at some useful and congenial employment.—Herald of Health.

WATERPROOFING LINEN, CANVAS, ETC.

The following directions for waterproofing canvas and similar articles for tents, covers, etc., are given by H. Kulir. The material is taken successively through a bath of sulphate of alumina, of soap and of water; it is then dried and smoothed, or calendered. For the alumina bath, use the ordinary neutral sulphate of alumina of commerce (concentrated alum cake), dissolving one part in 10 of water, which is done easily without the application of heat. The soap is best prepared in this manner: Boil one part of light resin, one part of soda crystals, and 10 of water, till the alum is dissolved; salt the soap out by the addition of one-third part of common salt; dissolve this soap with an equal amount of good palm oil soap in 80 parts of water. The soap bath should be kept hot while the goods are passing through it. It is best to have three vats alongside of each other, and by a special arrangement to keep the goods down in the baths. Special care should be taken to have the fabric thoroughly soaked in the alumina bath.

TREES AND HEALTH.

Trees are great oxygen producers, thus furnishing to the air what man most requires, at the same time extracting from it carbonic acid gas, which is poisonous to animal life, though life-giving to them. By furnishing the cool, refreshing shade to screen us from our Canadian scorching June, July, and August suns, they not only render our own and the lives of animals more enjoyable, but actually serve to prolong life. No cow, horse, or sheep should be subjected to the severe experience of being placed in a pasture or driven along our roads during our summer days without the refreshing shade of overhanging trees is furnished them. It is found that the sheep produces more and a better quality of mutton and wool, when in pastures thus sheltered than otherwise; that the cow yields more milk, and of a richer quality; the ox takes on fat with less food, and that horses are in every respect benefited, as well as their drivers, by a liberal supply of shade; and it is indisputable that the shade produced by trees is far preferable in summer for cattle to that of the shed.

A little girl on her way to school one morning with her arms full of books; and, as she hurried along, a loose leaf fell from her Testament. Just then a man, who was an infidel, happened to pass along, saw the leaf drop, picked it up, and the first words on which his eyes rested were these: "God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The truth struck him so forcibly, and made such an impression on his mind, that he at once changed his course, and became a happy Christian man.

"THAT'S THREE, JEM."

The Rev. Robert Maguire, of Clerkenwell, England, relates the following:

Some few years ago, sojourning at a very beautiful and much frequented English watering-place, I met with an earnest Christian tradesman of the town, whose labors in the cause of religion are many and great. Although his occupation was not in selling books, yet he had, in a prominent place in his shop window, an assortment of Bibles, with an illuminated card containing this announcement—"Luther's Sword sold here!" With one of these "swords" that Christian soldier, whom I shall call by the name of Mr. Carr, fought and won the following battle:

A band or "troupe" of young men, with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar "performances." These people used to be called "Ethiopian Serenaders." After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the "look" of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few "dropping pennies" of the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth:

"See here, young man," he said, "I will give you a shilling" and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the by-standers."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a 'public reading!'"

Mr. Carr opened at the fifteenth chapter of St. Luke's gospel, and, pointing to the eleventh verse, requested the young man to commence reading at that verse.

"Now, Jem, speak up!" said one of the party, "and earn your shilling like a man!"

And Jem took the book, and read, "And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on—"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's three, Jem!" ejaculated one of his comrades—"it's just like what you told me of yourself and your father!"

The reader continued—"And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why, that's three again, Jem!" said the voice—"Go on!"

"And he went and joined himself to a citizen of that country; and he sent him unto his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."

"That's like us all!" said the voice, once more interrupting; "we're all beggars; and might be better than we are! Go on; let's here what came of it!"

And the young man read on, and, as he read, his voice trembled—"And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will rise and go to my father!'"

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole ality of the past rose up to view; and, in the clear story of the gospel, a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then himself, his father's son; and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his absurdly questionable mode of living—all these came climbing, like an invading force of thoughts and reflections, into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long lost and dearly loved child returning to the familiar earthly home; and, still better, in his return to his heavenly Father! He found how true are the promises of the parable of the "Prodigal Son," both for time and for eternity!

"Yes, there is One who will not chide nor scold, But beckons us to homes of heavenly bliss; Beholds the prodigal a great way off, And sits to meet him with a Father's kiss!"