

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 8.]

OCTOBER, 1875.

[No. 10.

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THE SUNDAY-SCHOOL BANNER

It is designed to afford aid to Sunday-School Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-School work.

Published Monthly, 32 pages, at the low rate of **SEVENTY-FIVE CENTS per Annum**, invariably in advance, free of Postage. Single copies, ten cents.

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SUNDAY SCHOOL BANNER

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VOLUME VIII.]

OCTOBER, 1875.

[No. 10.

Reports of the Conference Sunday School Committees.

TORONTO CONFERENCE.

FROM the returns already received it appears, that Sabbath Schools exist only at about one-half of the preaching places. The Committee are of opinion, that as far as possible, schools should be established at all these. We are aware, that in some places, Union Schools have long existed, which will necessarily hinder the formation of Connexional Schools.

The Conference will be pleased to learn that 1,115 conversions are reported as having taken place in the schools during the past year, and 2,771 scholars are meeting in class.

Your Committee regret to find that while there are 33,079 scholars in our schools, only about 6,463 of these are learning our Catechisms; we would strongly recommend the Conference to direct the attention of the Ministers to this fact, so that our children may become more thoroughly grounded in our doctrines.

Another fact to which we direct attention is, that while there nearly 4,000 teachers reported, only 1,142 copies of the *Banner* are taken. Then, too, while 5,380 copies of the *Sunday School Advocate* are taken, 4,519 copies of other publications are also taken. We would rather see 10,000 copies of our own *Advocate* taken; and even this number would only be an average of one copy for every three children.

Your Committee are of opinion that the Sabbath Schools are becoming increasingly efficient, and from the amounts contributed towards their maintenance, it is clear that they may be used as a powerful agency in respect to raising funds for Church purposes. The Schools, during the past year, have contributed more than \$32,000 for Missions, School purposes, and Sunday School Union. The latter is a new Collection appointed by the General Conference; towards which the Cobourg District is the largest contributor, while its neighbour, Peterboro' District, is the smallest: the one contributes \$36, and the other \$3.32.

In conclusion, your Committee rejoice to learn that District Sabbath School Conventions are being arranged for, in connection with the Financial District Meetings. The Conference will be glad to learn that there is a net increase of 15 schools, 496 teachers, and 1,093 scholars during the year. The Committee venture to hope that there will be a further increase next year, and they only repeat what preceding Committees have said, that if the work of our Circuits could be so arranged that the Ministers could look better after the lambs of the flock, the Schools would yield a still further increase.

LONDON CONFERENCE.

YOUR Committee is gratified to know that our entire Sabbath School work came under the careful review of the General Conference, and that by the action of that

body our schools are placed upon a sound basis, and the Committee feels that all that is now needed to give entire efficiency to this important department of the Church's work, is the faithful and prayerful carrying out of the laws by which our schools are governed.

This Conference has under its care, in connection with its Sabbath Schools, 39,537 scholars, with a staff of officers and teachers numbering 5,153.

It is encouraging to note that during the past year there have been upwards of 2,000 conversions among the children, and that 3,801 of our scholars are meeting in class.

The Committee regrets to find that out of 498 schools only 272 are kept open during the entire year, and only 271 use the Uniform Lessons. There is room for improvement in both these particulars.

The following Resolutions were unanimously adopted by the Committee :

I. That the Conference be requested to authorize the Financial Secretaries to receive the collections taken up in aid of the General Sabbath School Fund, and to forward the same to the General Treasurer.

II. That the resolution of last year, urging that, if possible, more time be secured in our May District Meetings for examination into the state of our Sabbath Schools, and also that District Conventions be held, be re-affirmed.

III. That the Conference be reminded of the law of the Connexion requiring a collection to be taken up in each of our Schools, in aid of the General Sabbath School Fund.

IV. That the attention of the ministers be directed to the following recommendation of the General Conference, to the end that it may be more fully observed during the coming year :

"It is highly important that the ministers should visit the Sabbath Schools on their respective circuits from time to time ; and whereas some find it impossible to do this and fill all their regular preaching appointments, therefore, it is recommended that the work be so arranged in such cases that there shall be an open meeting of each Sabbath School held once a quarter, and, if necessary, at the usual time of the regular preaching service."

V. Inasmuch as it appears that but a small portion of our Sabbath School scholars are learning the Catechism, this Committee would suggest to the ministers the propriety of directing attention to this important oversight, when making the quarterly visitations referred to in the above recommendation of the General Conference.

MONTREAL CONFERENCE.

Your Committee, in presenting their first report, are thankful to say that from the District Reports which have been presented, there is evidence of increasing interest and efficiency in Sunday School work throughout the Conference.

Great good must come of the District Sunday School Convention, and we express the hope that they will be regularly held.

We would advise all the Superintendents and Officers of our Schools to acquaint themselves with our constitution, and if not adopted to do so at their earliest opportunity.

The "International Series" of Lessons is largely used, and we commend them to all our schools as invaluable; also the "Berean Lesson Leaves," as published in our excellent *Banner*.

Schools cannot guard their libraries too sacredly as to their character, and in this regard we prefer the "Winnowed Libraries" of our Book-Room at Montreal, at which place all Sunday School requisites may be obtained.

Teachers' meetings cannot be prized too highly, and we are pleased to note a growing interest in them.

There are 240 schools, 1,995 teachers and 15,082 scholars within the bounds of the Conference. A goodly number of scholars have been converted to God during the year, of whom 538 have united with the Church. There are 1,325 scholars meeting in class. We thank God for these spiritual results, and urge all Sunday School workers to labor for this chief end, the bringing of the children to Jesus.

The collections amount to \$84.35 from about 30 schools. We advise all our schools to make this collection.

Our *Sunday School Advocate* and *Banner* are doing good service; we wish they were taken by all our schools.

It will be seen that all the Conferences urge the adoption of the Uniform Series of Lessons and the patronage of the Connexional S. S. Publications. We hope our friends will endeavour to comply with this reasonable request.—ED. BANNER.

—o—o—o—

NATIONAL SABBATH SCHOOL ASSEMBLY, CHAUTAUQUA LAKE.

[From Our Special Correspondent.]

This grand gathering of Sabbath-school workers, under the direction of the Methodist Church, with Dr. Vincent at its head, is really a National Assembly. Not only is the audience made up of representatives of all the Protestant Churches, but a large proportion of all the services are conducted by ministers and laymen of other bodies. In no religious assembly has the feasibility of the union of Protestant Churches been more clearly shown than at Chautauqua.

The assembly has located itself in Western New York, at Fairpoint, which consists of a somewhat level cape, extending out into the beautiful Lake Chautauqua. The grounds are covered with a magnificent growth of heavy forest trees; and the company has purchased a large tract of land on which their meetings are to be held from year to year. The principal part of the visitors from the north, east and west, reached Fairpoint via the Pittsburgh, Corry and Brockton Railway, which connects with the Michigan Southern at Brockton. It is not saying too much to express the hope that some improvement will be made in this road before next August. The track is laid on one of the most crooked lines that can be found, and not being very smooth, the oscillation of the cars is really fearful at some points. The scenery along the line is very pleasant, often affording a splendid view of Lake Erie in the distance, with the verdant pastures of Chautauqua county lying between. Mayville, on the Pittsburgh road, is the nearest railway station, where several fine steamers are ready to convey visitors to the Point, which is four miles distant.

The lake is about twenty miles long, and from two to four miles wide, and is the highest water on the continent where navigation is carried on. It lies 700 feet higher

than Lake Erie, and yet is not more than eight or ten miles distant. The water is beautifully clear and deep, the air bracing, and the scenery all that the most ardent admirer of nature could desire. Fairpoint is in full view all the way from Mayville, and presents a picturesque aspect, with the cottages and tents showing among the heavy foliage, and the numerous banners which were floating from the buildings on the dock.

MAGNITUDE OF THE ASSEMBLY.—Some idea of the proportions of this meeting may be gathered from the following figures: It was estimated that the average attendance was not less than six thousand persons, during the period of fourteen days. On one occasion there were not fewer than 20,000 present, many estimated the number at 30,000. We may mention here, that although there were so many people, and for so long a time, we were never present at so orderly a gathering considering the numbers. No spirituous liquor could be had nearer than four miles, and we never saw or heard of any being brought on the grounds. During the seven days of our stay we heard only one oath, and that from a lad about fifteen years old: we regret that he should have marred the good impression we had of the assembly even to this degree.

The following is an approximate estimate of the expenditure, as nearly as we could ascertain. There were about

250 cottages, which at \$400 each,	
would be.....	\$100,000
150 tents, which at \$100,	15,000
Value of land at purchase price,	20,000
	\$135,000
Allowing 25 per cent. of this as	
the annual cost.....	33,750
Travelling expenses of 25,000 persons	
at \$5 each.....	125,000
Board and lodging for 3,000 for	
14 days, at \$1.50 per day..	63,000
Board for 22,000 one day.....	22,000
Entrance fees—at 50 cents each..	12,500
3,000 music books, donated by	
Bigelow and Main.....	600
Amusements and purchases at	
50 cents each.....	12,500
	\$269,350

The great object which attracted so many thousands of people to that point, was to secure a more thorough qualification for Sabbath-school work. And that this desire was to some extent realized may be inferred, when we state that there were twenty-two lectures delivered by competent persons on practical Sabbath-school subjects. Eleven lectures on subjects outside the Sabbath-

school field. Five Teachers' conventions were held. There were four sermons; five black-board exercises, by Frank Beard, and others; three terms of Normal class lessons, with thirteen sessions; each session being divided into four sections. Two mammoth Sabbath-school sessions. Twenty lessons on the study of the Hebrew language, conducted by Dr. Vail. Eight lectures on Palestine. Eight on Jerusalem. Five praise meetings and vesper services. Several exhibitions of Oriental manners and customs. Magnificent displays of Bible scenes by the magic lantern, and fire-works on a splendid scale, besides a large number of impromptu addresses and devotional exercises. One object of the assembly is to afford rest and recreation, as well as information on important topics, but the former was always kept subordinate.

COMPETITIVE EXAMINATIONS.—Last year there were two hundred persons who entered the examination to compete for diplomas for proficiency in Sabbath-school work, 170 of whom handed in their papers, of whom 151 received diplomas. This year 190 entered, and 130 gave in their answers; with what success, of course, cannot be yet known.

The examinations are conducted by means of fifty printed questions, prepared by Dr. Vincent. They are answered in writing before leaving the room, and without help from books or persons.

Let us take a stroll through the grounds of the assembly; the entrance from the steamboat landing is through a broad and picturesque gateway, adorned with appropriate mottoes, and other decorations, consisting chiefly of banners of various sizes, the stars and stripes being most conspicuous. I suppose there were 500 flags on the premises, and among them only one Union Jack, about the size of a gentleman's pocket-handkerchief. You will be glad it was there, just to remind our cousins that Britain is not quite out of existence. A half-grown green-back gains you admission through the gateway, and an easy ascent of about eight feet takes us up to the level of the park, as it is called, where are enclosures of flowers, and a beautiful fountain. To the right is a raised octagonal platform, within which is the model of Jerusalem, constructed on a scale of 1-300 of the actual size. All the principal buildings are shown, with the wall and streets of the city and its surroundings. With a vivid imagination, one can almost realize that he is actually looking upon the holy city itself. To the left we see the model Eastern house, with doors, but minus the windows, with a latticed platform on the second story, where the Eastern women are permitted to look out upon the outside world. The roof is flat and makes an excellent promenade.

The interior is fitted up in true oriental style, and contains on the upper story an almost endless description of clothing, such as is worn in Eastern countries. There are, also, specimens of olive wood, wrought into various utensils of household furniture. The lower story was occupied by the Methodist book-room, &c. The small building, next door, is the engine-house, from which the water is provided to keep the River Jordan flowing, and for the fountains and tanks on the grounds.

Adjoining this, to the south, lies the Park of Palestine, perhaps the grandest attraction of the whole concern. If we happen to be on hand at four o'clock we may follow a real live Turk, in costume, as he goes to explain the model to the eager hundreds who gather each day to sojourn through the Holy Land. What size is the Park of Palestine, do you ask? I did not measure, it, but should think it must be about 250 feet from the barren shores of the Dead Sea, in the south, to Mount Hermon in the north; and from the great sea on the west, represented by the lake, to Syria on the east, may be 125 feet. The land has been elevated or depressed as was necessary, to show the mountains and valleys, the seas and rivers, the plains and deserts as they appear to the real traveller. Mount Hermon is the most conspicuous point, being about the height of a story and a half house; it represents an altitude of over 2,000 feet above the Mediterranean Sea. Its peak is made of plaster of Paris, to represent the perpetual snow line which travellers find at all seasons of the year. The depression at the Dead Sea is, perhaps, twelve feet, representing about 1,300 feet below the Mediterranean. The sites of all the principal towns, rivers, plains and mountains, are distinctly marked. Of course Jerusalem is the most conspicuous. Standing near the site of Jerusalem and looking eastward is a narrow and rugged defile, leading down to the Jordan, near whose banks is a small town, with the name of Jericho in large letters. Here we see the force of our Saviour's remark in the parable of the Good Samaritan, "A certain man went down to Jericho, and fell among thieves."

AUDITORIUM.—Passing Doctor Vincent's striped tent, which is one of the prettiest and most commodious on the grounds, we enter the grand auditorium, where all the principal services were held. Here is sitting room for nearly 4,000 people, and all the seats have comfortable backs; after these seats are filled, the cottagers bring their camp-stools, and fill up the aisles, so that the audiences are a solid mass of human beings. The speaker feels as though he were talking to men spread

before him by the acre. The grand stand is a fine building, costing, perhaps, \$400. The platform is about six feet high, and capable of holding about eighty persons, besides the organ, piano, black-board, &c. The reporters are provided with all necessary convenience, in a position somewhat lower, and arranged on either side of the principal platform.

It is by no means easy to get a seat among the eighty, but being Canadian, this favour is generously tendered us: and we gladly accept the privilege. The canopied roof of the stand is ornamented by suitable inscriptions, and a profusion of stars and stripes, in great variety of style and size, and, on some occasions, presented a grand floral display.

Around the auditorium the cottages are built, and avenues radiate from this centre in every direction along which the tents and cottages are erected. At the rear of the auditorium is a hill about twenty-five feet high, provided with broad and easy steps. On its summit is another plateau, where at the right we see a fine model of the Jewish Tabernacle, with its outer and inner courts, its curtains, etc. The scale is about one-half the size of the real Tabernacle, as built by Moses. We have within, in fair representation, the boards of Shittim wood, overlaid within and without with gold, and entering between the pillars we see the golden candle-stick, with its branches; the table of shew-bread and the altar of incense; then the Holy of Holies, where are the ark and the mercy seat, with the cherubim above. Adjoining this is the Grand Pavilion, the largest tent on the encampment, capable of furnishing sitting-room for two thousand persons. In front of this is one of the hotels, where, on one day, three thousand meals were served. Another has tables to accommodate seven hundred persons at once. Something larger and finer still is contemplated for next year. We will not care to wander through the avenues and call on the residents, for we are only strangers yet, and must leave the visiting to be done by the "*old Chautauquans*." Let us get to our places on the stand for which we hold tickets.

President Grant will soon be here, with his son Ulysses, Secretary Babcock, Mr. Hoyt and others. They come on this pleasant Saturday afternoon that they may spend a quiet day with us to-morrow. Dr. Vincent had given notice that no steamer would be allowed to land on Sabbath, nor would ordinary visitors be allowed to enter the grounds on that day. He said that if they had yielded to the pressure they could have taken at the gates \$5,000 that day, but, said he, though we want money, we cannot afford to pay such a price as would be involved in sacrificing the peace and quietude

of the Sabbath. During the whole of Saturday new arrivals might be numbered by thousands, and long before the hour the President came, every seat was occupied, and the entire space within the auditorium was filled with eager spectators, and the passages and park, down to the dock, were covered with people. Some say 20,000, others 30,000, were on the grounds when the steamer was seen coming up the lake. At four o'clock Dr. Vincent conducted the President to the front of the platform, when all rose from their seats, removed their hats, and the hearty cheers that were given by the voices of that multitude will not soon be forgotten. The entire assemblage then joined in singing a song of welcome.

The President then gave a *short* speech expressing the gladness he felt at being present, and left further oratory to the professionals in that line.

Two copies of Bagster's Bible were presented to him, an English and an American edition, indicating that our common language and our common Bible form the true bond of union between the two great English-speaking nations.

SERMONS AND LECTURES.—Of the sermons and lectures we need only say what can be truthfully said. We have not listened to one that might in any sense be considered a failure, and most of the efforts put forth were wonderfully successful. It is no invidious comparison to mention the sermon of Dr. Deems, on the words, "The place called Calvary." The lecture by Dr. Hurlburt, on John Knox, was listened to with fixed attention and profit. It may truly be said of that great man, Scotland will never be ashamed of the name of John Knox, of whom the Regent of Scotland said at his grave, "There lie the remains of one who never feared the face of man." Dr. Knox discoursed on the theme, "The Unity of the Protestant Church." He contended for the possibility and probability of the organic union of all Protestants in one grand organization within the next thirty years. Whatever one may have thought of his conclusions, certainly the lecture was a great treat to the thousands who heard it.

The famous band of singers, known as the Tennesseans, were present during a large part of the sessions, and sang a great many pieces in their own sweet singular way. The audience seemed never to weary listening to them.

RESULTS OF THE ASSEMBLY.—We have not attempted to give anything approaching to a minute description of the exercises, nor even to mention all the topics discussed. One thing is certain, that all who sought it must have obtained a much better knowledge

of Bible lands and Bible customs than they possessed before. They will not, for instance, after seeing the female costumes, and hearing of their customs, wonder again how it was that Jacob after seven years of courtship married the wrong girl. They will have a better knowledge of how to use their Bibles, how to illustrate a lesson, how to carry on the difficult work of questioning with success. The importance of directness in our teaching, in our aim to lead the children to Jesus, and train them up in Him, was greatly insisted on. Correct views of the Sunday-school teacher's office, its place and power, were given, and teachers' needs and teachers' meetings were freely discussed. We may not forget in closing to mention a most elaborate and learned lecture delivered by Professor Tourjee of Boston, on Church music, in which he urged the right and duty of all the congregation to join in the service of song, whether they could sing well or not. He also dwelt on the manner in which congregations may be induced to sing, and showed the effect on the Churches where the latent power is brought out, in contrast with those Churches where a small company of choice singers do the work for the people. The prevailing sentiments, as we left Chautauqua, seemed to be devout gratitude to God for having so wonderfully blessed the Sabbath School cause as to make such a gathering in its interests possible; gratitude for the many gracious influences experienced there, and an earnest purpose to go to our several fields, and carry out in practice the measures which all have approved in theory at the Sabbath School Assembly, at Lake Chautauqua.

ALFRED ANDREWS.

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We would invite special attention to the beautiful piece of music on our last page. It has been kindly furnished by W. H. Pearson, Esq., Superintendent of the Richmond Street Sunday-school in this city. His fine musical taste will be a guarantee that it will be found admirably adapted for Sunday-school purposes.

THE monthly published memorials of Millbank and other prisons show that it is practically impossible to reform confirmed criminals; and that society would do well to reserve its reformatory powers for children, or rather endeavour to prevent their falling into habits of vice. The erection of Millbank Prison cost \$3,000,000. How many Sunday-schools would not that have maintained, and with how much better result?


Book Notices.

ONE of the very best magazines for young people of all ages that we have seen is *Wide Awake*, published by D. Lothrop & Co., Boston, and edited by Ella Farman. The paper, type, and engravings are sumptuous, and the contents are of a high order; not merely adapted to amuse, but also to instruct and benefit morally as well as mentally. Some of the best writers in the United States are among its contributors. While the little folks who can just read will find a department suited to their taste, even adults may derive instruction from its pages. Among the articles of special interest in the current number are "The Strangers from the South," a pathetic sketch of some orphan slave children, by the Editor; "The Home of Whittier," with portrait, sketch and brief biography of the Quaker poet; "Ten Thousand Monkeys," an interesting chapter of natural history; "Queer People," an account of the Japanese, illustrated by odd-looking native drawings; "Fayette's Ride," a short story with a charming moral; "Music in the Home," by Dr. Eben Tourjee, with an illustrative page. There are also several poems, sketches, puzzles and pictures, that will delight the heart of childhood. We believe that in an educational point of view, for the cultivation of both head and heart, no parent can make a better investment than ordering this magazine. It is remarkably cheap, being only \$2 a year. May be ordered from D. Lothrop & Co., 38 and 40 Cornhill, Boston, U.S.

THE Rev. J. M. Gregory contributes a capita article to the Sept. number of *The National Sunday School Teacher*, on "The Sunday School Motor," referring thereby to the superintendent. In the same number Rev. S. W. Duffield writes on "Attractions in the Sunday School;" James H. Kellogg takes a peep "Through the Scholar's Glasses," and J. B. T. Marsh tells "How Mr. Moody became a Preacher." The lessons are admirable and helpful, and the editorial departments are as newsy and as full of wit and wisdom as ever. *The Teacher and The Little Folks*, are both published by the Adams, Blackmer, & Lyon Pub. Co., Chicago.

The Sunday School Banner.

TORONTO, OCTOBER, 1875.

 Communications on Sunday School Topics invited. Address all communications, Editor S. S. BANNER, Toronto.

THE LIBRARY QUESTION.

THE chief difficulty of the library question arises from two extreme classes of persons. First, those to whom the very name of fiction is an abomination, as much as that of a shepherd was to the Egyptians. They include in indiscriminating condemnation every thing that savours in the least of this character. The other extremists are those who would be quite content to see fiction make up the chief part of the library, and constitute the staple reading of the children. It is from this latter class, however, we conceive, that the chief danger as to our libraries is to be apprehended. Now, the golden mean in this, as in many other instances, lies between these two extremes.

It is as unwise to condemn *all* fiction because some is pernicious, as it would be to condemn all books because some are bad, or all meat because some may be tainted. Some of the noblest, wisest, and best books in literature have been cast in this form.

In our own language, the wondrous dream of the immortal Bedford tinker, the stately epic of Milton, and the sublime tragedies of the greatest poet of all time partake of this character. The world-acknowledged master-pieces of Homer, Virgil, Dante, Tasso, Camoens, and others of its sages, seers, and singers, must be included in this class. Nay,

what are the inspired apologues, parables, and allegories of the Book of Books itself, but sublime moral teachings conveyed under the form of popular illustration which, however truthful in spirit, may have no exact counterpart in the stern regions of fact. The rigid exclusion from our libraries therefore of everything which savours of the imaginative would, we think, be neither wise nor just.

But the chief danger of our schools lies not in that direction. It consists rather in flooding them with a deluge of weak and wishy-washy story-books, which but enfeeble the mind and waste the time of the reader. If one reads fiction at all, it should be only the very best that is to be had; that which is truest to life, most correct in style, and wisest and noblest in the moral teachings conveyed. The unreal, silly, stilted, sensational stories which are so common, and those which are untrue to nature, or poor in taste, should be rigidly eschewed. This would unquestionably shut out a great many books that are in our libraries. So much the better. It would make room for others of worthier character.

We don't know the principle on which children's fiction is manufactured, but much of it bears the stamp of immature minds, impoverished taste, and inferior literary skill. The authors must, we imagine, be often romantic young ladies just from school, with a fancied gift for writing; or necessitous, yet, doubtless, worthy persons, who try to eke out a living by writing books to order for enterprising publishers anxious to provide something new for the market. We have heard of one lady who has undertaken to write a series of twelve on a subject of which the first one shows that she knows very little.

This is not the way in which good

books are written. They grow, like flowers in a genial soil. They burst into blossom because they cannot help it. They are the outcome of an affluent nature. The best books are the result of a divine call, a sort of "Woe is me if I write it not," the utterance of a burden akin to that of the ancient prophets, the flaming forth of a fire burning in the soul. Such books of course are rare; but they enrich the world for all time.

It will be of vast advantage to our Sunday-Schools to have a list of books from which the chaff is winnowed and only good wheat left behind. The preparation of such a list has been the object of the Sunday-School Library Committee. So far as they have proceeded, their efforts have been highly appreciated, and their "winnowed list" has been widely used. They are endeavouring, with the co-operation of many of the ministers, to extend that list, and trust before long to have one sufficiently ample and varied to meet the wants of all our schools.



Provincial Sunday School Convention.

THE Executive Committee of the Sabbath School Association of Canada announces that the Twelfth Provincial Convention, for Ontario and Quebec, will (D. V.) be held in the Central Presbyterian Church, Hamilton, Ont., on Tuesday, Wednesday and Thursday, 12th, 13th and 14th Oct., 1875.

A cordial invitation is extended to Pastors and other ordained Ministers of Evangelical Churches. Also every Sabbath School of fifty scholars, or under the number, is entitled to send one delegate, and an additional delegate for every fifty scholars above that number, but not in

any case to exceed four teachers from any school. Deputations from kindred associations in the British Provinces and the United States are invited to be present and take part in the proceedings.

A full and attractive programme has been arranged. Among other items it contains the following:—

Address of Welcome, by Rev. J. McCall; Report of the International Convention, by Rev. A. H. Munro and Rev. A. Andrews; "Sabbath School Music and Song, the Value and Fruits," by W. W. Howard Doane, Esq.; "What have we already gained by past Sabbath School Conventions?" by Rev. F. H. Marling; "What do we aim at in the future?" by Rev. W. W. Carson; "The Pastor's Work in connection with the Sabbath School," by Rev. Dr. Z. Eddy; "The Sabbath School's need of the best talent of the Church;" "The Sabbath School the Bulwark against Modern Scepticism," by Rev. J. B. Stevenson, LL.B.; "The Gospel according to St. John," by Rev. Professor Cavan; "Praise, Prayer and Promise Meeting in connection with Sabbath School Work," "The Preparation Essential to Success in Sabbath School Teaching," by Rev. S. J. Hunter; "Christ the Model Teacher," by Rev. J. B. Richardson; "Report of Committee on Normal School Classes, for Sabbath Teachers," by Mr. Jas. Hughes; "The Congregation in the Sabbath School," by Rev. Dr. Calkins; "New Testament Revision," by Rev. Dr. O'Meara; "How to teach and gather in the unevangelized masses in Cities and Towns?" "How, &c., in Rural Districts?" by Mr. C. Crassweller; "The Future of our Sabbath School System," by Rev. Dr. John Hall.

Applications for railway passes and billets to be made to Seneca Jones, Hamilton.

FOURTH

LESSON

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INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—OCTOBER.

FOURTH QUARTER: TWELVE LESSONS IN NEW TESTAMENT HISTORY.

SUNDAY, OCTOBER 3, 1875.

LESSON I.—JESUS LIFTED UP. John 12. 23-33.

Berean Notes.

Lender. 23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

School. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

L. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

S. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour.

L. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

S. 28 Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again.

L. 29 The people therefore that stood by, and heard it, said that it thundered: others said, an angel spake to him.

S. 30 Jesus answered and said, **This voice came not because of me, but for your sakes.**

L. 31 **Now is the judgment of this world; now shall the prince of this world be cast out.**

S. 32 **And I, if I be lifted up from the earth, will draw all men unto me.**

L. 33 **This he said, signifying what death he should die.**

HOME READINGS.

Mon. John 12. 20-36. *Thurs.* Rom. 5. 12-21.

Tues. 1 Cor. 15. 24-40. *Fri.* Matt. 26. 36-46.

Wed. Matt. 16. 21-28. *Sat.* John 17. 1-10.

Sunday, Heb. 2. 9-18.

TOPIC: *Immanuel lifted up.*

GOLDEN TEXT: *And I, if I be lifted up from the earth, will draw all men unto me. John 12 32.*

OUTLINE: 1. *To be glorified,* v. 23-26.
2. *To glorify the Father,* v. 27-8.
3. *To glorify man,* v. 29-33.

GENERAL STATEMENT.

After that decision against Jesus, which we studied last week, he withdrew from Jerusalem, John 11. 54. After some two months, in which he was ever busy, the Passover drew near, and he returned to Bethany. His coming produced the most intense excitement on all sides, but he steadily pursued his work. See John 11. 55-57; 12. 1-19. On the third day preceding the feast, Wednesday, while he was in an inner court of the temple, Philip and Andrew told him of certain Greeks who desired to see him. This led to the words of our lesson. The TOPIC and the TITLE both present our Lord as "lifted up." The GOLDEN TEXT presents his own allusion to this from ver. 32. The DOCTRINE, "*Christ crucified the central attraction of the world,*" presents the same facts in other form. The OUTLINE presents Jesus as lifted up: 1. To be Glorified; 2. To Glorify the Father; 3. To Glorify Man. Strive to make very clear this uplifting of Jesus and its wonderful objects.

LESSON HYMN.

Tune: "Rosefield."

. 7s.

From the cross uplifted high,
Where the Saviour deigns to die,
What melodious sounds we hear
Bursting on the ravish'd ear:—
Love's redeeming work is done—
Come and welcome, sinner, come!

Sprinkled now with blood the throne—
Why beneath thy burden groan?
On his pierced body laid,
Justice owns the ransom paid;
Bow the knee,—embrace the Son—
Come and welcome, sinner, come!

QUESTIONS.

Recite **TITLE** and **TOPIC**. What does "Immanuel" mean? See Matt. 1. 23. Why may we interchange the names "Jesus" and "Immanuel"? Recite **GOLDEN TEXT** and **OUTLINE**. Remember that Jesus spoke these words on the first day of his last week on earth. *Notes*, in v. 20-22, to whom, and why, Jesus spoke these words.

1. *Jesus lifted up to be glorified*, v. 23-26.

Explain the terms "lifted up" and "glorified." Why did he call himself "the Son of man." What "hour" does he mean in v. 23? In what was Jesus like "a corn of wheat?" ver. 24.

What is meant in v. 25 by "loveth his life," and by "hateth his life"? How does love of life cause one to lose it, and hatred of life cause one to find it? How does v. 26, illustrate v. 25? Did Jesus love his life, or hate it? [Read Phil. 2. 8, 9.]

2. *Jesus lifted up to glorify the Father*, v. 27, 28.

Why was the soul of Jesus "troubled"? What did he do in his trouble? What did Jesus question whether he should say? Why did he not say this? What did he say to his Father? Explain the two statements given in the answer. How can we, like Jesus, glorify the Father?

3. *Jesus lifted up to glorify man*, v. 29-33.

For whose sake did this voice from heaven come? How was that moment "the judgment of the world"? Who is "the prince of this world"? See John 14. 30; Eph 2. 2. How was he then "cast out"? What was to be the grand result of this lifting up? How are "all men" drawn to "him"? Where does this lesson teach us—

1. **The proper conduct in trouble?**
2. **The proper prayer in trouble?**

QUESTION AND ANSWER.

17. *Rehearse the articles of your belief.*

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

OUTLINES, NOTES, AND LESSONS.**1. OUTLINES.**

1. Exaltation at Hand, ver. 23; 2. The Law of Exaltation, ver. 23-26; 3. The Son's Soliloquy, ver. 26, 28; 4. The Father's Reply, ver. 28-30; 5. The Impending Crisis, ver. 31-33. Working upon the **OUTLINES** given above, the teacher may start with "Jesus Lifted Up." 1. Means what? 2. Achieves what? Under the last point the full details involved in the lesson can easily be unfolded.

2. NOTES.

THE HOUR, ver. 23. Not a period of sixty minutes in which the glorification should come, but the hour in the broader sense of a fixed, appointed time. **GLORIFIED**. Crucifixion was a means of degradation usually, but with Jesus it was quite the reverse. See John 17. 5.

EXCEPT A CORN OF WHEAT . . . AND DIE, ver. 24. He here fortifies the disciples against the events attendant upon his glorification, which could but prove shocking to them. If he die not, like a corn of wheat upon the shelf of a museum, he would abide alone, with no redeemed retinae to follow him and to sing God's praise forever. **MUCH FRUIT**. See Matt. 13. 8, 23. What fruit is borne by Jesus' death? See Rev. 7. 9, 10.

"Yet are his house and heart so large,
That millions more may come;
Nor could the whole assembled world
O'er-fill the spacious room."

HE THAT LOVETH HIS LIFE, etc., ver. 25. The same law as enunciated concerning the wheat, and as applied to Christ himself. Surrender the present, sacrifice self, abandon

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all that is merely personal, so shall fruit be found. Here is mortification in order to multiplication; humiliation the way to exaltation.

IF A MAN SERVE ME, etc., ver. 26. Here are, 1. Orders for such a man; 2. Promises for such—he shall be with me—my Father will honor him. The same law as above; self-sacrificed that Christ may be followed, and great honors the result. 1 Sam. 2. 20.

NOW IS MY SOUL TROUBLED, ver. 27. Here we get another glimpse at the great emotional life of our Lord. His sensitiveness appears here; at the grave of Lazarus; when he wept over Jerusalem; in the garden, etc. Not merely his own sufferings in that hour, but the tremendous crisis his dying imposed upon men, troubled him who comprehended the whole case. WHAT SHALL I SAY? That which might be said he knew and he states, but apprehending his high mission he casts aside every diversion, and submits all to the glorification of the Father.

A VOICE FROM HEAVEN, ver. 28. An audible and distinct utterance, as at the baptism, Matt. 3. 17; and at the transfiguration, Matt. 17. 5. A stupendous endorsement of Jesus! The people were divided as to its cause, ver. 29; but Jesus explained, not so much from whom the utterance came as for whom, namely, not for him, but for them. Thus by all conceivable means the mission of Jesus was attested before men. See John 20. 30, 31.

THE JUDGMENT OF THIS WORLD, ver. 31. A term much discussed and variously interpreted. The judgment, or decision now to be made, includes two specified results, namely: 1. The prince of this world shall be cast out; 2. I, though lifted up, will draw men of all nations and of all ranks to me. In other words, the serpent was to be fatally bruised, but the seed of the woman was to triumph through suffering. With Satan's fall would, of course, follow that of all his subjects, whether Jewish or Gentile.

LIFTED UP, ver. 22. To understand the fearful meaning of the phrase, imagine Jesus stretched upon the prostrate cross; he is there nailed to it by his hands and feet; then the cross is reared and dropped into the socket prepared for it. Thus Jesus hangs, strained, torn, bleeding, agonized, alone. How strange that such a place should prove his throne of power! John 3. 14; 8. 28.

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

3. LESSONS.

AN OBJECT LESSON upon ver. 24, and hence upon Christ's sacrifice, and upon all sacrifice, may be given by showing a bare grain of wheat; another which has been soaked and swollen in warm, moist earth; still another, if possible, where growth has made some progress; and finally, a stalk of ripe wheat, from the root of which the germinant grain is gone, and at the top of which is the abundant result. See Phil. 2. 5-11.

FOR SENIOR SCHOLARS, the significance of the Gentile application, vers. 20-22, may be considered. Also; the audible acknowledgments of Jesus. Satan, the prince of this world. How so? Why permitted? In what sense "cast out?" The attractive power of the cross; wherein does it consist? Here is Christ's last public declaration concerning his death; what other allusions to it had he made!

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

The passages from St. John's Gospel, which we have been studying for the last two months, have richly displayed the glory of our Lord Jesus Christ. We have seen him as the Word, co-existent, and equal with, the Father, as the Sovereign over death and the grave. And yet throughout the history brought before us in these passages we have traced the fulfilment of Isaiah's prophecy. "*He is despised and rejected of men.*" Opposed, slandered, hunted, persecuted, and finally rejected, we have seen him retire into the wilderness. Now again we find him at Jerusalem, where "the Jews of late sought to stone him," and what is he saying? "*The hour is come that the Son of man should be glorified.*" This is the introduction to his final sufferings and death.

As the *Son of man* he is to be glorified. The multitude have hung upon his words, and the sick have thronged around him to be healed; the crowd have even attempted to "take him by force and make him a king;" but few have really believed and confessed him. The people of Jerusalem have welcomed him to their city with palms and hosannas, but the enthusiasm is even now cooling, and soon the same voices

will shout, "Crucify him, crucify him!" Yet this is the time of his triumph; "the hour is come that the Son of man should be glorified."

Christ glorified through his sufferings and death is the central thought of the passage, and the one indicated in the Golden Text. "I, if I be lifted up"—there is the death—"I will draw all men unto me"—there is the glory.

1. *The hour of his death* was at hand. The figure in which it is here spoken of is one calculated to impress the mind of a child. How many children have witnessed the sowing of seed in the ground, and have themselves performed the act? The treasured packet received as a present, or bought perhaps with their own money, is not laid aside in a drawer and carefully kept. It is all shaken out, hidden in the ground, buried out of sight. As it is originally it can have no beauty or value in the eyes of the possessor. All the beauty, all the value, is to spring from its death and burial.

Just so with Christ. His wondrous birth, his anointing with the spirit, his holy life, his divine teaching, were of no avail for us if *he had not died*. His death makes him precious to us. But for that death we had nothing to hope, nothing to expect from him. Glorious from all eternity. His glory as the *Son of man* began at Calvary. 1 Cor. 1. 23, 24.

"Except a corn of wheat fall into the ground and die, it abideth alone." The doctrine here taught cannot be too deeply impressed on children. Let them learn it from infancy, that they may be fortified against the snares of those who would hide the cross, or remove it from its central place in the plan of salvation.

2. *The hour of his death was the hour of his glory*. He was to be "lifted up." Primarily, this refers to the depth of shame and suffering to which he descended; "lifted up" as the lowest malefactor between earth and heaven, bearing the curse for us. (Gal. 3. 13.) But in this very shame and suffering lay his glory. He hung there as the Saviour of sinners, as the Redeemer, the Healer, the Reconciler, the life-giver, and in the very hour of his death he gave life to one precious soul which might have seemed already doomed to wrath and ruin. "Wherefore [because he died] God also hath highly exalted him, and given him a name that is above every name—the name of JESUS. There are some who descant upon the moral beauty of the life and character of Jesus, discarding altogether the significance of his name.

Let teachers take this opportunity of showing at what a cost *that name was won*, at which "every knee shall bow."

Christ, having suffered these things, entered into his glory. (Luke 24. 26.) The "corn of wheat" having died, could not abide alone. Ask the children what they *expect* when they sow seed in the ground—what the farmer *expects* when he sows the wheat in his fields. Then point to the *fruit* of Jesus' death. The happy Christian home, the open Bible, the house of prayer—these are things which the youngest can understand. But we must go farther and speak of the redeemed and rejoicing souls all over the world, of the children now singing the new song above, who have passed away from among us. With elder scholars the words "I will draw all men unto me" may be greatly enlarged upon. Philosophers, politicians, poets, artists, have all had their gaze riveted by that wondrous figure on the cross. But the gaze of wonder, admiration, and interest leaves the heart of the gazer unchanged. Have *they* been drawn further? Has the love of Jesus won their hearts, and made them new creatures in him? When he returns will they join in the anthem "Unto him that loved us," or will they be among those who "shall wail because of him?" (Rev. 1. 5-7.)

We have not space here to speak of the practical effect of this drawing upon those who yield themselves up to it. Such will "not henceforth live unto themselves, but unto him that died for them and rose again." (2 Cor. 5. 15.) In proportion as the intent of his death is realized, will the glory of his risen life illumine the soul. See Rom. 6. 4; Gal. 2. 26; 6. 14; Phil. 3. 8, etc.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. GLORIFIED THROUGH OBEDIENCE. Isa. 49. 3; Matt. 5. 16; Luke 7. 16; John 13. 31; John 15. 8.

2. LIFE THROUGH DEATH. John 12. 23, 24; 1 Cor. 15. 36; John 6. 33, 53; Heb. 10. 19, 20.

3. GAIN THROUGH LOSS. John 12. 25; 2 Cor. 8. 9; Phil. 3. 7, 8; Matt. 13. 44; Mark 10. 28-30.

4. HONOR THROUGH SERVICE. John 12. 26; 1. 17; Psa. 37. 3; Gal. 6. 9; Matt. 25. 21, 34-36.

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5. TRIUMPH THROUGH TROUBLE. John 12. 27-30 ; Rom. 8. 18 ; 2 Cor. 7. 10 ; Rev. 2. 9, 10 ; 2 Cor. 4. 17.

6. SALVATION THROUGH SACRIFICE. John 12. 31-33 ; 3. 14, 15 ; Heb. 9. 28 ; 1 Pet. 2. 24 ; Isa. 53. 4-6.

7. HEAVEN THROUGH CHRIST. John 14. 6 ; Heb. 9. 8 ; Matt. 27. 51 ; Eph. 2. 18 ; Acts 7. 59.

2. SEED THOUGHTS.

BY L. D. BARROWS, D. D.

1. To *whom* and to what desire does Jesus here respond? (vers. 20, 21.)

2. What is the *glorification* of the Son, here spoken of?

3. What *hour* is this, and what are its peculiarities?

4. What principle of philosophy, known to the Greeks, did Jesus here use figuratively?

5. In what respect was his death symbolized by the fact of navigation?

6. What uncommon sense is here attached to, *he that loveth his life*?

7. How does such a love of life (or soul) lead to its destruction?

8. What honor does God put on the *servant of the Son*?

9. *Why* was the soul of Jesus troubled?

10. *How had* the Father glorified, and how *would* he again glorify the Son?

11. How was it that the *voice* was for our sakes, and not for his?

12. Who is indicated by the prince of this world?

13. *How* was the prince of this world *judged* and *cast out* now?

14. In what *sense* does Christ, *lifted up*, draw all men unto him?

3. DOCTRINE.

"*Christ crucified* the central attraction of the world." 1 Cor. 2. 1, 2 ; Gal. 6. 14 ; Phil. 3. 8 ; Rev. 5. 9.

The Primary Class.

BY L. J. RIDER.

1 It may be well to make this REVIEW a general overlooking of geography. Locate Palestine. Sketch a rapid outline map of it, locating Jordan, Jerusalem, etc. Give boundaries and *comparative* size; for example, nearly the size of Nova Scotia, or one-third as large as Ontario. If time is abundant, describe the

country—hilly, fertile, warm, full of vineyards and gardens. Always remember in Review, as in every other exercise, the good rule, *never tell a pupil any thing he can tell you.*

2. THE GREAT TRUTH to be left with the class is, Jesus draws men, because he suffered for them—"hating his own life."

3. INCIDENTALLY give the circumstances—when, where, and to whom these words were spoken, with the accompanying miracle.

4. PLANS OF TEACHING the lesson. (1) Describe a ship at sea. A small boat is sent out for some purpose; night comes and the ship cannot be seen. People in the boat are in great danger of being lost, but the captain in the ship remembers the little boat and orders a light raised to guide it back. The people in the boat see it, row to it, are taken in and saved. Bible says that all men are lost—not on an ocean but in sin. [Explain.] Jesus came to earth, and was "lifted up" on the cross a great light to show men the way to God—to draw them toward him by his wonderful love. (2) A man was "drafted" [explain] in the time of war. A friend took his place and was killed in battle. *Drawn* by love and gratitude, the man took a long journey to find the grave of his friend, and erected over it a simple monument, bearing the inscription, "He died for me." . . . Explain how Christ was "lifted up" on the cross to die instead of us, the guilty ones. Is not the marvellous sight enough to "draw" all men unto him?

5. APPLY (1) Suppose the sailors when they saw the light in the ship had refused to row towards it? . . . Suppose we refuse to be drawn to Christ? (2) Take up the teaching of the 25th and 26th verses, and show that, though we may not be called on to die for others, we must have the same loving spirit that led Christ to lay down his life for us if we would "follow" him; and also show that this following Christ leads to his home, and "honour" from his Father.

WHISPER SONG.

Jesus "lifted up"

On the cross of grief,

Drank the bitter cup—

Saved my soul from death. ¶

Chorus—Saviour throned on high,
Accept the praise we bring;
Sweeter songs we'll sing,
By and by, by and by.

SUNDAY, OCTOBER 10, 1875.

LESSON II.—WASHING THE DISCIPLES' FEET.
John 13. 1-9.

Berean Notes.

Lender. 1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

School. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him :

L. 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ;

S. 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

L. 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

S. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet ?

L. 7 Jesus answered and said unto him: What I do thou knowest not now; but thou shalt know hereafter.

S. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

L. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

HOME READINGS.

Mon. John. 13. 1-17. Thurs. Luke 22. 19-30.

Tues. Luke 15. 1-10. Frid. Matt. 3. 7-17.

Wed. Rom. 8. 31-39. Satur. Psa. 51. 1-15.

Sunday, Phil. 2. 1-13.

TOPIC: Immanuel serving.

GOLDEN TEXT: *Let this mind be in you, which was also in Christ Jesus.* Phil. 2. 5.

OUTLINE: 1. *The holy consciousness, v. 1-3.*
2. *The humble service, v. 4, 5.*
3. *The hesitating disciple, v. 6-9.*

GENERAL STATEMENT.

Jesus has now reached the evening of the day preceding his crucifixion, that is, according to Dr. Strong's *Harmony*, Thursday evening, March 17, A. D. 29. He has eaten the Passover, and rising from the supper he proceeds

with the service described in the TITLE: *Washing the Disciples' Feet*. This act beautifully illustrates what our TOPIC calls *Immanuel Serving*, and what the DOCTRINE calls "*The lowliness of Jesus.*" The OUTLINE presents, 1. THE HOLY CONSCIOUSNESS; 2. THE HUMBLE SERVICE; 3. THE HESITATING DISCIPLE. The great practical lesson for all is summed up in the GOLDEN TEXT, "*Let this mind be in you, which was also in Christ Jesus.*"

LESSON HYMN.

Tune: "Heber."

C. M.

Lord, thou on earth didst love thine own,
Didst love them to the end ;
O, still from thy celestial throne
Let gifts of love descend.

As thou for us didst stoop so low,
Warmed by love's holy flame,
So let our deeds of kindness flow,
To all that bear thy name.

QUESTIONS.

Recite the TITLE and TOPIC. To what duty are we urged in our GOLDEN TEXT? The mind which was in Christ is stated in the SELECTED VERSES—Recite them. Recite the OUTLINE. Remember that Jesus did and said what we now study. upon the night before he was crucified. He was in the upper room of a house in Jerusalem, and was about to eat the passover supper. Tell your teacher when, where and why the passover was instituted.

1. *The holy consciousness, v. 1-3.*

What is meant by "consciousness?"

What things do you find in v. 1, 3, of which Jesus was conscious?

How would a person conscious of such things be apt to feel?

Who are meant in v. 1 by "his own?"

Are you one of these?

What two precious things are told of Jesus' love in v. 1?

While Jesus had this holy consciousness, and felt this holy love, what was "the devil" doing? v. 2.

2. *The humble service, v. 4, 5.*

What seven items about Jesus are given in vers. 4, 5?

[NOTE.—Sandals, which men then wore, left the feet exposed to dust and heat, and so it became the custom to give water to every

guest who came in, and a servant would wash his feet. See Gen. 18. 4; 19. 2; Luke 7. 44.]

Why is his holy consciousness mentioned at this time?

Why is his holy love mentioned also?

What practical lessons did Jesus mean to teach by this act? See John 13. 12-17.

3. *The hesitating disciple*, v. 6. 9.

Why did Peter ask, "Dost thou wash my feet?"

What do you understand by Jesus' answer?

Why did Peter then *refuse* to be washed?

What is meant by Jesus' second answer?

Have you been washed by Jesus?

What spirit does Peter's answer in v. 9. show?

Ask yourself, Do I *hesitate* to have Christ wash me, or do I *refuse*, or do I *submit*?

Where does this lesson show us—

1. That Satan works in the holiest places?

2. That sin begins in our inmost hearts?

3. That piety shines in the humblest services?

QUESTIONS AND ANSWERS.

OF DEATH AND JUDGMENT.

1. *What is death?*

Death is the separation of the soul from the body?

2. *Will all men die?*

All men will die, except those who shall be alive at Christ's second coming to judge the world.

3. *Is it not a fearful thing to die?*

It is a fearful thing to die to all but true Christians.

OUTLINES, NOTES, AND LESSONS.

1. THE HOLY CONSCIOUSNESS, v. 1-3.

CONSCIOUSNESS is that knowledge which one has within himself, and which no other person imparted to him. JESUS WAS CONSCIOUS, according to v. 1-3. 1. That his hour was come; 2. That the Father had given all things into his hands; 3. That he was come from God; 4. That he went to God. Nothing could be more exalting than this consciousness. A man with the slightest suspicion that he possessed such honours would utterly overlook his less favored fellows. But Jesus did not overlook HIS OWN, whom he had already loved, but "loved them unto the end."

"Often I feel my sinful heart
Prone from my Jesus to depart;
But though I have him oft forgot,
His loving-kindness changes not."

Nay more, there was JUDAS ISCARIOT, into whose heart the devil had come, and Jesus knew it, yet he serves Judas as he serves the others. See John 13. 2, 21-30.

PRACTICAL LESSONS. See the progress of evil, comparing v. 2 with v. 27.... Amid the holiest moments and most solemn scenes the devil is diligently at work.... The highest personal consciousness, and the heaviest personal woe did not cause Jesus' love to waver.

2. THE HUMBLE SERVICE, v. 4, 5.

LAI D ASIDE HIS GARMENTS. Meaning those outer and looser robes which one at ease could wear, but which none who toiled could manage. Thus he literally took "the form of a servant." GIRDED HIMSELF, with the towel, as v. 5 shows it, answering the double purpose of girdle and instrument for wiping the feet. POURETH WATER INTO A BASIN. One of a series of acts, each touched with an impressive brevity and life likeness. TO WASH THE DISCIPLES' FEET. This act is a common courtesy in oriental lands where sandals are worn, and where much travel is done on foot. It was a service, however, for the lowest slaves to perform, or in the absence of a slave, for the lowest in rank who might be present. No slave was at that upper room; he who furnished it was not the *host* of the disciples, and therefore did not see that the duty was performed; no disciple considered himself holy enough to do it; hence he who had HOLY CONSCIOUSNESS assumes the work himself.

PRACTICAL LESSONS. The highest character and the lowliest spirit may dwell together.... Humble service no more degrades a great man than shining into lowly coats belittles the sun.... How quickly the God-man sprang to duty; so should each disciple.... Jesus did this lowly work as cheerfully and well as any work of his entire career.... The perfect humility of Jesus' love is here added to its perfect faithfulness already seen.... A love that serves.... He who descended to wash the soiled feet of men, will he not descend to wash their sin-stained souls?

.... Some practise foot-washing as a religious rite. Pride may have as much to do with this as humility, and self-righteousness much more. The lowly, serving spirit is what is sought, such as appears in Matt. 25, 35, 36; 1 Tim. 5, 9, 10.

.... "It is a customary rite in a few cathedral cities; in Vienna, for instance, where, on Maundy-Thursdays, the emperor washes the feet of twelve aged men."—Heubner.

... The pope suffers his foot to be kissed.
How unlike Jesus!

3. THE HESITATING DISCIPLE, v. 6-9.
THEN COMETH HE TO SIMON PETER.

Not beginning with him, but reaching him in turn. DOST THOU WASH MY FEET? Here is Peter's impetuosity, perhaps his pride. Wherein did he differ from others that he should claim other treatment? He seems to boast less worthiness. JESUS ANSWERED, without explaining, and pointed to the need of quiet obedience until the "hereafter" should make all plain. THOU SHALT NEVER WASH MY FEET. Here is modesty run mad: humility turned to haughtiness. But Jesus knew how to control Peter. His answer, IF I WASH THEE NOT, etc., strikes at the root of wilful disobedience and rebellion. Peter submits, and in submitting swings over to the other extreme. LORD, NOT MY FEET ONLY, etc. But Jesus, "having loved his own which were in the world," and which, like Peter, were therefore subject to this world's imperfections, "he loved them unto the end." Hence he corrects Peter once again, and concludes his work. See v. 10-17.

PRACTICAL LESSONS. Unquestioning submission to all Christ's demands is the only true Christian loyalty.....Without submission to Jesus man swings back and forth without rest.....Submission brings rest.....The great practical issue of the whole lesson is given by Jesus himself in v. 12-17. Here is, 1. Attention called, v. 12; 2. His rank defined, v. 13; 3. His act a model, v. 14, 15; 4. Reason for obedience, v. 16.

English Teacher's Notes.

In relating the narrative of our Lord's washing his disciples' feet, St. John commences by pointing us back to the source from which the action sprang, the hidden fountain of which it was the natural overflow—the eternal love of Christ towards his chosen ones, "*Having loved his own which were in the world.*" There was no beginning to this love. No virtue or merit in them had called it forth. He loved them while they were "yet sinners." (Rom. 5. 8.) And now, in spite of all their dulness and earthly-mindedness, in spite of the selfishness which still marred the harmony which should have existed between them; (Mark 9. 32, 34; Luke 9. 45, 56; 22. 24.) although he knew how soon they would all forsake him in the hour

of need, he nevertheless "*loved them unto the end*"—loved them so fully that he was willing not only to give his life, but to perform the lowest act of service for them.

Further, to aid us in rightly estimating the condensation of this love, St. John reminds us of the greatness of him who showed it—"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;" and of the time at which it was shown—"The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." Neither the prospect of his approaching sufferings, nor the pain of being betrayed by one of those whom he had chosen to "be with him," (Mark 3. 14,) and to be his messengers to others, formed any obstacle to the outflow of the love of Jesus. Nor did the thought of the greatness of the work he was about to accomplish, and of the joy for which he was about to endure the cross (Heb. 12. 2,) distract his mind from the common need immediately before him.

The Golden Text chosen for this Sunday gives the key-note to the teaching of this subject, "*Let this mind be in you,*" etc. Get this living spring of love into your hearts, continually filled from the eternal fountain, and then it will be no hard task to follow the direction, "*Do as I have done to you.*" (v. 15.)

But the teacher will find it advisable not to start with the thoughts which the Evangelist brings before us, but rather to lead up to them; drawing the attention first to the *circumstances* of the incident recorded in the passage, and afterward to its *teaching*.

The preparations for the Paschal meal were completed, (this appears to be the meaning of the words rendered, "supper being ended;") the table being spread, the couches set round it, the basin and water standing ready for the usual washing of feet before the meal. But who was to perform the office generally assigned to the menial and slave? (1 Sam. 25. 41.) Which of the assembled company would render to the rest that act of kindness which the long walk from Bethany must have made specially needful? The disciples are disputing about the best seats, and none is willing to act for the time as servant to the others. Unwashed, hot, and dusty, they are about to begin the Paschal meal. But their Lord rises from the table, lays aside the upper garment, takes the towel, the water, the basin, and comes round to each in turn to

perform the necessary washing. In speechless amazement and confusion, they submit to the service. Only the impulsive Peter exclaims against it, and by his vehement protest calls forth from the Lord the words which show that his action was not merely incidental but deeply symbolical.

The consideration of the inward washing here symbolized appears, however, to be excluded from the plan of the lesson for this Sunday, the attention being rather concentrated upon its simple meaning as an act of condescending love.

What then, is the lesson to be impressed on the scholars? Not that they should do certain acts of kindness for which a degree of condescension appears required. We question whether the word *condescension* can be rightly used at all respecting the contact of one human being with another. Of unrenewed souls God has said, "There is no difference," (Rom. 3. 22;) of those who have been created anew in Christ Jesus he says, "Who maketh thee to differ?" (1 Cor. 4. 7.) Our Lord's example teaches us that we should be ready to perform *any* and *every* act of kindness which lies in our way, turning aside neither to the right hand nor to the left, where we see the print of his footsteps. The service performed for his disciples was in harmony with the whole of his life. He "went about doing good"—doing the thing that was needful, the thing that was kind, the thing that was comforting. None need be dissatisfied because they cannot do great things. If they "want to be like Jesus" let them do the *next thing*, the thing that is before them.

But how? Whence the will? Whence the power? Here the teacher may lead back to the introduction. Why did Jesus serve his disciples? Because he *loved* them. We must have *His love in our hearts*—that much love which follows the forgiveness of sin, (Luke 7, 47,)—the washing in the blood of Jesus, and let this love transform and mould us after his pattern.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. THE LAST HOURS OF JESUS. v. 1; John 12. 23; 17. 1, 11; 12. 31; Mark 14. 34.
2. THE UNCHANGING LOVE OF JESUS. v. 1; John 15. 9; 1 John 3. 16; Rom. 8. 35, 39; Heb. 3. 8.

3. THE COMMEMORATIVE SUPPER OF JESUS. v. 2; Exod. 12. 21; 1 Cor. 5. 7, 8; Matt. 26. 26; 1 Cor. 11. 23.

4. THE WICKED FOES OF JESUS. v. 2; Luke 22. 3; Matt. 26. 14; Mark 14. 10; John 7. 1.

5. THE CONSCIOUS POWER OF JESUS. v. 3; Matt. 11. 27; 28. 18; John 17. 2; Matt. 26. 53.

6. THE LOWLY WORK OF JESUS. v. 4, 5; Phil. 2. 7; Luke 2. 51; Mark 6. 3; Matt. 20. 28.

7. THE TENDER REBUKES OF JESUS. v. 6, 8; Matt. 18. 1-3; Luke 24. 25-27; John 21. 22.

2. SEED-THOUGHTS.

1. Who are *his own* here spoken of?
2. What is meant by loving his own *unto the end*?
3. If the devil put it into the heart of Judas to betray Christ, was Judas *himself* a devil *at that time*?
4. *Given all things into his hands* refers to his divine or human nature.
5. What is referred to in *coming from and going to God*?
6. Why does Christ associate his unlimited power with this menial service?
7. *Why* did he perform it?
8. Why did Peter refuse?
9. What of the disciples' present ignorance and future knowledge of this act?
10. What did Christ mean by, *If I wash thee not*?
11. When did Peter discover the spiritual import of this act of Christ?
12. Did he wash Judas' feet?
13. Was this ceremony designed for imitation in *form or spirit* only?
14. What cardinal truth besides humility and brotherly love is here symbolized?

3. DOCTRINE.

"The lowliness of Jesus." Isa. 53. 1-8; Zech. 9. 9; Matt. 11. 29; Phil. 2. 7, 8.

Sing—

"Try us, O God, and search the ground
Of every sinful heart;
Whate'er of sin in us is found,
O bid it all depart."

The Primary Class.

THE things that are mentioned in this lesson took place the night before Jesus died. He had met with his disciples to keep the feast of the Passover. Do you know what that was

[Briefly explain the origin and design of this feast.] What did Jesus do to his disciples after supper? [He washed their feet.] How could he wash their feet? Do you think he got under the table to do it? No, that was not the way. In those times when people had a feast they did not sit at the table, with their feet under it, as we do; but they had beds around the table on which they lay stretched out. That seems very strange to us, but, as it was their fashion it was not strange to them. Being thus stretched out on the bed it was very easy for any one to get at their feet by going around the outside of the beds. [A diagram on the board will help very much to understand this. So also will the picture in the Leaf Cluster.] This was what Jesus did. He went from one to another at the foot of the dinner-beds and washed their feet. This was usually the work of a servant, and thus Jesus showed how humble he was, though he was the Son of God and the Lord of all. One of the disciples did not wish Jesus to wash his feet. What was his name? Can you tell why Peter did not want Jesus to wash his feet? He thought it was too much to expect that so good a being as Jesus should do such a work for so sinful a man as himself. But Jesus had himself proposed it and Peter ought not to have said anything against it. So Jesus told him. [Here let the class repeat, "If I wash thee not, thou hast no part with me."] Then Peter made a very beautiful answer. [Let them repeat, "Lord, not my feet only, but also my hands and my head."]]

All this shows the wonderful love of Jesus. Do you know the difference between loving in word and loving in deed? [See if they can give some illustrations of this.] We sometimes sing, "If you love me, show it, show it." Jesus always showed his love. He did it in many different ways, and this was one of them. We ought to try to be like Jesus. We cannot do so in all things, but we may in some. There are many little deeds of kindness we may do for one another. Can you mention any of these? [Give them an opportunity to name some.] Now say the GOLDEN TEXT. [Repeat.]

But there is another thing to be learned from this lesson. Just as the feet of these disciples, soiled with sand, [explain the use of sandals,] needed washing, so do our souls, stained with sin, need to be washed. Jesus offers to do this for every sinner, and we ought all to be glad of

it. We ought not to say as Peter did, "Thou shalt never wash me," but rather pray that Jesus will take all sins from us and make us holy.

Two things, then, are taught in this lesson which we must never forget:—

1. We need to have sin taken from the soul by Christ.
2. We ought to do all the good we can to others.

WHISPER SONG.

Christ, the lowly One,
Wash my heart from sin;
Christ, the holy One,
Come and dwell within.

SUNDAY, OCTOBER 17, 1875.

LESSON III.—MANY MANSIONS. John
14. 1-7.

Berean Notes.

Lender. 1 Let not your heart be troubled: ye believe in God, believe also in me.

School. 2 In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

L. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may also.

S. 4 And whither I go ye know, and the way ye know.

L. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

S. 6 Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

L. 7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

HOME READINGS.

Mon. John 14. 1-7. Thur. Acts 2. 1-11.
Tues. Isa. 43. 1-13. Fri. Rev. 3. 14-22.
Wed. Rev. 21. 10-27. Sat. John 10. 1-9.
Sunday. John 14. 8-17.

TOPIC: Immanuel's Home.

GOLDEN TEXT: But now they desire a better country, that is, a heavenly. Heb. 11. 16.

OUTLINE: 1. The Father's House, v. 1-3.
2. The way thither, v. 4-7.

LESSON HYMN.

Tune: "Dennis."

S.M.

I have a home above,
From sin and sorrow free,
A mansion which eternal love
Designed and formed for me.

My Father's gracious hand
Has built this sweet abode;
From everlasting it was planned;
My dwelling-place with God.

GENERAL STATEMENT.

After washing the feet of the disciples, Jesus instituted the Lord's Supper, and then with utmost tenderness he proceeds to make those precious statements, given so fully by John, and from which our lesson is chosen. The *Many Mansions*, named in the TITLE, are *Immanuel's Home*, according to the TOPIC. The DOCTRINE sets before us *The Heavenly State*, which the ransomed ones enjoy forever. He who has the hope of that state, and of those mansions in that home of Immanuel, may well be as those described in the GOLDEN TEXT, namely, "*But now we desire a better country, that is, a heavenly.*" The OUTLINE puts the whole case under two heads: 1st. THE FATHER'S HOUSE; and 2nd. THE WAY THITHER.

QUESTIONS:

Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE. Remember, these words were spoken on the night before Christ's crucifixion, and while he was still in the room where he had eaten the Passover.

1. *The Father's house, v. 1-3.*

In what state were the hearts of the disciples when Jesus spoke the words of our lesson?

Look back over the chapter just before our lesson, and find their causes of trouble.

What cure for their trouble does Jesus suggest?

Why does believing in Jesus cure heart trouble? [Read Matthew 11. 28.]

What place did Jesus mean by "my Father's house?"

What reasons have you for supposing that he meant heaven?

What place does he call by the same name in John 2. 16?

Why was the temple like heaven?

What are the "many mansions?"

What cheering lesson should this teach Christians?

What encouragement for all persons is within it?

How did it affect the persons mentioned in the GOLDEN TEXT?

What may we learn from the words, "If it were not so, I would have told you?"

What preparation for the accommodation of his disciples by Jesus did that heavenly place need?

What two things will he do when it is prepared? [Read Matthew 25. 31-34.]

What reason for receiving them to himself does Jesus give?

How did Paul feel about this union with Christ? See Phil. 1. 23; 2 Cor. 5. 8.

Shall each of us be there also?

What name is given this house in our TOPIC?

2. *The way thither, v. 4-7.*

What two things does Jesus say the disciples knew?

Why did Thomas deny this?

How does Jesus explain the matter?

What is meant by "the way?"

Is there any other way? v. 6.

How is Jesus the "truth and the life?"

What do they know and see who know and see Jesus? v. 7.

Do you know and see him?

Where in this lesson do we learn—

1. How to cure trouble?
2. How to reach heaven?
3. Where to find a sympathetic, candid, divine Friend?

QUESTION AND ANSWER.

4. *Why is it not a fearful thing to them to die?*

It is not a fearful thing to true Christians to die, because sin, which is the sting of death, is taken away from them; and because they know that after death they shall go to heaven.

1 Corinthians xv. 55, 57. O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Corinthians v. 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

OUTLINES, NOTES AND LESSONS.

1. OUTLINES.

1. Trouble and its cure, vers. 1-4. Cured by Belief in Jesus: (1) As preparing a place for you; (2) As coming again to receive you; (3) As gathering his people finally to himself; (4)

As having made known heaven and the way thereto. 2. Doubt and its remedy, vers. 5-7. The Remedy found in Jesus; (1) As the way; (2) As the Truth; (3) As the life; (4) As the only approach to the Father; (5) As the sufficient revealer of the Father. . . . Encouragement from Jesus for Troubled Souls: 1. By His Call to Fuller Trust, ver. 1; 2. By His Disclosure of Heaven, ver. 2; 3. By His disclosure concerning His own going and coming, vers. 2-4; 4. By His Kind Treatment of Doubts and Fears, vers. 5-7. . . . The Father's House: 1. It has Many Mansions; 2. It is fitted up by Jesus; 3. It shall be peopled by his Saints; 4. The Way is Opened; 5. The Way is Revealed.

2. NOTES.

In approaching this passage it were well to realize that we are coming into the very *Holy of Holies*, in the temple of truth. In all those discourses of Jesus we stand on holy ground.

TROUBLED, ver. 1. Repeated in ver. 27. The reason of their trouble was what he had said just before. See John 13, 31-33. His going away would not only spoil all their schemes and expectations of an earthly kingdom, but they had hung all upon him, and if he left them hope failed completely.

YE BELIEVE IN GOD, etc. Considerable diversity has existed concerning the true rendering of this clause. Both verbs are in the *imperative*, therefore the best rendering seems to be, "Believe in God, and believe in Me." In other words, meet increasing difficulties by a broader faith.

MY FATHER'S HOUSE, ver. 2. Jesus used the same phrase, John 2, 16, where he speaks of the temple, a type of the heavenly home. Both have God's presence; both are for God's service; in both the holy congregated; for both the holy sigh.

. . . The temple at Jerusalem contained an immense number of rooms, or chambers, where the sacred vessels were stored, and where attendants and others lodged.—When Jerusalem was under siege by Titus, thousands of persons found refuge in these mansions, but, alas! they were driven from them and slain.

. . . The Father's house on Mount Moriah was a place of peril to the disciples then, but to the house above they could look with holy joy.

I WOULD HAVE TOLD YOU, ver. 2. What a disclosure of his candour, and what a confident appeal to their knowledge of it. I GO TO PREPARE, etc. Prepared "from the foundation of the world," Matt. 25, 34, and yet Jesus, with a perfected redemption, claims the privilege of putting on the last exquisite touches.

RECEIVE YOU UNTO MYSELF, ver. 3. He wants to have his people with him, and why not? They constitute his bride. For beautiful descriptions of his gathering of them, see Matt. 25, 34-36; 1 Thess. 4, 16, 17; John 17, 24.

. . . "He thinks it ought to be enough to be assured that they shall be where he is, and in his keeping."—*David Brown*.

"Forever with the Lord!"

So, Jesus! let it be;
Life from the dead is in that word;
'Tis immortality."

THE WAY, vers. 4, 5, 6. Christ's assertion that they knew the way was based on the opportunity they had enjoyed, rather than upon the result they had reached, as appears from the denial of Thomas in ver. 5. He had said enough to make all clear, but they were marvellously slow of understanding. See John 13, 31-33, 36; 14, 2, 3. But they were bewildered and full of questions. See John 13, 36; 14, 5, 8, 22. The way Jesus went was the way of the garden, the cross, and the grave. This they could not fully comprehend.

I AM THE WAY, ver. 6. For them the only object to be viewed was himself. "Jesus only." "None but Jesus." See Acts 4, 12.

THE TRUTH. All that is true centres in Christ. That which leads away from him is false. A religion with any other way but Jesus is false. THE LIFE, as seen in John 1, 4; 1 John 5, 20. Out of Jesus is no life for a sinner, John 3, 36. To know him is to know the Father, ver. 7; to come by him is to reach the Father, ver. 6. He is "ALL AND IN ALL."

3. LESSONS.

1. The helpfulness of a comprehensive faith.
2. *Question*; What characteristics and what acts of Jesus here described are specially attractive and specially helpful to men? 3. Thomas, a model, in that he brings all his queries and perplexities directly to Jesus. 4. Christ is THE WAY—opened for us; THE TRUTH—revealed to us; and THE LIFE—implanted in us. 5. Through Christ we live, we know, and we go.

6. To know Jesus Christ is to know God the Father. "God was manifest in the flesh" of Jesus, and will be manifest in the flesh of every true follower of Jesus. 1 Cor. 6. 20.

English Teacher's Notes.

PERHAPS no cloud of approaching sorrow was ever darker and heavier than that which rested on the company of disciples gathered around their Master in the upper room at Jerusalem. More than once had he warned them of his coming sufferings and death, and told them he would rise again. But their minds were full of hopes and expectations far different. When he made the final journey to Jerusalem they "thought that the kingdom of God should immediately appear," (Luke 19. 11.) and in the acclamations which welcomed him they read the speedy fulfilment of their hopes. Now, at last, he would take the power that belonged to him; now all would acknowledge him as Lord and King; now the glowing descriptions of the prophets would be realized in the glory and happiness of his rule.

But how different was the event! When they sat down to the Paschal meal, the Lord told them again that he was about to suffer, that his blood should be shed, (Luke 22. 15, 20,) that one of them should betray him, and all forsake him. That which they had turned away from as from a dark shadow was then a reality—it was true that he was going to leave them, that he was about to suffer a cruel death. Their sorrow was not merely the sorrow of men called to part from a beloved friend; it was the despair of men who saw their hopes for life blighted. His assurance that he would rise again the third day they had never understood, and they could not now look beyond the cloud which seemed to envelop in its gloomy folds all that their hearts had desired. Their affections had hitherto been too largely set upon things below, and they needed to be taught to desire above all things the "better country" which our Golden Text speaks of. With what rapture two of them afterward looked forward to it we learn from their writings. 1 Pet. 1. 4; 5. 10; 2 Pet. 1. 11; 3. 13; 1 John 3. 2; Rev. 22. 20.

Before passing to consider the words of hope and comfort which our Lord addressed to his sorrowing disciples, the teacher will do well to try and picture to the scholars their state of mind. They have, perhaps, through their own experience, or that of their friends and neigh-

hours, become acquainted with real sorrow. They can appreciate the term "orphans," ver. 18, margin,) applied to the disciples; but they will hardly enter into the hopelessness of their condition.

How, then, shall they be attracted to the "many mansions" in the Father's house? The hold which a child has on the world is far slighter than that of an adult. If the passing things around them are bright, we have far brighter things to tell of. And there are four special points in the passage which may be made interesting to them.

1. "*Many mansions*"—or, *abiding places*. Most children can tell of a day spent in some pleasant spot, where they would have liked to stay longer. They have probably said on some occasion, like Peter, "It is good to be here," and wished that the delightful hours would never pass away. We can tell them of a place full of delights where they may stay always, of pleasures which will never come to an end.

2. But there are timid ones who cannot enjoy themselves in a strange place, who fear being left alone, who get into the background, and lose what is giving pleasure to others. In the many mansions there will not only be room for all, but none will find themselves among strangers. It will be the "*Father's house—home*, in the truest sense of the word, for every one who enters there; nothing to shrink from, nothing to be in awe of, nothing to mar the pleasure.

3. But scarcely have the words of hope and comfort passed the lips of our Lord than Thomas comes forward with the objection, "Lord, we know not whither thou goest, and how can we know the way?" To him the whole seemed dim, indistinct, far off. And doubtless it is the same with many young people. They think they know what will make them happy, and they hope for this and that earthly pleasure and advantage; and meanwhile heaven appears a long way off, too far to be a reality to them. And how does our Lord meet this? He joins it on to himself. Not merely, "I will come again, (from thence), and receive you," but "*I am the way*" thither. He stood by their side; they knew him, they loved him; if he were the way to heaven, must not heaven be near? If there is no desire after the "better country," must it not be that Jesus is not yet known as the way—the burden of guilt not yet laid upon him—the heart not

wholly given to him—the life not wholly trusted to him! The teacher needs to realize for himself the abiding presence of his Lord, that he may be able to set before his scholars a present Saviour and friend. Thus only will they be led to agree with the child who thought the hymn—

“There is a happy land,
Far, far away,”

should be altered into “not far away.”

4. Finally, those children who have found Christ the way can take the comfort of the words, “I will come again,” etc., which will be best illustrated by instances of child en who have been carried through the dark portals of death without a fear or a shudder, looking righ up into the face of the Lord who bore them home to himself.

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. TROUBLED HEARTS. Ver. 1, 27; John 16. 22; Matt. 5. 11, 12; 2 Tim. 2. 9; 1. 12.
2. THE FATHER'S HOUSE. Ver. 2; John 2. 16, 17; Matt. 6. 9; 1 Kings 8. 30; Isa. 66. 1.
3. THE PLACE PREPARED. Ver. 3; Matt. 25. 34; 20. 23; 1 Cor. 2. 9; Heb. 11. 16.
4. RECEIVED TO JESUS. Ver. 3; John 12. 26; 21. 24; 1 Thess. 4. 17; Phil. 1. 23.
5. THE WAY UNKNOWN. Ver. 5; John 13. 36; Acts 8. 30; 16. 30; Rom. 10. 1-3.
6. THE WAY DISCLOSED. Ver. 6; Heb. 9. 8; Eph. 2. 18; John 10. 9; 1 Pet. 3. 18.
7. THE FATHER SEEN. Ver. 7-10; John 8. 19; 1. 18; Matt. 11. 27; 5. 8.

2. SEED THOUGHTS.

1. Why is a faith in God, without faith in Christ, *troublesome*?
2. What is the voice of all religious history on this subject?
3. What means *my Father's house*?
4. What would he have told them if it had been otherwise?
5. In what sense does God *prepare* our home in heaven?
6. What *coming again* is this?
7. What may be considered the chief joy of heaven?
8. What may be *inferred* from the *many mansions*?
9. What did Jesus mean by *Whither I go ye know, and the way ye know*?

10. How far and in what respect did Thomas speak truly?

11. Did he understand at all Christ's *spiritual* meaning?

12. *How* was Jesus the way?

13. If to know Christ is to know the Father, what of the two?

14. If all men say, *Show us the Father*, do all men seek in the right way to know him?

3. DOCTRINE.

“The heavenly state.” Matt. 13. 43; John 17. 24; Rom. 8. 17, 18; Rev. 7. 15-17; 22. 1-5.

The Primary Class.

BY L. J. R.

1. After the REVIEW let to-day's lesson be a simple, earnest talk about heaven, and the way to reach it. Let the teacher remember that we cannot talk to any purpose unless we talk from the heart. We must, ourselves, have vivid ideas about heaven if we would convey distinct impressions to others. Read slowly Rev. 7. 9-17; 15. 2-4; 22. 1-5, and that excel ent verse, Isa. 35. 10. If you have difficulty in fixing your mind on the subject, shut your eyes and repeat again every verse. I have often found that a great help. Above all, make it your constant petition, “Open *thou* mine eyes, that I may behold wondrous things out of thy law.”

2. LINES OF APPROACH to the lesson. 1. Picture a family of little children, living in a poor house, with an elder brother, whom they greatly love. He is going away, and they cry and mourn til he tells them he must go to prepare a new beautiful house for them, but will come again, and take them to it. Will they not rejoice? Will they not desire the better house? [See Golden Text.] How will they feel toward the brother? Will they en oy the new house if he is not there? Explain the story, as applying to us, and our elder brother, connecting with Golden Text. 2. Who built our houses? (Men—fathers.) By and by we shall go and live in a house prepared for us by Jesus Christ. A rich man would build a beautiful house for a dear child to live in, would fill it with every thing delightful—what kind of a house will our Heavenly Father prepare for his dear children? But suppose we are naughty—not the children of God—shall we live in the children's house? 3. A little girl once took a long ride in winter—very cold—hands and feet

almost frozen—tears frozen on her cheeks, but she smiled through all, and said over and over, "What a nice fire there will be at home!" Illustrate by above anecdote the pain of the disciples, and the great "recompense of reward," revealed to them by this *lullaby*-talk of Jesus.

3. In childhood the *material* element is prominent. Spirituality is the exception. Things spiritual must be pictured by things material—things unseen by things seen. Children are definite, exacting little creatures; do not say to them, in a vague, general way, "Heaven is a place where we shall be very happy," give them a *definite happiness* to think of in heaven. Christ said "house," "mausion"—John said, "city," "trees," "fruit." May we not also illustrate by familiar things?

4. ILLUSTRATIVE FRAGMENT. "Grace and peace in Christ, my dear little son. I know a pretty merry garden, wherein are many children. They have litt'e golden coats, and they gather beautiful apples under the trees; they sing and jump and are merry. They have beautiful little horses too, with gold bits and silver saddles. Then said I, 'Dear man, I have a son, too. He name is Johnny Luther. May he not also come into this garden?' Then the man said, 'If he loves to pray and to learn, and is good, he shall come.' Therefore, my dear little son Johnny, learn and pray away, and tell Lippos and Jost, too, and then you shall come to the garden together. Herewith I commend thee to Almighty God. Thy dear father, "ANNO 1530. "MARTINUS LUTHER."

WHISPER SONG.

Many mansions stand
In the home above,
Built by God's own hand,—
Tokens of his love.

SUNDAY, OCTOBER 24, 1875.

LESSON IV.—THE VINE AND THE BRANCHES.

John 15. 1-8.

Berean Notes.

Leader. I I am the true vine, and my Father is the husbandman.

School. 2 Every branch in me that beareth not fruit he taketh away; and every branch

that beareth fruit, he purgeth it, that it may bring forth more fruit.

L. 3 Now ye are clean through the word which I have spoken unto you.

S. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

L. 5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

S. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

L. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

S. 8 Her-in is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

HOME READINGS.

Mon. John 15. 1-8. Thurs. Hosea 14.
Tues. Matt. 3. 7-12. Frid. Eph. 1. 15-23.
Wed. 1 John 2. 1-8. Sat. John 17.
Sunday. Col. 1. 9-27.

TOPIC: Immanuel the Vine.

GOLDEN TEXT: By their fruits ye shall know them. Matt. 7. 20.

OUTLINE: 1. Branches bearing no fruit. v. 1. 2. 4. 6.
2. Branches bearing much fruit, v. 2. 3. 5. 7. 8.

LESSON HYMN.

Tune: "Woodstock." C.M.

Jesus, immutably the same,
Thou true and living vine,
Around thy all-supporting stem
My feeble arms I twine.

I can do nothing without thee:
My strength is wholly thine;
Withered and barren should I be
If severed from the vine.

GENERAL STATEMENT.

After Jesus had spoken about *The Many Mansions*, he added some other kind words, and then said, "Arise, let us go hence." John 14. 31. It does not seem, however, that they went at once, for after the words recorded in chapters 15, 16 and 17, we read of their actual

going forth. See John 18. 1. Under the figure of *The Vine and the Branches*, our Topic presents "*Immanuel the Vine*." The OUTLINE views the branches more prominently, setting forth, 1. BRANCHES BEARING NO FRUIT; 2. BRANCHES BEARING MUCH FRUIT. To which of these classes do we severally belong? The GOLDEN TEXT furnishes an infallible test: "*By their fruits ye shall know them.*" The DOCTRINE SUGGESTED by this necessity for Christ-like fruit is "*Personal Holiness.*" A perfect union with Christ, so that his full, precious life-currents course our veins as the sap of the vine fills the branches, is essential to this holy living.

QUESTIONS.

Recite TITLE. What explanation of the vine is given in the TOPIC? Recite GOLDEN TEXT. To explain both the vine and its branches, recite the SELECTED VERSES and the OUTLINE.

[NOTE.—Most likely these words were spoken in the room where they ate the supper. Jesus said, "Arise, let us go hence;" but before he went he spoke many things, and prayed with his disciples. Compare John 14. 31, and John 18. 1.

1. *Branches bearing no fruit*, v. 1. 2. 4. 6.
Why did Jesus choose the vine to illustrate what he wished to teach?
Why did he call himself the true vine?
How is Jesus like a vine?
What is meant by "husbandman"?
Why did Jesus in v. 5 call his disciples "branches"?
What reason do you find in v. 4 why some persons bear no fruit?
How can a branch be in Christ, as v. 2 supposes, and yet bear no fruit?
Five things are stated in v. 6 as being done to branches which abide not in the vine—
What are they?
What do these things mean?
How can a person abide in the vine?
Do you abide there?
2. *Branches bearing much fruit*, v. 2. 3. 5. 7. 8.
What does the husbandman do to every fruitful branch? v. 2.
Why does he want "more fruit"?
What is meant in v. 3 by "now ye are clean"?
Who, according to v. 5, "bringeth forth much fruit?"

How does Christ abide in his people?
What fruit of abiding in him is named in v. 7.

See the cluster of fruit in Gal. 5. 22, 23.
What two splendid results of bearing much fruit are named in v. 8?
Shall we bear "much fruit"?

- Where does this lesson show us—
1. How to become Christians?
 2. How to succeed in prayer?
 3. How to bear much fruit?
 4. How to glorify God.

QUESTION AND ANSWER.

5. *When will Christ appear to judge the world?*
Christ will appear to judge the world, when all the prophecies in the holy word of God shall have been accomplished, and the Gospel shall have preached to all nations.

Matthew v. 18 Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew xxiv. 14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. The Vine; 2. The Husbandman; 3. The Branches; 4. The Fruit. Characteristics of true disciples; 1. United to Christ; 2. Cared for by the Father; 3. Purged; 4. Fruitful in union with Christ; 5. Fruitful in proportion as that union is abiding; 6. Receive whatsoever they ask; 7. Glorify the Father by fruitfulness; 8. Prove discipleship by the same means.

2. NOTES.

Whether any visible object suggested this figure to Jesus may be questioned. The cup with the fruit of the vine was there; vines themselves may have been at hand; or the familiarity of the disciples with vines may have sufficed, as Palestine is a vine-growing country.

I AM THE TRUE VINE, ver. 1. In Ps. 80. 8, Israel is presented as "a vine," brought out of Egypt for God's glory. The failure of this vine is also bewailed in this psalm. The hope of the world lay in this vine. "Salvation is of the Jews," said Jesus. But now that this vine had failed, showing itself false, Jesus presents another and a true vine in himself. Henceforth the spiritual fruitage must be sought in him.

... "He puts himself in the place of all to which they had been attached and belonged here below; and he puts his father in lieu of . . . the Jehovah of Israel."—*Nelly*.

Verses 2-4 are of the nature of parenthesis, touching the all-important matter of fruitfulness, and the husbandman's treatment to that end. **HE TAKETH AWAY.** As viewed in this world, many are attached to Christ. Some have no vital union, however, and consequently they bear no fruit. Such are taken away, as was Judas. See 1 John 2. 19. **HE PURGETH IT.** The fruitful ever must be improved as every vine-grower knew. See Heb. 12. 6-11. Of this true sort were the eleven then with him, hence his statement in ver. 3, and his counsel in ver. 4.

... Vine dressers never permit their vines to put forth leaves, or ever to form clusters, without control. A better result is obtained by pruning off some leaves and the poorer fruit. So God purges the branches of his vine.

I AM THE VINE, YE ARE THE BRANCHES, ver. 5. He here resumes the thought of ver. 1, and particularizes whom he means by the branches alluded to in vers. 2, 4. Men are joined to Christ, not as branches which shoot from the vine, but as those which are grafted into it. Grafts must be so joined to the stock as to make a *vital* union. Mere *mechanical* union is insufficient. In nature good *scions* are grafted into poorer *stocks*. In grace the poor, sinful *scions* are grafted into Christ, the true and good *stock*. This is that which is "contrary to nature" in Rom. 11. 24. If we be in *vital* union with Christ we bear the fruits named by Jesus in this lesson, namely: "bringeth forth much fruit;" escape the peril named in ver. 6; "ask what ye will, and it shall be done unto you;" glorify the Father; prove your discipleship.

... The important point in grafting is to secure the largest possible amount of contact between the *alburnum*, or *sap-wood*, of the scion and of the stock. Not in the outer bark, nor in the inner hard wood, but in this course-way of life the union must be formed.

HEREIN IS MY FATHER GLORIFIED, ver. 8. The husbandman who produces the best fruit, and the most of it, is honored with prizes and premiums among men; so it is honorable to God to produce in men the fruits of the Spirit, and the more the better. See Gal. 5. 22, 23; Matt. 5. 16. **SO SHALL YE BE MY DISCIPLES.** Not by receiving the rites and the prayers of the Church; not by what may be learned, or said, nor by membership, or high

office even in the Church; not by the loud song, the long prayer, nor the joyous shout; but by the bearing of "much fruit," are we assured by Christ as his disciples.

3. LESSONS.

1. Christ and his people are vitally united.
2. God the father watches over every branch; see Luke 12. 6, 7.
3. Fruitless adherents to Christ will not always be tolerated.
4. Christ's word makes men clean.
5. Christ and I may abide each in the other.
6. No fruit out of Christ, all fruit in him.
7. The terrible end of the fruitless.
8. The true disciple omnipotent in prayer.
9. Man may glorify God.
10. Fruitfulness and assurance go hand in hand.

English-Teacher's Notes.

We come in this passage to the last "I am" of St. John's Gospel. Looking about for an incident wherewith to connect it, some have imagined that our Lord and his disciples may have passed by vineyards on the way to Gethsemane, or that the colossal bunch of grapes carved in gold over the temple door may have suggested the idea. But it is quite uncertain whether the words were not spoken before the little company quitted the supper room, and we need look no further than the "fruit of the vine," of which they had just been partaking, for the occasion of the allegory. However it may be, the picture of the vine and its branches, like that of the shepherd and the sheep, was a most natural one in Palestine.

The nation of Israel had long ago been compared to a vine. (Psa. 80. 8, etc.; Isa. 5. 1, etc.; Jer. 2. 21.) God had chosen Israel to blossom and bud, and fill the face of the world with fruit. But they had come far short of their calling. Not till the true Vine came could the prophecy of Isaiah be fulfilled. (Isa. 27. 2, 6.) And not union with Israel, but union with Christ, was the source of fruit-bearing.

Fruit bearing is the subject brought before us in the Golden Text. And it is the prominent idea in the allegory. The vine exists for the sake of its fruit—fruitless, it is worthless. (See Ezek. 15.) The teacher has, then, two special points to bring out in the lesson.

1. *The necessity of bearing fruit.* None who are brought under Christian instruction, and are partakers of Christian privileges, can claim exemption from this. Christ gave his life for us that he might "purify unto himself a peculiar

people, zealous of good works." (Titus 2. 14.) But how much more is it expected of those who make a Christian profession, and bear the Christian name! And it is the only true test of a man's real condition before God.

The teacher must be careful to leave with the scholars a correct understanding of what *fruit* actually means. It is something *real* and *substantial*, not mere outward show and glitter. If a child possessed a tree on which he never found anything but leaves, would he consider that he had a *real fruit tree*? Some boys and girls make a very good show with their lips. They know good things, and say good things, but their conduct does not correspond with their speech. It is all unreal. Some again "do many things" that are right, and gain perhaps a character for uprightness, generosity, etc., but the motive that prompts them is a selfish one; they are "looking on their own things." The *outside* is good, but the *inside* worthless. Blameless (or apparently blameless) outside conduct is not necessarily fruit bearing in the sight of Him who "looketh at the heart." The "fruits of the Spirit," specified in Gal. 5. 22, 23, have reference to the "thoughts and intents of the heart" as truly as to the actions which may be seen of men.

2. *The conditions of fruit bearing.* The first of these is given us in the words "without me ye can do nothing." It is the recognition that of ourselves we are utterly helpless. We may brace ourselves up by an effort of the will to certain good actions, but this will not be *fruit*, the natural outgrowth of what is inside. If we are to produce what is pleasing in the sight of God we must have Christ in our heart—"I in you." Perhaps many children have had such an experience as the following: A child gets up in the morning with a strong desire, nay, a determination to be good in every way. All goes well for a time, but by and by something puts him out, and the bad feeling rises. It may be outwardly restrained, but there it is within him, and what is he to do with it? He wishes it would somehow go, but cast it out by an effort of will he cannot—it is too strong for him; perhaps even in that one particular he hardly wishes now to do right. By and by it will die out, but there it *has* *een*, as such a sin as an open act of transgression. Where is the remedy? For one who has not yet given his heart to the Lord the case is hopeless; Christ must be in the heart *first*, or no possibility of

be taken simply, "*Abide* in me, and I in you" fruit. But if this *is* so, then let the command—give up the heart to Christ to be ruled, and trust and expect him to rule it. A child who cannot write is glad to have a hand guiding him to form the words of the letter he wishes to send. As long as he allows that hand to hold and guide they will be rightly formed, and the writing will be *his* and *yet not his*. By thus believing and experiencing that he is held and kept, the youngest child may realize his union with the Lord of glory. It is noteworthy that it was just when the disciples were overwhelmed with despair at the thought of losing their Master that he showed them how intimately they were united with him, when every bright prospect before them seemed blotted out that he spoke of a beauty and nobility in their lives such as they had probably never conceived of (ver. 8) when the Bread from heaven was about to be broken for the life of the world, when the good Shepherd was about to lay down his life for the sheep, when he who was the resurrection and the life was about to descend into the grave to rob death of its sting, that the assurance was given to his people of perpetual life by union with him. On his way to death he declared, "Because I live ye shall live also."

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. THE VINES OF CANAAN. Deut. 6. 11; 8. 8; Num. 13. 23, 24; 1 Kings 4. 39.
2. THE VINE OF JEHOVAH. Vers. 1. 5; Isa. 4. 2; Jer. 23. 5; Zech. 3. 8; 6. 12.
3. UNFRUITFUL BRANCHES. Vers. 2. 6; Isa. 5. 4; Matt. 15. 13; 3. 8; 13. 22.
4. FRUITFUL BRANCHES. Vers. 2. 5; Hos. 14. 8; Phil. 1. 11, Eph. 5. 9; Gal. 5. 22, 23.
5. BRANCHES CAST FORTH. Ver. 6; Matt. 3. 10; 7. 19; Luke 13. 7; Heb. 6. 8.
6. THE HUSBANDMAN'S CARE. Vers. 1. 2; Isa. 5. 1, 2; Matt. 13. 24; 21. 33; Heb. 12. 6.
7. THE HUSBANDMAN'S GLORY. Ver. 8; Matt. 5. 16; 1 Pet. 2. 12; 3 John 4; 1 Pet. 2. 9.

2. SERMON-THOUGHTS.

1. In what respects does the husbandman represent the *Father*?
2. How does the true *vine* represent *Christ*?
3. How do the *branches* represent *Christians*?
4. Is it enough that Christians bear fruit?
5. How had the disciples attained their *then* moral state?

6. What is the sole condition of a Christian life?

7. What is it to *abide in Christ*?

8. When and how does he abide in his followers?

9. What qualification, if any, to, *without me ye can do nothing*?

10. What *character* is referred to in, *if a man abide not in me*?

11. How much is implied in being *cast forth* and burned?

12. What are the conditions of unfeeling prayer?

13. Is there any other Scripture condition not expressed in ver. 7?

14. What is God's highest glory in his children?

3. DOCTRINE.

"*Personal Holiness.*" John 15. 3, 5, 8; Matt. 5. 4, 8; Col. 1. 28; 1 Pet. 1. 15, 16.

The Primary Class.

It might serve to attract attention by beginning with this question, "Can a man be a vine?" Then ask, "How?" Very likely some little one will get the idea and answer that a man may be like a vine. If no one seems to get your meaning explain it to them, and show how Jesus was like a vine. It will add very much to the interest if you have two vine branches, one having on it clusters of grapes, and the other having none. These will keep the attention of the scholars, and serve to fix the lesson on their minds. By all means have the Leaf Cluster to aid in this and in every lesson. A reference to its picture of the vine and the husbandman will be of great help.

Get from the class what they know about the growth and care of vines. So manage your questions that those who know shall teach those who do not know. This will be better than for yourself to tell them. We might remark in passing that teachers of primary classes ought to watch closely the manner in which one child communicates information to another. That way will often prove to be the best way because the most natural, and the skilful teacher will know how to learn from it. Our pupils may sometimes become our instructors.

Questions like these may be asked: Who makes the vine grow? Why is the vine pruned or "purged." [Explain the meaning of these words.] Does it not look like waste to cut off these branches? Why is it not waste?

After talking about the vine until they get the literal part of the lesson into their minds, ask them if they know why Jesus spoke thus of the vine. Was it because he wanted every one of his disciples to raise grapes? If not, what did he mean by it? Then tell them, or get them to tell you, what is said in the last four verses of the lesson, which contains the application which Jesus makes of the parable. The word "abide," which is used so often, will need special explanation, because, 1. It is not a word in ordinary use among little children; and, 2. It is the leading word of the lesson. It includes the two ideas of *being* and *remaining*. The branch must not only be joined to the vine, it must remain there to draw life and nourishment. Thus the soul must be joined to Christ and must continue so joined. A child-like trust is the means by which this is done, and children can be made to understand it. Dwell for a while on the passage, "Without me ye can do nothing." Then speak of the fruits. Ask what these are, and let them tell in their own childish way. Then read to them Gal. 5. 22, 23, and try to impress on their minds the Golden Text.

WHISPER SONG.

Jesus is the Vine,
We the branches are;
Strength from him we gain,
Fruit to him we bear.

SUNDAY, OCTOBER 31, 1875.

LESSON V—FRIENDS AND FOES OF JESUS.—
John 15. 11-19.

Berean Notes.

L. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

S. 12 This is my commandment, That ye love one another, as I have loved you.

L. 13 Greater love hath no man than this, that a man lay down his life for his friends.

S. 14 Ye are my friends, if ye do whatsoever I command you.

L. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

S. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of

the Father in my name, he may give it you.

L. 17 These things I command you, that ye love one another.

S. 18 If the world hate you, ye know that it hated me before it hated you.

L. 19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

HOME READINGS.

Mon. John 15. 1-19. Thur. 1 John 2. 1-17.

Tues. 1 John 4. 7-21. Fri. Exod. 33. 11-23.

Wed. Rom. 5. 1-10. Sat. Deut. 7. 1-11.

Sunday, John 15. 20-27.

TOPIC: Immanuel the Friend.

GOLDEN TEXT: Whosoever therefore will be a friend of the world is the enemy of God. James 4. 4.

OUTLINE: 1. *Jesus the friend*, v. 11-13.
2. *The friends of Jesus*, v. 14-17.
3. *The foes of Jesus' friends*, v. 18, 19.

LESSON HYMN.

Tune: "Wilmot."

8s & 7s.

One there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end.
Which of all our friends, to save us,
Could or would have shed his blood?
But our Jesus died to have us
Reconciled in him to God.

GENERAL STATEMENT.

These words and those of the last lesson were spoken on the same occasion. The whole lesson is full of friendship. The TITLE is *Friends and Foes of Jesus*. The TOPIC presents *Immanuel the Friend*. The OUTLINE sets before us, 1. JESUS THE FRIEND; 2. THE FRIENDS OF JESUS; 3. THE FOES OF JESUS' FRIENDS. The DOCTRINE is, *Brotherly Love*, which is true friendship among Jesus' friends. We have thus all phases of this subject before us, and then the GOLDEN TEXT adds still another: "*Whosoever therefore will be a friend of the world is the enemy of God.*" We are God's friends or his foes.

QUESTIONS.

Recite TITLE. What friend is set before us by the TOPIC? What is taught us concerning

friendship in the GOLDEN TEXT? Recite SELECTED VERSES and OUTLINE.

1. *Jesus the friend*, v. 11-13.

What reasons do you find in v. 11-13 for calling Jesus a friend?

Give some other reasons from what you know of Jesus?

What two reasons does Jesus give for having spoken to his disciples as he had? v. 11.

How does each of these reasons show that Jesus is truly a friend?

Repeat his commandment given in v. 12.

[Read 1 John 3. 16.]

How does this commandment prove Jesus our friend?

Do men ever lay down their lives for their friends? v. 13.

Read Rom. 5. 8-10, and tell how Jesus' love is greater than any man's?

How ought such a friend be treated?

2. *The friends of Jesus*, v. 14-17.

What difference is there between *servants and friends*?

How did Jesus show that he considered his disciples as friends? v. 15.

How will his true friends show their friendship? v. 14.

By whose choice do persons become Christ's friends? v. 16.

How was it true that they had not chosen him? To what had Jesus ordained these friends of his?

Why does Jesus, in v. 17, repeat the command of v. 12?

3. *The foes of Jesus' friends*, v. 18, 19.

How did the people of the world treat Jesus? v. 18.

How did they show their hatred?

How may Jesus' friends expect the world to treat them? [Read John 15. 20.]

Why does the world act so? v. 20.

Why, then, is it better to be a friend of Jesus?

Where in this lesson do we learn—

- | | |
|------------------|--------------------|
| 1. Why to speak? | 3. Whom to serve? |
| 2. How to love? | 4. How to be happy |

QUESTION AND ANSWER.

6. *In what manner shall Christ come to judge the world?*

The manner of Christ's coming to judge the world shall be suddenly, and in pomp and great glory.

1 Thessalonians v. 2. The day of the Lord so cometh as a thief in the night.

Revelation i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

1 Thessalonians iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God.

OUTLINES, NOTES, AND LESSONS.

1. JESUS THE FRIEND, v. 11-13. A friend is one who has a deep, loving interest in another, and who labours for his good. Jesus is pre-eminently "the friend," as this whole lesson, and its entire connection, most beautifully show. We see his friendship, (1) *In the kind purpose of his teaching*, v. 11. He spoke, that his joy in them—his pleasure at their peace and welfare—might remain; and that their own personal joy might be full. We see his friendship, (2) *In the precious command he gives them*, v. 12. Not merely to love one another, but to do it, "as I have loved you." We see his friendship, (3) *In the matchless love he has shown to his people*, v. 13. Surely to love for one's friends is the great proof of love; but see the fact in this case as stated, Rom. 5. 8. See Rom. 8. 32.

... Damon and Pythias are famous in history because of the friendship between them, which was so great that under the pressure of a cruel sovereign each was not only willing, but anxious to die for the other. The conspicuousness of this case proves how rare such friendship is.

"One there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end."

2. THE FRIENDS OF JESUS, v. 14-17. Hold to the same general definition of "friend," when here we apply it to Christians, as when above it was applied to Christ. Jesus labours for our good; we labour for his glory. In v. 14-17 we have, (1) *Christ's friends tested*, v. 14. None need doubt whether they be his. Apply the text and accept its decisions. We have, (2) *Christ's friends recognized*, v. 15-17; by name, "not servants, but friends;" by confidence shown, "for all things," etc.; by Christ's choosing and ordaining them; by their appointed fruitfulness, they bear fruit and it remains; by their full permission to draw on the Father, *at sight*, in Jesus' name, for whatsoever they want; by his repeated command that they should love one another. Returning to v. 11, we see them recog-

nized as friends by Jesus' desire that he may rejoice in them, and that they may rejoice in him.

[NOTE SPECIALLY the scholar's NOTE in the questions, and ask them for the written items there called for. Let us who profess to be Christ's friends be very careful to show the true features.]

... Abraham was called "the Friend of God." James 2. 23. See how God took him into his confidence, Gen. 18. 17, "*Shall I hide from Abraham?*" etc. So he makes his Church "the depository of his thoughts." 1 Tim. 3. 15, "The Church . . . the pillar and ground of the truth."

3. THE FOES OF JESUS' FRIENDS, v. 18, 19. Not only were they the foes of his friends, but also of him. 1. "IT HATED ME;" 2. THE WORLD HATETH YOU. The malignity of this hatred appears in its motive: "If ye were of the world, the world would love his own." Human selfishness is pleased with that which is like itself. But let one be unlike it, not of it; and especially chosen out of it by one who opposes its course, then its hate is all poured forth. But remember, Jesus was rejected thus, and "the servant is no greater than his lord," v. 20.

CHRISTIANS HATED BY THE WORLD, 1. Because they are not of it; 2. Because they are chosen out of it; 3. Because they are chosen by Jesus, whom the world hated long before.

... Jesus' final wrath upon those who hate his people is indicated, Matt. 18. 6, "But whoso shall offend," etc. Also in his account of the judgment, Matt. 25, 41-46.

"In sickness, in sorrow, in toil, or in danger,
I would succour each child of my God that I see;
And the aid thus bestowed, in the world, on the stranger,
One day thou wilt say was bestowed upon thee."

LESSONS.

1. Speak when you can make others happy thereby, v. 11; 2. Love Christians for Jesus' sake, as well as for lovely traits to be found in them, v. 12, 17; 3. Though not servants, but friends, still obey Jesus; not in servile fear, but in grateful love, v. 14, 15; 4. The fruitful Christian fulfils his ordination received from Christ, v. 16; 5. Care not for the world's hatred, if only you possess Christ's love, v. 18, 19. 6. Be willing to suffer with him now, and to reign with him by and by, v. 18, 19; Rom. 8. 17, 18, "*If so be that we suffer with him,*" etc.

English Teacher's Notes.

THE Lord had been speaking of the intimate union existing between himself and his people. He had declared them to be living parts of a

living whole, having no true life apart from him, and no independent power of bearing fruit, any more than a severed and solitary branch of producing grapes. But in the verses before us he guards against any misconception of the truth. He speaks of his disciples, not as mere machines, charged with electric force, but as *his friends*—individuals, conscious, intelligent, and responsible.

As such our Lord goes on to speak of the position they are to occupy in the world. They are to be known and recognized as *his friends*. Without understanding the nature of their union with him, the world is to perceive that the principle and motive power underlying their lives is essentially different from, nay, opposite to, its own. This difference must naturally produce *enmity*, since the friends of Christ will aim at bringing every thing in subjection to his rightful rule, while the world is staunch in its allegiance to the deceiver and usurper, the "god of this world."

The right understanding of the lesson pointed out by the Golden Text, *friendship and enmity*, is most important. On whose side is the friendship, and on whose the enmity? There are friends of Christ, and there are friends of the world; but the enmity is all on one side—"the world . . . hated me . . . hateth you"—"enmity with God." On the side of Christ, *and, therefore*, in those led by his Spirit, is pure, compassionate, longing love. There is hatred against sin, but no hatred against men. The condition of a State in which rebellion has risen up will well illustrate this. The desire of the friends of the Government is, not to destroy the rebels, but to win them back to loyal obedience. On the other hand, those who maintain a friendship with the rebels, *as such*, who acquiesce in their arrangements and further their plans, will, whatever professions they may make, be counted enemies of the Government. But the teacher must be careful to show that friendship with or enmity toward Christ is a personal matter. "Ye are *my friends*"—not those who admire and prefer my rule, but those whose hearts are one with *me*. There are four points to notice about the friends of Jesus.

1. *How they became such.* We choose our friends generally for some pleasant qualities which we perceive in them, or because of something in common between us. Children make friends over their games; older persons often over their troubles. But Jesus chose his friends very differently. There was nothing attractive about them; nothing in common between them

and him. His love went out to them in their defilement and ruin, and to win them he laid down his life.

2. *What are their special privileges?* There are three mentioned in the passage: they are taken into the Lord's confidence, (ver. 15;) the work of their lives is not sinless and unreal, but precious and durable; and they get the desire and request of their hearts, (ver. 16. Comp. Psa. 37. 4.) All these are interesting to enter upon with elder scholars, but the first is the one on which particular stress is laid. Young people often fancy that to become a Christian is to take up a hard service, but what a different picture is given here! Children like to be taken into the confidence of older persons, and allowed to assist in real and useful work—to be *one of the concern*: young people deem it an honour to be associated with those who occupy prominent and important positions, to enjoy their trust and share their responsibilities. What a wonderful position have the *friends of Jesus!* (Comp. Psa. 25. 14; Prov. 3. 22; Gen. 18. 17.)

3. *How they are to be known.* The inner union with the Lord, the spring and source of their being, cannot be seen, but their words and actions will testify to the world whose they are and whom they serve. The world is not altogether ignorant of Christ's commandments, and can easily recognize those who obey them *continually and faithfully*. Even those who are blind to every thing else, cannot fail to observe the special mark of his friends, *love*, (vers. 12, 17; chap 13. 35; Matt. 5. 9.)

4. *What they are to expect from the world.* Let no scholar go away with the idea that it is the mark of a Christian to be on bad terms with those about him. The true friend of Christ will aim at obeying the injunction, "If it be possible, as much as lieth in you, live peaceably with all men." But he must expect to find that those whose hearts are set upon this world will find his company dull and irksome, and, perhaps, drop his acquaintance; that he will be called over-particular, and be considered to set himself up above others; that he will be laughed at, and, perhaps, unkindly and even cruelly used. Why? For the sake of the Lord, who calls him *friend*. For the friends of the world are at *enmity with God*. There is no middle path. We must choose one or the other. God grant to all professing Christians the simple love and loyalty of the little girl who declined to play some foolish games *because she did not think it would please Jesus.*

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. CHRISTIAN JOY. Ver. 11; Psa. 149. 2; Luke 10. 20; Rom. 14. 17; Phil. 3. 3.
2. CHRISTIAN LOVE. Ver. 12. 17; John 13. 34; 1 Thess. 4. 9; 1 Pet. 4. 8; 1 John 3. 4.
3. CHRIST'S LOVE. Ver. 13; John 10. 11, 15; Rom. 5. 7, 8; Eph. 5. 2; Gal. 2. 20.
4. CHRIST'S FRIENDS. Ver. 14, 15; Matt. 12. 50; Gal. 5. 6; 6. 15; Col. 3. 11.
5. THE CHRISTIAN'S FOES. Ver. 18, 19; Eph. 6. 12; Rom. 8. 38, 39; Matt. 10. 36; 24. 3-13.
6. OUR DUTY TO ENEMIES. Matt. 5. 44; Acts 7. 60; Rom. 12. 20; Luke 23. 34; 1 Sam. 24. 10.
7. GOD'S RULE OVER ENEMIES. Psa. 59. 9; 1 Sam. 12. 11; Psa. 18. 48; Prov. 16. 7; Psa. 60. 12.

2. SEED-THOUGHTS.

1. What was the joy of Jesus?
2. What is implied in *that your joy might be full*?
3. Had Christ authority to give commands?
4. Was it possible for the disciples to have loved one another *as he* loved them?
5. What is the greatest exhibition of human love?
6. What, then, must be the love that leads one to die for an *enemy*?
7. What is the infallible and invariable proof that we are Jesus' friends.
8. How does a *servant* differ from a *friend*?
9. In what sense *had* the disciples, and in what sense *had they not, chosen* Christ?
10. Why does the world hate Christ and all his?
11. Is there any doubt implied in, *if the world hate you*?
12. What is understood by *the world*?
13. Does this choice *out of the world* relate to discipleship or the ministerial call?
14. Does friendship relieve from the obligation of *service*?

3. DOCTRINE.

"*Brotherly love.*" Psa. 133. 1-3; Rom. 12. 10; Heb. 13. 1; 1 Pet. 1. 22; 1 John 3. 14.

The Primary Class.

1. REVIEW.
2. TRUTHS you wish to teach in connection with the lesson.
 - (1) We may be *Jesus' friends*, ver. 15.
 - (2) Conditions of this friendship:—
 - (a) We must keep his commandments, ver. 14.

- (b) We must love others as Christ loved us—be willing to suffer for them, ver. 12.
- (c) Christ found obstacles and hatred in the world—we shall not be free from them, ver. 18, 19.

3. LINES OF APPROACH to the lesson. (1) "Did you ever see the Governor-General? Wouldn't you like to see him—speak to him—be a friend of his—visit him at his beautiful house? Do you think it will ever be so? . . . But there is One, greater far than any earthly ruler, who says we may all be his friends, speak to him, eat at his table, and live in his house by and by if . . ." (2) "I know a little boy who goes to school every day, but he will not learn the lesson his teacher gives him—will not obey her in anything if he can help it. Does he love his teacher—is he a friend to her?" . . . Go on to teach that if we are Jesus' friends we shall keep his commandments, etc. (3) In mission schools, and in neighborhoods where Christ and Christians are openly scorned, the thought noted under (c) above all will be especially appropriate. Explain that by "world" the Bible means the bad people of the world. Ask, "How did these bad people treat Christ? . . . His disciples?" Tell of Paul beheaded, Peter crucified, James slain with the sword, John in exile, and the great multitude of martyrs by sword and fire and water. Ask, "Are there any wicked people in the world now? Do they like Christ and his people? They do not burn them or drown them, but they hate them just the same, laugh at them, trouble them all they can. It is so among children? A boy in a certain school gave his heart to God one evening, and the next day at recess the other boys gathered round him, pointed at him, called him names, laughed at him . . . don't you think that was hard to bear? But he did not get angry, because he remembered that Jesus was treated worse than that . . . How did Christ feel toward his enemies? How must we feel toward ours?" etc.

WHISPER SONG.

We are Jesus' "friends,"
If we love his word;
Keeping the commands
Of our risen Lord.

LESSONS FOR NOVEMBER.

- Nov. 7. The Work of the Spirit. John 16. 7-14.
- Nov. 14. Jesus Interceding. John 17. 15-21.
- Nov. 21. Jesus the King. John 18. 33-38.
- Nov. 28. Jesus on the Cross. John 19. 25-30.

The Divine Healer.

Hymn by Rev. J. B. ATCHINSON.

Musio by W. S. MARSHALL

Once my poor heart . . was full of sin, . . . No light without, . . no peace with-in ; . .

Alto

Once my poor heart was full of sin, No light without, no peace within;

I struggled hard . . to find the light, . . But darker, dark - er grew the night. . .

I struggled hard to find the light, But darker, dark - er grew the night.

At last my fee - ble strength gave way, And then I heard a sweet voice say,

"Wilt thou be whole, Come un - to me, I am the LORD that heal-eth thee?"

I came and Jesus saved my soul,
Bound up my wounds and made me whole ;
He gave me light, he gave me peace,
From sin he gave me sweet release ;
And whosoever will may come,
Close by the Pool there yet is room ;
'Tis Christ invites, "Come unto me,
I am the LORD that healeth thee !"

Ye blind, who cannot see the light,
Ye lame, who cannot walk aright ;
Ye deaf, who cannot hear that voice,
Ye deaf who fain would now rejoice,
Come to the soul's Bethesda now,
Low at the cross of Jesus bow ;
This promise is to you and me,
"I am the LORD that healeth thee !"

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