

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

O Christ of might,
Who gives us light,
Who gives us sight,
Who gives us breath,
Who conquers death,
Our songs we raise,
Thy name to praise!

This lesson is mainly about John the Baptist, and the testimony which Jesus gave concerning him. Ask the children if they ever heard of John the Baptist? Who was he, and what did he do? Why called "the Baptist?" Remind them of a former lesson in which the account is given of the baptism of Jesus. Then speak of John's imprisonment by his enemies. While here he heard of the wonderful works of Jesus, and sent two of his disciples to ask if he were really the Messiah, or the one whom God had promised to send as a deliverer. Give a brief explanation to the class of the Jewish longings for the Messiah. Then note the answer which Jesus sent to John. He did the works of the Messiah, and therefore he must be the Messiah. It might be well to notice in passing that if Christ could be known by his works, so can his followers. If little children love Jesus, and are trying to be like him, it will be seen and known by others.

Jesus then describes John, and asks the people if they expected to find him like a reed shaken by the wind? or a man living at ease? He was a prophet sent out by God to tell of the coming of Jesus. This was a great honor given to him. We, too, may tell of Jesus to others, and we may help to send men to go with the "glad tidings" where we cannot go ourselves." This is the object of our missionary societies, and of every Christian work, "to prepare the way of the Lord."

MISCELLANEOUS.

Prayer-Meeting Topic: Jesus the Light of the world. . . *Texts:* Psa. xxvii. 1; xevii. 11; Isa. lx. 19; Matt. iv. 16; John viii. 12; xii. 46. . . *Foster:* 84, 87, 3399, 3975, 5697. . .

Blackboard: Place on board these words: DO WE LOOK FOR ANOTHER? After words place below: NEITHER IS THERE SALVATION IN ANY OTHER.

QUESTIONS AND ANSWERS.

13. *How many persons are there in the God-head?*

In the Godhead there are three persons, the Father, the Son, and the Holy Ghost; and these

three are One God, the same in substance, equal in power and glory.

MATTHEW xxviii. 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

14. *In what manner, then, ought you to think of God?*

I ought to think of God with fear and love.

JEREMIAH x. 7.—Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

MATTHEW xxii. 37.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

SUNDAY, SEPTEMBER 25, 1873.

LESSON XII.—*The Gracious Call.*
Matt. xi. 25-30.

GOLDEN TEXT: John vi. 37.

English Teacher's Notes.

This is a subject which will severely test the teacher's power of constructing a lesson. There is no narrative to be pictured out, no striking analogy to be traced; while the very familiarity of the "gracious call" itself, in ver. 28, is apt to hide from us the essential difficulty of making out of the passage a lesson that will really interest the children. In such cases it is often a good plan to look for *some one word* susceptible of illustrative treatment, to serve as a starting point.

Let us try the word "reveal" in verses 25 and 27. "Revealing" is lifting the veil, drawing aside the curtain, which conceal a thing. Let the teacher literally put up a blind, or draw back a curtain, before the class, thus explaining in action the meaning of the word. The children will certainly never forget that explanation.

Then come three questions: What is it that Christ speaks of as being revealed? Who is the revealer? To whom is the revelation made? It is only necessary here to touch upon the third question.

The revelation spoken of is granted to "babes." Here at once is a fact to excite the scholar's curiosity. Why only to babes? Is God unwilling to teach and to save the "wise and prudent?" By no means; and it should be carefully noted that in ver. 25 a "though" is understood—"though thou hast hid"—as in Rom. vi. 17,