

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

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[No. 12.

Plenty to Do.

BY MRS. S. M. I. HENRY.

THERE'S plenty to do in this world of ours :
There are weeds to pluck from among its flowers :
There are fields to sow ; there are fields to reap,
And vineyards to set on the mountains steep ;
There are forests to plant, and forests to fell,
And homes to be builded on hill-side and dell.

There are fountains of sin and of sorrow to seal ;
There are fountains to open, the nations to heal ;
There are brave words to speak, and songs to be
sung ;

There are doors to be opened, and bells to be rung,
There's a conflict to wage with the armies of sin ;
There's a fortress to hold, and a fortress to win.

There's plenty to do all over the land—
Work crowding the brain, the heart, and the hand ;
There are millions to feed in the world's busy hive ;
There are railroads to build and engines to drive ;
There are pathways to mark over mountain and
lea ;
There are harps to be hung in the depths of the
sea.

There's plenty to do ; there are children to teach ;
An evangel of love and of mercy to preach ;
The fallen to lift, the proud to abase,
To bring right and wrong to their own fitting
place ;
There's an ensign to plant on the heights by the
sea ;
There's work for the million—for you and for me.

In Earnest.

NOT many years ago a man was swept down the current of Niagara and lodged on a little rock in the stream. For a joyful moment he might have thought himself saved. But then came the question how was he to be rescued. All the men in the vicinity were aroused to help him. Business was suspended all through the day. A life was in awful peril. Could they see a man perish before their eyes and not strain every nerve to help him ? Many plans were tried, but all proved fruitless. Meanwhile his strength was failing. He could not cling much longer to his slippery rock. A little raft was floated towards him again and again with a strong rope attached, but every time it was too far off. Finally it came quite near, and summoning all his energies he sprang towards it and *missed!* The cruel current swept him away before the eyes of hundreds who would have given a great sum to have saved him. And you and I would have been equally in earnest. Yet we see souls in far greater danger every hour, and it does not move us. When one is really in earnest for the salvation of sinners you call him an enthusiast. No one thought these men at Niagara besides themselves, though they allowed all their business to come to a standstill in their efforts to rescue him.

Said Rowland Hill to his people,
" When I first came here, I saw a gravel-

pit fall in and bury three human beings alive, I lifted up my voice for help so loud that I was heard nearly a mile off. Help came and rescued two of the men. No one called me an enthusiast then. But when I see eternal destruction ready to overwhelm poor sinners and call aloud on them to escape, men call me an enthusiast."

A young man was urged by a minister to rise for prayers at a meeting where many were inquiring, but he held back. A friend said to the minister urge more. He did so, but still the youth declined. Three times was the urgent request repeated, each time with more earnestness, and the third time the young man arose. It was the turning point with him. It committed him on the side of religion. The fervent prayers offered for him were answered, and soon he was humbly, sweetly trusting in Jesus. A few months after the minister heard that Willie M. was dead, and that he died a Christian. Could he ever regret having urged him so often and so earnestly to come to Jesus? Christians let us urge more—compel them to come in.—*S. S. World.*

Refining the Silver.

SOME time ago a few ladies were reading the third chapter of Malachi: "Behold I will send my messenger, and he shall prepare the way before Me," etc. One of the ladies gave it as her opinion that the fuller's soap and the refiner's silver were only the same image, intended to convey the same view of the sanctifying influence of the grace of God.

"No," said another, "they are not the same image, there is something remarkable in the expression in the third verse. 'He shall sit as a refiner and purifier of silver.'" They all said that possibly it might be so.

This lady was going into town and she promised to see a silversmith, and report what he said on the subject. She went, and without telling the object of her errand, begged to know the process of refining silver, which he fully described to her.

"But do you sit, sir?"

"Oh, yes, madam, I must sit with my eye steadily fixed on the furnace; since if

the silver remain too long it is sure to be injured."

She at once saw the beauty, and comfort, too, of the expression, "He shall sit as a refiner and purifier of silver." Christ sees it needful to put His children into a furnace; but He is seated by the side of it. His eye is steadily intent on the work of purifying, and His wisdom and His love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are numbered.

As the lady was returning to tell her friends what she had heard, just as she turned from the shop door the silversmith called her back and said he had forgotten to mention that he only knew the process of purifying was complete by seeing his own image in the silver. When Christ sees His own image in His people His work of purifying is accomplished.

Tact in Teaching.

No accomplishments, literary attainments, or moral worth, can insure success in education without that tact which will enable the teacher to comprehend the characters of her pupils, to gain their affection, and to control and influence their prejudices and prepossessions. This is not the work of a day or a month; as those teachers who ultimately gain the greatest ascendancy over their pupils may, for a time, seem to have made little progress towards this end, while more superficial persons, by assuming at first an appearance of great softness of manner, by caressing and patting the little dears, may be admired as *very lovely, very amiable teachers*. But young persons are not slow in detecting any attempt at deception; they soon learn to consider this fondness as a sort of mannerism assumed only for effect; and whenever they get such an impression, they give those who have charge of them little credit for any sincerity. A person of good judgment will not, then, begin with her pupils by flattery or caresses; she will endeavour to define their duties with precision, and will seek, at first, to inspire respect rather than love; knowing that the former once secured, the latter will easily follow.—*The Student.*

Two New Things.

Our Sunday-school had its annual festival, when "prizes" were awarded. There were within three or four of a hundred books given away. About half of the scholars received, some one, some two, of them. We have nearly five hundred books in our school library. It will plainly be seen that what are called "prizes" cannot rightly be so called for any considerable length of time under such circumstances. There is no reason to believe that our school stands alone in this abuse of the prize system. Let one and all be admonished to offer *few* prizes, and to be sure that they be such as are *prized*.

And now, the *first* new thing suggested is a new prize. Offer, on such terms as the circumstances may warrant, to place in the Sunday-school library a new book with some such record as the following on the fly-leaf or title-page:

"Earned by *perfect* attendance, recitation, and deportment, during the first quarter of the year 1873, and presented to the library, by Johnny Williams, of Horace Woodruff's class.

"EDGAR WHARTON, *Supl.*"

Thus the library will be kept continually on the increase, and the scholars will be pleased and interested in actually doing something towards increasing the usefulness of the school and the pleasure of their school-mates.

The character of the books of our Sunday-school libraries has been much discussed. Hence the *second* new thing, is a new book for the library. Make a place in the Sunday-school library for the *oldest* of books, the *best* of books, *The Book*. A number of Bibles in the library, regularly numbered, catalogued, and recorded, might be permanently loaned to such of the families of the scholars as have no Bible, or none but a large family Bible. The loaning of the Bibles from the library would keep them in sight, and might ensure both their use and their careful use. They would return to the library, too, like any other library book, when the families to which they were loaned, obtained Bibles of their own.—*S. S. World*.

Time for Reading.

"I HAVE no time to read," is the common complaint, of those whose occupations are such as to prevent continuous book perusal. They seem to think, because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake. It isn't the books we finish at a sitting which always do us the most good. Those we devour at odd moments, half a dozen pages at a time, often give us more satisfaction, and are more thoroughly digested than those we make a particular effort to read. The men that have made their mark in the world have generally been the men who have in their boyhood formed the habit of reading at every available moment, whether for five minutes or five hours. It is the habit of reading, rather than the time at our command, that helps us on the road to learning. Many of the most cultivated persons, whose names have been famous as students have given only two or three hours a day to their books. If we make use of spare minutes in the midst of our work, and read a little, if but a page or a paragraph, we shall find our brains quickened and our toil lightened by just so much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered while our hands are busy. A new thought from a new volume is like oil which reduces the friction of the machinery of life. What we remember from brief glimpses into books, often serves as a stimulus to action, and becomes one of the most precious deposits in the treasury of our own recollection. All knowledge is made up of small parts, which would seem insignificant in themselves, but which, taken together, are valuable weapons for the mind and substantial armour for the soul. "Read anything continuously," says Dr. Johnson, "and you will be learned." The odd minutes, which we are inclined to waste, if carefully availed for instruction, will, in the long run, make golden hours and golden days that we shall ever be thankful for, and praise Him who is the giver of all good.—*Scribner's for August*.

Education as a Moral Discipline.

BY REV. W. C. WILKINSON, D.D.

It is a mooted question how early it is best to begin the education of a child. I mean, of course, his education with books. His education, in one sense, begins the moment he utters his first faint cry of self-announcement, proclaiming that a man is born into the world. From that time forward the process of education for the child goes on without ceasing. We cannot help ourselves about this. But it is a matter upon which we as parents may exercise our discretion—at how tender an age we will begin the work of formal education.

There are two heresies of extreme doctrine on this subject, which are about equally pernicious. We shall be safest in the middle. Neither too early, (it endangers the child's bodily health,) nor too late, (it endangers his health of mind and soul.) On the whole the heresy of too late is just now the stronger. Children run too long like colts. If they could be kept running thus with no effect but upon their physical natures, there might be some gain, and there would be little loss. No loss, perhaps, except loss of time. The difficulty is that boys sometimes become not only physical but moral colts. Moral colthood is very apt to keep full step with physical. How to tame the moral colthood of children—or, better, how to keep it from needing taming, that is, how to keep it down altogether—is a great problem. I propose *education* as one fruitful expedient.

I believe it is very frequently the case that the difference between a fast young man, or—what one hates even to write, the idea is so disgusting—a fast boy, and a good, pure, dutiful youth, the rarest and loveliest product of society: the difference between these intense contrasts in life is made by the simple fact of wrong mental training, or total want of all mental training for the one, and right mental training for the other.

The lusty strength of young life must be put to some use. There it is, dancing and leaping along the veins. It will be used. If you do not set it to work it will set itself to work. And always to some

questionable work. Harness it and drive it; gently, but drive it. Now the brain will take the overplus of vitality in youth that cries out for some employment, the brain will take this and use it. The brain will use it to some advantage, but the greatest advantage will be that it is *used*, that is, disposed of. The chief problem is to get it safely disposed of.

If your boy has his wanton force of lusty blood all at his own disposal, it would be contrary to nature but he should put some of it to the ill-use of various pranks, vexatious to you as well as injurious to him and to others. Take your son before this habit in him gets head. Send him to school, or in some other way set his *brain* to the task of drawing out his too much animalism. That excess of animal life is food and fatness for the brain. What he needs is *toning down*. Ten to one his brain is his best disciplinarian. *Task* him a little. You will see the civilizing, the humanizing effect of education upon him almost immediately. But don't put it off too long.

Morbid Religious Phrases.

JOHN FOSTER wrote a famous essay on the "Aversion of Men of taste to Evangelical Religion." We wish modern Christians would read it through, and purify their daily conversation from vulgar commonplaces. There are phrases and modes of speech which ought not to be tolerated any longer. If, for example, we ask Mr Brown which chapel he attend, he replies that he "sits under the Rev. Jonah Nervous." As Mr. Nervous is a restless, fidgety person, Mr. Brown's position "under" him must sometimes be very uneasy. We are also surprised that Mr. Brown should be willing to be "sat upon." When Mrs. Flighty wishes to inform us of her reason for leaving Adullum Chapel for Zora Tabernacle, she explains that she could not get any "food" at Adullum, whereas at Zora she banquets on "fat things," which probably explains her physical magnitude and wellknown sleepiness. On some placards we read, "Come and hear the simple Gospel preached." What is this simple Gospel? Is

there a difficult Gospel? Is there a learned Gospel? What do the good men mean who talk about their simple Gospel? Do they mean Bible and water? If so, we pity their hearers! We observe that some excellent communities will speak and write of themselves as "baptized Churches." We do not wish to touch in any way the question of baptism as a matter of controversy. We simply ask, Is that an apostolic phrase? When Paul wrote to the Church at Rome, did he salute it as "a baptized Church," or did he write "to all that be in Rome, beloved of God, called to be saints?" A gentleman wanting to find a minister's house made inquiry in the street in which he lived, when he was told to refer to a lady opposite who was "an old standard." He marveled what that could mean, and felt rather afraid to confer with one who had so peculiar a designation. He found her an old Methodist woman of great zeal and goodness, but he thought that the military diction employed to describe her was not very felicitous. There are not a few persons who think that they exalt the Saviour by calling him "dear Jesus," "sweet Jesus," and so on. The sacred writers never did this. They called him Jesus, Master, Christ, Saviour, Lord, and did not apply to him the verbal endearments of lovers and sentimental friends. These are not small matters. Religious cant, slang, and vulgarity hinder the diffusion of Christian truth, and should be avoided by all who desire to conciliate opponents and multiply converts to Christ.—*English Paper.*

Light and Cheer.

BY M. M.

NEXT to an earnest, warm-hearted superintendent, the most important item in the furnishing of a Sunday-school room is *plenty of light*. Unhealthy people sometimes declare that they enjoy a gloomy day, and even show their faith by their works, in shutting out the blessed light from their parlors; but children, birds, and flowers, the freshest creations of God's hand, have a sure instinct which leads them to seek the light, to drink it in, and

to blossom out beneath its rays. If, then, we are trying to labor for our Master in bringing the little ones to him, it is good policy to see it that we have the "light of light" in ourselves, and the material light, which God has not scorned to use as a symbol of himself, to shine upon, making bright and attractive, all our surroundings.

Some weeks since I went one cold stormy morning to visit a strange Sunday-school. It was in a city church, and the school room was in the basement. As I stood in the vestibule for a few moments, and noticed the brick walls rising up at a little distance on either side, I thought, "What a pity that the children have to go down into this gloomy place for their Sunday-school!" My sympathy was not needed. The door opened into a large, cheerful room, full of happy people. The gas was burning brightly, the atmosphere was warm and *pure*, (I noticed ventilators here and there,) and it was evident at first sight that some generous heart had "taken thought" for the children, so many pleasant things met the eye. I looked in vain for one idle teacher. The classes seemed to be full, more than full to me, accustomed to see teachers trying to get up an interest in the one, two, or three who are to be depended upon. I noticed a peculiarity about those teachers—they were remarkably good-looking. Perhaps it was the effect of the gas-light.

That school has an afternoon session. It chanced to be the day for the Sunday-school prayer-meeting, and I resolved to be present. To tell the truth, I did not expect to find the room full, but I was mistaken again. There they were in force, looking just as bright and interested as in the morning, and I could not help thinking that the *light* in that room had something to do with it all.

Two weeks later I visited a school in a neighboring city. It was held in a basement room, quite similar to the one already spoken of as far as externals go, but O, how different! Possibly it is more cheerful when the sun shines, but I can only remember it as a dreary cellar-like apartment, partly filled, badly ventilated, imperfectly heated, and not lighted at all. Two or three of the officers of the school when off duty sat down on a dusty bench

near the library and *visited*. In the class of eight young ladies that I was requested to teach, (teacher absent *frequently*.) but *one* had given any study to the lesson, and that but for a half hour! And all, I thought, looking round at the cheerless, uninviting room, for want of a little gas!

Better have the sunlight if you can get it, but if you are condemned to a city, and dingy walls rise up about you shutting out the blessed rays—why turn on the gas! Let in the light in some way, and see if it will not suggest something else to make the room attractive.

Christian Songs in India.

We have frequently spoken of the good being done by the native Sunday-schools in Lucknow. A simple but, to us, pleasing and significant incident occurred a few evenings since, which illustrates the unobtrusive way in which these schools are working among the children of the city. We were standing on the veranda of a bungalow in Cantonments, when we were surprised to hear a familiar English tune sung to Hindustani words. We listened a few minutes, and caught the words.

“ I want to be an angel,
And with the angels stand ;
A crown upon my forehead,
A harp within my hand.”

The singers were a few boys passing along a road at a short distance. We must confess that we have the most implicit confidence in the good results of these joyous little hymns when thus firmly rooted youthful memories. They will bear better fruit than sermons and catechisms. Some one had said of a certain denomination of Christians that “their theology has been sung into them.” It is a good way of teaching theology, and we may here remark that it is a good way of teaching *sound* theology. Christians differ in prose, but they seldom find any serious difficulty in singing each others hymns. In prayer and praise their faith seems *one*.

We are glad to hear that Sunday-schools are multiplying, and we hope to hear of many from time to time. A promising school was opened at Seetapore last Sabbath, fifty-six boys being present.—*Lucknow Witness*.

Reading and Thinking.

SUNDAY-SCHOOL teachers are often hurried in the preparation of their lessons, deficient of their own ability, and perhaps unaccustomed to independent thinking. They are, therefore, under a strong temptation to resort to commentaries, first and last, for their ideas. We say temptation, because the habit of yielding involves the loss of a great good. If it were only last, never first, it would be quite otherwise. But thoughts received at second hand can never have the peculiar interest and power derived from the fresh suggestions of the living Word. Reading can never take the place of thinking. The truth is well told in these words :

Bacon asserts that reading makes a full man ; but without digestion fullness is dyspepsia, and creates sleepiness and inert fat, incapable of action. Hazlitt says you might as well ask the paralytic to leap from his chair and throw away his crutch, or, without a miracle, to take up his bed and walk, as to expect the learned reader to throw down his book and think for himself. He is a borrower of sense. He has no ideas of his own, and must live on those of others. The habit of supplying our ideas from foreign sources enfeebles all internal strength of thought, as a course of dram-drinking destroys the tone of the stomach. The Word of God is pre-eminently a book for direct reading, and is never known in its glory if received through another man's comment. Pure and cool are its streams if we drink immediately from the well-head, but when the precious crystal has long stood in earthen vessels its freshness is gone ; the truth is there, perhaps, but not the life. We should let texts lie on our hearts till they melt into them, like snow-flakes dissolving into the soil.—*Pittsburgh Christian Advocate*.

BISHOP SANDERSON says : “ You may rise early, go to bed late, study hard, read much, and devour the marrow of the best authors ; and, when you have done all, unless God give a blessing, be as lean and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones.”

Class Control.

BY REV. GEORGE A. PELTS, NEW JERSEY.

INTERPRETED by what we sometimes see, our theme would mean the control the class has over teachers, officers, and exercises. There are occasionally classes so full of energy, and yet so miserably managed, that they rule things with a rod of iron. Like bad horses who take the bit between their teeth, so these classes defy control, and run away with things. Scholars who assume such attitudes are more apt to be petted children of prominent church-members, than to be uneducated waifs from mission grounds. "Class control," in this sense, is fatal to good school-work. It is contrary to the first principles of instruction and discipline.

In a far larger number of cases our subject is practically unknown. There is no control of the class. Things drift on this way, or that way, as incidental currents or breezes may determine, but at no time are they really controlled. A good session may occasionally be had, more of them are indifferent or positively injurious; but whether good or bad, they are accepted alike, and the "best things" are never coveted earnestly.

We are aware that the idea of controlling classes in the Sunday-school is rejected by some on the ground that there we have no power, that we cannot force things, that we must rule by love, or not at all. All this we grant. We are not pleading that teachers be policemen, nor that they bully and browbeat pupils into submission. This might be done once, but the next session would find the seats empty. The best control, however, has none of these lower elements within it. It is made up of kindness, tact, and decision. It abounds in well-regulated homes, in really efficient secular schools, and it should abound in every Bible-class and school.

The necessity that each class be well controlled by its own teacher is obvious. The teacher is its divinely appointed head, and, therefore, he ought to control it as the head controls the body. Then, too, this is the true division of labour; each teacher seeing thoroughly to his own class, and thus relieving the superintendent of

all but the general management. Teachers are as captains in the army, superintendents are as colonels. Furthermore, no scholar will really respect a teacher who is not competent for this management; and finally, without such control the class becomes chaotic, and the school becomes a mob.

We do not propose to instil into any teacher elements essential to good government, nor are we aware of any depository which among its Sunday-school requisites furnishes, "kindness, tact, and decision." Natural endowment, personal culture, and the grace of God, are the sources of supply in these respects. All, however, can secure more and more power of this sort therefore, to all we say, press on for the highest attainments.

There are some simple matters by which one's ability to control his class is greatly aided. Of these we will name a few.

1. Secure their respect and love. To do this one must be respectable, and lovable. Not able to inspire the one, but not the other, but able to inspire and to secure both. The careless, unprepared, bungling teacher is not apt to command respect, nor is the surly, slovenly, cross-grained teacher, apt to secure love. Respectability must not become monstrous, and make a teacher awful, nor must loveliness degenerate into a simpering softness. Let your deportment ever be such as will command respect, and secure the love of your pupils.

2. Carefully prepare beforehand for each duly coming session. You cannot control your class if in the moment of responsive reading you are fussing about to find some Bibles, or when the chord is struck for singing you are hunting up the music book. For every need of every session be sure to make every possible preparation.

3. Be at your post in ample time for each session. By this is meant at such time previous to opening school as will enable you to see that everything is in order, to receive each scholar as he may enter, to maintain order among these comers, and to clear up all incidental work and talk, so that when the session opens nothing remains but the proper work of

that session. Some teachers come puffing in, and scrambling into place, like belated travelers at a starting train. This utterly extinguishes that calm self-poise, which is essential to controlling ability.

4. Be a willing and prompt participant in all that the school is expected to do. Sing or read, sit or stand, answer or be silent, as may be demanded. True subordination to the higher authority, bespeaks for a teacher subordination to himself. Example is contagious. Do properly yourself, and you are apt to be properly done by.

5. Devout earnestness in the teacher's work will help much. Love and enthusiasm are always ingenious. They will not be denied. They are bound to conquer. They know not such a word as "fail." When they fill a teacher's heart, he must indeed be an amazing incompetent if he cannot control his class.

Right Thinking.

BY MISS JOSEPHINE POLLARD.

"As a man thinketh, so is he," saith the proverbially wise man; showing that the manner of our thoughts regulates and determines the conduct of our lives. We cannot pattern after a good man by simply imitating his mode of dress. We may have our clothes made at the same tailor's, our hair arranged by the same barber, and our whole dress adapted to suit the style of the model we wish to copy. We may even imitate so well his manners and address as to deceive those familiar with his peculiarities. But those outward evidences of respectability are no assurance of the right-mindedness of the inner man. "as a man thinketh, so is he;" and if our thoughts are evil continually we cannot, by any outward form of godliness, disguise the livery of Satan. We cannot tell how soon the child begins to think. We do not know by what processes the mental forces start into action and continue their development, but we do know how sensitive they are to outside influences, and how much depends on their being properly trained and directed.

Here is our first work—to get at the

child's thoughts; and to do this we must first win its confidence.

Then we are not to fill the child's head with wise thoughts, or grand sentiments, or brilliant ideas. This is worse than cruelty to animals of a lower order. But we are to cleanse the little mind of what it has received of evil, and to fill it with good, pure, and wholesome thoughts. Empty the vessel of foul water before you begin pouring in the richer draught.

Some teachers, some parents even, fail to get below the surface of a child's mind; they are satisfied to think "It is well," when a close investigation, a more earnest endeavor to break down the wall of reserve, would reveal what they had not suspected. There is no more unity between right living and wrong thinking than there is between wrong living and right thinking. No man can so divide himself. His thoughts are the mold in which he fashions the individual. He is responsible for his deeds, and so responsible for his thoughts, for the former grow out of the latter.

The light that is to guide our footsteps must be kindled within us, and any improvement in our modes of living must be brought about by a complete reformation in our modes of thought.

Let the children understand this, let their little hearts learn to reject that which has even the appearance of evil, then will their feet instinctively seek out the paths of righteousness, and their hands work diligently for a holy cause.

For this were Sunday-schools created, and on this account must they be sustained. There will always be children to look after, and young hearts to control; and plenty of apostles of error to lead astray the young disciples. Sin is never respectable. A thief in broadcloth is no better than one in rags. Be careful of your thoughts, and your whole life will be your best epitaph.—*S. S. Journal.*

The four purposes for which a Sabbath-school teacher should read are, says Steele: that he may explain the Scriptures, illustrate the lessons, discipline his class, and refresh his own soul.

Friends of the Cause.

BY REV. ALFRED TAYLOR.

"TEACHERS, parents, pastors, officers, workers, and *friends of the cause* are also invited."

Thus read a notice for a great gathering of Sunday-school children and other people. It was to be held in the woods, at a place where there was good prospect for a large gathering. Arrangements for seating several hundred of the smallest children were made in a choice spot in the best of the grove, right in front of the platform. The larger children and the grown people, all except the delicate women and the invalids, were expected to stand while the speeches were being made.

But some of the "friends of the cause" took time by the forelock, and went for secured seats. Probably they thought the speeches might be long, and as there was not sufficient trees to allow each "friend" one to lean against, they feared they might be weary. So, while the little folks were feasting on miscellaneous pie and stratified jelly-cake, the "*friends of the cause*" possessed themselves of the seats which the youngsters expected to occupy. Able-bodied men and stalwart youth grinned at each other as they sat down on planks elevated only twelve inches above the ground. They felt that, perhaps, they were doing a mean thing in taking the children's seats, but the selfish law of *grab* was the only law they knew; that met the case, and so they kept on sitting, though their knees stuck up like saw-horses, and they were ridiculously uncomfortable.

"Save me from my friends!" was written on the face of every juvenile applicant for a seat. The committee tried to induce the "friends" to vacate in favor of the children, but, having possession, they only puffed their tobacco-smoke in the faces of the committee-men.

The exercises proceeded, the children standing around as they best could. The "friends of the cause" mustered thickly between the front rank of standing children and the speakers on the platform, shutting out their view, and perfuming them with tobacco. It was too much for

civilized Christianity to stand, and more than the committee could master.

Finally one of the speakers took the matter in hand. Seeing no other way of getting justice done the children he turned his batteries of ridicule on the "friends of the cause," and made his speech at them. It had little effect on the more selfish ones who had at first monopolized the children's seats; but it told on the smoking crowd in front. First a cigar or two would silently drop; then an odoriferous pipe would cease exerting its beclouding influences; then one "friend" would say to another, "Mickey, my boy, let's go;" and one by one, and two by two, the "friends of the cause" passed round to the rear of the platform.

The lesson was impressed on that community, and at the next annual gathering, although the "friends of the cause" were present in great numbers they did not manifest their friendliness in exactly the same way.

The Sunday School Banner.

TORONTO, DECEMBER, 1873.

THE S. S. BANNER.

SUBSCRIBERS to the *Banner* will please notice, that with this issue the volume for 1873 is complete. Subscribers will please renew at once, so that we may be able to know how many to print for the month of January. Our circulation is now nearly 4,000, but this is far from what it ought to be. We have in our own schools alone 9,566 teachers, and each teacher should have a copy of this paper, whether the International Lessons are used in the school or not, as the *Banner* will be of use to him as to the method and mode of teaching a lesson; and also as a means of informing him of the different current events in connection with Sabbath-schools and Sabbath-school work. We hope to be able to issue

the *Banner* in the second week of the preceding month, so as to be able to reach subscribers in due time. Please send on your own subscription, and get others to subscribe.

S. S. CONVENTION.

WE transfer the following editorial from the *Christian Guardian* to our columns, as expressing our views of the S. S. Convention.

We hope to be able to give, from time to time, as far as our limited space will permit, extracts from the Report of the doings of the Convention, as soon as it is published.

"The Provincial Sunday School Convention, held in this city, was a time of great interest and profit to all who had the privilege of being present. Though, the tide of interest scarcely ever rose to the same height as on some former occasions, yet it was impossible for Sunday School workers to listen to all the practical suggestions and inspiring utterances that were expressed from day to day, without going back to their homes better qualified both in head and heart for the great work of leading the children to a saving knowledge of the world's Redeemer. Through all the sessions of the Convention there was a manifest disposition to honor the Divine word and confess the Holy Spirit as the source of power and success. Our friend, D. McLean, Esq., presided with firmness, courtesy, and ability. Philip Philips conducted the singing to the delight of all. Mr. Morton's address on the "Teacher's Influence" was full of thrilling and instructive facts taken from his own experience in Sunday-school work. Mr. Craft's teaching of an infant class, and Mr. Andrew's method of conducting a bible-class, were each in their own way valuable and suggestive. Dr. Castle's address on "The Piety of Childhood," on Wednesday evening; and Mr. Potts' address on "The lights and shadows of Sunday-school work"

were both specially effective and impressive. The presence and addresses of Rev. Emile Cook, from France, and the well known John Ashworth, from England, added much to the interest of the Convention. So also did the earnest and practical addresses of Rev. Mr. Vail, from the United States. Professor Cavan's address on the "Authenticity and Genuineness of the Bible," was timely and instructive. The great want of which all seemed conscious was an adequate supply of well qualified teachers. The importance of normal or training classes was acknowledged generally. But a proposal to have teachers pass written examinations, and receive certificates according to their proficiency, was very properly laid over. In this work, however important literary or Biblical qualifications may be, they must always be secondary to those that have their root in personal character.

A pretty general impression seems to prevail, that the mass meetings for the children accomplished very little good. Unless the teachers keep their classes in order, and the speakers have a special gift of arresting and retaining the attention, it is almost impossible to keep so large a crowd of restive young humanity long together without disorder and distraction. It was beyond doubt a mistake to introduce the financial and purely business affairs of the Association into the large gatherings of the Convention. It was a great waste of time that might have been more profitably occupied. Besides, this business could be better done in the regular meetings of delegates. What right have the people who gathered on each evening in the Metropolitan Church to determine by their votes the business arrangements of the Canada Sabbath-school Association? The spirit of Christian unity promoted by these gatherings of Christian workers is not among the least of the benefits conferred by such Conventions. The deepening interest taken in the religious education of children is one of the most hopeful signs of the times. We were gratified to observe that the ministers and members of our own church were so largely represented, and displayed so much interest in the discussions and decisions of the Convention."

Scripture Lessons.

THE INTERNATIONAL LESSON DEPARTMENT.

FOURTH QUARTER—STUDIES IN MATTHEW.

SUNDAY, DECEMBER 7, 1873.

LESSON X.—*Jesus before the Governor.*—
Matt. xxvii. 11-26.

GOLDEN TEXT, Isa. liii. 7.

An English Teacher's Notes on the
Lessons.

BY EUGENE STOCK.

To understand the order and meaning of the various incidents of our Lord's trial before Pilate, it is indispensable that all the four Gospels be compared; and although the lesson on this occasion is to be based on Matthew's account alone, some reference must be made to the others. For example:

1. Our passage opens with Pilate's question, "Art thou the King of the Jews?" Why did he put that question? The answer is found in Luke xxiii. 2: it was part of the charge against Jesus that he had claimed to be "Christ a King."

2. Pilate "marveled" at the silence of Jesus, (ver. 14;) and he must have marveled at something else too, namely, at Jewish leaders who (as he well knew) detested the Roman rule, wanting a man killed for (as they said) "forbidding to give tribute to Caesar." From John's account (xviii. 33-38) we find that, in his perplexity, Pilate took Jesus into the judgment-hall and examined him privately; and that *then* Jesus, pitying his perplexity, did answer, telling him what sort of King he claimed to be.

3. And this private explanation gives us the reason why Pilate perceived the innocence of Jesus, which is not clear in Matthew.

4. It seems strange that Pilate should think it worth while to offer the accusers of a prisoner to release him, (ver. 17.) But a closer study of what took place shows that it was not to the accusers that the offer was made. Between ver. 14 and ver. 15 comes Luke xxiii. 4-16. Finding that Jesus belonged to Galilee, Pilate

sent him to Herod, and some time must have elapsed before he returned in charge of Herod's guards. In the meanwhile Pilate probably made inquiries about him, and, hearing of his popularity among the people, at once concluded that the chief priests were jealous of his influence, and had "delivered him for envy," (ver. 18.) The idea would then occur to him to make use of the custom of releasing one prisoner at the Passover in order to save an innocent man without offending the Jewish leaders, and to do this by appealing to the populace, never doubting but that they would be delighted to see Jesus let go. Accordingly Luke tells us that he called "together the chief priests and the elders and the people;" and this at once explains certain words in Matthew, (ver. 17,) "*when they were gathered together,*" that is, after the return from Herod. No doubt the priests were now alarmed, fearing "an uproar among the people;" and in desperation they seized their last chance by trying to "persuade" the people—no doubt telling them that the Great Council had found Jesus guilty of blasphemy. How well they succeeded was soon seen; and Pilate's astonishment at the unexpected shouts of "Crucify him!" is shown by his exclamation, "Why, what evil hath he done?"

5. Once more. Wicked and cowardly as Pilate proved to be, we should not do him justice had we only Matthew's Gospel. From John xix. we find that even *after* the formal sentence and the scourging which followed, the unhappy governor made five distinct efforts to save Jesus.

These remarks only touch the fringe of this large and interesting subject; but they will illustrate the light that may be thrown upon a narrative like that before us by a careful collation of the different accounts.

The application of this lesson may be taken in three ways:

1. The various testimonies to Christ's innocence can be put together, and the scholars can be reminded that it is because he is "Jesus Christ the *Righteous*" that he can be our Advocate and the propitiation for our sins. (See 1 John ii. 1, 2.)

2. The case of Barabbas can be taken as illustrative of us guilty ones being suffered to go free while *Another* has suffered instead.

3. As the Golden Text suggests, the patience of Christ can be portrayed and held up to our imitation. (See 1 Peter ii. 21-23.)

Berean Notes on the Lessons.

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

I. GENERAL STATEMENT.

From the palace of Caiaphas Jesus is led to Pilate's Hall. A mock trial ensues, and Jesus is delivered to the mob to be crucified.

II. NOTES AND ILLUSTRATIONS.

Topic: The just for the unjust.

1. THE INSULTING GOVERNOR, verses 11-15. (1) *Opening of the trial in Pilate's palace.* Day dawn (Friday.) Jesus in the "judgment-hall." Jewish councilors did not enter. Pilate "went out" into the court and heard their complaint. John xviii. 28-32; Luke xxiii. 2. (2) *Pilate face to face with Jesus.* JESUS STOOD: The King of kings "bound" and arraigned before an inhuman tyrant. ART THOU KING? The Greek form implies sarcasm—insult. MANY THINGS. Including charges of blasphemy. John xix. 7.

Many think by cruelty to fulfil the duties of justice but their wisdom is naught, for justice has to dwell with pity, and to be with truth: it always grieves to proceed to execution.—*Lopez.*

2. THE SELF-POSSESSED KING OF GLORY, verses 11-14. (1) *The claim of royalty.* THOU SAYEST. Equivalent to Yes, I am. The Greek has no word for "yes." Jesus had often before affirmed his Messiahship: Matt. xiv. 33; xvi. 16, 17; Luke ix. 20; John vii. 16, 17; x. 24, 25, &c. (2) *The majesty of silence.* Claiming to be the Christ, he had nothing more to say. NOTHING . . . NEVER A WORD. Silent amid murderers; unruined amid all indignities; calm while all else are furious. No wonder that Pilate MARVELLED GREATLY. It was the silence of innocence, purity, and power. [Here Pilate sends Jesus away to Herod. "Herod . . . mocked him . . . and sent him again to Pilate"—Luke xxiii. 4-14—about sunrise, Friday morning.]

Everything in Christ astonishes me. His Spirit overawes me, and his will confounds me. His ideas and his sentiments . . . his Gospel; his apparition; his empire; his march across the ages and the realms—everything is for me a prodigy, a mystery insoluble. . . . Here I see nothing human. Everything is above me. Everything remains grand—of a grandeur which overpowers.—*Napoleon.*

3. BARABBAS AND THE MOB, vers. 15-23. (1) *The governor's dilemma.* Asserting the innocence of Jesus, and yet anxious to please the people, Pilate proposes to "chastise" Jesus, (Luke xxiii. 16), and RELEASE him, according to a custom of the realm. BARABBAS. Hebrew: "father's son." "Longed for, loved, spoiled by his father."—*Bengel.* (2) *Mob with in mob.* The vulgar rabble are inspired by the still greater though less numerous mob, the CHIEF PRIESTS AND ELDERS: wolves in sheep's clothing. Matt. vii. 15. They prefer vile Barabbas. John xv. 19. (3) *The murderers' clamor.* RELEASE . . . DESTROY. The spirit that shuts heaven, and opens the bottomless pit to all men. In vain Pilate cries WHY? These priests are fired with Satanic vengeance.

Hark! the voice of the High Priest, or Pope, is, Crucify him! And the voice of the Sanhedrin, or council, is, Crucify him! And the voice of the Pharisees, or the Church, is, Crucify him! And the voice of the Sadducees, or our Church, is, Crucify him! And so the voice of Caesar, or the king, is, Crucify him! And the voice of Herod and Pilate, or, the nobles, is, Crucify him! And the voice of the masses of the people is, Away with him! away with him! crucify him! crucify him! . . . How often, since then, have popes, councils, and Churches, kings, nobles, and peoples, "crucified the Lord afresh, and put him to an open shame!"—*Stockton.*

4. THE MOCKERY OF JUSTICE, vers. 24, 25. (1) *The climax of imbecility.* PREVAIL NOTHING. Still (the third time, Luke xxiii. 22) maintaining Christ's innocence, Pilate yields to the mob. WASHED. See Deut. xxi. 6-9. The act of a conscience-smitten, compromising hypocrite. Pilate, Herod, Pilate's wife, Judas, the Thief on the Cross, the Centurion, ALL WITNESS TO HIS INNOCENCE. (2) *The imprecation of blasphemers.* ALL THE PEOPLE. Filled with rage, led on by the priests. HIS BLOOD BE ON US. A prayer not to be surpassed in depth of depravity. Compare Deut. xix. 10; Josh. ii. 19; 1 Kings ii. 32; Acts v. 28.

The history of the Jews reports that, about thirty-eight years after this dreadful curse upon themselves, Herod called the Jews together, and demanded a sum of money of them for making a watercourse, which they refusing to give, he sent for soldiers to come secretly armed, who slew great multitudes of them in that place, where they cried, "Let his blood be upon us," &c. . . . And when Jerusalem was taken by Vespasian, the blood of Christ was

poured upon the heads of many hundreds of thousands, who were slain by fire and sword, famine and pestilence, besides more than seven thousand of them who were led captive. And the story informs us further that Caesar sold the younger and more common sort of those captives at that contemptible rate of thirty a penny, as they or their fathers sold Christ for thirty pence; so by the just judgment of God thirty of them were sold for a penny.—*Gray.*

5. JESUS DELIVERED TO BE CRUCIFIED, v. 26. (1) *The mob stronger than the empire. RELEASED . . . BARABBAS.* Through custom; but chiefly through fear. Pilate yields little by little, till powerless. (2) *Scourging of the innocent.* For other indignities see John xix. **SCOURGED.** Flogged with an instrument of torture. The Romans thus degraded their victims before crucifying. Pilate hoped by this punishment to satisfy the Jews. Luke xxiii. 16, 22; Acts iii. 13. (3) *On the way to the cross. DELIVERED.* To the Jews; "to their will." Luke xxiii. 25. "Their will" has ever been mistaken for the 'Deus vult'; the constant cry of persecutors in every age.—*Oosterzee.* **TO BE CRUCIFIED.** Vilest of all deaths. Mangled by the scourge, weary from the fearful swooning in Gethsemane, and the long hours of basest insult from midnight till dawn, and from dawn till the hour of nine—object still of scorn and derision—behold the dear suffering Son of God pursues his weary way to Calvary.

Human heroism has performed deeds of daring valor in the heat and excitement of the conflict, from which, had they been foreseen in calmer hours, it would have shrunk dismayed. The voyager will tempt the sea when its waves are calm and its aspects smiling; could he anticipate the terrors of the storm and the shipwreck, nothing would induce him to embark. But the Lord Jesus, the Lamb, slain from the foundation of the world, had before his prescient gaze, amidst the heights of glory, all the darkness of that sea of sorrows through which he must pass, as clearly as when the waters went over his soul; yet was "his love stronger than death: many waters could not quench it."—*Caird.*

III.—HINTS FOR INFANT CLASS TEACHERS.

It is hardly advisable to undertake to explain to infant scholars the difference between the ec-

Whisper-Song.
 To Him who so much bore,
 To gain for sinners grace,
 Be praise and glory evermore,
 From the whole human race.

clesiastical and civil tribunals before which Jesus was brought. It will be enough for them to know that he was first brought before a priest, and then before a governor. Let the class first give a brief account of the events of the last lesson. Then state that the mob took him to Pilate, the governor. Touch upon some of the traits in Pilate's character. He had no hatred against Jesus as the mob had. He was desirous of letting him go, especially as his wife urged him to do so. But, on the other hand, he was afraid of the people. He hoped that they might be willing to have Jesus set free, and as it was customary at the Passover to release some person condemned to die, Pilate gave the mob the choice between Jesus and Barabbas, a robber. But, instead of asking for Jesus, as he wished them to do, they all cried out for Barabbas to be set free, and demanded that Jesus should be put to death. The act of Pilate in washing his hands will interest the little ones. He doubtless knew of the Jewish custom of washing hands to denote innocency of murder, as referred to in Deut. xxi. 6. He meant then to say to the people, "I do not wish this man to be put to death. You are to blame for it." Then dwell a moment on the awful words of the mob in answer: "His blood be on us and on our children." Explain the scourging of Jesus. He was beaten with cords or leather thongs, so contrived as to give most dreadful pain.

Close by questioning the class as to the main facts of the lesson, endeavoring to impress on all the sinlessness of Jesus, and the wickedness of the Jews who persecuted him. Then try to leave the impression on every young heart that it was for us that Jesus thus suffered.

IV.—MISCELLANEOUS.

Prayer-Meeting Topic: The wondrous love of Jesus. *Texts:* John xiii. 1; xv. 9, 16; xvii. 6; Rom. viii. 37; Gal. ii. 20; Eph. ii. 4; v. 25; Rev. i. 5. *Poster:* 655, 674, 725, 2631, 3724, 5031, 5809.

SUNDAY, DECEMBER 14, 1873.

LESSON XI.—*The Crucifixion.*

Matt. xxvii. 45-54.

GOLDEN TEXT: Phil. ii. 8.

English Teacher's Notes.

There is a practical difficulty in teaching on the crucifixion, in this respect: that the separate in-

cidents and episodes are so numerous that, in our desire to dwell upon them, we are liable to distract attention from the great fact of Christ's atoning death for sinners. On this occasion, however, this difficulty can be got over by confining ourselves strictly to the particular account before us; as it does not contain many of the incidents most commonly taken, (as that of the penitent thief,) and only one of our Lord's seven sayings on the cross. The two leading points in Matthew's narrative are the cry of anguish in ver. 46, and the miraculous signs that followed Christ's death. A word or two on each:

1. Had the Father really "forsaken" his beloved Son? On the contrary, he loved him peculiarly at that very time. See John x. 17. "It pleased the Lord to bruise him," (Isa. liii. 10), because the eternal plan of Divine love was thereby accomplished—"it was finished." But God's face was hidden from Jesus, just as the sun was at that very time hidden by the darkness, though really shining all the while. But why was it hidden? There is only one thing that shuts off God's smile—he cannot "look on iniquity," (Habakkuk i. 13); and "the iniquity of us all" being then laid upon Jesus, he had to suffer the penalty of losing the Father's smile, (see Isa. lix. 2; lxiv. 7)—the very penalty now awaiting unrepenting sinners, (2 Thess. i. 9.) We, who allow sin to bring a cloud between us and God only too often, cannot realize what terrible anguish it must have been to Christ, who had never known such an experience before. It was like what the awfulness of a sudden darkness would be in a land enjoying perpetual sunshine without the changes of day and night. No wonder that "great and exceeding bitter cry" burst from his sacred lips!

Probably the period of spiritual abandonment was coincident with that of external darkness; and when, at the end of the three hours, Christ's hitherto speechless grief found vent in these words, the gloom, both inward and outward, was at once dispelled. If so, it should be noticed that even the chief priests were awe-struck by the darkness, their blasphemous ribaldry being interrupted by it, and only resumed when the light returned. But what must we think of men who could begin it again *then*, and fasten their cruel mockery upon those piteous words!

2. With regard to the strange events recorded in vers. 51-53, it was fitting that the earth should tremble at the death of its Creator. Concerning the opening of the graves, see the next note. But

the most significant of these signs, and the one to dwell upon in this lesson, is the rending of the veil. Day by day the people were accustomed to assemble for worship in the temple, and the priests to burn incense in the "holy place." Always before them, separating them from the "Holy of holies," which was the symbolic place of God's presence, hung the great curtain or veil—the perpetual sign that men could not come near God, that "the way into the holiest of all was not yet made manifest," (Heb. ix. 8.) On that very afternoon, at the "hour of prayer"—the "time of offering the evening sacrifice"—the temple is crowded; and suddenly that great curtain is torn right down from top to bottom! It is the moment of Jesus' death outside the city walls; sin, the great separator, is put away, and *God tears open the veil.* (See Heb. x. 19-22.) As Bonar sings:

"Tis finished all! the veil is rent,
The welcome sure, the access free:
Now then we leave our banishment,
O Father, to return to thee!"

A very good Sunday school lesson may be constructed by taking the four clauses of the Golden Text as the four divisions:

"*Being found in fashion as a man.*" The reality of Christ's humanity, and so the reality of his sufferings both in body and soul.

"*He humbled himself.*" The voluntary character of his sufferings. (See John x. 18, first clause.) Even the expression "yielded up the ghost" implies he only died of his own will.

"*Became obedient unto death.*" Christ's work viewed as a fulfilment of the Father's will. (See John x. 18, second clause.)

"*Even the death of the cross.*" The peculiar ignominy of crucifixion. (See my Note on the lesson on "The Cross Foretold.")

Berean Notes.

I. GENERAL STATEMENT.

From Pilate's Hall Jesus is led to Calvary, where he is crucified. Wonderful signs follow, both in the earth and the heavens.

II. NOTES AND ILLUSTRATIONS.

Topic: "Truly this was the Son of God."

1. THE SON OF MAN ON THE CROSS, IN DARKNESS, ver. 45. (1.) *The victim.* NOW. While Christ hangs on the cross bearing the sins of the world. "Two thieves crucified with him," (ver. 38.) Isa. liii. 12. Jesus was nailed to the cross

at "the third hour," (about 9 A.M.) He prays for his murderers. Luke xxiii. 34. (2.) *Midnight at noonday.* SIXTH HOUR. About 12 M. NINTH HOUR. About 3 P.M. DARKNESS. So dense as to entirely conceal the sun. Could not be an eclipse, for this could not occur at full moon, (the time of the Passover.) The darkness was supernatural; indicating God's deep displeasure, and Nature's sympathy with the dying Jesus. OVER ALL THE LAND. Extent unknown.

Whitefield, preaching to a crowd that had assembled to witness an execution, observing that some turned their heads aside and wept, exclaimed, "Those tears are precious, and will be held in remembrance. How different it was when the Saviour of mankind was extended on the cross! The Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions.....Not one, of all that witnessed his pains, turned his head aside, even in the last pang. Yes, my friends, there was one: that glorious luminary," pointing to the sun, "veiled his brightness, and traveled on his course in tenfold night."
—Gray.

2. THE CRY OF MERCY, ver. 46. (1.) *The voice of agony.* CRIED...LOUD. Six hours on the cross, bleeding, mangled with nails and thorns and cruel buffetings, Jesus rallies all his failing energies in one loud wail of bodily anguish. (2.) *The voice of lonely endurance.* His mental woe deeper than the physical. No nail, no thorn so dreadful as the agony that enters his spirit. Forsaken by his disciples, (Matt. xxvi. 56,) bearing on his love the sins of all ages, dying the direst of all deaths, for a moment he seems utterly alone in the universe. Yet God *did not desert him.* ELI...LAMA, etc. A Syro-Chaldee form of the Hebrew.—Strong.

When Mr. Throgmorton, an eminent Puritan divine, was dying, he said to the venerable Mr. Dod, "What will you say of him who is going out of the world, and can find no comfort?" "What will you say of Him," replied Mr. Dod, "who, when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast thou forsaken me?'" This apt reply filled the soul of the dying man with God's heavenly comfort.

3. CRUELTY AND MOCKERY, vers. 48, 49. (1.) *A murderer's aid.* GAVE.....DRINK. Intense pain, loss of blood, and exposure to the sun produced raging thirst. John xix. 28; Psa. lxxix. 21. Twice had Jesus refused "drink." Matt. xxvii. 34; Luke xxiii. 36. Now, however, he accepts the VINEGAR—the sour wine commonly

drunk by the soldiers—to moisten his lips. (2.) *Mob heartlessness.* THE REST SAID. Partly in mockery, partly in fear. The terrible darkness had not made the mob less cruel, but it seemed to fill them with awe. Astounded, they await some new wonder, with hearts as full of murder as ever.

Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing his sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty: the cup of vinegar which he but tasted, but not the cup of wrath which he drank out to the lowest dregs.—Maclaurin.

4. "IT IS FINISHED," vers. 50, 51. (1.) *Last words on the cross.* CRIED AGAIN. Not in agony, but in joy. See John xix. 30. Love's work is done. God's justice is satisfied. Salvation is possible for all men. Heb. ii. 9; John iii. 16. (2.) *The willing sacrifice.* YIELDED UP THE GHOST. Jesus "gave himself." Gal. i. 4; John x. 17, 18. "Infinitely elevated above the poor quest of mortals, 'To be or not to be.'"
—Krummacher. "Breaking of his heart caused by mental anguish."—Stroud, Richter. "Probably the immediate (medical) cause of Christ's death was rupture of the heart."—Strong. Commended his spirit to the Father. Luke xxiii. 46. (3.) *Nature convulsed.* THE VAIL. There was one veil before the sanctuary. The one which was RENT separated the sanctuary from the Holy of Holies. Heb. ix. 8. It was about sixty feet long, gorgeously wrought of cloth and leather, and covered with cherubim in needlework. FROM THE TOP TO THE BOTTOM. By supernatural power. Typifying free access for every believer to the mercy seat through Christ's death. Heb. ix. 7; x. 19, 20; Eph. ii. 14. ROCKS RENT. By the same Almighty power. Extraordinary fissures are still seen in rocks in the vicinity.

Christ preferred humanity to divinity, earth to heaven, servitude to sovereignty, scoffing to thanksgiving, Calvary to Zion, and the cross to the throne—on purpose that he might die! Surrounded by foes, suspended between thieves, and overshadowed with supernatural gloom—he exulted to die! The cloud passing away, the thieves hanging faint at his side, the group below watching in silence, the guilty city again looking forth from its dawning gates—happier than Pilate and Herod on their thrones—happier than the high priest in his palace...

happier than the happiest on earth—aye, even happier than the happiest in heaven—shouted from the "accursed tree." "IT IS FINISHED!" bowed his head upon his bosom, and gave up the ghost. *This was the plan!*
—Stock

5. THE DEAD AWAKING, vers. 52, 53. (1) *Bursting graves OPENED.* The death of Jesus convulsed Nature, and startled some of the dead in their graves. (2) *Resurrection power.* MANY . . . CAME OUT. But not till after Jesus had arisen; for Christ was the *firstfruits* of victory over death and the grave. 1 Cor. xv. 20, 55. APPEARED UNTO MANY. None of Christ's miracles were "done in a corner." Acts xxvi. 26.

According to the Levitical law, before the harvest could be gathered, the sickle was to be put into the corn, and the "sheaf of the first-fruits" was to be brought unto the priest, who was to "wave the sheaf before the Lord." This sheaf was to be offered on the morrow after the Sabbath, that is, on the Lord's day—the day on which we celebrate the resurrection of Christ from the dead. What a wondrous figure of the resurrection of Christ! The waving is a sign of life, and he had life from the dead on the day after the Jewish Sabbath. The wave-sheaf, too, was an earnest that the whole field should be reaped, as well as a *sample* of the harvest. Christ, therefore, being raised, we shall all rise.—*Pilkington.*

6. THE CENTURION'S TESTIMONY, verse 54. CENTURION. Ruler of a hundred. The band varied from thirty to one hundred. SAW. These Roman soldiers witnessed all the scenes of the crucifixion. Christ's divinity asserted itself, and they gave their united testimony: THIS WAS THE SON OF GOD. "First-fruits of his death, not doctor of the law, nor a Pharisee, nor Jew, but a Gentile soldier."—*Van-doren.*

As all waters meet in the sea, and as all the lights meet in the sun, so all the perfections and excellences of all the saints and angels meet in Christ; nay, Christ hath not only the holiness of angels, the loveliness of saints, and the treasure of heaven, but also the fulness of the Godhead—the riches of the Deity are in him . . . fulness of grace, fulness of knowledge, fulness of love, fulness of glory.—*Dyer.*

"Thou, O Christ, art all I want;
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind:
Just and holy is thy name;
I am all unrighteousness;
False, and full of sin I am,
Thou art full of truth and grace."

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

On the cross,
Lifted high,
Jesus hung
There to die.

From the cross
Lift thine eye!
Jesus lives
In the sky!

After briefly reviewing the events in the last lesson, give the connecting link of narrative between that lesson and this. Perhaps it would be well to read to the class the account given by Matthew in the twenty-seventh chapter, from the 27th verse to the 44th, and

after this to read the lesson. A brief running comment might be made on all these verses, care being taken to preserve the deep solemnity which is fitting the recital of this extreme hour of the Saviour's life. Then get from the class the main incidents in the lesson by questioning them. These questions may be grouped around the following points: 1. The darkness; 2. The cry of Jesus,—first, when he called on God, and then when he died. 3. The threefold rending: (1) Of the temple veil; (2) Of the rocks; (3) Of the graves. 4. The effect on the soldiers.

These lessons on the sufferings of Christ, referring as they do to the mysteries of redemption, ought to be so taught as to make a lasting impression on the minds of the little ones. No written directions can be given for this; the heart of the teacher must be the prompter here. A heart imbued with the awful solemnity of the scenes portrayed, and feeling its own personal interest in the redemption made by the Sufferer on the cross, will need no help from any outside suggestions in reference to the best mode of making an impression for good.

IV.—MISCELLANEOUS.

Prayer-Meeting Topic: The cleansing blood of Christ. *Texts:* Lev. xvii. 11; 1 Cor. vi. 11; Eph. i. 7; Heb. ix. 14, 22; x. 19; 1 Pet. i. 19; 1 John i. 7. *Foster:* 1183, 1201, 1203, 1287, 5035.

SUNDAY, DECEMBER,

73.

LESSON XII.—*The Resurrection.*
Matt. xxviii, 1-8.

GOLDEN TEXT: 1 Cor. xv. 20.

English Teacher's Notes.

This subject can be taken in two different ways, historically and doctrinally. We can oc-

occupy most of our time in tracing the successive incidents and picturing out the narrative, or we can dwell mainly or exclusively on the great truths taught by Christ's resurrection. If the teacher can combine the two methods without spoiling both, so much the better.

In tracing the history of that first Easter morning, John xvi. 20 may be taken as a descriptive key. The first clause describes the Friday night and the Saturday: "Ye shall weep and lament, but the world shall rejoice." The second clause describes the Sunday: "Ye shall be sorrowful, but your sorrow shall be turned into joy." Or we may take the words of ver. 8 in our passage—"fear and great joy"—and use them as a thread whereon to hang together the various incidents. Thus:

Picture the "fear" of the soldiers—not at the appearance of the dead Jesus rising from the tomb (as pictures represent)—we are not told that they saw *that* at all—but at the sight of the angel whose "countenance was like lightning," who came to roll away the stone, (vers. 2-4,) and contrast it with the "great joy" of the angels themselves at their Lord's triumph. It is of the angels we speak when we sing:

Worthy the Lamb that died, *they* cry,
To be exalted thus!

Then notice the "fear and joy" of the chief priests; only in this case the joy came first—joy at "that deceiver" being got rid of. But even in the midst of that joy there was a secret fear that he was *not* yet got rid of, Matt. xxvii. 63-66; and what must have been their fear when the trembling soldiers told them what had happened! yet even then not fear of God and his wrath, but only of the people.

Once more, consider the "fear" of the friends of Jesus. It was, they thought, "all over" now; their hopes were crushed, (see particularly Luke xxiv. 17, 21;) they could only "mourn and weep," (Mark xvi. 10;) and "for fear of the Jews," lest they should share their dead Master's fate, they kept their doors carefully fastened, (John xx. 19.) Then see their "great joy" at the wondrous news—but joy mingled with fear, (ver. 8,) until Jesus himself says to them, "Be not afraid!"

The application may then be, "You will meet the Lord Jesus one day: will it be with fear or with great joy?"

In viewing the resurrection of Christ in its doctrinal significance observe four things:

1. It was the proof that Jesus, the carpenter,

was what he claimed to be—the Son of God. See Rom. i. 4. Would God have let a man rise who had falsely "made himself equal with God?"

2. It was the ratification of the atonement. Christ died for sin; by dying, and going into the grave, he bore the whole penalty of it; punishment was complete; and *then* "death had no more dominion over him." When we see a convict coming out of prison we know the sentence *has been fulfilled*. See Rom. iv. 25; viii. 1, 1 Cor. xv. 17.

3. It was the pattern of our spiritual resurrection. Christ went into the grave bearing the sins of men; he left, as it were, those sins there, and came forth free. So let us "walk in newness of life," "yielding ourselves to God as those that are alive from the dead." See Rom. vi.

4. It was the pledge of our bodily resurrection. "In Christ shall all be made alive." He is the "first fruits," as the Golden Text says. And an earnest of the harvest was given when, as Matthew tells us, (xxvii. 52, 53,) the bodies of many saints came, "*after his resurrection*," out of the graves that had been thrown open by the earthquake on the day of the crucifixion—no doubt some of those very graves which to this day honeycomb the limestone rock in the Valley of Jehoshaphat—and appeared mysteriously in Jerusalem, just as the risen Jesus did himself. Let us pray that when the great Harvest Day comes, and "all the dead, small and great," stand before God, we may be gathered into his garner!

Berean Notes.

I. GENERAL STATEMENT.

The two Marys find Christ's sepulchre empty. An angel from heaven comforts them, and bids them go and tell the disciples that Jesus had risen from the dead.

II. NOTES AND ILLUSTRATIONS.

Topic: Eternal life through our risen Redeemer.

1. THE LORD'S DAY MORNING, ver. 1. (1) *The glorious dawn.* THE END OF THE JEWS' SABBATH. DAWN. About daybreak of Sunday. "Very early." Luke xxiv. 1. Yet dark." John xx. 1, 2.) *The eager disciples.* Cannot wait till the darkness is past. MARY, "of Magdala," in Galilee. OTHER MARY. Mother

of James. Matt. xxvii. 56. Others with them. Mark xvi. 1; Luke xxiv. 10. CAME. With sadness, to embalm the body of Jesus. TO SEE THE SEPULCHRE. Not knowing how they should find an entrance. Mark xvi. 1, 3. Woman—"last at the cross;" last to leave the tomb of the newly buried Jesus. Matt. xxvii. 61; first at the sepulchre on the resurrection morn.

Searching for the Truth. Truth, indeed, came once into the world with her Divine Master, and was perfect in shape and glorious to look on; but when he ascended, and his Apostles after him were laid asleep, then straight arose a wicked race of deceivers, who as that story goes of the Egyptian Typhon, with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they find them. We have not yet found them all, nor ever shall do, till her Master's second coming: He shall bring together every joint and member, and shall mold them into an immortal feature of loveliness and perfection.—*Milton.*

2. THE OPENED SEPULCHRE, ver. 2. The women "found the stone rolled away." Luke xxiv. 2. They "entered," angel-bidden, angel-guided. Mark xvi. 5; Luke xxiv. 3. The stone (door) had been watched by Roman guards, to whom it was death to sleep at their posts.

3. THE ANGEL SENTINEL, vers. 2-5. (1.) *Angelic power.* ANGEL. A messenger. FROM HEAVEN. From the excellent glory; a supernatural being. ROLLED. By exercise of great strength. Angels "excel in strength." Psa. ciii. 20. THE STONE (probably fitting the opening exactly) was "very great." Mark xvi. 4. SAT. To keep in check the Roman soldiery. (2.) *Angelic glory.* LIKE LIGHTNING. Illuminated with the wondrous glory of heaven. WHITE AS SNOW. Emblem of purity and perfection. Heaven's inhabitants all pure, all flashing with light. Dan. x. 6; Rev. vii. 9, 13, 14. FEAR . . . DEAD MEN. The soldiers and the women both fear. "Heathen esteemed it dangerous to see celestial beings. Jews were forbidden to gaze on heavenly visitors. Exod. xix. 21."—*Vandoren.* Angels "can become visible or invisible at will."—*Olshausen.* Mark (xvi. 5) calls the angel a "young man." (3.) *Angelic comfort.* Let the "keepers" remain "as dead men," but let these loving WOMEN, FEAR

NOT. YE SEEK JESUS. Seekers after Jesus have never cause for fear. Angels are their friends, and all the pure spirits of the universe are ready to do them service.

The fathers of the Christian Church taught that every human being, from the hour of his birth to that of his death, is accompanied by an angel appointed to watch over him. The Mohammedans give to each of us a good and an evil angel; but the early Christians supposed us to be attended each by a good angel only, who undertakes that office, not merely from duty to God, and out of obedience and great humility, but as inspired by exceeding charity and love toward his human charge. It would require the tongues of angels themselves to recite all that we owe to these benign and vigilant guardians. . . . Constant to us in death, they contend against the powers of darkness for the emancipated spirit.—*Mrs. Jameson.*

4. JESUS VICTORIOUS OVER DEATH, ver. 6.

(1.) *The empty sepulchre.* NOT HERE. The grave has no power over Jesus. Psa. xvi. 10; Acts ii. 31. Seek not Jesus in the realms of death. Luke xxiv. 5. The faithful women find not death in the tomb. Passing out they see "two men . . . in shining garments," (Luke xxiv. 4) "sitting on the right," (Mark xvi. 5.) (2.) *The glorious resurrection.* HE IS RISEN. Three brief words—freighted with immortality and eternal life. "Risen," not stolen. Matt. xxvii. 64. "He arose with the tomb door closed."—*Theophylact.* "He left the tomb before the stone was rolled away." *The Fathers.* "Doubtful, as the soldiers saw Jesus leaving the sepulchre."—*Andreas.* "Could they not have seen him leaving a closed tomb just as they saw him entering a closed room? John xx. 18."—*Vandoren.* No matter how he "burst the bars of death"—"now is Christ risen from the dead, and become the first fruits of them that slept," 1 Cor. xv. 20. "Jesus is the 'Son of God with power.'" Rom. i. 4. (3.) *Prophecy fulfilled.* AS HE SAID. Matt. xii. 40; xvi. 21; xvii. 23; xx. 19. Compare Psa. xvi. 10; xlix. 15. Every believer's tomb shall be opened, and every saint shall come forth to the resurrection of life. Dan. xii. 2; John v. 23, 29.

"Come, see the place where the Lord lay." As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchres of his people shall become empty sepulchres also; as surely as he got up, and sang a jubilee of life and immortality, so surely shall his people come out of the grave. How beautifully has the prophet Isaiah expressed it: "Awake and sing, ye that dwell in dust . . . Thy dead

men shall live; together with my dead body shall they arise."—*Dr. Beaumont.*

Rev. John Reese, of London, when on his death-bed, was asked for his experience. He replied: "Christ in his person, Christ in the love of his heart, and Christ in the power of his arm, is the rock on which I rest; and now, Death, strike!"—*Foster.*

5. THE DISCIPLES' MESSAGE OF JOY AND TRIUMPH, vers. 7, 8. (1.) *A welcome command.* GO. A voice from heaven. QUICKLY. They need no prompting, unless bewildering joy has chained them to the sacred spot. TELL HIS DISCIPLES. Filled with sadness and despair, the eleven are as ignorant of the glorious facts as were the Marys a moment before. (2.) *Promised reunion with Jesus.* INTO GALILEE. The scene of most of Christ's earthly labors. Jesus had told them to come thither after his resurrection. Matt. xxvi. 32. SHALL . . . SEE HIM. Blessed assurance! (3.) *Swift heralds of joy.* QUICKLY. Conscious that a more important message was never borne by a mortal. A woman the first Gospel messenger after the resurrection. "One third more females Church members than males."—*Edwards.* "Neither male nor female . . . in Christ Jesus." Gal. iii. 28. FEAR. At what they had witnessed. GREAT JOY. Hearts full as they could hold. "Jesus and the resurrection" (Acts xvii. 18) is the theme of every true herald of salvation.

Paint Jesus Christ upon your canvas, and then hold him up to the people; but so hold him up that not even your little finger can be seen.—*Dr. Payson.*

To a sinner's ear there is no music on earth, nor in the golden harps of heaven, like the name of Jesus. Music in its sound, there is ointment in its meaning; fragrant as the spikenard of the alabaster box, "His name is as ointment poured forth."—*Dr. Guthrie.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

1. THE HEAVENLY SONG.

"Worthy the Lamb that died," they cry, "To be exalted thus."

2. OUR SONG.

"Worthy the Lamb, Our hearts reply, 'For he was slain for us.'"

First speak of the disciples of Jesus, who, after his death, made preparations to care for his body. Notice the fact that the Jews did not bury in coffins as we do, but simply wound linen around the body, and had spices prepared to preserve it from decay as long as

possible. Also, that they had sepulchres cut out of the rock, and that it was in one of these that the body of Jesus was placed, a great stone being rolled against the opening of the tomb. Notice also the guard of soldiers to keep the disciples from stealing the body. Then proceed with the lesson.

It is to be supposed that the most of the class have seen a dead person. Get from them their idea of what death is, and of what it does. Will the dead body see again, or hear, or speak, or walk? No. It is put away out of sight. The soul which made it see, hear, speak, and walk has now left it. But the soul of Jesus came back into its body on the third day after it left the body. Then the tomb was opened and he came forth. This is what is called a resurrection. Ask the class how this happened. Who rolled away the stone? What happened to the keepers? What did the angel say to the women? What were their feelings when they left the grave of Jesus? We ought to be glad of the resurrection of Jesus: 1. Because it shows that he was sent of God. 2. Because it shows that we too shall rise from the dead. Improve the opportunity to teach that there is no reason to fear death so long as we trust in Jesus.

IY. MISCELLANEOUS.

Prayer-Meeting Topic: Life and immortality brought to light through the Gospel. . . . *Texts:* John v. 25-29; 1 Cor. xv. 20, 55-57; 1 Tim. vi. 14-16; 2 Tim. i. 19; 1 Pet. i. 11. . . . *Foster:* 134, 137, 3376, 4607, 5028, 5032, 5132.

LESSONS FOR JANUARY.

- JAN. 4. The House of Bondage. Exod. i. 7-14.
- JAN. 11. The Birth of Moses. Exod. ii 1-10.
- JAN. 18. The Call of Moses. Exod. iii. 1-10.
- JAN. 25. Doubts Removed. Exod. iv. 1-9, 27-31.

FRAGMENT.

THE HEAD OF THE SCHOOL.

SPITITUAL, Unselfish, Patient, Energetic, Respectful, Interesting, Neat, Tender, Earnest, Natural, Diligent, Efficient, Noble, Thoughtful.—*S. S. Journal.*

Hebrew Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1873—DECEMBER.

FOURTH QUARTER: TWELVE LESSONS IN MATTHEW.

SABBATH, Dec. 7th.—**LESSON X.—Jesus before the Governor.**—Matt. xxvii. 11-26.

Leader. 11. And Jesus stood before the governor: and the governor asked him saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. Mark xv. 2.

School. 12. And when he was accused of the chief priests and elders, he answered nothing.

L. 13. Then said Pilate unto him, Heardest thou not how many things they witness against thee? John xix. 10.

S. 14. And he answered him to never a word; inasmuch that the governor marvelled greatly.

L. 15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

S. 16. And they had then a notable prisoner, called Barabbas.

L. 17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

S. 18. For he knew that for envy they had delivered him.

L. 19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

S. 20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. Acts iii. 14.

L. 21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

S. 22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

L. 23. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

S. 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Deut. xxi. 6.

L. 25. Then answered all the people, and said, His blood be on us, and on our children. Deut. xix. 10.

S. 26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Isa. liii. 5.

TOPIC—The just for the unjust.

Golden Text—He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isa. liii. 7.

LESSON SCHEME.

BIBLE SEARCHINGS.

1 Pet. ii. 20, 21.	Exod. xxxiv. 7.	Luke xxiii. 41.
Matt. xxi. 9.	Isa. liii. 7.	Acts xiii. 28.
1 Pet. ii. 22.	Heb. iv. 15.	Isa. liii. 5.
Acts. iii. 13.		

OUTLINE:

- I. THE INSULTING GOVERNOR, v. 11-15;
- II. THE SELF-POSSESSED KING OF GIBBY, v. 12-14;
- III. BARABBAS AND THE MOB, v. 16-23;
- IV. THE MOCKERY OF JUSTICE, v. 24, 25;
- V. JESUS DELIVERED TO BE CRUCIFIED, v. 26.

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

1. Who was Pilate? [The sixth Roman Governor of Judaea.]

What question did he ask of Jesus? v. 11.
If Jesus had claimed this, what charge could the Roman governor have made?

What other question did Pilate put to Jesus? v. 13.
What motive had he in delivering Jesus to death? [Mark xv. 15.]

2. How does Isaiah describe the conduct of Jesus? [Recite GOLDEN TEXT.]
What effect had his dignified silence upon Pilate? v. 14.
What were the teachings of Jesus in regard to revilings? [See Matt. v. 11.]

3. What custom had the Roman governor at the passover? v. 15.
Who had the choice of the prisoner to be released?
Whom did they choose? v. 21.

Who instigated this choice?
What was the character of Barabbas? [Mark xv. 7; Luke xxiii. 25; Acts iii. 14.]

4. What made Pilate desirous to release Jesus? v. 19.
What did he call Jesus? v. 22.
How did he signify his disapproval of the mob? v. 24.
Did this excuse him from the guilt of delivering Jesus to death?
Will it excuse him in the judgment day?
What dreadful curse did the mob willingly assume? v. 25.
What dreadful curse did the mob willingly assume?
5. What was done with the murderer?
What indignity did Pilate offer Jesus? v. 26. [See Isa. liii. 5.]
Where do we learn from this lesson—
1. That indecision of character leads to companionship in crime?
2. That false zeal for religion blinds the heart?
3. The meekness and long-suffering of Jesus?

QUESTIONS AND ANSWERS.

35. *By what means were our first parents led to commit so great a sin against God?*

Our first parents were led to commit their great sin against God by the subtlety of the devil, who made use of the serpent to beguile Eve.

Genesis iii. 13. And the woman said, The serpent beguiled me, and I did eat.

36. *Who is the devil?*

The devil is the chief of the fallen angels, who, before the creation of man, sinned against God, and were cast out of heaven.

Jude 6. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

N.B.—Verses marked with a hand, thus [H], are the "Selected Verses."

Home Readings.

- M. Matt. xxvii. 11-26.
- Th. Psa. ii.
- Th. Matt. xxiii. 27-39.
- Th. Prov. i. 10-23.
- F. Matt. xxvii. 39-54.
- S. Isa. liii.
- N. Rom. xi. 22-36.

SABBATH, Dec. 14th.—**LESSON XI.—The Crucifixion.**—Matt. xxvii. 45-54.

Leader. 45. Now from the sixth hour there was darkness over all the land unto the ninth hour. Amos viii. 9; Mark xv. 33.

School. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me? Psa. xxii. 1.

L. 47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

S. 48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. Psa. lxxix. 21.

L. 49. The rest said, Let be, let us see whether Elias will come to save him.

S. 50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

L. 51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (Exod. xxvi. 31; 2 Chron. iii. 14.)

S. 52. And the graves were opened; and many bodies of the saints which slept arose,

L. 53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

S. 54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

TOPIC—"Truly this was the Son of God."

Golden Text—And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 8.

Home Readings.

- M. Matt. xxvii. 45-54.
- Tu. Rev. i. 1-18.
- W. Luke ii. 25-38.
- Th. Rom. v. 1-12.
- F. 2 Cor. v. 10-21.
- S. Rom. viii. 31-39.
- Ss. Rev. v.

LESSON SCHEME.

BIBLE SEARCHINGS.

Matt. xxvii. 35-45	Heb. xi. 19.	1 Cor. xv. 8.
Psa. lxxviii. 5.	Matt. viii. 51-53.	1 Thess. iv. 14.
Nahum i. 5.	Psa. xxii. 1.	2 Kings xiii. 21.
Rom. v. 6-8.	Joel ii. 19.	Acts x. 1, 2.
2 Cor. v. 14, 15.	John xii. 32-33.	

OUTLINE :

- I. THE SON OF MAN, ON THE CROSS, IN DARKNESS, v. 45 ;
- II. THE CRY OF MERCY, v. 46 ;
- III. CRUELTY AND MOCKERY, v. 48, 49 ;
- IV. " IT IS FINISHED," v. 50, 51 ;
- V. THE DEAD AWAKING, v. 52, 53 ;
- VI. THE CENTURION'S TESTIMONY, v. 54.

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

1. What time of day was the sixth hour? Ninth hour? Was this darkness natural? How long had Jesus hung upon the cross when the darkness began?

2. How did Jesus show the gloom that rested on his spirit?

For whose sake was he suffering the heaviest punishment of sin—abandonment of God? If Jesus had not suffered this, what would have been our eternal condition?

3. What did his murderers offer to Jesus in his thirst? v. 48. What prophecy was fulfilled in this act? [Psa. lxxix. 21; see v. 34.]

How did the Jews mock him in his agony? v. 47-49. Could they not understand what he said? [Certainly. He spoke in the Syro-Chaldaic tongue, that spoken by the Jews at that time.]

4. What were the last words of the dying Redeemer? [John xix. 30.] The Saviour's work in your redemption is complete—what have you to do? Have you done it?

5. Name five remarkable occurrences which accompanied our Saviour's death. v. 50-53.

6. Who saw these occurrences? v. 54. What did the centurion say? [Recite Topic.]

Where in this lesson do we learn—

1. That the work of redemption is completed?
2. The duty of commending ourselves, living or dying, unto God?
3. That the prophecies respecting the Messiah were fulfilled in his death?
4. That Jesus bore our sins in his body as well as spirit?

QUESTIONS AND ANSWERS.

37. What is the present state of the fallen angels?

The present state of the fallen angels is, that they are reserved to the judgment of the great day.

38. What is their employment?

The employment in which the fallen angels engage themselves is to tempt men to sin, and to lead them to their own place of misery.

1 Peter v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

SABBATH, Dec. 21st.—**LESSON XII.—The Resurrection.**—Matt. xxviii. 1-8.

Leader. 1. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. Mark xvi. 1; Luke xxiv. 1; J-hii xx. 1.

School. 2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

L. 3. His countenance was like lightning, and his raiment white as snow: (Dan. x. 6.)

S. 4. And for fear of him the keepers did shake, and became as dead men.

L. 5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

S. 6. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

L. 7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. Matt. xxvi. 32.

S. 8. And they departed quickly from the sepulchre with fear and great joy: and did run to bring his disciples word.

TOPIC—Eternal life through our risen Redeemer.

Golden Text—But now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. xv. 20.

Home Readings.	
M.	Matt. xxviii. 1-8.
Tu.	1 Pet. i. 1-11.
W.	Joh. v. 17-32.
Th.	1 Cor. xv. 42-53.
F.	2 Cor. xii. 1-17.
S.	Psa. xvi.
S.	Rev. xiv. 1-14.

LESSON SCHEME.**BIBLE SEARCHINGS.**

Luke xxiv. 1.	1 Thess. iv. 13, 14.	Joh. ii. 19.
Rev. i. 10.	Luke xxiv. 6-8.	Rom. i. 4.
Acts xii. 6, 7.	Acts xx. 7.	1 Cor. xv. 45.
Joh. xi. 25.	Matt. xxvii. 51.*	Rev. i. 13.
Eph. iv. 9.		

OUTLINE:

- I. THE LORD'S DAY MORNING, v. 1;
- II. THE OPENED SEPULCHRE, v. 2;
- III. THE ANGEL SENTINEL, v. 2-5;
- IV. JESUS VICTORIOUS OVER DEATH, v. 6;
- V. THE DISCIPLES' MESSAGE OF JOY AND TRIUMPH, v. 7, 8.

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

1. How long had Jesus been buried?
On what day of the week did the women seek the sepulchre? v. 1.
What was their errand there? [Mark xvi. 1]
In what way do Christians mark this day?
2. How did the two Marys expect to enter the sepulchre? [Mark xvi. 3]
What had happened just before they came? v. 2.
Who had rolled the stone away?
Who placed the stone there? [Matt. xxvii. 50, 60.]
What had been done to secure its being undisturbed? [Matt. xxvii. 64-66.]
3. What became of the Roman guard? v. 4.
Who became guard over the empty tomb? v. 2.
What was his appearance? v. 3.
4. What words of comfort did the angel give the sorrowing women? v. 5.
What did he say concerning Jesus?
Did Jesus foretell his resurrection? [Matt. xvi. 21; xvii. 23; xx. 19.]

What did the resurrection of Christ prove?
What did Jesus say of himself in Joh. x. 17, 18?
Of what is the resurrection of Jesus the token? [1 Cor. xv. 22.]

5. What joyous message did the angel send to the disciples? v. 7.
Where should they meet Jesus?
Had Jesus promised this before his death? [Matt. xxvi. 32.]

Where in this lesson are we taught—

1. That man's plottings against the divine purpose are vain and useless?
2. That death, the most dreaded event, is no more to be dreaded?
3. That Jesus remembers his disciples in their sorrow and grief?
4. That the resurrection of Jesus brings joy to the believer?

QUESTIONS AND ANSWERS.**39. Can they do what they please?**

The fallen angels cannot do what they please; for God controls their power, and will save from their malice and subtlety all those who put their trust in him.

James iv. 7. Resist the devil, and he will flee from you.
Luke xxii. 31, 32. Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.

Romans xvi. 20. The God of peace shall bruise Satan under your feet.

40. Are all wicked people, then, under the power of Satan?

All wicked people are under the power of Satan; for he leads them "captivè at his will." (2 Timothy ii. 26.)

SABBATH, Dec. 28.] **FOURTH QUARTERLY REVIEW.**

[1873 A. D.]

GOLDEN TEXT FOR THE FOURTH QUARTER.

"Lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 20.

TOPICS AND GOLDEN TEXTS.

LESSON I.—Hearing and Doing the Word of God. . . . "Be ye doers of the Word, and not hearers only, deceiving your own selves."—James i. 22.

LESSON II.—Jesus, the ever-present Saviour. . . . "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matt. xiv. 27.

LESSON III.—Tribulation before Victory. . . . "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.

LESSON IV.—The Earthly Vision; the Heavenly Glory. . . . "And when they had lifted up their eyes, they saw no man, save Jesus only."—Matt. xvii. 8.

LESSON V.—"Except ye become as little Children." . . . "I love them that love me, and those that seek me early shall find me."—Prov. xiii. 17.

LESSON VI.—The People Worshipping the Messiah. . . . "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. xxi. 9.

LESSON VII.—The Table of the Lord spread for all His Children. . . . "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

LESSON VIII.—Jesus Treading the Wine-press alone. . . . "He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."—Matt. xxvi. 42.

LESSON IX.—Jesus, our Victorious and ever-loving High Priest. . . . "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 26.

LESSON X.—The Just for the Unjust. . . . "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Isa. liii. 7.

LESSON XI.—"Truly this was the Son of God." . . . "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 8.

LESSON XII.—Eternal Life through our Risen Redeemer. . . . "But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. 20.

RESPONSIVE READINGS.

Leader.—Therefore let all the house of Israel

know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Acts ii. 36.

School.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—2 Cor. v. 21.

L.—Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.—Isa. liii. 4.

S.—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. liii. 5.

L.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v. 1.

S.—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.—2 Cor. v. 17.

L.—Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, [Titus ii. 13.]

S.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus ii. 14.

L.—But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—Heb. ii. 9.

S.—For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to take the captain of their salvation perfect through sufferings.—Heb. ii. 10.

L.—And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: [1 John iii. 1.]

S.—And he is the propitiation for our sins: and not for us only, but also for the sins of the whole world.—1 John ii. 2.

L.—So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. ix. 28.

S.—Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. xii. 2.

L.—After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [Rev. vii. 9.]

S. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.—Rev. vii. 10.

JESUS PAID IT ALL.

"While we were yet sinners, CHRIST died for us."

GRAPE.

1. I hear the Saviour say, Thy strength indeed is small;

Child of weakness, watch and pray; Find in me thine all in all.

CHORUS.—Je - sus paid it all, All to Him I owe;

Sin had left a crim - son stain; He wash'd it white as snow.

2.
For nothing good have I
Whereby thy grace to claim;
I'll wash my garment white
In the blood of Calvary's Lamb.
"Jesus paid it all," &c.

3.
When, from my dying bed,
My ransomed soul shall rise,
Then "Jesus paid it all"
Shall rend the vaulted skies.
"Jesus paid it all," &c.

4.
And when before the throne
I stand, in Him complete,
I'll lay my trophies down,
All down, at Jesus' feet.
"Jesus paid it all," &c.