

that the driver either could not or would not make his oxen move. Here was a "pretty kettle of fish," and amidst the darkness and the flowing river we held a council, but feared that in this position we would be obliged to remain until morning. However, two of the men solemnly proposed to carry us, one by one, to the bank, if we would consent to this primitive method of transport, but we were glad of any plan which would relieve us, and wondered only how we would be carried. Well, the men made a chair of their arms, and telling us to hold tight, we were carried across and landed safely on the opposite shore; although Miss Rodger, being by no means fragile, tested their strength rather severely. Once on terra firma, for which we were truly thankful, we wandered off in the direction of a little fire, but some one who had been watching us called out that we had taken the wrong road and were going into the jungle, so we turned back and having procured a guide made our way to the roadside bungalow, where we awaited the coming of our conveyance, which had been dragged to the foot of the bank and left there for the time being. The roadside bungalow is very different from the comfortable *dak*, and merely affords a shelter to the traveller. We could not even get a drink of water that we dared to touch, as unfiltered water in India is often dangerous to use; so, wet and weary, we waited for the head man of the village to come—we had sent for him in this emergency. A Brahman was cooking his supper at a little fire outside; but he would not allow a man to come near him for the purpose of getting a light or any boiling water, as I was anxious to get some tea made, for we were all so thirsty. After about an hour's waiting our conveyance was brought, and as the moon had risen and was now shining brightly, we felt a little cheered, so we again set off, after giving our "helpers" back-sheesh (gift) for their timely assistance. The horrors of that terrible night were not yet at an end, however. We "jigged" along slowly and wearily enough, nearly overcome with fatigue and scarcely observing anything about us, when suddenly we became wide-awake as the oxen came to a full stop and the driver said in a terrified whisper, "a tiger, madam." Sure enough there it was, crouching before the bullock cart directly in the road, distinctly visible in the moonlight. We neither spoke nor moved, scarcely daring to breathe, but watching to see the movements of the creature. Terrible suspense it was; may God grant that it never again happens to any of us! The animal after eyeing us for a few moments, rose and ran to the side of the road, then stopped again, observing us closely all the while. This it did several times, and finally disappeared, running away in an opposite direction. You may imagine our relief and the thanksgiving that was in our hearts for such a deliverance. We were within six miles of the railway station when this occurred, and it is exceedingly rare to hear of a tiger being so near an inhabited place. I am glad to be back and settled once more. Miss Rodger is well and Venoo also. The birds are hopping in and out gathering materials for house-building, and one loving couple have made a home up near the ceiling, in a hole which is used for ventilation. The little feathered creatures are so friendly and feel quite happy in sharing our bungalow with us; as they seem to know they are welcome. The yellow babool in front of my door is in blossom, and looks quite pretty. The flowering trees are the beauty of India.

M. MCGREGOR.

Indore, August 19th, 1879.

HE who would teach children must study children. He must acquaint himself with their modes of thought and with their manner of speech. Not only the scholars of his class in the Sunday school, but other children, should be studied by whoever would become a good teacher. To study children wisely and thoroughly a man must be with them elsewhere than in Sunday school. He must watch them in their plays. If he can play with them, so much the better. He must talk with them familiarly, and draw them out to talk with him. He must get them to tell him what they have read and heard and thought. He must question them and let them question him. If he does this, he will be surprised at the lessons he is learning continually. He will come to teach differently and to teach better. If he fails to study children, a man will not be a successful teacher of children, whatever else he may be able to do well.—S. S. Times.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON LII.

Dec. 25, }
1879. }

REVIEW.

{ Ps. cxlv.
1-21. }

GOLDEN TEXT.—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."—Rev. i. 5, 6.

HOME STUDIES.

M. Heb. iv. 14-16; v. 1-6..... Lesson I.
T. Heb. ix. 1-12; xi. 1-10..... Lessons II., III.
W. James ii. 14-26; 1 Pet. ii. 19-25..... Lessons IV., V.
Th. 1 John i. 1-10; iv. 7-16..... Lessons VI., VII.
F. Rev. i. 1-10; iii. 1-13..... Lessons VIII., IX.
S. Rev. v. 1-14; xxi. 1-27..... Lessons X., XI.
Sab. Rev. xxii. 1-21..... Lesson XII.

HELPS TO STUDY.

In endeavouring to arrange the quarter's lessons in groups for review, it will be found that the grand theme is

SAVATION.

Under this general head three divisions may conveniently be made: (1) Access to God, (2) Christ our All in All, (3) Heaven.

I. ACCESS TO GOD.—Lessons XL.-XLIII. In these four lessons the way in which sinners can come to God for mercy and pardon and peace is clearly set before us; the significance of the symbolic ritual of the Jewish dispensation as prefiguring that of the Gospel, and the uselessness of the shadowy type in the presence of the typified reality—the Mediator and His atoning sacrifice—are strongly presented; while the nature and power of faith, and its necessity in order to our justification, with the equally indispensable need of good works as the fruit and evidence of faith, are impressively inculcated.

Lesson XL. Our Great High Priest.—Heb. iv. 14-16; v. 1-6. Golden text, Heb. vii. 25.

1. Christ a human Mediator. (a) "Not a high priest that cannot be touched with a feeling of our infirmities." (b) "Come boldly to the throne of grace."

2. Christ a sinless High Priest. (a) The Jewish priest offered sacrifice "as for the people so also for himself." (b) This was to take away ceremonial defilement. (c) Real guilt could only be removed by the great sacrifice which was typified.

3. Christ a divine Mediator. (a) "Thou art my Son." (b) Melchisedec.

Lesson XLI. The Types Explained.—Heb. ix. 1-12. Golden text, Heb. x. 14.

1. The types enumerated. (a) Candlestick, (b) table and shew-bread, (c) golden censer, (d) ark of the covenant and its contents, (e) cherubim.

2. The types explained. (a) "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest." (b) The temple and its service a figure of the better things to be.

3. The types fulfilled. (a) Christ "a high priest of good things to come." (b) The "greater and more perfect tabernacle not made with hands." (c) "Neither by the blood of goats and calves but by His own blood."

Lesson XLII. The Triumphs of Faith.—Heb. xi. 1-10. Golden text, Heb. xi. 27.

1. What Faith is. (a) "Substance of things hoped for." (b) "Evidence of things not seen." (c) Unseen more real and permanent than the visible.

2. What faith can do. (a) Make people speak after they are dead, e.g., Abel. (b) Make people walk properly, e.g., Enoch. (c) Sometimes save people from drowning, e.g., Noah. (d) Prove the world's fool to be God's wise man, e.g., Noah and Abraham.

Lesson XLIII. Faith and Works.—James ii. 14-26. Golden text, James ii. 26.

1. The uselessness of an empty profession. (a) "What doth it profit my brethren though a man say he hath faith and hath not works." (b) "Can faith save him?" No, not that sort of faith, but it is not real faith at all, it is "dead." (c) Words may be good in their own place, but saying will not do instead of doing.

2. The proof of faith. (a) "Shew me thy faith without thy works," you cannot do it; there is no other way of shewing it; you have not got any faith although you say you have. (b) The person who is represented as saying "I have works" must have had faith, for he is afterwards represented as saying "I will shew thee my faith by my works."

3. Justification. (a) Apparent difference between Paul and James. (b) No real difference; when everything is taken that both wrote on the subject they will be found to agree.

II. CHRIST OUR ALL IN ALL.—Lessons XLIV.-XLVIII. These five lessons present Christ as the atonement, the example, the ruler and the rewarder.

Lesson XLIV. The Perfect Pattern.—1 Peter ii. 19-25. Golden text, 1 Peter ii. 22.

1. Patience in suffering. (a) Suffering for our faults. (b) Suffering for conscience' sake.

2. Christ our example. (a) "Hereunto were ye called." (b) Every follower of Christ must suffer. (c) An example, but more than an example.

3. Christ our sacrifice. (a) "Who His own self bare our sins in His own body on the tree." (b) If so, "we being dead to sin should live unto righteousness."

Lesson XLV. The Perfect Saviour.—1 John i. 1-10. Golden text, 1 John i. 7.

1. Christ our life. (a) The testimony of John—its subject. (b) Its certainty. (c) Its purpose.

2. Christ our light. (a) Light—knowledge and purity. (b)

What "he that feareth the Lord" and "walketh in darkness" ought to do. (c) The light reveals to the believer his own sinfulness.

3. Christ our Saviour. (a) "The blood of Jesus Christ, His Son, cleanseth us from all sin." (b) In our justification. (c) In our sanctification. (d) "He is faithful and just to forgive us our sins." If faithful, He will keep His promise. If just, He will not punish both Saviour and believer for the same sins.

Lesson XLVI. The Love of the Father.—1 John iv. 7-16. Golden text, 1 John iv. 19.

1. God the source of love. 2. The manifestation of God's love. 3. The proof of our love to God.

Lesson XLVII. The Glorified Saviour.—Rev. i. 10-20. Golden text, Rev. i. 8.

1. What John heard. 2. What John saw. 3. What John was to do.

Lesson XLVIII.—The Message to the Churches.—Rev. iii. 1-13. Golden text, Rev. iii. 11.

1. Nominal Christianity—profession without practice, e.g. Sardis. 2. Real Christianity—profession and practice, e.g. Philadelphia.

III. HEAVEN.—Lessons XLIX.-LI. The glory of the heavenly city, and the character and condition of its inhabitants are described in these three lessons.

Lesson XLIX. The Heavenly Song.—Rev. v. 1-14. Golden text, Rev. v. 12.

1. A sealed book and a weeping prophet. (a) The book. (b) The challenge. (c) The failure. (d) The lament.

2. An open book and a singing universe. (a) The opener of the book. (b) His success. (c) The song and its singers. (d) The chorus.

Lesson L. The Heavenly City.—Rev. xxi. 21-29. Golden text, Heb. xi. 10.

1. Some things that are not in heaven. (a) No temple. (b) No sun, moon, or candle. (c) No night. (d) No sin. (e) No curse.

Some things that are in heaven. (a) Room. (b) Welcome. (c) Safety. (d) Health. (e) Holiness. (f) Happiness.

Lesson LI. The Last Words.—Rev. xxii. 10-21. Golden text, Rev. xxii. 21.

1. The last classification. (a) The criterion is character. (b) Unbelievers will be found "unjust," or "filthy," or both. (c) Believers will be found "righteous" towards God and man, and "holy" in their persons.

2. The last condition. (a) Only two, and these permanent. (b) Within—without. (c) Natural character would exclude all, however amiable. (d) Only those who are justified by faith in Christ and sanctified by the Holy Spirit can obey God's commandments, and only those who obey His commandments enter in through the gates.

3. The last invitation. (a) "Come." (b) "The Spirit and the bride." (c) "Him that heareth." (d) "Him that is athirst."

4. The last caution. (a) Need of diligent study and prayer. (b) Carelessness in interpretation condemned as well as intentional alterations.

5. The last benediction.

"HE WAS GONE."

That was an apt device by which a nameless prophet rebuked Ahab, for permitting Ben-hadad to escape. Wounded as from the blows of battle, and disguised with dust upon his face, he met the king and told how, while busy here and there in the battle, he had permitted a prisoner of note to escape. "He was gone," says the prophet, but he remembers to tell that it occurred, "as thy servant was busy here and there." The king did not accept the excuse, however, but decreed that the threatened penalties should fall without abatement upon the delinquent soldier. Then came the disclosure. Ahab himself was the delinquent, and the sentence from the prophet was, "thy life shall go for his life, and thy people for his people." (1 Kings xx. 42.)

Let now these parties stand for others. Of how many Sunday-school pupils may it be similarly said: "He was gone." True he came to the school and seemed interested. He studied his lessons and appeared a few times at prayer meeting. He was given in charge of a bright, wide-awake teacher—one of the most enterprising young men of the church. But, sad that it were so, by-and-by the scholar "was gone."

Had he been put in charge of any one who should be held responsible? Does the acceptance of a scholar by a teacher, imply on the teacher's part the acceptance of a solemn responsibility? Does God hold such a teacher accountable? But, this teacher "was busy here and there." Business was pushing him at the store; and his cousin was about to be married; and he was just looking for a new horse; and he was getting his house painted; and the "season" was at its height; and—and he was very busy! Oh, yes! But let him read 1 Kings xx.—James Town, in Baptist Teacher.

It is an error to overburden the mind with too extended consultation of helps. Text study thoroughly done, with only such use of helps as is necessary to illuminate places otherwise dark, is enough for any teacher.

CHRISTIANITY is the true citizenship of the world; and the universal peace, and the free exchange of all lands and tribes of their several peculiar goods and gifts are possible only as all are grouped around, and united by the cross of a common Redeemer and the hope of a common heaven.

ALL the recent Sabbath-school gatherings of note have given the most emphatic utterances in favour of improved teaching. Better text books for normal work are in preparation also. All that is lacking seems to be the will to do the needed study. Shall we fail at this point?

NO serious token of abandoning the International Lessons appears after seven years of trial. On the other hand, the effort is very decidedly in the direction of better work up to this plan, and of work far more extended than ever before. Every true Sabbath school labourer should take his full share in the new endeavour.