

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

OCTOBER, 1873.

[No. 10.

Don't Let Mother do it!

DAUGHTER, don't let mother do it!
Do not let her slave and toil
While you sit, a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens,
Daily, she is wont to bear,
Bring the lines upon her forehead—
Sprinkle silver in her hair?

Daughter, don't let mother do it!
Do not let her bake and broil
Through the long, bright summer hours,—
Share with her the heavy toil.
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step that once was buoyant
Now is feeble, weak, and slow.

Daughter, don't let mother do it!
She has cared for you so long.
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless,
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it;
You will never, never know
What is home without a mother,
Till that mother lieth low,—
Low beneath the budding daisies,
Free from earthly care or pain,
To the home so sad without her,
Never to return again.

In Search of Diamonds.

MUCH has been published in the newspapers, within a few months past, about the diamond fields in South Africa. It is said that many persons have been attracted to them, with the hope of making their fortune by lucky discoveries of the precious gem. These persons submit to a great many inconveniences, endure a great many privations, and undergo a great many hardships. We may well suppose that it is no little matter to suffer exposure to the burning rays of an African sun. Still, men incur all the trials and dangers inseparable from their exploration of the diamond fields. They may be successful—some of them will doubtless be—in accomplishing the object of their pursuit. A few fortunate ones may find gems of "purest ray serene," which, before many years, will shine in the crowns of monarchs. The value of diamonds is the consideration that prompts to toilsome and persevering labor to obtain them. Their value, however, is only comparative. They are "of the earth, earthly," and are destined to perish with all things below the sun.

There are moral diamonds to be searched for. What are they? Where are they to be found? They are *souls*, and they are to be found wherever human beings are found. The world is full of them. They are in all nations, in all communities, in all neighborhoods, and in all families.

Large numbers of them are in Sunday-schools, and, alas, large numbers are not. If diamonds are sought on account of their value, what a motive to seek the salvation of souls is supplied by their worth! Who can tell their worth? Can it be computed by the science of numbers? No, no. The problem of Jesus remains unsolved, and will ever defy solution: "What is a man profited, if he shall gain the whole world, and lose his own soul?" How wide the supposition! A man is not supposed to gain all the diamonds of the earth, and all the pearls of the ocean, but to gain the whole world. "This immense acquisition, could it be made, would have no appreciable influence in neutralizing the loss of the soul. The gain would be infinitely paltry, and the loss irreparably ruinous.

As literal diamonds are found in a rough state, and need much grinding and polishing to elicit their brilliancy and beauty, so the spiritual diamonds to which I refer are found incrustated with ignorance and covered up in moral rubbish. But let Christian workers know that, with the blessing of the Lord, the precious gems may be gathered out of the rubbish of sin, and that the incrustations of ignorance may be broken. These rough diamonds may be subjected to the regenerating and sanctifying polish of the Holy Spirit. If so, they will shine as bright jewels in the Mediator's diadem through everlasting ages. They will sparkle with sun-like glory, and the glory will encircle the head that wore the thorny crown. Who would not instrumentally insert a gem in the brightest diadem the universe will ever see!

Ministers of God, Christian parents, Sunday-school workers, go in search for spiritual diamonds. Labor for the salvation of souls. Consider the feeble efforts you have hitherto made as rebuked by the enterprise, activity and toil of those who search for physical diamonds; and resolve to labor till you die, that souls for whom Jesus shed his blood may be recovered from the ruins of the fall, and raised to the realms of glory in heaven. While you labor, listen to these words: "FORASMUCH AS YE KNOW THAT YOUR LABOR IS NOT IN VAIN IN THE LORD."

Stop that Gap!

A SHEPHERD finds little difficulty in directing his flock so long as the road is straight and the fences on either hand are in good condition. But when some careless farmer has left a gate open, or a portion of fence is broken down, how lustily you hear him cry to his helpers, "Stop that gap!" The journey which lies before our youth, whose interests and safety it is our duty to consider, is not always defined with barriers preventing them from going astray.

Yesterday, in company with a friend, I drove through one of the most beautiful rural districts in Ontario. Not on a gravel road which makes everything clatter by the rattling of the wheels over the stones; but nature's own provision, a good substantial loam, had furnished us, for this season of the year, one of the most pleasant roads. We were within a distance of four or five miles from one of the most flourishing towns of the Dominion. Nature has done much for the residents of this section; the soil is productive and beautifully diversified with hill and dale, while the climate is well adapted to the cultivation of serials and fruit. These attractions have drawn together a class of industrious and thrifty citizens, who have improved their estates and provided themselves with costly and very comfortable homes. The dwellings are mostly red brick or white painted frame; the outbuildings are in keeping with the houses; and in almost every instance you notice fine ornamental trees, and a thrifty garden and orchard. Let us visit one of these homes; the house contains every modern comfort, and traces of refinement and culture are seen on every hand. The library contains a plentiful supply of good books and current literature; the porch has a number of healthy house plants, many of which are in full bloom; the parlor is supplied with excellent furniture and a rosewood melodeon, which is played by two or three performers, members of the family. In the garden the strawberries are over; but raspberries, Canadian black cap, and English white, are in season; and cherries, both common and English, are fully ripe;

the currants, too, are tempting; you see black, red and white, as well as the large cherry currant, and bushels of gooseberries. Hanging on the well trimmed vines are two or three sorts of grapes, which are full half-grown. All these enjoyable things, in addition to an abundance of table vegetables, are furnished on one small plot of land. Outside of this is the orchard, with a dozen varieties of pears, and hundreds of bushels of apples, now fast growing for the autumn gathering. This home is a specimen of many in this section. In almost every house are children, for whose benefit, largely, these advantages have been secured. How sad if any of them should go from such a beautiful home on earth to the abodes of "outer darkness."

In passing, we noticed a new house erected near the roadside; it was but a story and a-half high, and as yet unpainted, with a broad raised platform extending from one end of the building to the other. There was a door at the left hand corner, a window next, then a door, and again another window. The arrangement looked suspicious. No great stables nor a sign-board indicated the existence of a hotel; but the opening of the corner door displayed an array of decanters, behind a small counter, with a short, burly man behind it; these proved the design of the new erection. There could be no claim that the travelling community required accommodation; for the driving is only local, not even a blacksmith's shop, or a mill exists to ask the companionship of a tavern; and how the certified authority to sell was obtained is mysterious; yet, there it was. Some fellow, doubtless, took it into his head that he might get an easier living than by working hard; and therefore the venture. Continuing in operation, the place will soon become a low, drinking hovel. Two miles off is a Sabbath-school, where some parents will be found on the Sabbath afternoons with their children, while the sons of other families may find their way to this den of Satan; and it may be that even Sabbath-school boys may be tempted to spend their week evenings there after the labors of the day are over. Some of the children of these pleasant homes, we

have described, may find this the gap which will lead them down the disgraceful path of drunkenness to a drunkard's grave and a drunkard's hell. At first they will do no more than loiter around, "standing in the way of sinners," as is common in such places and in country villages, where you may often see the sons of respectable farmers, sometimes parents themselves, and now and then a member of some Christian Church idling away their time. In cities they go to such places at first merely for a cigar or a glass of beer or ginger ale. They seem like the moths who, in the former times, used to buzz around the candle's flame. Every effort to keep them back was in vain; every now and then one would get his wings burned, and fall to die. Not every one would be killed, but many were. We need not extend the illustration. But, brother *Teacher* or *Superintendent*, let us ask, What is our duty? As matters now exist in our Dominion, we may safely estimate that no small number of our scholars will become drunkards, and entail misery and wretchedness upon themselves and others. Take one steady look into their faces next Sabbath morning, and ask "which of these am I willing shall share that fate?" Will you not for their souls' sake, in view of the judgment, say, "By God's grace, not one by my fault; for, by *example* and *precept*, from this moment I will abstain from every appearance of this, as well as every other evil." Let us do our best to stop this gap, and turn the youth along the path of life, which they will find to be a way of pleasantness and peace.

Leaves from the Diary of a Sunday-School Worker.

Sunday, November 1st.—The summer time has passed away, and autumn time is rapidly fitting by. To-day was one of those cold raw days, so common in November, cloudy, dull, damp and chill. I had a full class at Sunday-school, but, oh, I feel so sad to-night, and not only sad, but ashamed of myself. I have not been entirely well for several days, have been a little bilious, and a little fretful;

and to-day, in Sunday-school, I allowed little things to annoy me, I spoke harshly to my scholars, I really scolded; thus appearing cross, ill natured, unkind to those boys, who so much need to be taught, by precept and example, the gentleness that characterized the meek and lowly Saviour. I did not leave them to-day with the sunshine of a smile from their teacher resting upon them, and I could see that they went away disappointed, and yet, upon reflection, I know the boys were no worse to-day than usual. Why did I permit the flesh to overcome that better spirit which I know has been implanted within me? Ah, why? I have been thinking the subject over and over and the more I think of it, the more wretched I feel. Some of the boys of my class, I know, are accustomed to little else than kicks and cuffs at home. They have been made hard, callous, by the treatment they received, until any place is preferable to home; and, now, will they not prefer the street, where their human nature can find vent in returning harsh words for harsh words, and unkindness for unkindness, to a Sunday-school where they had a right to expect sympathy and gentleness, and where to-day they met with repulsiveness and frowns?

I have resolved, by the grace of God, it shall be so no more, but the thing that has been done, how shall that be healed? If I shoot a poisoned arrow, and it takes effect in the flesh of a fellow being, I can hasten to pull out the arrow, but the poison remains, and a skillful physician must be called in to apply some healing remedy to neutralize the effects of the poison. That will I do, I will draw out those arrows as rapidly as possible, by speaking kindly to and smiling upon my boys whenever and wherever I see them, and I will call upon that greatest of all physicians, to not only heal the wound I have inflicted, but to heal and make my scholars entirely clean from the poison of sin, and I will beg of Him to take from my own heart all the bitterness that betimes springs up to poison and give sting to my word and my looks. From this hour, O, Lord, help me to always keep in mind, that, not by unkindness, but through channels of love alone can I

win those boys to that truer and nobler life that thou wouldst have them live.

Thursday, November 5th.—Before I retire for the night I must make a brief record. I felt last Sunday evening, that what was worth doing at all, was worth doing quickly, and I determined not only to pray, but to watch, and not only to watch, but to *work*; I accordingly sent invitations to all my boys, to meet me in my own home on this, Thursday, evening. They all came. I had provided some cakes and confectioneries for them, which were passed around after I had conversed with them for a little time. The boys enjoyed the entertainment very much I am sure, and at its close I prayed with them, asking God to make me a better and kinder teacher, and to make them good Christians, every one of them, and I know God heard my prayer. It may be a long while before I will see the answer, so far as their conversion is concerned, manifested to the world; but I remember that He, who cannot deceive has said, ask and ye shall receive. I have asked of God and I know in His good time, I shall receive a full answer to my petition.

The Bible-School Library.

YONAHAM.

THE present is said to be the age of books; the neglect of books is perhaps an equally strong characteristic of this hurried, superficial, innovating nineteenth century.

Abundance breeds indifference, and with the hundreds of volumes annually issued, the young will have to be carefully guarded against many, rightly informed in reference to others, and strongly urged to read a few.

The literature read by the young people of this day is mostly picked up by chance or accident. Few homes, comparatively, are sufficiently well informed to select reading for the young; fewer still, those that pay attention to the subject. Some of the books thus picked up at random are positively bad, very many are trifling and useless, or ill adapted to the age and capacity of the reader, and a few fortunately good.

With these facts glaring out in prominence, it is a matter to be deplored that some well disposed iconoclasts would abolish the Bible-school library, the only means by which it is practical to introduce the young to pure and profitable book company.

The transient paper, made for a glance, and prized for a moment, fragmentary in its contents, and no one subject complete, can never take the place of the solid volume, with its careful preparation and coherent completeness.

The habit of reading books is in itself a valuable acquisition, few minds are so obtuse that the reading of a full biography, history, or story does not leave a pretty clear impression, and impart valuable information.

It is well to count the cost ere we exercise that which need only to be rescued from abuse, and elevated to the position of a potent educational agency, to make it a power for good, such as Christians would not spare.

We would have its usefulness extended. We do not believe in the naturalism of Europe to the exclusion of God, Faith, and Revelation, but we do believe that God is the author of works as well as words, of creation as well as revelation, and the time is now when our scientific books should credit the beautiful laws that govern mind and matter to their author. We would therefore select such books as: "Wonders in Insect Life" etc., works on plants, animals, and scientific information generally. Biographies of *real* persons—no Tom Cliffords or Grace Darlings—but true life, say, instead of the trivial, sanctimonious, and untruthful fictions, the lives of the Mrs. Judsons, or a history of the Queen of Navarre. Children will early be obliged to deal with real facts and persons, and it is wise to delineate such with all their faults. Interpret their lives, point out in warning tones their follies and vices, and mark with gold the prominent virtues.

Let us keep the library, improve it, purify it, and use it, and may the same prayers be offered for God's blessing upon it, as are poured out for his blessing upon the *spoken* word.—*Sunday School Helper.*

"My Word shall not Return unto Me Void."

BY REV. J. H. M' CARTY, A.M.

To every devout Christian mind there is a great consolation in the thought that God's Word shall not fail. It is written, "My Word shall not return unto me void." Our labors are not in vain, our prayers are not forgotten, not one sermon ever preached has been lost in the great universe of thought. No Sunday school teacher teaches in vain. Go and pick up that little snow-crystal which has fallen carelessly on your door-step; what is it? Only a drop of frozen water. Whence came it? From the clouds. When was it created? In the "beginning," and when that was no stretch of our imagination can tell. Where has it been through all these ages? In God's presence, where all things dwell, doing God's service. Once it lay nestled in the cup of some sweet flower, where it nourished the plant or quenched the thirst of the bird. Beneath the heated sun-ray it was dissipated in vapor to the clouds, and by winds was borne away to Greenland's icy mountains, where, falling to the earth, it lay frozen for ages. Then it drifted to the South, and bore its tiny part in carrying the great ships of trade; and again it rose in vapor and fell upon some dry and thirsty plain, where it sank away beneath the ground only to bubble up in the cooling spring from the dark caverns below to quench the thirst of some fevered lip with a grateful refreshment. And now, a crystal pure as heaven, it lies there on the doorstep, never lost, always fulfilling its mission, ever doing a service in its humble way.

And so the Word of God is not lost. The Bible-reader reads not in vain; the prayer whispered in the silent closet is heard amid the arches of heaven; a word fitly spoken finds a heart-lodgment somewhere. As a seed dropped from the beak of a bird in its flight gives a new species of vegetation to a continent, so a word whispered in some human ear heals a wounded soul and gives it new life; so a few words spoken in the ear of a child may send its soul up to God. Good is immortal. "Kind words can never die."

The Sunday School Banner.

TORONTO, OCTOBER, 1873.

STUDIES FOR OCTOBER.

I. FOUR LESSONS IN MATTHEW:

1. *Parable of the Sower.*
2. *Walking on the Sea.*
3. *The Cross Foretold.*
4. *The Transfiguration.*

II. SPECIAL BIBLE LESSONS:

Exercises Twelfth—"The Life of Jesus."

III. THE CHURCH CATECHISM.

DAYS OF PRAYER.

Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him for the life of thy young children, that faint for hunger in the top of every street.—Lam. ii. 19.

In response to many appeals from all parts of the world, the Committee of the Sunday School Union have determined to arrange another special season for prayer. The 19th and 20th of October have been fixed upon, and the Committee would suggest that the following order should, as far as possible, be observed:—

That on Lord's day morning, October 19, between seven and eight, all teachers should engage in private prayer for God's blessing on their labors.

That in the afternoon of the day the ordinary routine of each school should be varied by the children being gathered for prayer, interspersed by appropriate addresses.

That at some time during the evening

of the day the teachers should meet to pray for Divine help and guidance.

That on Monday, October 20, between seven and eight, all teachers should again bring their scholars in prayer before God.

That in the course of the day the female teachers of each school should hold a meeting for prayer.

That in the evening each church should hold a special prayer-meeting, at which the welfare of the Sunday school should form the theme of the prayers and addresses.

Teachers in all parts of the world will be called upon to unite their supplications at this time.

Appropriate topics for supplication and intercession will present themselves to all. Above everything, the prayers should be for a special outpouring of the Holy Spirit, imparting to the teachers heavenly wisdom, to the scholars docility and seriousness; enkindling the deeper interest of the Churches in the work; and leading, as the happy result, to a large ingathering of the young into the fold of Christ.

WILLIAM GROSER,
AUGUSTUS BENHAM,
FOUNTAIN J. HARTLEY,
JOHN E. TRESIDDER, } *Hon. Secs.*

We earnestly recommend the observance of these days of prayer by all the schools connected with the Wesleyan Methodist Church in Canada. Do not, however, allow the Special Service to interfere with the regular lesson for the day.

S. ROSE,

Editor and Publisher of "Banner."

SABBATH SCHOOL CONVENTION.

THE Convention of the Canada Sabbath School Association will be held in this city, beginning with the 21st of October. Particulars in circulars.

Scripture Lessons.

THE INTERNATIONAL LESSON DEPARTMENT.

FOURTH QUARTER—STUDIES IN MATTHEW.

SUNDAY, OCTOBER 5, 1873.

LESSON I.—*The Parable of the Sower.*—Matt.
xiii. 18-23.

GOLDEN TEXT, James i. 22.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK.

Why were the disciples surprised (ver. 10) when Christ addressed the people in parables? Because it was, *with him*, a new method of teaching. The scribes, as we know from the Talmud, did use parables; but Jesus, in the early days of his ministry, "spoke as one having authority, and not as the scribes;" that is, he gave plain and positive precepts, as "Love your enemies," "Swear not," "Pray in thy closet," etc., and not enigmatical stories such as formed the staple of rabbinical teaching. Now, however, he changes his method: "without a parable spake he not unto them." (Ver. 34.)

Why was this? The answer is found in vers. 11-17. Pearls must not be cast before swine; the deeper truths—the "mysteries"—of the "kingdom of heaven," now to be revealed, must not be taught to blasphemers such as those mentioned in the preceding chapter, but so shrouded as only to be intelligible to the sincere spiritual inquirer. To the attentive and painstaking a parable might reveal much truth, while the careless would see nothing in it. Compare the illustration of the telescope in our last note (on "The Gracious Call.") A parable, therefore, does two things—makes some see less of the truth, some more; just as the shade of a lamp throws the light more strongly in one direction, but intercepts it in another; or, like the pillar of cloud and fire, dark to the Egyptians, but bright to Israel. And there is no better proof of this than the simple fact that

our Lord's parables can be freely used in the most elementary lessons, while yet their full interpretation has taxed the profoundest minds.

Turning now to the Parable of the Sower, what was the particular truth it was designed to embody, the "mystery" it was intended to explain? It was to solve a problem which no doubt much exercised the disciples' minds at that time, namely, "How was it that Jesus, with all his mighty words and works, seemed so unsuccessful?" The very same problem which so often tries the faith of preachers and teachers—Why is there not more fruit to my work?

And what answer does the parable give? It tells *where the fault lies*. Not in the "sower"—at least not if he sow as Jesus did. Not in the "seed"—at least not if it be the seed Jesus sowed, the word of God. But *in the soil*—in the hearts of the hearers. Four kind of hearts is depicted, which we may roughly indicate by the terms "hard-hearted," "faint-hearted," "half-hearted," "true-hearted." And it should be a great encouragement to us, as no doubt it was to the disciples, that though on three soils the seed may fail, it does succeed on the fourth. "My word shall not return unto me void."

In applying the Parable of the Sower, the teacher should aim at making the "wayside," the "stony ground," and the "thorny ground" really describe the different states of mind in which his scholars are, or into which they are likely to fall. Let the "birds" be made to represent *particular* thoughts which the teacher knows of, the "sun's heat" to stand for *particular* trials, the "thorns" to illustrate *particular* cares or desires. In lessons of this kind, which turn upon the portrayal of character, it is sometimes well, at all events with younger classes, to embody each in an imaginary individual with a distinct name, thus: Mary the hard-hearted, Sarah the faint-hearted, Ann the half-hearted, Jane the true-hearted. But such names should be chosen as are *not* borne by any in the class, to avoid invidious personality.

We have several Scripture examples of the four characters. Felix was a "wayside" hearer. The Galatians (Gal. v. 7) were like the "stony ground," and Peter was in danger of becoming so. Ananias and Sapphira are the darker types of "thorny ground" hearers; Lot and Martha were so far of this class, that, being "choked," the one by the "deceitfulness of riches," the other by "cares of this life,"

they brought "no fruit to perfection," (Luke viii. 14.) Nathaniel and Lydia are striking instances of the good soil.

One caution is needful. The "honest and good heart" (as it is called in Luke's version) is not the *natural soil* in any of us. God alone can give it; and he can *make* good soil out of the hard wayside. (Deut. xxxii. 2;) out of the rock, (Jer. xxiii. 29;) out of the thorn-choked earth, (Isa. lv. 11-13.)

Berean Notes on the Lesson.

BY REV. G. H. WHITNEY, D.D.

I. GENERAL STATEMENT.

Christ explains the parable of the sower.

II. NOTES AND ILLUSTRATIONS.

Topic: Hearing and doing the word of God.

Parable. From a Greek word, to throw by or beside, to compare. "To bring new and higher truths vividly before the minds of the hearers by means of illustrations drawn from objects familiar to them in common life and nature."—*Neander*. "A parable: a pillar of *cloud* to those who refuse to receive light; a pillar of *fire* ever turning a bright side to the teachable; a *shell* ever keeping the precious kernel for the diligent and from the indolent."—*Van Doren*.

1. THE WAYSIDE, ver. 19. THE WORD OF THE KINGDOM. The Gospel. John i. 1. UNDERSTANDETH.....NOT. "The fault does not lie in God the sower."—*Robertson*. WICKED ONE. Satan, the adversary. CATCHETH. Greek—takeh away by force. 1 Peter v. 8. "Where Christ builds a church the devil rears a chapel." WAYSIDE. Matt. xiii. 4. The hard path. "Wayside hearers." Who, what are they? On the *border* of Satan's kingdom; choose back seats in God's house lest they be deeply impressed with truth; indifferent. On a hard pavement the best seed cannot grow; on a hard heart the best sermon, the best teaching, falls without hope of a harvest.

Suppose you were attending to hear a will read, where you expected a legacy, would you employ the time in criticising the manner in which the lawyer read it? No; you would be giving all attention to hear if anything had been left to you. So you ought to hear the Gospel.

Luther's famous saying, "The word *understood* multiplies itself, and betters the man; *misunderstood*, wilfully, lessens the man's heart, and hurts the man."

2. STONY PLACES, vers. 20, 21. STONY PLACES. Places with a rocky bed and thin soil. Matt. xiii, 5; Luke viii, 6. Hearers *under* this class are shallow; superficial; ready to hear, equally ready to forget; sensual, not spiritual. Such a hearer often in an ecstasy of JOY, and often OFFENDED, because he HATH...NOT ROOT IN HIMSELF. No depth of conviction, no stability of character. Only strong souls can endure tribulation or persecution. Luke viii, 13. "Straw flame soon burnt out." "Half our virtue arises from our being out of the way of temptation."—*Adam*.

Practical Hearers. A young Christian one Sabbath heard Jay give eight reasons why he should be thankful; from that time he put up his thanksgiving every week for that blessed boon. On another occasion, hearing a funeral sermon in which the preacher spoke of a lady who set apart a portion of every day to pray for the great religious societies of our land, he then and there determined to follow her example, and has carried out the resolution from that period. On another occasion, hearing a sermon on Daniel's praying three times, he determined to adopt Daniel's plan, and though often short of time, has done it for thirty years, and can no more live without it than without his meals.—*Biblical Treasury*.

"Firmness and fruit depend on unseen roots."

3. THORNY PLACES, ver. 22. THORNS grow in the best soil, unplanted. Symbols of sin-CARES. Anxiety, solicitude. RICHES. The Greek word is from *Plutus*, the god of wealth. The Hebrew word signifies "heavy." THE DECEITFULNESS of riches proverbial in all ages. Plenty to-day, poverty to-morrow. "Certainly make themselves wings." Prov. xxiii. 5; Psa. xxxix. 6; xlix. 6; 1 Tim. vi. 9. CHOKE. "Strangled."—*Wickliffe*. Worldliness, insincerity, lusts, indecision, sinful pleasures in the heart necessarily destroy all holy purposes. "Cannot serve God and mammon." Luke xvi. 13. "Those like a *strainer*, letting go the good and retaining the bad."

The Romans, to express the vanity of worldly honor and greatness, painted Honor, in the temple of Apollo, as representing the form of a

man, with a rose in his right hand, a lily in his left, above him a sequey or marigold, and under him wormwood, with this inscription, "Levate," (Consider;) by all this declaring that man in this world flourisheth as a rose in delights and riches, but at night—that is, in the time of death or adversity—he is dried up, rejected, and set at nought as a dried rose, which all the day is carried in the hand with contentment, but, being once withered, is cast away.—*Spencer*.

Riches, though they have, *alas acquilinas*, great eagle's wings, to fly away from us while we are here in this world, yet have *ne passerinas quidem*, not so much as little sparrows' wings to fly after us and follow us while we go hence. *Nihil atulisti nihil hincattolles*, we brought nothing into this world, neither shall we carry anything hence.—*Gataker*.

4. GOOD GROUND, ver. 23. HE...UNDER-STANDETH. Receives the truth into the depth of his heart, ponders it, approves it, treasures it. FRUIT. Seed good, soil good, fruit sure. "Fruit of the Spirit, joy," etc. Gal. v, 22, 23. HUNDREDFOLD ..SIXTY ..THIRTY. All good soils fruitful, but not all equally productive. Degrees of knowledge. Variety in opportunities. Spheres in life wider or narrower. Talents differ in number. "Unchanging seed, variable hearts." Psa. cxvii. 5, 6.

Heshbon (in Palestine) and English wheat are thus compared—*Heshbon*: Weight of ear, 103 grains; length of straw, 5 feet 1 inch; grains in ear, 84. *English*: Weight, 42 grains; length of straw, 4 feet 2 inches; grains in ear, 41.—*Gray*.

"The strong faith of the sower trusts his seed everywhere."

Louis XIV. said to the great French preacher Massillon: "When I hear others preach, I am very well pleased with them; when I hear you, I am dissatisfied with myself."

As the seed, how good soever it be, bringeth not forth fruit at the same instant that it is sown, but continueth a certain time in the earth; so is it not convenient to restrain and bind the fruit and virtue of the word of God to the same hour that it is preached.—*Cavodray*.

Two men gathered an ample supply of fruit for present use from a richly-laden tree. One then carried away all the remaining fruit. The other took up the tree itself and planted it in his own ground, where it bore plentifully every

year. The first had most fruit for the present, but the other had fruit when the first had none. Thus it is with hearers of sermons: some have large memories and can gather many observations, which they keep awhile to rehearse, not to practice; another hath a weaker capacity, but he gets the tree itself...plants it in his heart, feeds on the fruit, and is nourished into life eternal.—*Spencer*.

III. HINTS FOR INFANT CLASS TEACHERS.

Make me like ground,
Good, thornless, rich
and deep;
Thy word in me,
From sin and Satan
keep.

It may be necessary to explain to some little children what is meant by sowing. Children in cities, who have no opportunity of seeing the different operations of agricultural life, may need to be told that to sow is to put seed into the ground. It would not be at all strange if some of them should have their minds confused with the idea of *sowing*, and wonder what that has to do with seed. We speak of course of very small children who hear much of *sowing* and nothing of *sowing*. It might be well to commence the lesson abruptly by the question: "Do you know what it is to sow?" This would attract attention at once. When this is explained, read the parable as given in Matt. xiii. 3-8. Then let the class tell of the different kinds of soil mentioned in the parable. Or, divide the class into four sections: "wayside," "stony places," "thorns," and "good ground." This will serve to keep up the interest and to create a wholesome emulation. Each section is to repeat all that has been said concerning the particular kind of ground represented by it. Then come to the lesson proper, and give the explanation which Jesus gives of the parable. The seed is God's truth. Let each section tell how God's truth is received in the soil which that section represents. To insure a general knowledge of the lesson, change the sections, so that in some way all the scholars will have an opportunity of going over the entire lesson.

Make an application of the lesson to preaching, to Sunday-school teaching, and to home instruction. 1. Name some of the little birds which get the seed away: talk, play, sleep, inattention, etc. These little birds must be driven away. 2. Show that some may be happy over what the teacher says, and yet not be any

better by it; like the seed in stony places. 3. Show how some may be better for a little while, and then get worse because of bad company; like seed in thorny places. 4. The only true way is to hear, to learn, and to practice.

SPECIAL NOTES FOR INFANT CLASS TEACHERS.

By Miss' Virginia C. Phoebus.

Picture to the children's mind a field with a beaten path or road leading down one side of it. This path is hard, and unfit for the growth of seed. The rest of the field has been dug up by the spade, or ploughed over, so that it is soft and light, except that in one corner are still left thorns and briars. Get the children to mention now the three kinds of soil—the *wayside*, the *thorny*, the *good*. These are all there to the eye, but there is still another, the soil that is stony.

Now the sower goes into this field. The seed in his hand will be sown broadcast, and some will fall on the wayside; away back among the thorns others will find a lodging; the good and the stony ground will each have their share. Get the children to tell what will happen to each, and let them repeat it over.

There is so much in this lesson that, where there are two sessions of the infant-class, the application may well be left till the afternoon. All these little children come here to listen to good teachings. The teaching from God's word is like good seed, it falls upon the hearts of little children; then these hearts are the ground. Who sows it? Then the teacher is the sower. The children all hear it, so the seed is sowed broadcast. Does anybody else teach you? Then mother and father at home, the preacher in the pulpit, etc., are what? Sowers. And the words we teach are what? The seed. How many kinds of soil in the field? So there are four kinds among children's hearts. Now describe a little hearer somewhat after this fashion: Some little boys are sitting quietly in church; the minister is telling about Jesus in plain, simple words, such as a child may understand; but one of the boys is counting the panes of glass in the window, another is thinking about the last game of marbles he played, and another is thinking about the pudding he will have for his Sunday dinner; one little girl is counting the buttons on the u front of her, etc.; the good words never enter their hearts at all. Now what kind of hearers are these? I think you can readily

procure the right response—*wayside hearers*. Then illustrate a thorny ground hearer. Some such tale as this will describe him: A boy hears the preacher, and listens and is interested; the text is, "Bear ye one another's burdens." (Describe what the teaching from such a text would be.) The child finds the good word sinking into his heart. He thinks of a little broken-backed school-mate who walks with a crutch, and who carries his satchel and dinner-basket to and from school with great difficulty; he determines to help him, and for several days he goes a little out of his way and delays his play a little that he may assist his unfortunate companion; the good seed is *springing up*. But, by and by, there comes a day when all are going fishing; he must hurry home to leave his own books and get his rod, etc., and the boy must get along as he used to. The next day there is another excuse, and the next, till he gives up his good intentions. The good seed has died out, other cares *choked it*. What kind of a hearer is this boy? In the same manner, by a simple little tale, describe the stony ground hearer, etc., etc.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: The harvest sure to the faithful sower...*Texts*: Psa. cxxvi. 5, 6; Isa. lv. 11; Matt. xiii. 39; xvi. 27; 2 Thess. iii. 13. *Foster*: 2811, 2817, 4290, 5469, 7175...

Blackboard:

SEED STOLEN.
SCORCHED.
CHOKED.
MULTIPLIED.

"Be ye DOERS and not HEARERS only."

Blackboard Song. C.M.

"Preserve thy seed from passing feet,
And plunders of the air;
The sultry sun's intenser heat,
And weeds of worldly care.

"O God, by whom the seed is given,
Do thou thy grace supply;
That seed in earthly furrows sown
May ripen in the sky."

SUNDAY, OCTOBER 12, 1873.

LESSON II.—*Walking on the Sea*.—Matt. xiv. 22-23.

GOLDEN TEXT, Matt. xiv. 27.

English Teacher's Notes.

No teacher will have any difficulty in making this lesson interesting. But his work is not

done when he has succeeded in interesting his scholars. What is he going to make the narrative teach them? Let it teach these two things—the secret of peace and the secret of strength.

1. *The secret of peace—to know that Jesus is near.*

How desolate the disciples must have felt as the tedious hours passed away and they were still rowing hard against the wind! How gladly would they have had Jesus in the boat, even asleep as on the former occasion, that they might cry to him! His absence was a heavier trial than the furious gale and the roaring waves. His presence was the one thing they wanted. They were frightened when they saw him, it is true, but only because they did not know it was himself. He had but to say, "It is I;" that was enough for them.

But the point to notice is that he was really as near to them all through the night, while praying on those bleak hills. They could not see him four miles off in the midnight darkness; but "He saw them toiling in rowing," says St. Mark. He watched every weary pull at the oar, every anxious glance at the waves, every downcast thought in the heart. He was preserving them all the while; and at the right moment, and not before, he came visibly to them.

Let us impress on our scholars the omniscience and omnipresence of Christ; and that not as a terrible thought, but as the greatest comfort, as the *secret of peace*. Clouds may cut off the sunshine; but the sun is there all the same, and we know it is to be there. Let us be as Moses, who "endured as seeing him who is invisible," (Heb. xi. 27,) and feel

"Sun of my soul, thou Saviour dear,
It is not night if thou be near."

And he not only sees us; he will come and help us, and that just when we least expect it, and when we can only say, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Psa. lxxvii. 19.

2. *THE SECRET OF STRENGTH: To "look unto Jesus."*

Peter's attempt to walk on the sea, though partly prompted by vain self-confidence, is not wholly to be condemned. To dare great things for Christ is not in itself wrong; all depends on the spirit in which it is done. Jesus did not rebuke the act itself—did not say, "Wherefore didst thou come?" but, "Wherefore didst thou

doubt?" It may therefore be taken as a type of great achievements in the service of Christ, of conquests over the world, the flesh, or the devil, which can be done, (Peter did walk on the water for a moment,) but cannot be done in our own strength. We are to strive—the youngest Christian child is to strive—to be like Christ, to imitate him, to walk in his steps. And to do this, even in very little things, will often seem quite as much beyond our power as literally treading the waves. How, then, may it be done?

How did Peter walk on the sea, and why did he sink? He began to sink when he began to be afraid; and when was that? "When he saw the wind boisterous," (ver. 30)—when he took his eyes off Jesus to look at the wild tumult of waves around him. As long as he steadfastly gazed at the figure of his Master, the conquering faith made him forget where he was and what he was doing. The moment his eyes wandered, the moment he thought of himself and his own position, down he went.

Thus we see the *secret of strength*. It is to "look unto Jesus," to keep the eyes of our mind, our thoughts, our desires, our affections, on him. Ask a Sunday-school boy to name some very hard thing which he feels he must do if he is to be a consistent follower of Christ. That thing he can do, hard as it may seem, if he constantly thinks about the love and power of his Saviour. If only he can say, "Mine eyes are ever toward the Lord," he will find himself strong enough without knowing why, and will marvel at his own power.

Berean Notes.

I. GENERAL STATEMENT.

A storm on the sea. Jesus walking on the water. The impulsive disciple. Lessons of faith.

II. NOTES AND ILLUSTRATIONS.

Topic: Jesus the ever-present Saviour.

WORDS AND PHRASES TO BE EXAMINED: "Watch," "Constrained," "In midst of the sea." Mark vi. 47. "Five-and-twenty or thirty furlongs." John vi. 19. "Would have passed by them." Mark vi. 48. "Immediately the ship was at the land." John vi. 21. **PARALLEL PASSAGES:** Compare Matt. xiv. 21-34; Mark vi. 45-53; John vi. 15-21.

1. THE DISCIPLE IN THE STORM, vers. 22, 24-26. (1.) *On the sea.* STRAIGHTWAY. After miraculously feeding the multitude. Matt. xiv. 15-21. CONSTRAINED. Kindly, yet with authority. DISCIPLES...TO GO across the sea of Galilee "unto Bethsaida." Mark vi. 45. Probably a Bethsaida on each side of the sea. *SIN* MULTITUDES—to their homes; lest they make him a king. John vi. 15. Jesus is left alone. (2.) *The tempest.* SHIP...TOSSED. This sea is subject to sudden and violent storms. The CONTRARY wind drove the little "ship" away from the intended course along the north shore. (3.) *Jesus returning.* FOURTH WATCH OF ...NIGHT. Three o'clock, a.m. JESUS WENT. From the "mountain" on the east shore, (ver. 23.) UNTO THEM. Yielding to his will, the disciples had left their guide, and now he will not desert them. WALKING ON THE SEA. A miracle performed, because Jesus could reach them in no other way. "The hieroglyphic sign among the Egyptians for an impossibility is a man walking on the water." "Nature is subject to God. Job ix. 8. Where man would sink, Deity treads with majesty and mercy." (4.) *The terrified disciples.* TROUBLED. They forget or believe not that Jesus is Omnipotent, and can walk on water as readily as on land. A SPIRIT. Toiling nearly all the night in the storm, weary and weak both in body and soul, they mistake Jesus for a phantasm, apparition, spectre. "They saw him in the gray light of the morning, and through the dividing mist and sleet of the tempestuous sea."

You are in a dark room on a dark night. You think no one else is there. At once you hear a strange rustling of garments or moving of feet. You are frightened; your not knowing who it is, your sudden surprise, your apprehension of danger, make the movement one of great terror. Your mother's voice speaks your name and says, "Don't be afraid; it's only your mother." Picture such a scene and experience. Illustrate the disciples' terror, and the calm, comforting words of the Master.

2. THE SAVIOUR IN PRAYER, ver. 23. (1.) *The place.* A MOUNTAIN. On northeastern shore of the Sea of Galilee. Many of the mountains of Palestine made dear to us by the prayers and tears of Jesus. (2.) *Solitude in prayer.* "Closet." Matt. vi. 6. EVENING. Usually a time of silence. ALONE.

Often in public, often with his disciples Jesus prayed. But deepest communion with heaven is in the silence of solitude. Devoutest souls are often "alone with God." Jesus is praying while the disciples are struggling in the tempest. He does not forget them. Mark vi. 46.

"Sir John Mason, who had been a privy councillor to four successive monarchs, and was connected with the most important transactions of the State for thirty years, in the evening of his life declared, 'Were I to live again, I would exchange the court for retirement, and the whole life I have lived in the palace for one hour's enjoyment of God in my closet. All things now forsake me, except my God, my duty, and my prayer.'"—Gray.

3. BE OF GOOD CHEER!" ver. 27. (1.) *The voice in the darkness.* JESUS SPAKE. Sweetness and strength in his words if they believe it is Jesus. (2.) *Joy to the desolate.* BE NOT AFRAID. Cheering words—even if it be a "spirit." But they recognized the voice of Jesus. Even a halting faith brings some cheer. Believe and rejoice. John xiv. 1. "The Lord of the elements tempers majesty with love, and uses all his resources for the welfare of his friends."—Bishop Andrews.

4. NO STRENGTH IN SELF, vers. 28-30. (1.) *A bold request.* BID ME COME. Peter's design is heroic. He will risk his life to go to Jesus. (2.) *The gracious answer.* COME. Love, life, the power to work a miracle, are all in the word. (3.) *The impulsive disciple.* HE WALKED ON THE WATER. Christ's "Come" gave him power. But when Peter forgot Jesus HE SAW that THE WIND was BOISTEROUS! Then HE WAS AFRAID. Thinking of Jesus he forgets the storm. Thinking of the tempest he forgets Jesus. Salvation only "in looking unto Jesus." Heb. xii. 2. Impulsive faith "looks to circumstances rather than to Christ." BEGINNING TO SINK. Faith gone, strength gone. 2 Cor. v. 7. LORD...SAVE. Self-trust, vain-glory worthless. Faith returns.

Peter lacked experience, and had a good deal of boldness. A very little child saw his father carrying a candle; he wanted to do the same. His father permitted him to take it. Cautiously, timidly, slowly, the little fellow walked along. A current of air, from the open door balked the flame of the candle, the child felt frightened; it seemed to him that the whole candle was swaying. His fear overcame his purpose, and

the candle fell to the floor. So Peter's faith walked on the water till the wind became boisterous. Our faith holds us up in spiritual life until some spiritual tempest assails us. We need stronger faith.

Peter's faith was like the inflated rubber boots by which men may walk on water now. If they lose the supporting air they sink.

"Mother," said little Nezzie one morning, after having fallen from his bed, "I think I know *why* I fell out of bed last night? It was because I slept too near the place where I got in." Musing a little, he added: "No, that was not the reason; it was because I slept too near where I fell out."—*Poster*.

Peter needed what Jabez Bunting recommended: "an *obstinate* faith in God." Christ helped Peter's weak faith just as a mother reaches out her hand to catch the little child who is taking his first lesson in walking.

So Abraham's faith failed; (Gen. xii. 13;) patient Job became impatient; (Job iii. 1-3;) the godly David gave way to sensuality; (2 Sam. xi. 4;) the tender-hearted John was vindictive. At his strongest point man may yet falter and fail. Without his Master, Peter is only his natural self, and sinks like lead.

5. ALL STRENGTH IN JESUS, vers. 31-33.

(1.) *Salvation*. CAUGHT HIM. Millions, sinking in sin, have been saved by the hand of Jesus. Acts iv. 12. Isa. xiv. 22. (2.) *Loving reproof*. LITTLE FAITH...DOUBT. Reproof comes *after* salvation; no time for it before. "Doubt" will sink us. WHEREFORE?

Peter had no reason whatever to doubt. Neither has any man. Lovingly Jesus overlooks our weakness, if our faith be genuine, even though it be small. Strong faith sometimes makes us equal to Jesus; the hand of Omnipotence holds us. "Seek the Lord and his strength." 1 Chron. xvi. 11; Matt. xvii. 19-21. (3.) *Calm after the storm*. WIND CEASED. Two miracles: 1. Walking on the sea; 2. Supreme power over wind and sea. Two proofs to the disciples that Jesus is the ALMIGHTY. (4.) *True worship*. OF A TRUTH. Not only are the twelve saved, but saved by one whom more gladly than ever they confess to be THE SON OF GOD, "mighty to save." Isa. lxiii. 1. Only the converted, the saved, are capable of true and acceptable worship. Matt. xvi. 16, 17.

"The *voice* to comfort, the *hand* to save. Said a little child, whose mother had reached

down and pulled her up out of a cistern into which the little one had fallen, 'I knew if I reached up as far as ever I could, my mother could reach down all the rest of the way.' The cry of the soul brings down all the way the strong hand of Christ."

Learn: 1. Communion with God the secret of a holy life. 2. All men subject to seasons of trouble and fear. 3. A higher power than man's necessary for our salvation. 4. "If, in courses of obedience, we encounter trouble and danger, let us be assured that from the heavenly hills our Saviour sees it all, and in due time will come 'over the sea' to our relief."—*Bishop Andrews*. 5. Peter's eagerness rebuked by his failure. His faith lacked strength and persistency.

HINTS FOR INFANT CLASS TEACHERS.

Whisper Song.

Voice 1.

Comforting word,
Word of the Lord:

Class.

"It is I: be not afraid."

Voice 2.

Spoken in love,
From heaven above:

Class.

"It is I: be not afraid."

Voice 3.

On troubled sea,
Spoken to me,
Spoken to thee:

Class.

"It is I: be not afraid."

To the children who live near the sea-coast, where they are accustomed to see the broad ocean, with large ships sailing upon it, it will be necessary to explain that the sea spoken of in the lesson is not the great ocean, but an inland body of water, a lake having several names.

The "ship" is merely a small fishing vessel.

After describing the condition of the disciples on the troubled sea, and Jesus walking out to them, questions like these might be asked: Could you walk on the water? Did you ever know anybody that could? Yet it is here said that Jesus did it. How could he do it and not we? [So manage this question that it shall gradually lead to the answer that Jesus created the world and all things in it, and therefore had power to control all things.] Then speak of the terror of the disciples, and of their belief that it was a "spirit." Here will be a good opportunity to speak against the belief in ghosts which so often torments little people. Then refer to Peter, who thought he could do what Jesus did. It was very foolish in him, but nevertheless it was just like him. Show how he began to sink as soon as he became

afraid, and that Jesus saved him while he was sinking. Make these points: 1. We are not safe unless Jesus is with us. 2. We need not be afraid if Jesus is present. 3. We cannot be lost if we trust in him. 4. He must be God to do what he did for Peter, and what he is willing to do for us.

MISCELLANEOUS.

Prayer-Meeting Topic: "It is I; be not afraid.".....*Texts:* Psa. lxxi. 12; Exod. iii. 2; Exod. xix. 19; 1 Kings xix. 12; Rev. i. 17, 18.....*Foster:* 5272, 1081, 5818, 2085, 2114.....*Blackboard:* IT IS I. Then afterward write after the I so as to make the statement:

I AM.
MMUTABLE.
MMORTAL.
MMANUEL.
NTERCESSOR.

IT IS

Blackboard Verse:

Where a lonely vessel
Struggled with the wave,
Walking on the midnight deep,
Jesus came to save.
Then he hushed the billow,
Calmed the angry sky;
To his faithful ones he said,
"Fear ye not—'tis I."

SUNDAY, OCTOBER 19, 1873.

LESSON III.—*The Cross Foretold.*
Matt. xvi. 21-28.

GOLDEN TEXT, Matt. xvi. 24.

English Teacher's Notes.

It is essential to the success of this lesson that both teachers and scholars thoroughly realize one fact, which is this, that the idea of Messiah being put to death, and in particular by crucifixion, which is to us so familiar and so natural, was to the Jews absolutely shocking and incredible. They expected Messiah to conquer the enemies of the nation, triumphantly to restore David's throne, and to reign in splendor at Jerusalem.

The intimation, therefore, by Jesus that he was to be *killed*, must have seemed to the disciples to involve one of two things: either he was mistaken, or he was not Messiah; and no doubt Peter thought he was showing his faith in the truth of his Master's claim to be

Messiah, (as he *had* just before, ver. 16,) when he exclaimed, "This shall *not* be unto thee!" Our Lord several times after this again mentioned his coming sufferings; but though it caused them great perplexity (see Mark ix. 32; x. 32) they did not really believe it, as is evidenced by James and John asking for the highest seats of honor immediately after one of his plainest predictions, (Matt. xx. 20, 21.) Even his allusion to "rising again" availed nothing to explain the difficulty; for when at last he was actually dead they gave up all for lost, and sorrowfully looked back upon their shattered hopes: "We *trusted* that it *had* been he which should have redeemed Israel." (Luke xxiv. 21.)

But if the death of Christ was thus incredible, what shall we say of the mode of it? No kind of death is to us so shocking as execution as a criminal; and "nailing alive to a wooden cross" was the most ignominious method of execution practiced. No Roman citizen, however guilty, was liable to it; he could claim to be beheaded. Crucifixion was reserved for slaves, for robbers, for the vilest and most despised of men, and was regarded as a thing utterly horrible and shameful. No wonder St. Paul found that his story of "Christ crucified" was "to the Jews a stumbling-block, and to the Greeks foolishness;" it was like making a god of a felon who had died on the gallows!

Now, bearing all this in mind, imagine the effect of Christ's words: "If any man will come after me, let him *take up his cross* and follow me!" alluding to the custom of making the criminal carry his own cross to the place of execution. Not only upon *Him* was the cross to be laid, but upon every one of his followers! What could it mean? Were they all to die by crucifixion?

Another strange expression — the word "daily." (See Luke's account, ix. 23.) How could they be crucified daily? Yet this word is the key to the whole. It shows the meaning to be that Christ's servants must be content *day after day* to bear shame and contempt, pain and weariness, for his sake: little things, perhaps, as is indeed implied in their being *daily*, yet none the less hard to bear.

We have, therefore, in this passage two subjects: Christ's cross before Christ's crown, and the Christian's cross before the Christian's crown. Both subjects suggest pointed questions for the application of the lesson;

1. Is our trust for salvation entirely in Christ crucified?

2. Are we carrying *our* cross daily, that is, bearing patiently and cheerfully just that very thing which is hard to bear, but which we must bear if we are faithful? Here is the motive:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Berean Notes.

I. GENERAL STATEMENT.

Jesus predicts his death and resurrection. He shows the glory of bearing the cross.

II. NOTES AND ILLUSTRATIONS.

Topic: Tribulation before victory.

1. CHRIST'S DECLARATION, ver. 21. (1.) *Christ's Great Purpose.* Gal. iv. 4, 5. FROM THAT TIME—indicated in vers. 13-20. BEGAN TO SHOW his plans—more fully than hitherto. HIS DISCIPLES. Now, better than before, prepared to hear the disclosure. HE MUST GO. For more than thirty years Jesus has been waiting; now he clearly reveals this great purpose of his life. The sins, the burdens of ages, the strength of his infinite love, press him "to go." JERUSALEM. The chief city of Jewish sacrifice; slayer of the prophets, (Luke xiii. 34;) it shall become world-renowned as the place where the Lamb of God was offered for the sins of the whole world. SUFFER MANY THINGS, Isa. liii. 7, "and be rejected." Mark viii. 31. (2.) *His death predicted.* KILLED—by "chief priests and scribes"—unholy, diabolical men holding holy offices in the Church. A saying full of disappointments and woe to the disciples. (3.) *Resurrection predicted.* RAISED AGAIN. This prediction darker to the disciples than even the prophecy of his death.

I had a friend, who, standing by the side of a piece of frozen water, saw a young lad in it, and sprang upon the ice in order to save him. After clutching the boy, he held him in his hands, and cried out, "Here he is! here he is! I have saved him!" But just as he caught hold of the boy he sank himself, and his body was not found for some time afterward, when he was quite dead. O! it is so with Jesus. My soul was drowned. From heaven's

high portals he saw me sinking in the depth of hell. He plunged in to rescue me.—*Spurgeon.*

2. PETER'S OBJECTION AND REBUKE, vers. 22, 23. (1.) *The interruption.* PETER. Impulsive, often rash. TOOK HIM. GREEK, *took, as by the hand,* interrupted him. REBUKE. Officially, yet affectionately. FAR FROM THEE, that is, be merciful, pity thyself. THIS SHALL NOT BE. The apostle's zeal is without knowledge. Through his haste he opposes his will to Christ's. "Superficial natures cannot comprehend great purposes." (2.) *The reproof.* Zech. xiii. 7. SATAN. Luke iv. 8; Rom. viii. 5. Whoever would thwart God's plans is on Satan's side. Matt. xii. 30. OFFENCE. Matt. xviii. 7. A trap, a snare, a stone of stumbling. SAVOREST NOT—delightest not in spiritual, but in carnal views of my kingdom. Rom. viii. 8, 13.

Just as Satan's envy was stirred against Job, (the perfect man,) and David, (the man after God's own heart;) so when Christ calls Peter a "rock," (Matt. xvi. 18,) Satanic pride must possess the apostle and receive the rebuke, "Get thee behind me, Satan." *Nectaris ipsis ex vincula sertis*, as the poet says. The waggish boys took Silenus his garland, and made fetters wherewith to bind him. Our praise, our garlands, often prove our snare.

3. BEARING THE CROSS WITH JESUS HERE, ver. 24. (1.) *Choosing a leader.* IF ANY. A condition. Every man may choose his guide through life into eternity. AFTER ME. Come if you WILL. Christ invites, warns, implores—does not compel. (2.) *Self-denial.* DENY. Renounce, disregard, forget HIMSELF. Selfishness is of the devil. To deny self is a chief glory of Christian character. (3.) *Cross-bearing.* TAKE UP—lift, bear, carry—HIS CROSS. Every man has "his" cross, or crosses. Jesus had his. Cross—the emblem of shame, toil, sacrifice; equally the emblem of honor, rest, glory. Safe to FOLLOW where Christ leads. Acts xx. 22-24.

When Alexander the Great was marching through Persia, his way was stopped with ice and snow. His soldiers became discouraged, and would not advance. Dismounting from his horse, and going on foot among them, this great leader himself hewed a way with a pickaxe. Whereupon, filled with shame, first his friends, then the captains, and then the common soldiers, all gladly followed. Thus should all men follow Christ, who was ever willing to do

the most menial service for us whereby he might lead us heavenward.

4. WEARING THE CROWNS WITH HIM HERE-AFTER, VETS. 27, 28. (1) *Christ's second coming.* SHALL COME. None knows when. Acts i. 7. IN...GLOWY. Not in poverty, toiling among enemies; but in the splendor of the Father's glory—WITH HIS ANGELS. "Every eye shall see him." Rev. i. 7; Matt. xxv. 31; Jude 14. (2.) *Rewards.* ACCORDING TO .WORKS. Rom. viii. 17; Rev. ii. 23. He whose whole life on earth was one of sacrifice for others becomes judge of every man's life. Cross-bearers become crown-wearers. The redeemed in heaven are *saved* by faith, but *rewarded* "according to deeds." Rom. ii. 6. STANDING HERE. Some of those "standing near Christ saw, a few days after, the glory of the transfiguration. (See next lesson.) Some of them lived to see the KINGDOM of Christ spreading throughout the whole earth. Their faith grasped all prophecy—for time and for eternity.

Among the Romans, crowns were among the chief rewards—crowns of oaken boughs, crowns of grass, of gold, of myrtle, of laurel; and there were garlands or coronets. These were given according to the nature of the service rendered. Each crown had its specific name and value, as *muralis, castralis, navalis, ovalis, triumphalis*, etc. The Christian's crown is a "crown of glory," "a crown of righteousness," "a crown of life." Whoever wears this crown is heir to an inheritance of eternal glory. The crown will never fade, the inheritance never decay.

5. DEBIT AND CREDIT, VETS. 25, 26. (1.) *A paradox of death.* To SAVE is to LOSE—if the motive be carnal. Depositors in the devil's bank are sure to lose their savings, however hardly earned. "Remember Lot's wife." Luke xvii. 32, 33. (2.) *A paradox of life.* To LOSE is to FIND—if the loser is in Christ's service. Loss for Jesus' SAKE is gain for self.

Capitalists invest in genuine mines of coal or of gold. To open and develop these large sums of money are freely spent. All *outgo* for the time being is all "loss." Soon the investment pays—now all is *income*. The "debit" side was heavy; but the "credit" side is heavier. So whoever risks capital, influence, life, in developing the plans and truths of God, shall have gain here and glory hereafter. Rev. iii. 18.

(3.) *Spiritual arithmetic.* WHAT...PROFITED. In every-day life all men are concerned in questions of "profit and loss." This question puts the soul into the list of articles to be bought and sold. THE WHOLE WORLD may be had in EXCHANGE for the SOUL. Millions have made the "exchange," and in perdition have found that lost souls have lost all the world besides.

When the *Central America* was foundering at sea, bags and purses of gold were strewn about the deck as worthless as the merest rubbish. "Life, life," was the prayer. To some of the wretched survivors, "Water, water; bread, bread;" it was worth its weight in gold if it could have been bought. And O! above all—far above all—the salvation of *your* soul is precious. *Is it saved?—Christian Treasury.*

A young man of reckless habits was fast drifting to ruin. His teacher found courage to speak to him. He was much affected by her earnest appeal, influenced as he knew she was by love for his soul; and when he had mastered his emotion he said to her in a tremulous voice, "Had any ever before spoken to me as you have to-night, I might have been a Christian long ago; but no one has thought me worth saving."—*S. S. Times.*

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song. Explain that there were wicked men who hated Jesus because he was good, and because he said that God had sent him. These wicked men ["elders, chief priests, and scribes"] determined to kill him. Jesus knew it all, and told his disciples of it. Explain crucifixion as a mode of punishment used in the time of Christ for the very vilest criminals. It was very painful, and considered a great disgrace to any one who died by it. Hence any duty which brings pain or disgrace is called a cross. Jesus says that every one of his disciples must bear the cross. [Let the whole class repeat the twenty-fourth verse.] This means that if we do right we shall often do that which will bring pain to us and sometimes disgrace. Many a boy has been laughed at because he wanted to be good. This thought may be enlarged on. Show that there is no real

disgrace in doing right. Next explain self-denial. May be illustrated by story of the little girl who had a nice orange given to her, but would not eat it, but gave it to her sick sister; or by the story of the boy who had a canary bird of which he was very fond, and which made sweet music. The boy gave his bird away because the sound of the singing gave pain to his mother who was very sick. It will pay to spend most of the time of this lesson on the subject of self-denial. We cannot begin to teach it to children too soon. They must learn the great Christian lesson of living for others rather than for self. Show them how "Christ pleased not himself." Tell them what a detestable thing selfishness is, and draw illustrations from the home-life of childhood. If we want to be followers of Jesus we must not be selfish, but must deny self. Let all repeat the twenty-sixth verse.

MISCELLANEOUS.

Prayer Meeting Topic: The duty and the glory of saving souls... *Texts:* Dan. xii. 3; Rom. xi, 14; 1 Cor. ix. 22; 1 Thess. ii. 19; James v. 19, 20... *Foster:* 1184, 1188, 1197, 1372, 5038, 5445... *Blackboard:* [Make a series of small crosses on the blackboard, representing the various trials and difficulties of the Christian life. Finally, by a circle below, and a few strokes of a crayon to represent rays of light above, the crosses may be suddenly transformed into a crown.]

SUNDAY, OCTOBER 26, 1873.

LESSON IV.—*The Transfiguration.*
Matt. xvii. 1-3.

GOLDEN TEXT: Matt. xvii. 8.

English Teacher's Notes.

The last lesson taught us that Christ's cross came before Christ's crown. This one gives the sure evidence of the crown to follow the cross. The disciples had had a great shock to their expectations of their Master's earthly glory; now, to those three of them who were "able to hear it," he shows a glimpse of his real heavenly glory. Notice how startled they would be:

At what they saw. They lived with Jesus as his familiar friends; they knew him as a man in humble life like themselves; to talk and to eat with him were common every-day things. And

now, passing a night in that soft summer air on one of the spurs of Mount Hermon, they are suddenly awakened by a blaze of dazzling light pouring from the face and dress of that plain Galilean carpenter! They indeed hoped one day to see him in a royal robe; but *this* they never dreamed of. Its effect upon them may be seen from Peter's reference to it in his old age as the proof to him that he had not "followed cunningly devised fables," but had been an "eye-witness" of Christ's "majesty." (2 Pet. i. 16-18.)

At what they heard. Jesus and the two heavenly visitors were conversing—on what? On that death at Jerusalem which seemed to them so incredible! (See Luke's account, ix. 31.) The very thing that had so shocked them they now found to be known about in heaven, looked forward to by glorified saints! A confirmation of what Jesus had said, and at the same time an assurance that his death, however perplexing, could not mean the failure of his cause.

But the transfiguration and its attendant circumstances revealed something else. Observe how in another respect the disciples could be startled:

At what they saw. Jesus was not alone in his glory. With him, also "appearing in glory," where the great Lawgiver and the great Prophet, the two greatest men of the old dispensation. Now it was the constant charge of the enemies of Jesus that he "kept not the Law," and the complaint of those who doubted his Messiahship that he did not fulfil the prophecies. And though he protested that he "came not to destroy but to fulfil," no doubt his acts often puzzled the disciples. Here was a complete answer: Moses and Elias themselves are seen in company with him.

At what they heard. The Father's voice, telling them—what? Not only *who* Jesus is, "My beloved Son;" not only that the Father is "pleased at him," but that his words are greater even than the Law and the Prophets. It was right to "hear Moses" and keep his laws—to "hear the prophets" and obey their voice; but they only pointed to Messiah and prepared his way—*now he is here*—"HEAR HIM!" And so, when the vision was past, they saw "Jesus only"—*the One* who was to be their Lawgiver and their Prophet, as well as their King, and Saviour, and Friend.

Four points of application :

1. We, too, shall be "eye-witnesses of his majesty" one day. We shall never see him as he used to walk about Galilee, but we shall see him as he appeared that night on Hermon.

2. His people will then "appear in glory," too, as Moses and Elijah did. See Matt. xiii. 43; Dan. xii. 3. They shall be "like him." Phil. iii. 21.

3. How may we sinners hope to share that glory? Because of *that very death* which to the disciples seemed so strange.

4. Then let our trust, our strength, our hope, our joy be "Jesus only."

Berean Notes.

I. GENERAL STATEMENT.

One of the "Mountains of the Bible." Jesus transfigured.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: The earthly vision; the heavenly glory.

1. THE COMPANY OF THE MOUNTAIN, ver. 1. (1.) *The time.* SIX DAYS after the conversation noted in the last lesson. Probably at night. Luke ix. 37. (2.) *The persons.* JESUS and three favored disciples. See Mark v. 37; Matt. xxvi. 37. BRINGETH THEM. They were wholly ignorant of the wondrous experience before them. (3.) *The place.* A place of prayer. Luke ix. 28. A HIGH MOUNTAIN. Probably not Tabor. Now generally believed to be one of the peaks of Hermon. APART. Away from interruption.

The natural man never forgets the hours of eating and drinking. The spiritual man will always remember the place and the time for prayer. By prayer the soul is fed with heavenly food.

That famous mathematician of Syracuse, Archimedes, having framed a curious instrument, said if he could only find a place on which to set it he would lift the very earth. Prayer is such an instrument. If set upon God and fixed in heaven it will lift earth to heaven.—*Spencer.*

2. THE SON OF MAN IN HIS GLORY, vers. 2-4. (1.) *Heavenly glory.* TRANSFIGURED. Changed in "his countenance" and appearance; "as he prayed." Luke ix. 29. BEFORE THEM. They who so lately (Matt. xvi. 21-23) were terrified lest Jesus "be killed," now behold the splendor of his Divinity. FACE...AS THE SUN. Hitherto the Divinity within

Christ had been veiled; now for a brief season it blazes forth "as the sun shineth in his strength." Rev. i. 16. HIS RAIMENT... WHITE AS THE LIGHT. "Exceeding white as snow." Mark ix. 3. Thus the "brightness of...glory" (Heb. i. 3) turns the midnight of the mountain into the noonday of heaven.

(2.) *Heavenly visitors.* MOSES. Died on summit of Pisgah fifteen centuries before. ELIAS. Greek form of Elijah. Without dying, Elijah was taken to heaven about nine hundred years before. Both came from heaven, "representatives of the law and the prophets." TALKING "of his decease." Luke ix. 31. The theme interested all heaven. (3.) *Heavenly impulse.* GOOD...TO BE HERE. Night is turned to day; the rugged place of prayer is bright with ineffable glory, for Jesus reveals his Godhead. Impulsive PETER (Matt. xvi. 22) unwisely resolves on long abiding in this happy place, and hence proposes to MAKE...TABERNACLES—booths, tents. "If the 'tabernacles' had been built, what would have become of those who were hoping in Christ for help?" Glimpses of heaven should the better fit us for toil.

He who examines a flower through a microscope, rises from his steady gaze, and strong light, and high magnifying power, which has led him into Nature's secrets, with an enthusiasm which otherwise he could not have felt; but neither telescope nor microscope ever admitted any philosophers into such secrets in the natural world as those to which this "I will" (John xvii. 24) of Jesus shall admit his glorified people in the spiritual world.—*Poner.*

3. THE OVERSHADOWING CLOUD, ver. 5. God sends a tabernacle of a BRIGHT CLOUD for a brief moment. Heaven's shadows resplendent with light. A celestial paradox.

The idolatrous temple of Diana was so bright and dazzling that the doorkeeper cried always to them that entered, "Take heed to your eyes!" What faculties of vision must we have to behold the glory of the temple above!—*Buck.*

4. THE VOICE FROM HEAVEN, ver. 5. (1.) *The voice.* OUT OF THE CLOUD—"the excellent glory" (2 Pet. ii. 17)—fall the words of Him in whom is "no darkness at all," 1 John i. 5. (Mark i. 11.) (2.) *Commendation.* BELOVED. The centre of all love in heaven, and shall be in earth. WELL PLEASED—in Him whose "delight" is the will of the Father. Psa. xl. 8. (3.) *Command.* HEAR...HIM. Christ superior to the law and the prophets—not to destroy but to fulfil. Let the disciples hear

him; let all nations hear him. Deut. xviii. 15. "Hear, and...live." Isa. lv. 3. Christ's authority Divine. "None other name." Acts iv. 12.

It is said that St. Augustine would throw aside Tully's works because the name of Christ was not found in them. Thus must we reject all teaching that has not Jesus in it. Worldly honor, riches, preferment, must not be allowed to lead us from Christ.

5. FEAR AND COMFORT, vers. 6, 7. (1.) *The prostrate disciples.* SORE AFRAID. Glory dazzles them; God's voice overwhelms them. Mortality unable to bear such visions of immortality. A night of supernatural experiences.

(2.) *The Divine touch.* JESUS...TOUCHED THEM. Contact with Jesus is life and strength and joy. Dan. viii. 18; x. 10, 18; Rev. i. 17.

Aristotle affirmeth of the tortoise that it liveth when its heart is taken away. The holy man here liveth when his heart dieth. As the sap in winter retreateth to the root, and there is preserved, so the saint in crosses, in death, retireth to God, the fountain of his life, and so is comforted.—*Swinnock.*

6. "JESUS ONLY," ver. 8. The "vision" of glory (ver. 2) is ended; but the source of "light," "comfort," and glory remains. JESUS ONLY. THE ALL-SUFFICIENT LORD. Peter—one of the "eye-witnesses of his majesty" records the glory of this scene, exhorting us to take Jesus as our "day-star." 2 Pet. i. 17-20; ("Morning-star," Rev. xxii. 16.)

My theology is all gone into five letters—JESUS. Jesus, the pardon of all offences. Jesus, the foundation for all structures; . . . the balm for all wounds; . . . the reform for all wrongs. Jesus is the grandest note in any minstrelsy. He is the brightest gem in any crown. Height overtopping all height. The centre of every circumference. . . . The umpire of all disputes. *Jesus!* JESUS!—*Talmage.*

Learn : 1. The dignity as well as the privilege of prayer. 2. Always safe to follow Christ. 3. All light and glory dwell in the Son of God. 4. Jesus manifests himself to his disciples as he does not to the world. 5. God's love, wisdom, mercy, and authority all centre in his beloved Son. 6. The righteous "dead" are now in heaven.

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper Song.
 "The highest place
 That heaven affords
 Is to our Jesus given;
 The King of kings,
 And Lord of lords,
 He reigns o'er earth
 and heaven."

Transfigured is a long word, and will need to be explained at the outset of the lesson. This can be done by simply saying that it means a change in looks; and

it can be illustrated by the wonderful change which took place in the appearance of Jesus, when "his face did shine as the sun, and his raiment was white as the light."

Picture the scene : a high mountain; Jesus, Peter, James, and John go up; two others soon appear, Moses and Elijah; they talk with Jesus; Peter proposes to put up three huts, or tabernacles, for Jesus, Moses, and Elijah; the bright cloud; the voice and what it said; the fear of the disciples; the change of the scene. These chief incidents being before the mind, a few questions may be asked; as, Who was Moses? Who was Elijah? Where did they come from at this time? Whose voice spoke from the cloud? What made the disciples afraid? The little ones must be helped to answer these questions, and then some of the lessons taught by the transfiguration may be referred to : 1. We can always be happy if we are where Jesus is. 2. His presence makes heaven. Moses and Elijah, without Jesus, would not have made that mountain so happy a place. 3. We are to seek for happiness in Jesus, and in "Jesus only."

Of course there are other important lessons to be drawn from this wondrous scene, but they are hardly of a nature to be appreciated by little children. The one great central truth for them and for us is contained in the last two words of the lesson, and these may be put on the blackboard and repeated by the class :

"JESUS ONLY."

MISCELLANEOUS.

Prayer Meeting Topic: Prayer the way to glory and to God. *Texts:* Jer. xxix. 12, 13; Dan. vi. 10; ix. 4, 21, 22; Matt. vi. 6; Acts vi. 4. *Foster:* 709, 867, 2466, 2899, 4525, 4529. *Blackboard:* [Small map of region about Sea of Galilee, showing Site of *Tell Hattin* and of *Mount Hermon*. Place also on board the words PETER, JAMES, JOHN, MOSES, JESUS, ELIJAH. Afterward erase words ELIJAH and MOSES, and write word ONLY after JESUS.]

Lessons for November.

- Nov. 2.—Jesus and the Young. Matt. xix. 13-22.
- " 9.—Hosanna to the Son of David. Matt. xxi. 8-16.
- " 16.—The Lord's Supper. Matt. xxvi. 26-30.
- " 23.—Jesus in Gethsemane. Matt. xxvi. 36-46.
- " 30.—Jesus Before the High Priest. Matt. xxvi. 59-68.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1873—OCTOBER.

FOURTH QUARTER: TWELVE LESSONS IN MATTHEW.

SABBATH, October 5.—**LESSON I.—Parable of the Sower.**—Matt. xiii. 18-23.

Leader. 18. Hear ye therefore the parable of the sower. Mark iv. 14.

School. **19.** When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Matt. iv. 23.

L. **20.** But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; (Ezek. xiii. 31.)

S. **21.** Yet hath he not root in himself, but

durth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 2 Tim. i. 15.

L. 22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Jer. iv. 3.

S. **23.** But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

TOPIC—HEARING and DOING the Word of God.

Golden Text—Be ye doers of the Word, and not hearers only, deceiving your own selves.—Jas. i. 22.

Home Readings

M. Matt. xiii. 18-23.

Th. Ps. lxxv.

W. James v. 7-20.

Th. Ps. cxix. 161-176.

F. Acts viii. 12-25.

S. Ps. cxxiv., cxxvi.

S. Luke xxiv., 25-36, 40-47.

LESSON SCHEME.

BIBLE SEARCHINGS:

2 Thess. ii. 9-11; Isa. xvii. 11; Gen. iii. 18; 2 Tim. iv. 10; Ps. cxxvi. 5, 6; Acts xvii. 10, 11; John xii. 16; Ps. cxxix. 6; Jer. iv. iii.; 1 Tim. vi. 10; Heb. vi. 8; Ezek. xxxvi. 25-28; Heb. vi. 7; James v. 7, 8.

OUTLINE:

1. *The Wayside*, v. 19; 2. *Stony Places*, v. 20, 21; 3. *Thorny Places*, v. 22; 4. *Good Ground*, v. 23.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. What is meant by "the seed?" v. 1. [See also 1 Pet. i. 23.]

Who is the sower? [Matt. xiii. 37.]

Who is "the wicked one?" [See also 1 John ii. 13, 14; iii. 12.]

What is it to "hear and understand not?" [To fail to accept the Word of God with faith.]

What is said of the devil in 1 Pet. v. 8?

2. Is *hearing* God's Word all that is required? Why is the seed not fruitful in the stony ground? v. 21.

What does Paul say about tribulation and persecution? [2 Cor. iv. 8, 9.]

3. Why did the seed not prosper when "among thorns?" v. 22.

Is there room in the heart for Jesus and the world?

What does Jesus say about serving two masters? [Luke xvi. 13.]

4. What distinguishes the good ground? Where must the Word find a place to show fruit in our lives?

Is the fault of not having fruit with the seed, the sower or the soil?

How may we have our hearts ever ready for the reception of God's truth?

Find your duty in the *Golden Text.*

Whose Word is it that is the good seed?

Who gives it life and power?

To whom, then, belong the glory and honor of the harvest?

Where do we learn in this lesson—

1. That hearing about Jesus will not save us?

2. That making a religious profession is not salvation?

3. That worldly cares, ambition, business, and riches may prevent a religious life?

4. That a person may make a good beginning in religious life, and be easily discouraged?

QUESTIONS AND ANSWERS.

17. *What is your body?*

My body is this outward frame.

18. *What is your soul?*

My soul is that within me which thinks and knows, wishes and desires, rejoices and is sorry, —which my body cannot do.

JOB xxxii. 8.—There is a spirit in man: and the inspiration of the Almighty giveth them understanding.

JOB xxxv. 10. 11.—Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.

SABBATH, October 12.—**LESSON II.—Walking on the Sea.**—Matt. xiv. 22-33.

Leader. 22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

School. 23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. Mark vi. 46; John vi. 16.

L. 24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

S. 25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

L. 26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. Job ix. 8.

S. 27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

L. 28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

S. 29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

L. 30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

S. 31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

L. 32. And when they were come into the ship the wind ceased.

S. 33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. Ps. ii. 7; Acts viii. 37.

TOPIC—JESUS, the ever-present SAVIOUR.

Golden Text—But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. Matt. xiv. 27.

Home Readings.

- M. Matt. xiv. 22-33.
- Tu. Ps. civ. 1-19.
- W. Acts xxvii. 9-26.
- Th. Isa. xli. 8-20.
- F. Acts xxvii. 27-44.
- S. Jonah i. 1-16.
- Sa. Phil. iv. 4-19.

LESSON SCHEME.

BIBLE SEARCHINGS:

Jonah i. 4; Matt. xxvi. 36; Job ix. 8; Matt. xxviii. 19, 20; Matt. xxvi. 69, 70; Matt. viii. 27; Luke vi. 12; Mark i. 35; Ps. lxxv. 7, xci. 15; Luke xxiv. 36-38; Prov. xxx. 4.

OUTLINE:

1. *The Disciples in the Storm*, v. 22, 24-26;
2. *The Saviour in Prayer*, v. 23;
3. *"Be of Good Cheer,"* v. 25, 27;
4. *No Strength in Self*, v. 28-30;
5. *But all Strength in Jesus*, v. 31, 33.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. On what sea were the disciples? At whose command? v. 22. Who remembered them in their distress? v. 25. Why were they troubled? v. 26.
2. Where had Jesus been since the disciples left him? v. 23. What was he doing there? What duty are we taught by this example?
3. What three sweet assurances did Jesus give the frightened disciples? v. 27. Under what other circumstances did Jesus bid his disciples "be of good cheer?" [John xvi. 33.] Should the disciples of Jesus be afraid when the Master is near? What promise has Jesus given of his continued presence with those who love him? [Matt. xxviii. 20; xxviii. 20.]
4. What did Peter attempt to do? v. 29. Was there need of this? Peter walked on the water—what kept him from sinking?

- Why did Peter "begin to sink?" v. 31. What was Peter's cry? v. 30.
5. How did Jesus answer Peter's cry for help? v. 31. How will he answer all who cry unto him for help? Is there any other help for the perishing? [Acts iv. 12.] What was the effect upon the disciples? v. 33. Where are we taught in this lesson—
1. The duty and safety of obeying Jesus?
 2. That God visits his children in their troubles?
 3. The duty of meditation and prayer?
 4. That there is present deliverance where there is a present Saviour?
 5. That we must perish if not saved by Christ?
 6. That Jesus is always ready and willing to answer our prayer?

QUESTIONS AND ANSWERS.

19. *Wherein doth your soul differ further from your body?* My soul differs further from my body in that my body is made of flesh and blood, and will die, but my soul is a spirit, and will live after my body is dead. **LUKE xxiv. 39.**—A spirit hath not flesh and bones. **ECCLESIASTES xii. 7.**—Then shall the dust return to the earth as it was, and the Spirit shall return to God who gave it. **MATTHEW x. 28.**—Fear not them which kill the body, but are not able to kill the soul.
20. *Is not your soul then of great value?* My soul is of great value, for it is more valuable than the whole world.
- MARK vii. 36.**—What shall it profit a man, if he shall gain the whole world, and lose his own soul.

SABBATH, October 19.—**LESSON III.—The Cross Foretold.**—Matt. xvi. 21-28.

Leader. **21.** From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Mark viii. 31.

School. **22.** Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

L. **23.** But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men. 2 Sam. xix. 22; Rom. viii. 7.

S. **24.** Then said Jesus unto his disciples, If any man will come after me, let him

deny himself, and take up his cross, and follow me.

L. **25.** For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

S. **26.** For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Ps. xlix. 7, 8.

L. **27.** For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Dan. vii. 9, 10; Rev. ii. 23.

S. **28.** Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

TOPIC—Tribulation before Victory.

Golden Text—Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. xvi. 24.

Home Readings.

M. Matt. xvi. 21-28.
 Tu. Isa. liii. 1-12.
 W. Mark. xv. 9-28.
 Th. John xiii. 1-17.
 F. Rev. vi. 1-17.
 S. Luke xvi. 19-31.
 S. Phil. iii. 4-21.

LESSON SCHEME.

BIBLE SEARCHINGS:

Dan. ix. 26; Luke ix. 57-62; Matt. xxv. 31, 32; Rev. xx. 11, 12; John v. 28, 29; Luke xxiv. 25-27; Acts xx. 22-24; 2 Thess. i. 7-10; Matt. x. 39; Rom. viii. 5.

OUTLINE:

1. *Christ's Declaration*, v. 21;
2. *Peter's Objection and Rebuke*, v. 22;
3. *Bearing the Cross with Jesus Here*, v. 24-26;
4. *Wearing the Crown with Him Hereafter*, v. 27, 28;
5. *Debit and Credit*, v. 25, 26.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

I. For what did Christ come into the world? [Gal. i. 3, 4; iv. 4, 5.]

Could man be redeemed without the death of Jesus?

Were the sufferings and death of the Messiah foretold? [Isa. liii. 4-7.]

How did Jesus know what was to befall him?
2. What disciple rebelled against these predictions of his Master? v. 22.

What answer did the Lord make to him? v. 23.

3. What is the condition of discipleship? v. 24. Can any follow Christ while seeking to indulge his own sinful desires?

If the life of Jesus was a self-denying and cross-bearing life, what should that of his followers be?

4. What the second coming of Jesus be in humiliation or in honor? [Matt. xxv. 31.]

Who shall be with him in his glorious coming? [Mark viii. 38; 1 Thess. iii. 13; Jude 14.]

To reign with Christ in glory, what must we do on earth?

5. How can we "lose" by saving? [In caring only for the present life, we lose eternal life!]

What is our Lord's estimate of the value of a soul? v. 26.

What will love of the world secure for us?

Where in this lesson do we learn—

1. That the salvation of the world cost the suffering and death of the Son of God?
2. That the errand of love and mercy is of far greater importance than personal comfort or gratification?
3. That the way to the crown is by the cross?
4. That self must be driven out if Christ is to take possession of our hearts?
5. The priceless value of the soul?
6. That we, by our own acts, determine our future condition?

QUESTIONS AND ANSWERS.

21. *Did God create anything beside man?*
 Beside man, God created the heavens and the earth, and all things which are therein.

GENESIS i. 1.—In the beginning God created the heaven and the earth.
HEBREWS xi. 3.—Through faith we understand that the worlds were framed by the word of God.

22. *Why did God create all things?*
 God created all things for the manifestation of his own glory, and to give happiness to his creatures.

PSALM xix. 1.—The heavens declare the glory of God, and the firmament showeth his handiwork.

PSALM xxxiii. 5.—The earth is full of the goodness of the Lord.

SABBATH, October 26.—**LESSON IV.—The Transfiguration.**—Matt. xvii. 1-8.

Leader. *1.* And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, (Mark ix. 2).

School. *2.* And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

L. *3.* And, behold, there appeared unto them Moses and Elias talking with him.

S. *4.* Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 2 Pet. i. 14, 15.

L. *5.* While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

S. *6.* And when the disciples heard it, they fell on their face, and were sore afraid.

L. *7.* And Jesus came and touched them, and said, Arise, and be not afraid. Dan. viii. 18; x. 10, 18.

S. *8.* And when they had lifted up their eyes, they saw no man, save Jesus only.

TOPIC—The earthly vision; the heavenly glory.

Golden Text—And when they had lifted up their eyes, they saw no man, save Jesus only.—Matt. xvii. 8.

Home Readings.

M. Matt. xvii. 1-8.
 Th. Exod. xv. 1-11.
 W. John xii. 30-36.
 Th. Deut. xxxii. 45-52;
 F. Rev. v. 1-14, [xxxiv. 1-6].
 S. 2 Kings ii. 1-15.
 S. John xvii. 1-14.

LESSON SCHEME.

BIBLE SEARCHINGS:

Luke ix. 28; 2 Cor. iii. 18; Exod. xxiv. 13-18; Matt. iii. 17; Mark xiii. 26; Rev. xxi. 23; Isa. xlii. 1; 2 Pet. i. 17.

OUTLINE:

1. *The Company on the Mountain*, v. 1;
2. *The Son of Man in his Glory*, v. 2-4;
3. *The Overshadowing Cloud*, v. 5;
4. *The Voice from Heaven*, v. 5;
5. *Fear and Comfort*, v. 6, 7;
6. *"Jesus Only"*, v. 8.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. Six days after what? [The conversation with his disciples, as given in the last lesson.]
 On what other occasions were these same disciples alone with Jesus? [Mark v. 37; Matt. xxvi. 37.]

What was their errand on the mountain? [Luke ix. 28.]
 Is your life-work accompanied with frequent prayer?

2. What is the meaning of transfigured? [Changed.]
 Who appeared in conversation with Jesus? v. 3.
 What effect had this glory upon the disciples? [Luke ix. 32.]
 What did Peter propose to do? v. 4.

3. What occurred while Peter was speaking? v. 5.

4. Whose voice was heard "out of the cloud?" v. 5.

When had this testimony been given before? [Mark i. 9-11.]

What additional injunction was here given? v. 5.

5. How did the disciples feel on hearing the voice? v. 6.

What did Jesus do to comfort them? v. 7.

What did he say? v. 7.

6. Whom did the disciples see as they looked up? v. 8.

Where in this lesson are we taught—

1. That "those who climb the mount of prayer shall also ascend the mount of glory?"
2. The evidence of the Christian's future glory?
3. That Jesus is greater than Moses or Elias?
4. That holy people shall know each other in heaven?
5. That Jesus is a comforter of his disciples?

QUESTIONS AND ANSWERS.

23. *Does God preserve all things which he hath made?*

God preserves all things which he hath made; for he upholdeth all things by the word of his power.

Acts xvii. 23.—In him we live, and move, and have our being.

24. *Do all good things which we enjoy come from him?*

All good things which we enjoy come from God, for "He satisfieth the desire of every living thing."—Ps. cxiv. 15, 16.)

"ALMOST PERSUADED."

"ALMOST THOU PERSUADEST ME."

1. "Almost per - suad - ed" now to be - lieve; "Almost per - suad - ed

Christ to re - ceive. Seems now some soul to say, "Go Spir - it,

go thy way, Some more con - ve - nient day On thee I'll call."

2.

"Almost persuaded," come, come to-day;
 "Almost persuaded," turn not away.
 Jesus invites you here,
 Angels are ling'ring near,
 Prayers rise from hearts so dear;
 O wand'rer, come!

3.

"Almost persuaded," harvest is past!
 "Almost persuaded," doom comes at last!
 "Almost" cannot avail;
 "Almost" is but to fail!
 Sad, sad that bitter wail—
 "Almost, but lost!"

4.

"Almost persuaded"—tempt not this doom;
 "Almost persuaded"—yet there is room!
 Now the new life begin,
 Mercy is more than sin,
 Jesus will let you in,—
 Quite into Heaven.