

life, and not to Christ's blood as the centre of efficiency; if it sets out the freedom of man, and holds in abeyance divine sovereignty and efficacious grace, or if it minimizes the Gospel in the one sentence, 'Come to Jesus;' or if it lays Christ as an humble suppliant at the feet of men until proud sinners imagine that it is a stoop of condescension to permit Jesus to save them—then, surely, it is no marvel that men turn away from a belittled Gospel and a belittled Saviour, and that the Church sits in weakness when it has weakened its own strength, by paralyzing one of its own arms, and depending simply upon the hidings of its power."

The whole sermon took an hour and a quarter in delivery, and was listened to with breathless attention throughout by an immense audience.

The address of the new Moderator took just one hour, though none of the speeches in moving and seconding occupied three minutes. In a country noted for doing everything quickly it seems strange that no more expeditious way of electing a Moderator can be found than by calling the roll. After Dr. Darling, of Albany, had been duly elected, Dr. Musgrave, of Philadelphia, was asked to address the court. The doctor is somewhere about eighty years of age, and sat in the Assembly for the first time fifty years ago, as he said, *to a second*. Any one listening to this grand old man with his pluck, force, and fire, at eighty, cannot wonder that the American Church has grown so immensely if she had many Musgraves. Just look at this for a man of eighty:

"He had no sympathy with croakers. Retrogression! There was no such thing. The Church was growing, growing. Look at the contributions! In 1831 they amounted to \$101,802. In 1880 they were over \$2,260,000. Oh, thank God! If they included the congregational donations they must add \$8,000,000. Yet the croakers talked about retrogression. No! The old Church was going forward, and would continue to prosper. In 1831 they collected for Home and Foreign Missions \$47,500, and now it was \$850,000—\$427,000 for Home Missions, and \$423,000 for Foreign Missions. Talk about retrogression! Let them have none of their croaking. If a man was dyspeptic, he pitted him; but if he said aught against the progress of Presbyterianism, he blushed for him. In 1831 there were 20 Synods, now there were 37. In 1831 there were 6 west of Ohio, and that number had swelled to 19. This was their country, and they were the General Assembly of the Presbyterian Church of America."

#### COMMUNION.

In the evening the sacrament of the Lord's supper was dispensed to a very large number. The season was one of unusual solemnity, the service at the table being very appropriate. It was good to be there.

By an oversight the name of the writer of the contribution on "Immersion" in last issue was omitted. It was by the Rev. W. A. McKay, of Woodstock.

DON'T covet the possessions of any man until you are willing to pay for them the price which he paid; then you will not need to covet them, for you can go and get them for yourself.—*Golden Rule*.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXII.

May 29. } PARABLE OF THE POUNDS. } Luke xix. 11-27.

GOLDEN TEXT.—"So then every one of us shall give account of himself to God."—Rom. xiv. 12.

#### HOME READINGS.

M. Luke xviii. 15-30. . . . . The Rich Young Man.  
T. Matt. xx. 1-6. . . . . Parable of the Labourers.  
W. Luke xviii. 31-43. . . . . Blind Men Healed.  
Th. Luke xix. 1-10. . . . . Zaccheus the Publican.  
F. Luke xix. 11-27. . . . . Parable of the Pounds.  
S. Matt. xvi. 12-30. . . . . Parable of the Talents.  
Sab. Matt. xvi. 31-46. . . . . The Judgment.

#### HELPS TO STUDY.

The parable which forms the subject of our present lesson was apparently spoken in the house of Zaccheus, at Jericho, in the hearing of a number of people assembled about the door.

At Jericho, the Saviour was within twenty miles of Jerusalem, and the popular expectation being that upon His arrival at the Jewish capital He would proclaim Himself King and establish an earthly government, He used this parable for the purpose of correcting these wrong views of His character and mission. But in its deeper and wider meaning the parable is by no means confined to the Jewish nation or to the people who were alive when it was spoken; its force is not diminished by time or distance; it deals with the foundations of character and conduct in every age and clime; and brings home to the Sabbath school boys and girls of to-day, as forcibly as it did to the people who lived in Jericho eighteen centuries ago, the inevitable truth of personal accountability—not without the encouraging exhibition of the reward of fidelity.

The four following divisions, or the first and third only, may be adopted: (1) *The Charge to the Servants*, (2) *The*

*Rebellion of the Citizens*, (3) *The Servants called to account*, (4) *The Doom of the Rebels*.

I. THE CHARGE TO THE SERVANTS.—Vers. 11-13. The servants are, (1) Christ's own people; (2) those who profess to follow Christ—including those whose only profession is that they go to Church or Sabbath school; (3) all who are naturally endowed with ordinary mental and bodily powers, be they young or old, taught or untaught, godly or ungodly. All these are accountable for what they have received, each in his own degree, be it little or much.

The charge is Occupy till I come—make good use of whatever has been entrusted to you—use the best means for the attainment of the highest object.

The Master—the certain nobleman who went into a far country is God the Son, who has "passed into the heavens," which is a "far country," in this sense at least, that the servants are left without the restraint or incentive of the Master's bodily presence. As Creator He claims the service of all, whether they know and follow Him as Redeemer or not.

II. THE REBELLION OF THE CITIZENS.—Ver. 14. The citizens are, (1) the Jews, the Saviour's fellow-countrymen who rejected their own Messiah, and said most emphatically, both in words and by their deeds, We will not have this Man to reign over us; (2) those, in all ages, who have openly opposed Christ or persecuted His people; (3) all who refuse to accept Christ as their Saviour.

III. THE SERVANTS CALLED TO ACCOUNT.—Vers. 15-26. Nations, Churches, congregations, and other such bodies, are held accountable for what they have received, as such, and they are dealt with, as such, in this world, according to their desert—if they make not a good use of their pound it is taken from them and given to those who have ten pounds; but "when He cometh," He will deal with individuals, for the nobleman in the parable called his servants unto him in order that he might know how much every man had gained. In an age of schools and churches, societies and committees, we must beware of forgetting the principle of individual responsibility.

The servants are held accountable not only for the safe keeping of the gifts they have received, but also for their increase by fair and proper use—the unfaithful servant was condemned, not for losing his pound but for keeping it wrapped up in a napkin and buried, when he might at least have deposited it in the bank and allowed it to accumulate some interest.

The faithful servants are humble, and take no credit to themselves for what they have done. They say, Lord, Thy pound hath gained, etc., not I have gained, or my pound has gained.

Those who use aright what they have will get more. This law is not peculiar to the kingdom of grace. In the acquisition of knowledge, in the culture of the mental faculties, in business, in public life, it holds true that to him that hath shall be given and from him that hath not shall be taken away even that which he hath.

IV. THE DOOM OF THE REBELS.—Ver. 27.—Among the enemies of Christ, who are now under the condemnation of this passage, are to be found, not only those who put Him to death, and those who looked on and saw the deed done, and those who in all ages openly opposed Him and persecuted His people, but also all others who are not now willing that He should reign over them—those who have not taken a decided stand upon His side—for He says that those who are not for Him are against Him.

#### LESSON XXIII.

June 5. } THE CRUCIFIXION. } Luke xxiii. 1-46.

GOLDEN TEXT.—"And I, if I be lifted up from the earth, will draw all men unto Me."—John xii. 32.

#### HOME READINGS.

M. Luke xix. 28-48. . . . . The Triumphal Entry.  
T. Luke xx. 1-47. . . . . Parable of the Vineyard.  
W. Luke xxi. 1-38. . . . . Destruction of Jerusalem Foretold.

Th. Luke xxii. 1-38. . . . . The Lord's Supper.  
F. Luke xxii. 39-74. . . . . Gethsemane, Betrayal.  
S. Luke xxiii. 1-46. . . . . Trial and Crucifixion.  
Sab. Heb. x. 1-27. . . . . Christ Entering within the Veil.

#### HELPS TO STUDY.

Leaving Jericho, where He had spoken the parable which formed the subject of our last lesson, Jesus continued his journey to Jerusalem, passed the night at Bethany, and on the next day, supposed to correspond to our Monday, entered the Jewish capital, accompanied by a multitude of people crying "Hosannah; blessed is He that cometh in the name of the Lord." On the Friday following (which, according to the Jewish mode of reckoning, began at sunset on Thursday) He instituted the Lord's supper, passed through the agony at Gethsemane, was arrested, tried, condemned, and crucified.

Our present lesson may be divided as follows: (1) *The Saviour Crucified*, (2) *A Dying Sinner Saved*, (3) *The Work of Redemption Completed*.

I. THE SAVIOUR CRUCIFIED.—Vers. 33-38. "The manner of crucifixion," says Jacobus, "was briefly this: The sentenced man was first stripped of all his clothing, saving a strip about the loins, and then severely whipped, so that he sometimes died under this. Smarting and exhausted, he was compelled as soon as possible to bear his cross to the spot. Four soldiers of the Prætorian guard under the superintendence of a centurion . . . . . drove each a nail into the hand or foot of the man, sometimes before, and sometimes after the cross had been set up in its place in the ground. . . . . A person generally lived on the cross till the third, fourth or fifth day—the nails poisoning and inflaming the whole system, . . . . . making the pain indeed excruciating, a term which is derived from the word *crux*, a cross."

The place which is called Calvary. In Boutell's Bible Dictionary, under "Calvary" we find: "This word,

not a proper name, is only the English form of the Latin word *calvaria*, which Latin word—meaning a bare skull—is the translation of the Greek word *kranion*, of exactly the same meaning—that Greek word, in its turn, exactly translating the Hebrew word *golgotha*. There was near Jerusalem in the days of Pilate a spot, apparently the place appointed for public executions, called "skull-place;" but there is not, nor has there ever been, any such place as "Mount Calvary."

Malefactors—evil-doers; they had been robbers or brigands. "He was numbered with the transgressors" (Isaiah liii. 12).

Father, forgive them. "This," says the "S. S. Times," "is found only in Luke. It exhibits the tender compassion of Jesus. The 'them' is not confined to those who were nailing Him to the cross. It applies to all who were participating in His judicial murder. It is, perhaps, rather an utterance of compassion than a formal prayer. So far as it was a prayer, it was doubtless answered; and many of the Lord's crucifiers were doubtless among those who were subsequently 'pricked in the heart,' and believed unto salvation." The word 'Father' is here very touching. Outlawed on earth, he was not disowned by heaven. Men shut their ears, but the heart of His Father was open to His cry.

They know not what they do. "In ignorance," says Peter, "ye did it, as did also your rulers" (Acts iii. 17).

He saved others; let Him save Himself. If these Jewish rulers had attentively studied the Old Testament Scriptures, which they affected to prize so highly, they would have known that it was just by not saving Himself that He was able to save others.

This is the King of the Jews. John (xix. 19) gives the full inscription, "making it," says the "Westminster Teacher," "a recognition both of Christ's mission (Jesus—Saviour) and origin (Nazareth). Thus were the three chief languages of the globe made to proclaim the great central truth of the Gospel."

II. A DYING SINNER SAVED.—Vers. 39-43. In what was apparently the moment of His greatest weakness—in the hour of His death agony—Christ proved Himself mighty to save—what can He not do in the vigour of His resurrection strength.

Here we have an instance of a sinner finding salvation in the hour of death; and it is, no doubt, recorded for the encouragement of any who may find themselves similarly situated, in order that they may repent and believe even then; but the fact that this is the only case of the kind recorded in the Bible ought to serve as a warning to all not to delay to a dying hour the most important business of life.

III. THE WORK OF REDEMPTION COMPLETED.—Vers. 44-46. The darkness was unquestionably supernatural. It extended not necessarily over all the earth, as appears from our version, but over all the land. It could not have been an eclipse of the sun, for that can only happen at new moon, and Jesus was put to death at the time of the pass-over, which was always held at full moon.

The veil of the temple was rent in the midst. The "S. S. Times" says: "Is this as 'the most significant of all the miracles that attended the crucifixion. It symbolized the removal of the veil which had for centuries stood between the outer and inner sanctuary, and indicated that all Christians, as a royal priesthood, may now draw near to God.'" See Heb. ix. 13, 14; x. 19.

When Jesus had cried with a loud voice. "This," says the "Westminster Teacher," "probably refers to the words 'it is finished.' Seven times Jesus broke silence on the cross. (1) By the prayer for his murderers; (2) by the commitment of his mother to the beloved disciple (John xix. 26, 27); (3) by the answer to the penitent thief; (4) by the cry of desolation (Matt. xxvii. 46); (5) by the cry of thirst (John xix. 28); (6) by the words, 'It is finished' (John xix. 30); and (7) by the words in this verse. Father, into Thy hands I commit My spirit—these words breathe a perfect trust and peace. The anguish is ended. The work of atonement is complete. There is no more sacrifice for sin."

#### THE REMEDY.

The Rev. Dr. Howard Crosby gives in the "Sunday Afternoon," advice to mothers about the training of their daughters. He says that the idea of uselessness as a fashionable necessity for a young woman is wrong. "The boys, after leaving school or college, naturally gravitate to commerce, law, medicine, science or divinity; but the girls at a like period begin to play the fine lady, spending their day in petty idleness. The only question that seems to be asked is, 'How can I best amuse myself?'" Dr. Crosby's remedy for this evil is regular daily tasks for girls, either of household or charitable work, or of self-improvement. He thinks that young women trained in that way are more likely to get good husbands than those who devote themselves to folly. He adds:

"Perhaps you have a notion that if your daughter is out of 'society' she might as well be in Sahara or Kamshatka, and you have brought yourself to believe that the only 'society' on earth is that which is distinguished by white kid gloves and 'germans.' Did you ever soberly think of the possibility of life outside of the charmed circle? It is humbly believed by some that men and women, both old and young, who have had brains and hearts, have managed to enjoy life without initiation into the mysteries of fashion. Some have even dared to think that true refinement is best cultivated in a less artificial atmosphere."