subbuth school Tencher.

Lesson XXXIX.

September 28th, 1878.

THIRD QUARTERLY REVIEW.

INTERNATIONAL TEXT.—This is a faithful saying, and worthy of all acceptation, that thrist Jesus came into the world to save ginners .- 1 Tim. i. 15.

Two theories may be acted upon by the escher who undertakes to make a Review escher who uncertained to make a Review of the Quarter's Lescons profitable; and which he should adopt depends on the stage at which the pupils have arrived.

The one is to make the exercise mainly a repention of the facts and lessons of the repetition of the laces and lessons of the firse months. On this plan, which probably best suits the younger pupils, the lemptation is to dwell on what is best known rather than what is least known. Even the teacher is not exempt from this lemptation, from the eager desire to get over as much as possible in the time, and after the utmost effort but a small portion of the ground can be traversed.

The other method is to give a view of The other method is to give a view of the whole, by bringing together the several portions learned from week to week, and presenting them in their connection. This, which will suit the more advanced 1 upils, and can be brought to the comprehension of a large number of the junior, where it is done with skill, is the plan we shall pursue in this page.

(a) Our lessons have been from the Gos pel of Matthew. But there are four such; pel of Matthew. But there are four such; me subject, namely, the life, labours, and death of our Lord. Did it over occur to the pupils, why four? why more than one? Illustrate the advantages of this blan from the different classes of men to have the story somes. Love Charties for whom the story comes, Jews, Gentiles, &c., hiferent kinds of mind to be approached; and different sides of the Lord's course to presented. An example may be given in the front view, side view, &c., an architect gives in his plans of a single house. Matthew's Gospel generally conceded to be

(2) Now, if for the Jews, we might expect the book (Matthew's Gospel) to assume certain things connected with the Jows, and be fitted thereto Is it so? Let us see. (1) The Jows kept genealogies and traced descent. That of Jesus is traced from Abraham down at the very outset. He is a Jew, Abraham's seed, of Judah, family of David. (2) The Jows had their prophecies, in which the Messiah had a prominent place. Any one coming and claiming to be the Mossial must appeal to these. How often Matthew does! Give the passages in the early chapters (Lessons 27 and 28.) (8) The Jews had their law and attached great weight to it, even when the Pharisees had corrupted it by their inditions. How the Sermon on the Mount deals with the false glosses, and puts forth its true, deep meaning !

(3) The heart is more easily enlisted shout persons than about opinions, e. g. Bunyan's Pilgrim's Progress interests us in opinions and truths, by interesting us in Chrutian, and Mercy, and Ready-to-halt, and all the rest. So it is in this Gospel. See how much we learn about the man chirt thus. The the purils converged Christ Jesus. Let the pupils enumerate what they can of parentage, birthplace, lineage, circumstances, early dangers, from whom, escapes, wandering. (Lessons 27

(4) Jesus came to put down the kingdom (4) Jesus came to put down the kingdom ef evil. Did the friends of that kingdom find it out? Did they let him alone? or did they help him in his work? Let the pupils employ their minds on this question with the aids they have had in Lessons 28 and 30. How did Herod regard him? How did Satan regard him? The temptation; how clearly it is the same being that tempt-the first Adam that assails the second! Let the pupils point out the analogies between the appeals to Christ and to our first parents -attempts at raising ambition, discontent, and distrust of God.

The tempter is the same, but the tempted-oh! how different—show the points of the difference—and yet the first Adam nore favourably situated than Jesus—show

(5) The Saviour came to gather a church by teaching. See the steps by which he proceeds. The Baptist had announced him his preaching; how it was stopped (Lesson 5.); the Saviour took up his message and continued its delivery. How he was identified as the proper person to do this (Lesson 5.). How he began where the people could understand—with what it had been and the stopped to said "by them of old time;" how he taught he crowds, and then gathered out a com-pany of twelve, whom he trained. Explain the theory of "missionary colleges"— young men of a heathen country educated to preach to its people. So Jesus trained the "College of Apostles"—they had a three years course under the Great Teacher how he called them—and used some to call others (Lesson 10.)—how they learnt in theory, and by practice-how they had the power of signs and miracles given thom.

(6) Jesus had to prove his Messiahship. (0) Jesus had to prove his Messiahship. The kind of proof men always look for, miracles; proof of that from Pharoah, and from God's prophets being furnished with it, Elijah, Elisha, Daniel. How he afforded it. Let the pupils recall his "mighty works," and show how they proved power and goodness; how they showed the kind of the Gospol; and how they fell in with the Old Testament announcements (Lesson he Old Testament announcements (Lesson 11). How Christ is to be judged, in one way, by his works. How his disciples are like him in this respect.

(7) Jesus did not retonish only; but teach. His mighty works were in order to great lessons. Let us see how many of heese, which we need now, he taught, even in the control of the subh the few lessons we have had on this subjech e.g., these greatest questions:

On what shall we rest our hopes for life?
The Lesson on "The Two Founds-

How shall we pray? (Teaching to Pray.)

What shall we do with our sorrows? (The Gracious Call.)

And hero, dear teacherst fellow-labourers! let the Review, and the quarter close, by sounding again in your pupils' cars, with somethiting of the Master's carnestness, and loving tenderness, his pleading cry, "Come unto me."

LESSON ILLUSTRATIONS.

LESSON XXXVI. Obeying " Cill. Lesson XXXYI.—Obeying the Coll.—
In one of the castern counties of New York there lived a coloured female, who was born a slave, but she was made free by the act gradually abelishing slavery in that State. She had no resources except such as she obtained by her own labour. On one occasion she carried to her paster forty dollars; she told him that she wished him, with two dellars of this sum, to procure for with two dollars of this sum, to procure for her a seat in his church; eighteen dollars her a seat in this church; eighteen donars she desired to be given to the American Board; and the remaining twenty dollars she requested him to divide among other benevolent societies, according to his discounting to the state of the second cretion. With such a spirit pervading the church, how soon would the gospel be carried to every creature! - Cheever

LESSON XXXVII. - Judging Ministers. Some years ago, three American ministers went to preach to the Cherokee Indians. One preached very deliberately and coolly and the chiefs held a council to know whether the Great Spirit spoke to them through that man; and they declared he did not, because he was not so much engaged as their head men were in their national concerns. Another spoke to them in a most veh-ment manner, and they again determined in council that the Great Spirit did not speak to them through that man, because he was mad. The third preached to them in an earnest and forvent manuact and the state of the speak to the manuaction of the state manner; and they agreed that the Great Spirit might speak to them through him, because he was both earnest and affection ate. The last was over after kindly re-

LESSON XXXVIII .- Invitation of Christ Lesson XXXVIII.—Invitation of Christ—During a religious awakening in a factory-village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by One equally in carnest,"said his master, holding up a slip of paper with some texts holding up a slip of paper with some texts of Scripture written on it. He took the paper, and began to read it slowly, "Come—unto—Me—all—ye—that—labour," &c. His lips quivered, his eyes filled with tears; then he stood for a few moments, not know ing.what to do. At length he inquired "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at

The Wise and the Simple.—The first are they who see both too much and too little Esteeming themselves wise they become fools. The second are those who are content to lay hold of siriple, primal truths, and yield an unquestioning obedience.

No Rest on Earth.—There is a tradition of an Indian chief who with his tribe fled before the prairie-fires, till he had crossed a broad river, when he struck his tent-pole into the ground and cried, "Alabana!" (here we may rest!) He was no prophet. Hostile tribes overpowered them; and they found only graves where they sought a home. This is, may be, a parable of the soul; for it, earth has no Alabama.

Tobacco-Another Testimony.

A late article in the Journal of Science Review gives us the mischievous results of the use of tobacco, as shown by many ex-periments, and sums up as follows:

"Tobacco adds no potential strength to the human frame. Its work is distruction, and not construction. It cannot add one molecule to the plasm out of which our bodies are built up. On the contrary, it ex-erts upon it a most deleterious influence, erts upon it a most deicterious influence, It does not supply, but it diminishes, vital force. Tobacco belongs to the class of narcotic and exciting substances. It has no food value. Stimulation means abstracted, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthylife,

" It will be said that tobacco sooths and cheers the weary toiler and solaces the overworked brain. All such expedients are fallacious. When a certain amount of brain-work or hand work has been performed, nature wants time to rest and recuperate, and all such devices from escaping from this necessity will fail. It is a bad policy to set the house on fire to warm our hands by the blaze. Let it then be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, and that it contains absolutely nothing that can be of use to the fissues of the body."

During the past three months the French railroads have sold 360,000 tickets to religious pilgrims.

THERE MUST BE MEN.—Compulsory education must be the rule of our country if we would long have a country. There must be men in a nation like ours who will say, I men in a nation like ours who will say, I will stand by what I consider to be truth if the nine hundred and ninty-nine grapple for the rope to hang me for my tenaciousness. There is a Ridley, a Knox, a Latimer and a host of martyrs in that idea.

THE QUEEN'S SERVANTS .- The Dairy of THE QUEEN'S SERVANTS.—The Dairy of Albert and Victoria, as it is called, where the cream from the twolve Alderney cows is churned into butter for Her Majesty's uso, is presided over by a pious Welsh girl. It is singular that the Queen has hardly a member of the Established Church in her member of the Established Church in her service. She makes special arrangements that her domestice, shall attend the church of their choice, and at Balmoral and Osbora royal coaches are assigned to the democities, that they may drive past the Established church to their ferosits house of

Our Joung Koths.

The Value of a Moment.

At every motion of our breath, Lafe trembles on the brink of death, A taper's flame that upward turns While downward on the dust it turns

A moment usher'd us to breath Heirs of the commonwealth of earth, Moment by moment, years have past, And one ere long will be our last.

Twixt that, long-fled, which gave us light And that which soon shall sud in night There is a point, no eye can see, Yet on it hangs oternity.

This is that moment—who can tell Whether it leads to heaven or hell? This is that moment, as we choose, The immercal soul we win, or loose

Time past and time to come are not, Time present is our only lot, O God, henceforth our hearts incline To seek no other love but thine:

Freely Forgive.

It is very easy for us to say we will forthis very easy for us to say we will for-give those who injure us, but it is another thing to put it into practice. Many peo-ple forgive very much as the school-gul did to whom her teacher said, "Mary, if a naughty girl should hurt you, you would forgive her like a good little girl, wouldn't vou?"

"Yes, ma'am," she said, "If I couldn't catch her 2

Another little Sunday-school scholar had a notion of forgiveness very much like hors. His lesson had been upon this subject, and his teacher asked him if, in view of what he had been studying, he could forgive those who wronged him.

"Could you," said the teacher, "forgive a

boy, for instance, who had struck you?" "Y-c-s, sir," said the lad slowly, after thinking a little, "I could—I guess I could;" and then added, in a husky tone, "I know I could if he were bigger than I am !"

These little folks put us in mind of an old gentleman who had a quarrel with a old gentleman who had a quarrol with a noighbor, and thinking he was about to die, sent for the neighbor, that the difficulty might be settled before he died. "I can't bear," said he, "to leave this world there is any bad feeling between," But, mind you," he said, with the energy his feeble voice could comme, "if I get well, the old grudge stands!"

Ah, that is not like the teaching of Josus.
The enemy is not only to be forgiven, but treated like a friend. True forgiveness empties the heart of all remembrance of old grudges and hate, and fills it with kindness

Habits of Reading.

All young people read a great deal now; but I do not see that a great deal comes from it. They think they have to read a good many newspapers and a good many magazines. They are very entertaining. But it is not always certain that the reader gets from them just what he needs. On the other hand, it is certain that people who other hand, it is certain that people who only read the current newspapers and magazines, get very little from each other's society, because they are fed with the same intellectual food. You hear them repeat to each other the things they have read in the Daily Trumpet or the Saturday Woodpocker. I see no objection, however, to light reading, desultory reading, the reading of newspapers, or the reading of fiction, if you take enough ballast with it, so that the light kites, as the sailors call them, may the light kites, as the sailors call them, may not carry your ship over in some sudden gale. The principle of sound habits of reading, if reduced to a precise rule, comes out thus: that for each hour of light reading of what we read for amusement—we ought to take another hour of reading for instruction and improvement. Nor have I any objection to stating the same rule backward for it is a poor rule that won't work both ways. It is, I think, true that, for every hour we give to grave reading, it is well to give a corresponding hour to and amusing. Now, a great deal more is possible urder this rule than you boys and possible think at first. Some of the best stu-dents in the world—who have advanced its affairs furthest in their particular line—have not in practice studied more than two hours a day. Walter Scott, except when he was a day. Walter Scott, except when he goaded to death, did not work more. Bowditch translated the great "Mecanique Coleste" in less than two hours' daily labor But then it was regular as the movement of the planets he described. It did not stop, for whim or by accident, more than Jupi-ter stops in his orbit because a holiday comes round .- E. E. Halo.

Little Sayings.

"I know how God lights up the stars now," said Susie, looking out at the sky one evening just at dark, as a thunder loud was rising in the west.

" How ?" said her older sister.

"With a match; 'cause I just now saw Him scratch one across the sky "

A little girl, walking silently by her father's side on a starry night, was asked what she was thinking about, and she gave this beautiful answer: "I was thinking if the wrong side of heaven is so glorious, what must the right side be?"

Boys, do you know how to convince another boy that he does wrong? Girls, do you know how to convince another girl that she does wrong? I will tellyon how: De right yourself. It is the best logie in the world.

Allithe girl, about three rears of age, said to a relative who complained of poverty, is man may go to heaven without a penny in his pocket, but not without grace in his

The essence of all immorality, of all ain, in the making self the centre to which

Attractions of Romanism to Uneasy Protestants.

A Protestant, from the nature of things, comes in contact with the Catholic system in its most seductive form. Where it has been in power it has shown its real colors. It has been lazy, sensual, and tyrannical. It has alienated every honest mind in Spain and Italy, just as, three centuries ago, it alionated the forefathers of those who are now returning to its bosom. In Protestant countries, where it is in opposition it wears the similitude of an angel. It is energetic the similatude of an angel. It is energetic and devoted; it avoids scandal; it appeals and devoted; it avoids scandal; it appeals to teleration, and, therefore, protends to be itself telerant. Elsewhere it has killed the very spirit of religion, and those who break from it believe in nothing. Evangelicalism has kept alive a spirit of piety and hunger for the knowledge of God. The Catholic missionaries make their market out of feelings which but for the Perter. out of feelings which, but for the Protestantism which they denounce, would have ceased to exist, and find easy victims in those whose emotional temperament is stronger than their intellect or their faith.

How far these conversions may go it is impossible to say. This only can be fore-told with certainty, that if by this or any other cause the Catholic Church any where ecovers her ascendancy, she will again exhibit the detestable features which have inhibit the detestable features which have invariably attended her supremacy. Her rule will be once more found incompatible either with justice or with intellectual growth, and our children will be forced to recover, by some fresh struggle, the ground which our forefathers conquered for us, and which we, by our pusullanimity, surrendered.—James Anthony Frends. Anthony Froude.

Cultivating a Pure Expression.

Every word that falls from the hipsof mothors and sisters especially should be pure and concise, and simple; not pearls, such as fall from the lips of the princess, but sweet good words, that little children can gather without fears of soil, or after shame, on blame, or any regrets to pain through their life.

Children should becessive words—words use of good, strong what they should express that mean or place.

in their per piace.
in their per piace.
in their per piace.
aung-toglid, or young person, has a loose,
aung-together way of stringing words when
endovouring to say something, he should be
made to "try again," and see if he cannot

It is painful to listen to many girls'talk. They begin with a "My goodnes!" and in terlard it with "oh's!"and "sakes alive!" and "so, sweet!" and "so queenly" and so many phrases that one is tempted to believe that they had no training at all, or else their mothers were very feelish women. There is nothing more disgusting than the twaddle of ill-bred girls; one is provoked often into taking a paper and reading, and letting them ripple and gurgle on, like brooks that flow they know not whither.

My heart warms with love for sensible girls and pure boys; and, after all, if our girl and boys are not this, I fear it is our own fault—that this great trust rests in the hearts and hands of the women of our land. If we have a noble, useful purpose in life, we shall infuse the right spirit into those around us.—Exchange.

What a Missionary Ought to Ba.

Rov. S. Macfarlane, a missionary of the London Missionary Society, gives the foll-owing graphic summary of what a mission-ary to the South Sea Islanders ought to be:

" A missionary in the South Seas has not only to be preacher, but doctor, mechanic, and, indeed, 'Jack of all trades.' The natives can only do what they are taught. When anything requires to be done, you must know how to do it, or it remains undone. To draw a plau of your church, school, and dwelling house, you must be an architect; to build and repair them you must be mason and carpenter. When a pane of glass is broken, you must turn glazier. When the table-knives or your wife's scissors require sharpening, you must turn scissors-grinder. To mend your chairs you must be a cabinot-maker. To repair your boat you must be boat-builder; to manage it in rough weather among these islands you must be a seaman. To shoe your horse you must be a blacksmith, and to manage him over island roads you must be a rider To bear with the natives requires an inex-haustible stock of patience, and to succeed amongst them more than ordinary perse-verance and discretion So that more is required to make a good missionary than the mere ability to translate and expound the Scriptures."

Expectation in God.

The less we expect from this world the better for us. The less we expect from our fellow-mon, whether of spiritual help or of inspiring example, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are alternating to be something stronger when ways going to be something atronger, purer, and holier. Somewhere in the future there always hangs in the air a golden ideal of higher life that we are going to reach; but as we move on the dream of better things moves on before us, also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top the rainbow is as far off as ever. Thus does our day-dream of a higher Christian life keep fit ating away from us; and we are left to realize what frail unreliable oreatures we are when we rest on expectations of growth and of victory over evil in "My soul, wait thou only upon ourselves. God. My expectation is only from him."
When we trast God, he never deceives us.

When we pray to him aright—that is, with faith, perseverance, with submissive he answers us, he always returns the best answer possible. Our heavenly Father me answers us, no always returns the best answer possible. Our heavenly Father makes no mistakes in his dealings with sup-plicate. He is a sovereign, but not a des-pot. If it pleases him to keep us waiting less the triff of soils, from we must wall.

The Book of Joh and its Lessons.

The time when Job lived seems to have been before the children of Israel came out of Egypt, for though mention is made in the book of the deluge, and the burning of Sodom, there is no aliusion to any of the mtract r which attended the deliverance of the children of Israel from the despotism of Pharoal, nor of the revolation of God's will to Moses. Hence Origon has declared that Job was "more ancient than even Moses himself," and Eusebius pronounces him be-fore Moses two rigids area. Many of the fore Moses two whole ages. Many of the Hebrew writers think Job lived in the days of Isac and Jacob, and the judgment of other Eastern people is substantially the

Hence we may learn from the book of Job, what that law written in our hearts is of which St Paul makes mention, by which men will be judged, who havenet had the light of the Old and New Testament. fight of the Old and New Testament. There is not a syllable in his book concerning encumcision, or the Sabbath, or any part of the Mosaical discipline, yet it teaches the greatest chastity, public and private justice, charity to those in need, and a pious care to please, worship and confide in God. Eusebius indeed observes that the "Word of Christ hath published to all nations that most angle in manner of additions." tions that most ancient manner of godliness which was among the first followers, so that the new covenant is no other than that old godly polity which was before the times of Moses,"when, as St. Chrysostom says, "their conscience and their reason sufficed instead of the law."

One of the chief lessons taught by this ancient and sublime book is that Almighty God orders and dispenses all things, that his wisdom and goodness are infinite, as is his power, and therefore that we ought never his power, and therefore that we ought never to complain of what he does to us, however we may fail to comprehend the reason of it. There is an old tradition that Moses translated Job out of the Syrian language into that of Israel, so as to comfort the people of God in their Egyptian because by the terrible sufferings of the line of the happy deligious of the Saviour's sufferings in the Christian Church, and that when the ministers went to visit any one privately whe was in sorrow, they read a leasure of the suffering the way in sorrow, they read a leasure of the suffering the way in sorrow, they read a leasure of the suffering the way in sorrow, they read a leasure of the suffering the way in sorrow, they read a leasure of the suffering the way in sorrow, they read a leasure of the suffering the way in sorrow, they read a leasure of the suffering the suffer who was in sorrow, they read a face of the patience of J-to- encir comfort and

The chief of all human consolations is that taught in this book, that God REIGNS. A scholar well acquainted with ancient writers has said that "he hath observed, in the histories of all ages, that the great everts which determined the fate of great offished the property according to design, than by accident and occasion. Our enterprises here below are derived from above; and we but engines and actors of sbove; and we but engines and actors of pieces that are composed in heaven. Homo histrio, Daus vero poeta est: 'God is the sovereign poet:' and we cannot refuse the part which he appoints us to bear in the scene. All our business is to act it well; cheerfully complying with his orders concerning us, and submitting ourselves to the direction of his providence."—F. C. of Scot-Land. land.

China.

In an article contributed to the Mission Field, Bishop Alford gives his personal knowledge of China and missionary work. He states that his repeated investigation of Chinese missions has led to conclusions from which we quote as follows:

"I. Mission work in China is sound and al. As for numbers, had our missions. ries thought fit to baptize indiscriminately, and to admit to hely communion without examination, the number of professing Christians in our China missions might have amounted to ten times what it is. But apamounted to ten times what it is. But applicants were tested, and they only who gave marks of pure metives, of true repentance, and of sincere conversion, were ac-

"2. The work is a growing work, growing generally in proportion to the strength and efficiency of the missionary agency. It is wonderful how the Foochew mission has expanded through the country districts; so that we can number under the charge two European missionaries and one native missionary clergyman at Foochow, eighteen branch stations within a radius of about a hundred miles. Foochow; Shanghai, Hong Kong, and Pekin need more missionaries And I believe that, if we would hold the And I believe that, it we would hold the ground, extension is a necessity. Retrogression, even in appearance, emboldens the adversary (and he is degion' in China) to bestir himself to drive the missionary out

"3. Without deprecating the value of the European agency, and gladly testifying that the European and American missionaries in China are generally men of unusual ability, judgment, and enterprise, let us rejoice in the native agents. Let us pray to God largely to increase the number of native clergymen and native cathecists. Europeans cannot preach as they can. Europeans cannot penetrate into places they can visit. Europeans cannot live on Chinese food, nor bear Chinese climate as they do. No matter how long a missionary may have been in China; however well he may be supposed to speak the language of his hearers; however much he may live like them and dress like them, there must be a great gulf—national at least—between an Englishman and a Chinaman—the one a sort of unintelligible mystery to the other.
The Chinese moed a Chinese ministry. Englishmen cannot, in their own persons, sup-ply the need. It is our duty to intrust the ply the need. It is our duty to intrust the sons of China with these precious gifts, even as we conselves have been entrusted with them. They are responsible to God (not to us) for the use they make of these benefits. Our responsibility is to give them what we have received. Our aredit; is at stake in the faithful communication of the gift, not in the use they make of it. Set the Chinaman free, clad in the pencely of the gospel of Christ, and I believe that God will bless our faithful obedienes to His ".brammoo

A little girl was once asked the following question: "What is faith?" She replied, "Doing God's will said stilling no ques-