

THE SABBATH SCHOOL.

A MODEL SUNDAY-SCHOOL.

Some months ago I stood beside a gentleman in a Canadian town, who was trying to change some National bank notes into the current coin of her Majesty's realm. "Your name, sir?" said the money-changer. "F. N. Peloubet." The prompt reply was, "Your Notes pass at par anywhere." It will interest the many readers who use these "Notes" to know the kind of Sunday-school conducted by the man who wrote them. The entire congregation is to be found in the school; and each has his appropriate place. The little ones gather in a room by themselves as the primary department. Those from seven to fourteen years of age form an intermediate department. The largest number, mostly good-sized classes of young men and ladies, assemble in the large vestry; while in an adjoining room is a Bible class, of from seventy to one hundred. These different departments are together in the opening exercises; then by immense sliding doors they are separated for lesson study. While they are gathering, the pastor moves about among the little ones with a greeting for one and another.

By the time the bell strikes, he is beside the superintendent and joins in the opening exercises. Then he is ready to assist in any work in arranging the classes. Next he appears in the Bible class, where his voice is heard asking and answering questions with the rest. This large class is admirably conducted by the pastor's better half, whose name, associated with his in the "Notes," is evidence of her fitness to share with him the work of pastor and teacher. After this, there is perhaps a brief visit to the little children, now varying the exercises with singing. Ten minutes before the general review, he comes into the intermediate department, where all present recite two or three articles of the church creed, with one proof-text for each. There is a brief explanation, then a short recitation on Bible facts better learned at that age than any other, by the aid of blackboard or map; then the doors are opened into the senior department and all unite in the review of the lesson, which the pastor conducts. After this the doors into the Bible-class room are raised, and all unite in singing, after which comes the Lord's Prayer repeated in unison, and the benediction.

But this is not the end. A few minutes later, in another room, the teachers are to be found in earnest prayer. One and another has some special request to make, and some fifteen minutes are filled with earnest petitions. It did not seem unexpected when after an impressive service on a Sunday evening, closing such a day as I have described, a number of young people rose to express a purpose to begin at once to live for Christ, and to ask the prayers of Christians.—*Rev. A. E. Dunning, in Advance.*

TOILING IN ROWING.

BY REV. JOHN HALL, D.D.

It was the Sea of Galilee and it was after midnight. The disciples were without their Master and the wind was contrary. The waves threatened their boat, and they seemed to ply their oars in vain. He had parted from them the evening before and gone up to a mountain for retirement and prayer. He had sent away an admiring crowd of people always restive under the Roman yoke, and now ready to raise their cry to him, "Hail, King." The disciples themselves, perhaps, would have joined in the cry. He sent the people to their homes and the disciples he "constrained" to get into the boat and to go to the other side. But it looked as if they would never reach the other side. They seemed to row in vain. But they kept up the "toiling in rowing." It was right for them to be there, for did not he constrain them to embark? Has he forgotten them? No, he saw them toiling and rowing, and in due time and in his own way, he came to cheer them, lay the wind, end their toil, and bring them safely to land.

Let us learn the lesson. There are enterprises in which He has constrained us to embark. But the wind is contrary; the progress is slow; the labor is severe, and He seems to take no notice. It only seems. He is on high, ever living to make intercession, as perhaps He was then doing for a people who wanted a carnal kingdom, and not spiritual freedom. But he sees His disciples

toiling in rowing. He will come by-and-by, and over the waves and through the darkness, will be heard the voice, "It is I, be not afraid."

Teachers at home of self-willed children, in Sabbath-schools of thoughtless pupils, with some opposition and little visible success, hold on to your work. Ministers with thinly-attended meetings, and missionary collections so small that it seems hardly worth while to make them, hold on to your efforts, Christians, fired with a true and enlightened patriotism, and indignant at the licensed enemies of all good, at tolerated polygamy, and oppressed Indians, do not abate your efforts one particle. He sees you "toiling in rowing." He constrained you to set out. He will come to you in due time.

Perhaps you need the lessons to be learned in the darkness and among the waves. The disciples had been in a storm before, and Christ with them, so that they had to awaken him and be secure against harm. Now they advance a step. They are to trust and hope, and row and feel secure, even though he is not seen in the boat. They must do without him by-and-by, and "endure as seeing him who is invisible." So he taught them. So he would have you learn. Keep your places; disregard the wind and the waves; heed not the slow progress and the darkness. He sees you toiling in rowing.—*Illustrated Christian Weekly.*

A NEW TEACHER.—A TRUE INCIDENT.

It was one Sabbath in the early summer, and the incident occurred in one of the mission schools in one of our large Western cities. One article in the constitution of that Sunday-school read substantially as follows: "No person shall be employed as teacher in this Sunday-school who does not profess saving faith in Christ, and who is not a member in good standing in the church." The school was in a healthy condition under the superintendency of Mr. H., who was a wide-awake man and a devoted Christian. The school was held in the afternoon, and at the conclusion of the school a teachers' prayer-meeting was held, and for twenty minutes earnest, faithful prayer was offered that God would bless the teaching of his own truth that day.

On the Sabbath above named, after the school was dismissed, and the hush of devotion rested on the little band of devoted teachers, in his opening remarks the superintendent said: "Brother teachers, I have a confession to make and although I have violated one of the articles of our model constitution, I think you will approve of my action after I make the confession. You perhaps noticed me conversing with Miss P., who is an occasional visitor to our school, but whom we all know to be a worldly person. She made an earnest request to be employed as a teacher in this school. I read the constitution to her, and told her I had no right to employ her; but she pleaded so earnestly a desire to teach that I could not refuse to grant her request. I told her we now had a class for every teacher, but if she would pick up a class from the street I would give her a place in the school-room to teach them. I shall not enroll her name as a teacher until I can do so without a strict violation of the constitution. Let us remember her in our prayers to-day."

So these teachers bowed and entered into the holy of holies, and earnestly besought the Lord in behalf of the unconverted teacher. Miss P. was a successful teacher in one of the ward schools of the city, and during the next week had secured the pledge of eleven boys—street arabs—to come to her home at two o'clock on the afternoon of the following Sabbath and go with her to Sunday-school, on condition that she was to be their teacher. At the appointed hour eleven boys with their new teacher were at the Sunday-school room, and were assigned three seats near the door. The school passed off as usual that day. The superintendent did not forget to watch, unobserved, the corner where the new teacher was busy with her wild boys, and he was pleased to notice her power to win and hold their attention. Before the school closed he found an opportunity to congratulate her on her success in gathering a class, and her power to hold the attention of such a class of boys as she had.

When the school closed, the new teacher, not knowing that the teachers always tarried

for twenty minutes of prayer, went out with her boys (the superintendent wittingly neglected to inform her of the prayer service). And again thirteen teachers earnestly prayed for the new teacher, that God would prepare her heart to teach Christ to those boys she had gathered together.

The next Sabbath the new teacher with her class of eleven boys was on hand, and the superintendent thought he saw a tear glistening on her cheek while she was talking with her boys. Prayer for her was already being answered, and at the close of the school that day she tarried to speak a word with the superintendent, and was surprised to see all the teachers gather in the front seats. Mr. H. saw her embarrassment, and went to where she stood, and invited her to tarry with them for a few moments of prayer. She said, while the tears freely flowed, that she had waited to ask him to pray for her. The record of that twenty minutes' prayer service need not be told. Another soul was made free, another teacher was enrolled in the teachers' book, and another talented and successful worker was added to the army of God's true fellow-laborers.

A twenty minutes' prayer service for the teachers, after the close of the Sunday-school lesson, is a practical and most profitable supplementary service, and cannot fail to be a great blessing to any school.—*International Teacher's Quarterly.*

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

September 3.—MARK 12: 28-44.

ILLUSTRATIVE.

I. "The widow's mite, on modern missionary ground." (1) Rev. Mr. Browne, of the Harpoot (Turkey) mission, writes: "Never before have I seen a more utterly disheartening state of things, physical, political, economic; yet have I never seen among the different communities such earnestness, such painful self-denial, which in many cases amounts to pure heroism, as during the past year. These people amaze me! They give money till they scrimp themselves in the very necessities of life. They go ragged, and give. They look pinched and hungry, and still give. They go home and hunt up any little superfluous thing, a garment or ornament; and away they go to the market, and sell it, and come and lay it at our feet, lamenting they have no more to give."—*Missionary Herald, August, 1881.* (2) Rev. Mr. Jones, of the Madura mission in India, describes three families in an obscure village in his field, who were trying to live a Christian life, and who brought some money in order to obtain a catechist to preach to them. "They brought it in three little baskets, each about the size of one's fist. Two were full of small coin; and the other one was brought by the helpless leper, and contained only one cent and a half. But looking at his joy as he hobbled toward me and handed it to me, and seeing that he was clothed with only a small cloth which was literally hanging in shreds around his loins, and barely enough to cover his nakedness, the story of the widow and her mite came home to me as it never did before. That widow could not have been more impoverished than this leper is, nor could she have given with more of an apparent abandon than he did. And, as I received the other two baskets, I was very much surprised when I found the contents to be one dollar and a quarter. To appreciate the amount of this you need to remember that the heads of these three families never earned more than ten cents a day each, and that for the whole year they will average no more than five cents a day."—*Missionary Herald, August, 1881.*

PRACTICAL.

1. Ver. 28. Whenever a person can do anything well, it brings him more of the same kind to do.
2. Ver. 30. Love of God with our whole nature is the central power of religion.
3. True love carries all the powers and energies with it.
4. Ver. 31. The fruit of love to God is love to our fellow-men, God's children.
5. Ver. 35. The Christian should not merely stand on the defensive, but should set the enemies of religion to answering the questions against themselves.
6. Vers. 36, 37. Many a mystery as viewed from earth becomes plain when viewed from heaven.

7. Vers. 38-40. Empty souls and persons deficient in real worth seek a reputation from outward show.

8. A love of human honors and flattering titles is unbecoming a follower of Jesus, and contrary to the spirit of his religion.

9. Vers. 41-44. God measures our gifts, not by their amount, but by the degree of self-sacrifice and love they express.

10. If the rich gave to the Lord in the same proportion as the poor, the Lord's treasury would never be empty.

11. It is a great blessing that the poor are not excluded from giving, but may lay up as much treasure in heaven as the more fortunate.

SUGGESTIONS TO TEACHERS.

Several subjects are brought to our notice in this lesson, but all may be included in "Love and its Fruits." (1) Love the foundation of all morality and religion, vers. 28-34. Showing the two fundamental commandments, and how these two fulfil the whole law. (2) Love using wisdom, vers. 35-37. In leading the scribes to see the truth of the scriptures. (3) Love uttering warnings, vers. 38-40. Against hypocrisy and ambition. Why it is love that warns. (4) Love expressed in giving, vers. 41-44. The measure of giving being the love and self-sacrifice, and not the amount given.

September 10.—MARK 13: 1-20.

ILLUSTRATIVE.

I. When we would build houses and plant gardens in a new country, we have always first to disturb the quiet of the old state of things. The trees are cut down, the ground is upturned, great quantities of material are piled around in seeming confusion. Only thus can we gain our beautiful home. So there are always confusions, overturnings, and commotions in the planting of Christ's kingdom, and in every new and great impulse of its progress.—*P.*

II. The Church is like the burning bush which Moses saw, all aflame, but unconsumed. It is like the three men in Nebuchadnezzar's furnace, all unharmed because the Son of God was with them. Like Venus, it was born from the foam of an ocean of opposition; like Hercules, it had to strangle the serpents which assailed it even in its cradle.—*P.*

PRACTICAL.

1. Vers. 1, 2. No outward glory or prosperity can save a church or a people.
2. Ver. 4. Christ does not satisfy all our curiosity, but he gives us all the truth we need for our daily living.
3. Vers. 7-9. We must not be disappointed because good causes are surrounded with difficulties and troubles, and good men sometimes perish.
4. Men are so bad that only by great wars, troubles, and upheavals, can evil be destroyed, and Christ reign on the earth.
5. But all persecutions and martyrdoms are the means of proclaiming the truth.
6. The gospel is to be preached to all nations.
7. Those who reject Christ will certainly be destroyed, and their end is terrible.
8. God opens a way of escape for all who believe on his name.

SUGGESTIONS TO TEACHERS.

The consequences of rejecting Christ,—utter destruction, while those who believe in Christ shall be saved,—all this is foretold in this lesson, and illustrated by the history of the fall of Jerusalem. (1) The beautiful city and temple, vers. 1, 2. No outward wealth or prosperity can save the wicked. Set forth the scene as it appeared from the Mount of Olives. (2) The three questions, vers. 3, 4, recorded more fully in Matthew, 24: 3. (3) The sorrows and destructions of the wicked, vers. 5-8, 14-20. After explaining the difficult places in the verses, and showing why the old must be destroyed before the new dispensation could be established, describe the terrors of the destruction of Jerusalem; show the reason why, in the rejection of Christ. All this a type of the end of all sinners. (4) The sorrows and salvation of those who believe, vers. 9-14. The good suffer, but not as do the wicked. But all true disciples shall be saved, as all Christians, by believing Christ's word, escaped the destruction of Jerusalem.

IF YOUR SABBATH teaching and living do not agree with your daily life, you may meet with but little success in teaching spiritual lessons, whatever your belief may be.—*Bible Class Teacher.*