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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

JANUARY, 1873.

[No. 1.

The School and the Teacher.

Little Dora; A Story for Teachers.

BY REV. JOHN TODD, D. D.

SAD and sorrowful the teacher returned from the bedside of little Dora, her favorite pupil. Dora had German parents, who could speak only their own tongue; but she had learned to read and speak our language. She had been in the Sabbath School a good while, punctual, diligent, and earnest. During the week she had to work in the factory, to aid in the support of the large family. But for weeks she had been absent from her class. She lay on the bed in the room, almost the only room of the family, pale, wasted, and fading away. Her hair was light, her eyes large, her forehead high, but hardly could marble be whiter than her face; hardly could the diamond be brighter than her eye. Disease had taken away her strength, so that she could hardly raise the thin long hand to her head.

One day, as her teacher sat by her bedside, talking with her as she was able, she said, "Dear Dora, I trust you pray every day."

"I am very weak, but I never close my eyes without saying, 'Now I lay me,' and 'Our Father, which art in heaven.' I can do that, but I am too weak to make up much of a prayer."

"Do you feel, Dora, that you may not get well again?"

"Oh, I don't expect to. I know I am going to die."

"Are you afraid, Dora?"

"No, not exactly afraid, but somehow I don't know how it is, I don't seem to know where I am going, how it will seem, what I shall be or do. I know all about being here, but what shall I find there? Why do I dread it all?"

"You won't, dear child, when you come to go. God gives dying grace to those who are dying. You are not dying to-day, and therefore don't need it now."

"I am tired now, but when you come again, won't you try to explain it to me?"

"I will try, Dora."

Then the teacher went to her room sad, sad that Dora must die, sad that she had undertaken to explain to her what nobody can explain. As she knelt down, she prayed with tears, "Dear Lord, teach me how to comfort that poor child."

So she thought long and anxiously. She put her thoughts down on paper and the next time she sat down by Dora, she read to her the following little story.

"A gardener had some small, hard seeds which he had carefully laid away. One day he went to his garden, dug it up, and planted the little seeds down deep in the ground. They lay there, all near each other. One seed rolled near to a stone, where it lay quiet, as if in a sound sleep. After a while it seemed to wake up.

"Oh," said the little seed, 'it's very dark here, but I like it. It's my home. Here are all my sisters lying near me. Perhaps they will wake up soon, and then we can talk together.' Presently one and another began to wake up.

"Oh, sisters, what a delightful home we have! Here we have quiet, and warmth and moisture. I'm sure we shall be very happy in such a home. We have just what we want. We shall never leave it. But—oh, dear, I feel pains darting through me. Ah me, I begin to swell! What will become of me?"

"This is not your home. You must rise and come up into another world, another life," said a voice that seemed to be far above, overhead.

"Another world, another life!" said the little swelling seed. "Why, I can't conceive of it! To be sure, I feel myself swelling and cracking open, and I feel a desire to push upward! But I am afraid! I can't think how or what I shall be? Must I bring my shell up with me? It seems inclined to stay in the ground."

"No, leave the shell and come up yourself."

"So the little seed burst the shell, and pushed herself up; lifting up the ground and shooting up, a tall green stem, on which hung a cluster of beautiful flowers. The dew hung jewels on their leaves; the sunlight gleamed and danced upon them; the birds sang all around them; the soft winds rocked them. And the owner of the garden came out and exclaimed, 'Oh, my beautiful flower! How glad I am to see thee! I have waited for thee!' And then the flower shook her head, and bowed it in her joy, and the whole garden was filled with her fragrance. She forgot her cold, dark home in the ground."

"I see, I see," said Dora.

"Such will be your joy, dear Dora, when you rise up to the blessed home of Christ. What the dark home was to the seed, is this world to the soul; the voice calling the flower up is Jesus calling you; what that flower was in the garden, will you be in that new world above."

"I see, oh, I see! thank you. I shall be afraid no more."

The Course of Study for 1873.

We copy the following from the *Sunday-School Journal*. It is very appropriate to Ministers and Teachers in Canada:—

DEAR FELLOW-WORKERS,—On the first Sabbath in January, 1873, we shall inaugurate our New Course of Sunday-school Lessons. The series will extend through at least seven years, and will comprise the lessons of the "International Series," to be used by over five millions of Christian people.

In addition to these Lessons, our Normal Department has appointed a "supplemental" course, including "CATECHISM No. 1" of our Church, "SPECIAL BIBLE LESSONS," and the "MEMORY SERIES." The full List of Lessons, with the Golden Texts, for 1873, is hereunto annexed.

And now, dear fellow-workers, we plead with you on behalf of this new and important movement. Let the year 1873 witness the commencement of this new course of Sunday-school study in all our Churches! May we be allowed to say to the ministers:

1. Give ample notice of it from the pulpit, in the school, and in circulars sent to the homes of the Church. Explain the plan fully, so that all will understand it, and plead with parents and teachers to co-operate in carrying it out.
2. Buy a full supply of Berean Lesson Leaves, (or Question Books); of Banners for teachers and older scholars. Let the Church pay the bill in full. Order everything in ample time, so that you may be able to distribute them on the last Sabbath of each month.
3. Bring your Sunday-school teachers together for a special meeting of prayer and preparation.
4. Aim to teach the Word of God with a child-like dependence upon the Holy Spirit. Prayer for spiritual blessing upon Bible study will be answered, and the years of this new course will be years of prosperity to our Zion.

THE INTERNATIONAL SERIES.

FIRST QUARTER.

Twelve Lessons in Genesis, with Golden Texts.

1. The Creation.—Gen. i. 1, 36-31; John i. 1, 3.
2. In Eden.—Gen. ii. 15-25; Heb. ii. 7.
3. The Fall and the Promise.—Gen. iii. 1-8, 15; Rom. v. 19.
4. Cain and Abel.—Gen. iv. 3-10; Heb. xii. 22, 24.
5. Noah and the Ark.—Gen. vi. 13-18; Heb. xi. 7.
6. The Bow in the Cloud.—Gen. ix. 8-17; Gen. ix. 13.
7. Confusion of Tongues.—Gen. xi. 1-9; Luke i. 51.
8. The Covenant with Abram.—Gen. xv. 1-7; Rom. iv. 20.
9. Escape from Sodom.—Gen. xix. 15-26; Heb. ii. 3.
10. Trial of Abraham's Faith.—Gen. xxii. 7-14; Gen. xxii. 8.
11. Jacob and Esau.—Gen. xxvii. 30-40; Gen. xxvii. 38.
12. Jacob at Bethel.—Gen. xxviii. 10-22; John i. 51.
13. First Quarterly Review.—Rom. xv. 4.

SECOND QUARTER.

Twelve Lessons in Genesis, with Golden Texts.

1. Israel—The New Name.—Gen. xxxii. 24-30; Gen. xxxii. 28.
2. The Dreams of Joseph.—Gen. xxxvii. 3-11; Matt. xi. 25.
3. Joseph Sold.—Gen. xxxvii. 23-28; Prov. xix. 21.
4. The Lord with Joseph.—Gen. xxxix. 1-6, 20-23; Rom. viii. 28.
5. Joseph Exalted.—Gen. xli. 37-49; Psa. lxxxiv. 11.
6. The Report from Egypt.—Gen. xlii. 29-38; Num. xxxii. 23.
7. Joseph makes Himself Known.—Gen. xlv. 1-8; Gen. xlv. 3.
8. Joseph Sends for his Father.—Gen. xlv. 19-28; Prov. xxxiii. 24.
9. Israel in Egypt.—Gen. xlv. 1-4, 29-32; Psa. lxxii. 24.
10. Jacob and Pharaoh.—Gen. xlvii. 5-10; Heb. xiii. 14.
11. Prophetic Blessings.—Gen. xlviii. 15, 16; xlix. 8-10; Gen. xlix. 10.
12. The Last Days of Joseph.—Gen. l. 15-26; Rom. xii. 21.
13. Second Quarterly Review.—Prov. iv. 18.

THIRD QUARTER.

Twelve Lessons in Matthew, with Golden Texts.

1. The Child Jesus.—Matt. ii. 1-10; Matt. ii. 10.
2. The Flight into Egypt.—Matt. ii. 13-23; Psa. xci. 11.
3. The Baptism of Jesus.—Matt. iii. 13-17; Mark i. 11.
4. The Temptation of Jesus.—Matt. iv. 1-11; Heb. ii. 18.
5. The Ministry of Jesus.—Matt. iv. 17-25; John. vii. 46.
6. The Beatitudes.—Matt. v. 1-12; Psalm cxxvii. 1.
7. Teaching to Pray.—Matt. vi. 5-15; Matt. vi. 6.
8. The Two Foundations.—Matt. vii. 21-29; 1 Pet. ii. 6.
9. Power to Forgive Sins.—Matt. ix. 1-8; Acts xiii. 38.
10. The Twelve Called.—Matt. x. 1-15; 2 Tim. ii. 15.
11. Jesus and John.—Matt. xi. 1-11; John v. 33, 35.
12. The Gracious Call.—Matt. xi. 25-30; John vi. 37.
13. Third Quarterly Review.—1 Tim. i. 15.

FOURTH QUARTER.

Twelve Lessons in Matthew, with Golden Texts.

1. Parable of the Sower.—Matt. xiii. 18-23; James i. 22.
2. Walking on the Sea.—Matt. xiv. 22-33; Matt. xiv. 27.
3. The Cross Foretold.—Matt. xvi. 21-28; Matt. xvi. 24.
4. The Transfiguration.—Matt. xvii. 1-8; Matt. xvii. 8.
5. Jesus and the Young.—Matt. xix. 13-22; Prov. viii. 17.
6. Hosanna to the Son of David.—Matt. xxi. 8-16; Matt. xxi. 9.
7. The Lord's Supper.—Matt. xxvi. 26-30; 1 Cor. xi. 26.
8. Jesus in Gethsemane.—Matt. xxvi. 36-46; Matt. xxvi. 42.
9. Jesus before the High Priest.—Matt. xxvi. 59-68; Heb. vi. 26.
10. Jesus before the Governor.—Matt. xxvii. 11-26; Isa. liii. 7.
11. The Crucifixion.—Matt. xxvii. 45-54; Phil. ii. 8.
12. The Resurrection.—Matt. xxviii. 1-8; 1 Cor. xv. 20.
13. Fourth Quarterly Review.—Matt. xxviii. 20.

"Keep your Temper."

BY THE REV. JOHN HALL, D.D., NEW YORK.

"It must needs be that offences come" in Sabbath-schools. The pupils are young; various in character; with a natural flow of good spirits; and with their share of the general bent toward ill rather than good, which we all confess before our Divine Father. Levity will sometimes break out just where it ought not, and movements will be made that are not in the programme. How to deal positively with these excrescences on class life cannot be stated in an article, nor written in a book. A certain native, indescribable faculty in a good teacher provides for each separate emergency. But we can assert with confidence that the *very worst course possible is to lose your temper*. For consider:

1. The slips made by the pupils are sometimes excusable. A good man, for example, undertakes to lead the devotions. Either he cannot or will not make himself heard. His "exercise" is a meditation uttered in the hearing of the favored few around. How can the outsiders, with young blood in their veins, keep up a show of devoutness? He screams, or gesticulates, or particularizes awkwardly, or does something else ridiculous. Now we expect the children to feel when we speak solemn things, to weep when we mention mournful things, why should we wonder if they smile when we do ridiculous things? Gentile and Jew may say with Shylock, "If you tickle us do we not laugh?"

You had better recognize this fact, and instead of making cast-iron and worthless rules against nature, correct the absurdities in yourselves that elicit mirth and contract the muscles of the youthful cheeks.

2. Any display of angry feeling does mischief:

(1.) To begin with, it often makes yourself laughable. We laugh at incongruities, and can anything be more incongruous than a Christian teacher, discoursing on the sublime verities of revelation, and commending the peace and patience and joy of the Christian life, suddenly thrown

into impotent and irrepressible rage by a child's freak, which perhaps shows fatigue or thoughtlessness rather than wickedness?

(2.) Any step you take while "in a temper" is almost certain to be wrong. Your punishments will be apt to be excessive, indiscriminate, or ill adapted to the case. To shoot every tenth man in a mutinous regiment may be a military necessity, but punishments so inflicted by teachers ruling by moral means, and for moral purposes, are worse than useless. To pick out some one who may have been open to detection just because he was a novice in wrong, and punish him because somebody must be punished, is extremely mischievous. It offends the natural sense of justice in all the pupils. It makes the class your enemies and friends of the victim and seems to them to justify future retaliation; and often crushes, and sorely wounds the least guilty of the party. Pupils conscious of such wrong have been ever after reluctant attendants, and have taken the earliest opportunity to sever the connexion between them and such teachers.

If with a competent knowledge of the lesson, and a fair amount of power to interest, you cannot rule and manage a class, if every now and then you have to call upon the superintendent to remove a boy or girl, or get him expelled, you may almost regard it as conclusive proof of unfitness for the place. You had better get out of the way, and leave your place to some one with more grace, or more good sense. Bad temper is by itself a sufficient disqualification in any teacher who is expected to produce moral results.

On the other hand, patient, good-tempered kindness will win love, break down prejudice, and take possession of human hearts. The writer has several times caught himself at once ready to shed tears and cheer in certain meetings of the students in an historic college. A retired president comes among them, or is named, and the enthusiasm is as irrepressible as it is contagious. It is the spontaneous tribute of the human heart to the worth and power of persistent, good-tempered loving kindness.—*Sunday School World*.

The Country Sunday Schools.

By REV. DR. VICENT.

I.

WHOEVER you may be already in charge of a country Sunday school, or projecting the organization of one, remember that *one consecrated heart can stir up a whole neighborhood*. The one great need of any country Sunday school is an earnest leader. He will attract to himself the heart of every child. This will win every parent. Earnest, indefatigable love, can keep up a Sunday school under the most inauspicious circumstances. The magnet, in spite of wind and wave, and blackness and tempest, points steadily toward the pole. A force silently woos it from afar, and it trembles thitherward in responsive longing. So woos true Christly love, and this may throb in your heart, brother or sister, and win childhood and age from neglectful homes to the school, the sanctuary, and the Saviour.

II.

Remember, that to be a successful Sunday school yours need not be a large school. Ten pupils and two teachers may have a session full of enthusiasm and profit. Instead of expending your zeal in futile endeavors after large accessions to your numbers, make the school itself so profitable and instructive that every pupil shall of his own accord become an earnest missionary, and from personal assurance of its value persuade his fellows to join your ranks.

III.

Emphasize Bible study. This is the one great means by which the Sunday school is to benefit any community. Resolve, therefore, that your school, however small it may be, shall be a Bible school. We commend to your notice the Uniform Lesson. This is as practicable in the country as in the city. You will find nothing better than the Berean Series. Fill the country with Sunday schools. Let highways and hedges, fields and forests, bloom with the truth and grace of the Gospel. If you can do no more, establish

FAMILY SUNDAY SCHOOLS.

Visit the homes of the people and organize schools there. We say, If you live on a prairie, ten miles from every other human being, organize a Sunday school. If there are only two persons in your house, open a Sunday school. Sit down and read a portion of God's Word together; talk about it, memorize it, ponder it. Save one or two dollars and send for a library of six or eight good books. Give your little jern of a home-Sunday-school a name, report its existence, seek God's blessing, and keep at work fifty-two Sabbaths a year.

WINDOW-SILL GARDENS.

If but two or three families live within reach, get them together for a Sunday school. We know it will require faith and forbearance, patience and love, but these may be had in unlimited measure. On window-sills of the fifth story of crowded tenement houses in this city we have seen narrow boxes filled with earth, green vines springing up from them and shading the windows. In Palestine we have seen flowers, green grass, and fragrant shrubs blooming in tiny clefts and in thin crevices of the rock, and on narrow terraces. Despise not the day of small things. Verdure, and bloom, and fruit, may come where there is just soil enough for root-hold. Despise not these little clusters of insignificant houses in out-of-the way country places. Where you can get a handful of children or adults organize a Sunday school. A Shakespeare, a Milton, a Whitefield, a Peabody may be there. But of this be sure: where five lowly souls are, there are five immortals redeemed by the blood of Christ; and, although their names are never known beyond the limited neighborhood in which they were born, you may register these names in the Book of Life. There they will shine for ever.

WINTER SUNDAY SCHOOLS.

LET us discuss the question of suspension during the winter. We appreciate the difficulties which our fellow-laborers in the country encounter. We have conversed freely on the subject with many

of these brethren. We have lived for several years in the country. We have thought carefully over the usual objections to winter sessions,—bad weather, bad roads, chores to be done about house and barn, plain clothes, (a second or Sunday-suit made of light and cheap material being possible in summer to the poorest boy, while a winter Sunday-suit costs three times as much), short days, other meetings, distance, &c. These, and all conceivable arguments on that side of the question, while they shew the embarrassments of country workers, do not amount to a justification of the prevailing habit of closing the Sunday school for from three to five months every year. In spite of them all, we believe in fifty-two Sunday-school sessions every twelve months, and intend in all humility and in the fear of God to protest against the unwise policy of withdrawing so large a portion of the Sunday school army every year from the field, and giving to the great enemy of souls an advantage so grateful to him, and so gratuitous, unnecessary, and culpable on our part.

If Sunday schools are not practically valuable, let them go. Whether stalled by the mud, frozen by the cold, melted by the heat, or drowned by the rain, matters little. But if thus worthless, why hold them for five or six months in spring and summer?

If Sunday schools are needed for one Sunday and the week it represents, we know no peculiarities of any Sunday which would justify its omission. The soul that lives by "every word that proceedeth out of the mouth of God" needs regular supplies of truth. God's Word is as necessary to the development of God's grace in the heart in January as in July. The Berean believers of Paul's day "searched the Scriptures daily." Souls are choosing for God or against God all the year round. "Be ye also ready," we find remaining as the Word of God from January to December again. Men sicken and die in all seasons. In fact there is no special season to the Christian worker. Says Paul to Timothy, "Be instant in season and out of season." And is the Bible so small a book, so easily fathomed, or so simple, that half-a-dozen summer sessions will suffice

to explore and master its contents? It is true, as you say, to some extent, "We can study the Bible at home." But why, then, have Sunday school at any time? You may also read sermons and pray at home, and thus avoid the fatigue of attending the prayer-meeting, and save yourselves the expense of a preacher.

SOCIAL PERILS.

The un wisdom of the policy we deprecate is the more apparent when we consider the peculiar *social perils* of the winter. Satan never suspends his operations because of the cold or storm. Winter is the special season for gay, dissipating parties with their dances, or coarse and equally demoralizing "plays." On the winter days, when but little farm work can be done, and on the long winter nights, that drive men in-doors by the side of warm fires, does not Satan see to it that groggeries are open, and that beer, whisky, cards, coarse stories and ribald songs, are supplied to beguile and degrade the weak and unwary? When do the people more need the Sunday school, with its scriptural warnings, instructions, and quickenings?

THE TRUTH PLAINLY TOLD.

Ah, dear brethren, "where there's a will there's a way." When the heart is in a work it tears away in the twinkle of an eye all these cobweb apologies and excuses for apathy and lukewarmness. *We close Sunday school in winter because we do not love souls; because we do not love Christ; because we are half-hearted, and care more for our ease than for our Master's kingdom.* This is the fact. Why not put it in plain words? And the saddest fact of all is, that when people of the world excuse themselves from Sunday school and Church on the flimsy ground of inability to "dress well enough," we at once indorse the sentiment, cover ourselves with it as with a mantle of self-justification, and, closing up the school on Sabbath, write on our consciences these weak and wicked words: "The poor are so poor they cannot come, and we acknowledge the justice and propriety of their excuses!"

THE MONEY QUESTION.

We know how difficult it is to raise money in many country places for Sunday school work. But the "will" hews out the "way." Take the "cheap" cigars one of your number smokes. They cost only three cents apiece. He smokes only one a day, including Sunday. Nearly eleven dollars a year! That is all. But five men, each smoking or chewing eleven dollars a year, consume on their appetites, and to the damage of body, brain, and heart, *only fifty-five dollars a year!* And all this is in neighborhoods where people are too poor to dress decently, and far too poor to provide reading matter for a Sunday school! What will the MASTER say when the "judgment is set and the books are opened?"

Reciting the Lesson.

THE teacher who allows his scholars simply to repeat a lesson parrot-like, without causing them to understand the ideas which are conveyed, or who fails to awaken their minds, and set them to thinking upon the grand truths recited by the lips, has not yet begun the work of true teaching. It is well to store the young mind with the *words* of Scripture; it is far better for them to become conscious of the great truths these words express, and for the teacher so clearly and forcibly to unfold their meaning as to compel them to think vigorously, inquiringly and in various ways, of the nature and the application of these ever-new Bible thoughts. Then the person changes to the *teacher*, the child to the *scholar*. On this point an eminent educator of the West recently said: "It is this consciousness of the power of thinking that makes the difference between the superficial memorizer and the thorough scholar. The former *re-cites*, calls back, the words of others; the latter *delivers*, sets free, what has been confined within its own mind. The former *reflects*, turns back, the light of other minds; the latter *radiates*, sends out rays born of his own thoughts."—S. S. World.

Suggestions to Children's Speakers.

PREPARE your address thoroughly. Make a brief sketch of your points, and fix them in your memory, but do not hold your memorandum in your hand if you can get along without it. Let this sketch contain an arrangement of your ideas, leading thoughts, incidents, and other illustrations exactly in the order in which you mean to use them. Let that order be a natural order. You cannot remember things thrown together in a hodge-podge.

Consider exactly what point you want to enforce chiefly. Never try to make more than three points in an address. Two are better. One is best. One point well-treated on all its sides will stick and do good. There should never be over three speakers at a meeting. Two is altogether better, and a wise superintendent knows that one good speaker is best. Every additional address dissipates the attention and destroys the oneness so necessary in impressing children. If your speaker is good there should be but one. And the poorer the speakers the fewer you will want.

You may sometimes make more than one point where they relate to the same thing. In such case number your propositions and have the children repeat each one after you in concert, and recall them all at the close.

Be careful how you ask questions. If you know how to manage things well, and if you are sure that no unexpected torpedo of an answer will upset your self-poise, you can make your points by questioning, provided always, that a considerable portion of your audience is of smaller children, and that those who have the meeting in charge have had the good sense to place the little children immediately in front. Larger children do not answer so well as smaller ones; church schools learn new tricks less quickly than mission schools. But mission schools are dangerous to anybody not used to fireworks. If you know how to question and to keep your balance, you can master little Arabs in that way better than in any other. But take care! The first sign of weakness you show, the first bit of cant, the first quiver of timidity may prove fatal.

Do not let anybody come between you and your audience. We once asked a question of a Sunday-school in Wabash Avenue. The scholars were too genteel to answer. But we might have overcome that, if the pastor had not gotten to his feet and harangued them on the duty of answering. That spoiled the speech. So, in the matter of order and attention, if a speaker cannot command the one and rive the other, he can probably find a chair to sit down in. No superintendent can make children listen.

Sometimes children will answer you wrongly on purpose. We once asked "are lazy people happy?" and got a decided yes, from a rude class. It was their purpose to make the speaker ridiculous. It is always necessary to use their own weapons in such a case, and so, when the speaker stopped and called attention to their ridiculous answer, and assured the school that they were speaking for themselves in this answer, all the while leveling his finger in good natured railery at the boys who pretended that lazy people like themselves were happy, they quailed under the laughter of the school, and in years of experience with them we never had a false answer again. A party of boys tried the same dodge at Five Points awhile ago, and the speaker had only to say: Those big boys cannot answer half so well as these little girls!

Be careful of big stories, especially before street boys. Some celebrated Sunday-school speakers have accumulated an infinite store of incredible yarns, and when we have seen the boys' lips puckered, ready to give their whistle of incredulity, we have wondered what the moral effect might be.

Never tell harrowing stories. It is the worst fault of some good men that they harrow the sympathies of a child with as little scruple as do the sensation novelists. Mr. Hammond, the revivalist, is often shocking in this regard. Children are tender hearted, and tears of sympathy and sensibility are far-removed from tears of penitence. *Never tell harrowing stories.* It is a bit of sensationalism. We know a distinguished college president who is accustomed to tell an awful story of a little girl burned to death in Lawrence. We

should not be willing that a child of ours should listen to that, or to Mr. Hammond's little negro story. Never torture a child's sympathies, if you do not want to blunt his sensibilities. *Never tell harrowing stories* to children. It is an abomination before the Lord. Save them for criminals and case-hardened people.

Be short. If you are the only speaker, and are really a good speaker, you can continue twenty minutes. Children can not listen longer than twenty minutes in one meeting with profit. Fix your speech for fifteen minutes and it will stretch to twenty. Stop when you are done. Sit down as soon as you get through. Cease when you have finished. Do not look round for a good place to quit and draw out your remarks to nothingness. Eschew old stories. "I am sick and tired of Moses and the bulrushes," said a little girl in an infant class. So are we. The sweetest story gets worn out.

Let your speech be quick and animated, but yet self-possessed and emphatic. Let your action be abundant, but do not "float around" without a meaning. It is expressive and imitative action that tells.

And lastly, as an old lawyer said to a young one, "in all things give common sense fair play." And if any of these rules are not suited to your peculiarities, and hinder rather than help you, do not try to follow them, except the one about telling harrowing stories to children. That one we hope you will follow from a simple sense of duty. And the one about stopping when you are done is applicable to everybody, and is the best suggestion we have offered.—S. S. Teacher.

A SABBATH-SCHOOL girl, about eight years of age, had given no evidence of having been impressed, although she had been a regular attendant, and was a nice, well-behaved child. She had a pet linnet, which she took great care of, and loved very much. One night this little girl was going to bed, and her mother observed that she did not pray as usual, and said, "Mary, I see you have not prayed to-night." "No, mother," she replied, "I could not pray to-night; my linnet died this morning, and I canna say, Thy will be done."

The Sunday School Banner.

TORONTO, JANUARY, 1873.

ABOUT OURSELVES.

THIS is the beginning of a new volume, and it may not be altogether out of place to say a word or two concerning our plans and prospects for the future. We present our readers this month with an enlarged edition—a change which will doubtless be satisfactory to all. We are now able to insert in the BANNER itself, the *Berean Leaf*, as well as Dr. Vincent's most excellent notes on the Uniform Series of Lessons; and the addition of a choice selection of music for Sabbath-School gatherings will be acceptable to all. As heretofore, it shall be our aim to make this periodical especially helpful to teachers, and the invitation is hereby renewed to all our kind friends, to send items of interest, as well as short articles on general topics in connection with Sabbath-Schools.

And now, will not each of our readers, to whom the BANNER has been a help in the past, do something to advance its material welfare? That the efforts of the past have not altogether failed, we are glad to know. We do not desire to praise ourselves, but we honestly think that no teacher should fail to subscribe for and read this monthly. We may, perhaps, be pardoned for repeating the remark of a minister of another denomination, who said, only a day or two ago, that the BANNER was one of the very best Sunday-School publications he could get.

And we are reminded by the publisher, that the present alterations and additional cost of labor can only be met by a considerable addition to our subscription list. Brethren and Sisters, shall we not have this? Who will follow in line with Mr. J. Adams, of Sarnia, Mr. H. G. Abbott, of London, and others, and introduce the BANNER where it is unknown? Let us have a thousand new subscribers this year, and we promise large things in the future. We cheerfully and hopefully leave the issue with our ever faithful and kind friends of the past. Should the BANNER receive the support that we think it will, we hope, with the commencement of the next volume, to make further improvements.

THE COMPETITIVE EXAMINATION OF TEACHERS.

A PASSING reference to this subject was made in the report of the Convention last month; but it is so important as to demand a more serious consideration. The plan seems simply this: Let certain subjects be selected, embracing, perhaps, the Evidences of Christianity, Biblical history, or the like; have papers prepared by competent and duly authorized examiners, and then invite—and invite simply, not compel—teachers to take part in them. It is proposed to conduct them on the English system, having written examinations; certain certificates to be given to the successful candidates. No revolution is intended. No one is to be prohibited from teaching because a certificate is not held; the only aim appears to be to elevate, as much as possible, the standard of teachers.

The whole matter ranges itself under two heads—*first*, Is the scheme likely to attain the object desired? and *secondly*, Is such an examination practicable? On the first point, let Rev. Dr. McVickar, who introduced the matter at the Convention, speak for himself. After speaking of the necessity for such examinations for a position as a common-school teacher, or as a minister of the gospel, he says:—

“I do not regard the work of the Sunday-School teacher as more sacred than that of the minister of Jesus Christ, and I cannot think it to be an invasion upon the piety of a teacher to examine him thoroughly. I have no idea that a man is entitled to take rank as possessing superior piety because his knowledge is so ill-digested and confused that he can give no intelligent account of it to others. Nor, on the other hand, am I ready to accept as pious and well qualified to do Sunday-school work the person who can pass a first class examination. What I want is piety and clear headedness together. Much has been said about retaining senior pupils in our classes, and many schemes and attractions have been proposed; but I believe that what we need to secure this is simply a higher order of teachers. The notion has too long prevailed that teaching is a work for which any one is qualified, that a boy or girl with very scanty knowledge and no training in the principles and the art of teaching, is quite fit to take charge of a class in Sunday-school. Spiritual power we want; love to God and love to souls; vital heart-power, the presence of God's spirit felt and enjoyed in the heart; but we want intellectual power and culture as well.”

With regard to its being practicable, the doctor urged, that, to make it so, normal classes, conducted by the pastor or some one else, should be established. Lectures

on various doctrinal and like subjects should be given; and thus those intending to become candidates for examination might be prepared.

Will the teachers, of their own free will, (and they only are to be examined) submit themselves for such a purpose? We may only judge by experience elsewhere. In England large numbers have come up yearly for examination, and the last number of the London (Eng.) *Teacher*, contains the intelligence that New Zealand has fallen into line, the subjects being “The Life of St. Paul,” and “The Principles and Art of Teaching!” What say our Canadian friends? Don't all answer at once.

MINOR MATTERS.

THE SABBATH-SCHOOL INSTITUTE.

As we write, we have the programme of the Third Institute of the Toronto Sabbath-School Association before us. By the time this reaches our readers the Institute will have been held. The Elm Street Wesleyan Methodist Church is the place of meeting. The Rev. G. A. Peltz, of Philadelphia, whose name is familiar to so many, is announced as the conductor; and Professor Sherwin, of New York, is to lead the “Service of Song.” We shall (*D.V.*) tell how it succeeded next month.

UNIFORM LESSONS.

Our sentiments on the Uniform Lesson Question are known to all who care to know what they are, and on page 3 of this issue is given the full programme for 1873. We spoke of the action taken by the Montreal Convention on this subject in the December number. Since then, the esteemed General Secretary, Rev. W.

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Millard, has issued a circular calling attention officially to the matter. We give the resolution which was then passed, that our readers may be acquainted with the state of things at present:—

“Resolved,—That the Convention, having heard the Report of the work of the Uniform Lesson Committee, as given by the Rev. J. Munro Gibson, M.A., one of the Representatives of Canada in that Committee, expresses its cordial approval of the enterprise, and of the work so far as it has been done,—rejoices in the large co-operation already secured, not only on this Continent, but also in England,—recommends the general adoption of the Lessons for 1873 by the Sunday Schools in Canada,—agrees to incorporate these Lessons in the *Minutes*, as also the International Texts selected by the London Committee, and suggests that the Members of the Convention use their influence to have the whole matter brought as fully and favorably as possible under the notice of the public, and of the different denominations of Evangelical Christians in the country; and, further, that the General Secretary be instructed to forward a copy of this Resolution to the various Editors of the religious press, asking their co-operation.”

SABBATH SCHOOL ANNIVERSARIES

are taking place on every hand. The Strathroy friends, led on by Brother G. G. German, have been lately having a grand time, and aided by Rev. Messrs. Langford and Sutherland, have proved that they are a live people. One of the most successful anniversaries ever held in this city was held in the Metropolitan Wesleyan Methodist Church a few weeks ago. The anniversary sermons were preached by the Rev. W. Briggs, of Cobourg, and the Rev. T. W. Jeffery, of Milton. The public meeting was largely attended; and what with good singing and excellent speaking it was a complete success. Mr. Patterson, the superintendent, and his teachers and

officers, may well be thankful and take courage.

BETTER THAN OUTWARD PROSPERITY

are “showers of blessing” from on high. We make the following extract from a business letter from Mr. Abbott, of London. He says:—

“We have had, and are still enjoying a glorious work of revival in connection with our church in North street; and you will be pleased to hear that the influence has been felt especially in connection with our Sabbath school. Large numbers of the young ladies from the Bible classes, and also a goodly number of young men, having yielded to the Spirit's influence, and, consecrating their lives to the service of Jesus, are now pressing on with Christ-like zeal and fervor in the heavenly race, and as a result the interest in the study of God's Word, as well as the number attending thereon, has greatly increased.”

[Items like the above are solicited. We can't remember to speak of half the anniversaries and good things we hear of. Let our friends, of all denominations, send on their intelligence.]

LITERARY NOTICES.

WE are in receipt of a beautifully illustrated periodical, “The Floral Guide,” from Mr. Jas. Vick, of Rochester, N. Y.

It is got up in the highest style of art, containing a beautiful Chromo as a frontispiece, some five hundred fine engravings, and 150 pages of reading matter.

It will be issued quarterly, at the nominal price of 25 cents. per annum (not one-third of its cost).

The January number contains plans for making rural homes, designs for dining tables, decorations, and window gardens, &c.

Scripture Lessons.

THE INTERNATIONAL LESSONS.

[BEREAN SERIES.]

FIRST QUARTER—STUDIES IN GENESIS.
SUNDAY, JANUARY 5, 1873.

LESSON I.—*The Creation*.—Gen. i. 1, 26-31.

[TO TEACHERS: Aim to give your scholars a clear idea of the lesson; to fix firmly in their memories the *Title*, *Topic*, *Golden Text*, and *Outline* of every lesson. Encourage them to think out inferences or teachings of a practical character. Review previous lesson. In every lesson try to find Christ. Be studious. Be earnest. Be prayerful. Be faithful. May God give you a good year of service and of success!]

I. GENERAL STATEMENT.

This lesson contains an account of the creation of heaven, earth, and man. Man's mission is announced, and the provision for his sustenance. God proclaims his approval.

II. NOTES AND ILLUSTRATIONS.

1. THE CREATION OF HEAVEN AND EARTH, ver. 1. IN THE BEGINNING. No one can tell how long ago. The scientific theory that a long space of time intervened between the first and second verses of Genesis is not confined merely to modern scientists.

Several of the ancient fathers conceived that a long period of time existed between the "beginning" of the Creation and the beginning of the six days.—*Kitto*.

The word of God leaves ample space for all that is true in the systems both of the ancients and of the moderns.—*W. Kelly*.

True science and religion are ever in strict harmony. God is the author of both. GOD. THE EVERLASTING; he who had *no beginning*; the OMNIPOTENT; the ALL-WISE; the SOLE; the ALL-SUFFICIENT.

In Isa. ix. 6, Jesus Christ is called "The mighty God, the everlasting Father." In John i. 3, it is said of Christ, "All things were made by him." Christ says, "I and my Father are one." John x. 30.

In ancient times a celebrated artist made a most wonderful shield, and worked his own name into it so that it could not be removed

without destroying the shield. It is just so with the Bible and Christ.

Created. Made out of nothing. Matter is not eternal. HEAVEN. The firmament, with the orbs of space. EARTH. The planet which we inhabit. Thus the term "heaven and the earth" signifies the universe.

The architect can rear a cathedral, the sculptor can cut forms of symmetry and grace from marble, the painter can depict life on his canvas, the machinist can construct engines that shall serve the nations; but not one of them can create.....They bring existing things into new combinations. God alone can create.—*Thomas*.

2. THE CREATION OF MAN, vers. 26, 27. LET US. The Divine Trinity in Unity, Father, Son, and Holy Ghost. IMAGE.....LIKENESS. "In knowledge," "in righteousness and true holiness." Col. iii. 10; Eph. iv. 24.

Made of the dust,

And thus allied to all material worlds;
Born of the Spirit, and thus allied to God.
—*Bickersteth*.

God gave man an upright stature, so that, while all other animals turn their faces downward, and look to the earth, he raises his upward, and gazes upon the heavens.

3. THE MISSION OF MAN, ver. 28. BE FRUITFUL. The earth has been peopled from this one human pair. Here science and revelation agree. All men are brethren. All from one blood. Acts xvii. 26. HAVE DOMINION. The noblest of all God's works, man, shall rule over all inferior orders. He is lord of the earth, next in rank to God himself.

Nothing hath got so far

But Man has caught and kept it as his prey;

His eyes dismount the highest star:

He is in little all the sphere.—*Herbert*.

4. THE PROVISION FOR MAN, vers. 29, 30. EVERY HERB.....AND.....TREE.....FOR MEAT. Ample, suitable to every taste, luscious, inexhaustible.

Eminent philosophers have inferred that man was originally intended to live upon *vegetables* only. "But we must bear in mind that he was constituted master of the animal as well as of the vegetable world; and we cannot possibly affirm that his dominion did not involve the use of them for food."—*Murphy*.

5. THE CREATION APPROVED, ver. 31. GOD SAW EVERY THING. His eye still sweeps the universe at a glance. Nothing escapes his vision. VERY GOOD. No evil in any thing,

man included, God being Judge. Glorious earth, sinless, perfect! A universe of beauty fresh from the hand of the Almighty.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches, Psa. civ. 24.

The heavens are a point from the pen of His perfection;

The world is a rosebud from the bower of his beauty;

The sun is a spark from the light of his wisdom, And the sky a bubble on the sea of his power.

—Sir W. Jones.

Evening.....morning. The Hebrew mode of reckoning days, "from even unto even." Lev. xxiii. 32. THE SIXTH DAY. The end of God's "work." How long were these "days?" The question is not settled.

Some writers consider them vast periods of years. Allowing ages to elapse between the "beginning," mentioned in the first verse, and the work of the six days, as narrated in the remainder of the chapter, other equally able writers maintain that these days of creation are "natural days of twenty-four hours each."

"Canst thou by searching find out God?" (Job xi. 7.) Simonides, a heathen poet, being asked by Hiero, king of Syracuse, "What is God?" desired a day to think upon it. At its end he desired two. Thus he continued to double the number of days before he could give an answer. The king asked what he meant by this conduct. The poet replied, "The more I think of God, he is still the more unknown to me."

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
 All beautiful things:
 The robin that sings,
 The butterfly's wings,
 All beautiful thing,
 MY SAVIOUR MADE.
 The wonderful light
 Of the sun so bright,
 And the stars of night;
 Each wonderful sight,
 MY SAVIOUR MADE.
 Yes, all things that be,
 And these eyes that see,
 And this soul in me,
 For eternity,
 MY SAVIOUR MADE.

Begin by stating that there was a time when there was no earth. God lived, angels lived, but there was no man.....Ask for the first verse in the Bible. Repeat until all know it.....Give briefly the order of creation: *First* day, light; *second*, sky, [firmament;] *third*, land, seas, grass,

herbs, trees; *fourth*, sun, moon, stars; *fifth*, swimming creatures for the sea, flying creatures for the air; *sixth*, creatures for the earth: beasts, reptiles, man. Let the class repeat these.....Ask for the first question in the Catechism. If this question is not known, give it, and get the answer. Several questions in the first part of the Catechism may be easily combined with this lesson... The word *dominion* occurs in the twenty-sixth verse. Explain it. Man was made to be over all the creatures which God had placed on the earth, in the air, or in the sea. None of these were made like God; man was.....Ask if they know what *image* means. Very likely some of them will instantly refer to the "images" which wandering Italianus sell in cities and large towns. If they are not acquainted with these, suggest a doll, or a toy animal. Then show why such are called images; because they look like certain objects or animals. Man is said to have been made in the image of God, not because his body was like God, for God has no bodily shape, but because his soul was like God, that is, it was pure, holy, good. Every thing that God made was very good because it was well made; but only man was good because he was holy, for only man was made with a soul.....Get them to tell, as far as they know, the difference between man and beast. This may be done somewhat in this fashion: "Mary, you have a kitten;" or, "Charlie, you have a dog. What is the difference between you and your kitten or your dog?" Get all the points of difference they choose to give, and gradually lead them to the idea of man's superiority, in that he has a knowledge of right and wrong—a certain something that we call conscience.....Two ideas may be impressed on the class:—1. We are superior to the beasts: we must treat them kindly; 2. We are inferior to God; we must love him and pray to him.Repeat Golden Text....Close by reading the Eighth Psalm.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: God the Creator of all things by Jesus Christ.....*Texts:* John i. 1-3, 10; Gen. i. 1; Psa. xxxiii. 6; Col. i. 16; 1 Cor. viii. 6.....*Foster:* 1158, 1161, 3777, 3784, 3791.....*Blackboard:* On the Board write the words IN THE BEGINNING—GOD.....The substituting of W for G, and the insertion of R between O and D, will state another—the New Testament side of the truth. See John i. 1. ...

Opposite the words GOD REVEALED place, 1. In Nature. Gen. i. 1; Psa. xix. 1. 2. In Man Gen. i. 26. 3. In Christ. Col. ii. 9.....The Outline of the lesson may be written on the board

SUNDAY, JANUARY 12, 1872.

LESSON II.—*In Eden.* Gen. ii. 15-25.

I. GENERAL STATEMENT.

God gives man a home of beauty; teaches him the dignity of labor; defines his privileges; creates woman as the partner in his duties and his joys.

II. NOTES AND ILLUSTRATIONS.

Topic: Man's glory and honor in the earthly paradise.

1. THE WORK APPOINTED, verse 15. GARDEN. A park, a paradise. EDEN means pleasantness, delight. The garden was doubtless the loveliest spot in all Eden. The precise limits of Eden unknown, but probably a wide region of Mesopotamia. TO DRESS...AND...KEEP. Idleness has no place in Eden. Labor is noble.

O nought of earth can e'er avail
While Eden-mem'ries haunt us!
Our longings are on larger scale
Than lower worlds can grant us.

—*Punshon.*

He that labors is tempted by one devil; he that is idle, by a thousand.—*Italian Proverb.*
Toil is the earthly, prayer the heavenly gift, of Jehovah.—*Krummacher.*

An American President, when asked what was his coat of arms, replied, "A pair of shirt sleeves."

2. THE COMMANDMENT ANNOUNCED, vers. 16, 17. COMMANDED. Man not beyond law even in Eden. FREELY EAT. Of the vast variety of luscious fruits. God's beneficence is great indeed! TREE OF.....KNOWLEDGE. Both tree and fruit are entirely unknown. Might have been an ordinary fruit; the act of eating which brought the dread knowledge of evil. NOT EAT. A test of obedience. God's pre-eminence—the right to demand obedience. God's goodness: *Of all trees eat, but ONE*

DIE. Spiritually. How awful the crime of disobedience, if death the penalty! No SIN IS SMALL.

Without law there would be universal anarchy. The whole round earth is everywhere bound by gold chains about the throne of God.

A merchant wanted a boy in his shop. *Many* applied. The next day he advertised, "Wanted, to assist in a shop a boy who obeys his mother." Only two boys answered this advertisement.

Obedience would have saved Eden from the curse of sin forever. As long as Eve's heart was right, God's words, "Thou shalt not eat of it," were like a rampart of fire around the forbidden tree. Disobedience has cursed every spot in the whole earth, and peopled the regions of death. Universal obedience to God would turn every nation and every home into an Eden of bliss. See Christ's obedience, Phil. ii. 8; Matt. xxvi. 39.

3. A COMPANION PROVIDED, vers. 18, 20-24. ALONE. Man's nature *social*. HELPMATE. Suitable, like; as himself. GAVE NAMES. Endowed with intelligence and the gifts of speech, Adam is able to give suitable names. He was neither a child nor a savage, obliged first to learn the alphabet. NOT FOUND. The animals coming, doubtless in pairs, Adam perceived his own loneliness the more; and all creation does not furnish a companion. DEEP SLEEP. Adam was probably conscious of God's intent. THE RIB. Not an inferior part of the body; 'near his heart.' WOMAN. Hebrew *Isha*, a she-man: EQUAL to man. All pagan nations degrade, all Christian nations exalt her. OF MY BONES...AND FLESH. Perfect equality, perfect adaptation: *m. et.* THEREFORE. The logic of Eden: because she is taken out of man, lovely, equal, meet, God-given, married by heaven's law of fitness, therefore THEY SHALL BE ONE FLESH. God would seem to exhaust language to show that separation, divorce, ought to be unknown to earth.

Christ emphasizes: "What God hath joined together, let not man put asunder." Matt. xix. 5. "They are no more twain, but one flesh." Mark x. 8. Paul draws from the purity, love, unity, and blessing of the marriage relation a beautiful illustration of the Divine union between Christ and his Church. Ephes. v. 22-33.

The Cherokee marriage-ceremony is very expressive. The man and woman join hands over

running water, to indicate that their lives are thenceforth to flow on in one stream.

Never marry but for love; but see that thou lovest what is lovely.—*Wm. Penn.*

The Rev. Robert Newton, when an old man, remarked, "In the course of a short time my wife and I shall celebrate the jubilee of our marriage; and I know not that, during our fifty years of union, an unkind look or an unkind word has ever passed between us."

An equal taken from his side—

And never from his heart removed,
And only less than God beloved.

—*C. Wesley.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
Come, hear the story,
Come, see the glory
Of Eden!
See in its brightness,
Man in uprightness,
In Eden!
Alas, that sinning
Had its beginning
In Eden!

Review the last lesson...Get before their minds the idea of a beautiful garden. Some of them may be able to describe such a place....Speak of Eden, the most beautiful garden ever seen in the world. No

storms to blight; no pain or fatigue in taking care of it; no poisonous plants, or deadly reptiles, or devouring beasts; nothing to hurt, nothing to be afraid of. Lovely flower-, delicious fruit.....This the place where the man was put. It was his business to take care of the garden.....Speak of the only tree the fruit of which was forbidden. God had a right to put such a tree there and to forbid the man touching it; and of this the man had no right to complain.....Show how the "dominion" spoken of in the last lesson, was illustrated by the fact that the Lord brought all the beasts and birds to Adam and he gave them names. He was not afraid of any of them. Not one of them would harm him. He was their master, and they knew it.....Represent the man *alone*, although surrounded by living creatures. No one to talk with. Then show how the Lord God provided a woman for his companion.....Get from the class a description of the leading features of the lesson.....Ask, 1. What things in this lesson show that God was good to Adam? 2. Ought he not to have loved God? 3. Can you tell how many good things God has given you? Name

some of them. 4. Then ought you not to love him?.....Repeat Golden Text.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Obedience the test of love... *Texts:* John xiv. 21, 23; xv. 14; 1 John ii. 4; iii. 9, 24; v. 3... *Foster:* 3506, 3508, 3515, 3532, 3837..... *Blackboard:* The four heads of the river were Pison, Gihon, Hiddekel, Euphrates. Let their initial letters on the board represent the source of blessedness in Eden: **P**urity, **G**odliness, **H**umility, **E**mployment. Alas, that these rivers should ever have dried up!..... Call out from the school the several characteristics of man in his state of purity, and place them on the board.

SUNDAY, JANUARY 19, 1873.

LESSON III.—*The Fall and the Promise.*

Gen. iii. 1-8, 15.

I. GENERAL STATEMENT.

The tempting serpent deceives Eve with lying words. She partakes of the forbidden fruit. So does Adam. Discovering themselves to be shamefully fallen from innocence and purity, they hide themselves in the garden. God finds them, and in infinite mercy gives them the promise of a Saviour.

II. NOTES AND ILLUSTRATIONS.

Topic: "Ruined by sin, redeemed by Christ."

1. SATAN, vers. 1-5. The tempter chose the SERPENT as his agent; for this "beast" was more SUBTILE, more acute in invention than any other. In Rev. xii. 9 Satan is called "that old serpent." HE SAID. Able to converse; the "serpent" was doubtless a far more attractive creature than the reptile now so called. WOMAN SAID. She merely answers a question; but parley with Satan begins. FRUIT. [See Lesson II.] SHALL NOT...DIE. Satan here is "a liar, and the father of it." John viii. 44. GOD DOTH KNOW. Satan insinuates that God was deceiving Eve. Of course God knew, for he is omniscient; but Eve can "know" only by believing the devil rather than God. EYES...OPENED. Satan speaks the truth; but, alas! only a moiety of it. Eve thinks they will be opened into a vision such as

God's; but the serpent knows her vision will soon be as Satan's. Half truth is often the basest lie.

"The crocodile cometh of an egg no bigger than a goose egg, yet he groweth till he be fifteen cubits long.....This setteth forth the manner of the increasing of Satan's kingdom. First he beginneth with small matters, and so by degrees to greater; from thought to consent, from consent to action, from action to custom, from custom to a habit of sin.....The devil hath an apple for Eve, a grape for Noah, a change of raiment for Gehazi, a bag for Judas."—*Spencer*.

"Satan seldom throws out a naked hook...For one he has a golden bait; for another, pleasure; for a third, worldly consequence and honor. And his line is thrown out in every place—in the place of business, in our families, studies, and at our tables, and on our pillows."—*Jackson*.

2. *SIN*, ver. 6. *Lust of the flesh* craves the fruit because *GOOD FOR FOOD*. Perhaps the serpent ate it in her presence. His example, his words, tempt. *PLEASANT*. Hebrew, a *desire*. Through beauty of form and color sinful desire fills the soul. "A thing of beauty is a joy forever" only when God permits its use. *WISE*. "The fear of the Lord, that is wisdom." (Job xxviii. 28.) Seeking forbidden wisdom, how soon will she be filled with folly. (See Rom. i. 22) *TOOK*. First step, *desired*; second, *took*; third, *DID EAT*. "Sinfinished bringeth.....death." James i. 15. *HE DID EAT*. Seeing that Eve does not "surely die," (instantly,) Adam finds it easy to accept the "pleasant...fruit." Guilty Eve, guilty Adam! Sin-ruined!

"By the want of one nail the iron shoe is lost; and the shoe being lost, the horse falleth; and the horse falling, the rider perisheth. He that setteth light by small things falleth by little and little."—*Spencer*

"I will account no sin little, since there is not the least but works the death of the soul. It is all one whether I be drowned near the shore or in the midst of the sea."—*Bishop Hall*.

O cursed, cursed Sin! traitor to God,
And ruiner of man! mother of Woe,
And Death, and Hell—wretched, yet seeking
worse. —*Pollok*.

3. *SHAME*, vers. 7, 8. *EYESWERE*

OPENED. But not to see "as gods." Paradise is full of beauty, yet they see only their own shame. Vision of sin! Eden's glory has departed! *SEWED*. Plaited, twisted *THE VOICE*—once welcome, now dreaded. *COOL*. Hebrew, *wind, breeze*. *HID*. Covered with shame, they cannot bear the once joyful *PRES-ENCE OF THE LORD*. How sin would turn heaven into hell!

"If hell were on one side, and sin on the other, I would rather leap into hell than willingly sin against my God!"—*Anselm*.

"As the ant-hill, when stirred, sets in motion its living insects in every direction, so the conscience of the sinner, disturbed by the spirit or judgment of God, calls up before its vision thousands of deeds which fill the soul with agony and woe."—*M'Cosk*.

4. *SALVATION*, ver 15. *ENMITY*. Eternal war between sin and righteousness. *THY SEED*. Sinners; called by Jesus "vipers," "children of the wicked one," Matt. iii. 7; xiii. 38. (The reptile now called serpent is universally hated.) *HER SEED*. The promised *MESSIAH*; he shall *BRUISE THE HEAD* of Satan; that is, hinder his power; and Satan shall *BRUISE HIS HEEL*, that is, slightly hurt Christ's cause. Jesus shall be *VICTOR*.

The Scriptures compare sinners to ashes under the feet, beasts, briars, thorns, bulls of Bashan, chaff, corruptness, dogs, evil figs, fools, grass, lions greedy of prey, moth-eaten garments, scorpions, serpents, smoke, stubble, swine, troubled sea, wandering stars, whited sepulchres, with many other fearful comparisons.

"Every loving word that God speaks to us acts back again, and makes music in his heart. He never says with a scowl, 'Here comes that poor, limping sinner again.' The path of the sinner back to God is brighter and brighter all the way up to the smile of the face and the touch of the hand; and that is salvation."—*Beecher*.

An Indian, when asked what the Lord had done for him, gathered some dry leaves into a circle, and placing a worm in the centre, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and, placing it safely on a rock, looked up and said, "This is what Jesus did for me."

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

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

To the cross
Lift thine eye,
Else wilt thou
Surely die.

O'er the cross
Look above;
Read the words,
God is LOVE.

Where did the last lesson leave us? ...

Bring before the class the facts of the present lesson: the cunning beast, the reply of the woman the denial of the serpent, the yielding of the woman, also of the man, the Great Voice in the garden. ... The

lesson may then be treated as follows: 1. *The Serpent*. Denied what God had said. That was the time the woman should have turned away from him. It is always dangerous to keep the company of those who speak against God. Keep away from children who swear or lie. 2. *The woman*. Was in danger from the time she began to listen. Like a man in a boat above the falls, but in the rapids. Wrong for her to do what God had told her not to do. Wrong for her to try to get Adam to do the same. Thus one sin leads to another. She listened, she took, she ate, she gave to her husband. 3. *The men*. He did not warn the woman against listening to one who spoke against God. He took the fruit which she offered to him. It was as wicked to take the fruit from the woman as to take it from the tree. 4. *The Voice*. It was God's voice. He saw them, heard them, called to them, and they were afraid. We never can get where God cannot see us. 5. *The promise*. This in the fifteenth verse. Show how it refers to Christ and repeat Golden Text. ... Urge this lesson: Never listen to any one who tries to get you to do wrong. ... Let the class repeat Prov. i. 10.

We append another lesson on this subject from a correspondent, C. H. C.

Point of the Lesson. To teach that only sin need make us afraid.

Method.—Who was the first man? and the first woman? and where did they live? [With similar questions to review and refresh the memory so as to form a connecting-link between this and previous lessons.] Among the beasts which God created in Eden was one which Adam named "*serpent*," and you remember that whatever Adam named each beast that was its name. What had God forbidden Adam and

Eve to do in the garden? When the serpent knew of God's commandment he went to Eve and began to talk to her about it, and tried to persuade her to disobey God. How do you suppose he first tempted her? He persuaded her to look at the fruit; then he prevailed on her to handle it, and then it was very easy to get her to taste it. [Each one of these points may be applied to the lives of the children, though with little ones I think it best to make but one point in a lesson because they retain it. Many minor points only confuse.] When she found that it was pleasant to the taste she brought some of the fruit to Adam and got him to eat of it also. Was it wrong for them to eat the fruit? Whom did they sin against? That evening, when it became cool and pleasant, God came to see them, but could not find them. Where do you think they were? God called and asked them, and Adam answered from behind the trees, "We were afraid of you and so hid ourselves." Why were they afraid of God? Because they had disobeyed him. God said to Adam, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" How did they show that they had disobeyed God? They were afraid of him.

Were you ever afraid to see your father or mother? Why? When you sin against them you are afraid to meet them. I know a little boy who always runs and hides under the bed when he has done anything he knows to be wrong, so that when his mother sees Frankie going under the bed, she knows he is hiding because he has been doing wrong. So God knew of Adam and Eve, and so he knows of us. If we are afraid to pray to him he knows we have been sinning against him. Sin always makes us afraid, but if we always do right we need never fear. "The wicked flee when no man pursueth, but the righteous are bold as a lion." [Let the children repeat this Scripture, explaining the words "pursueth" and "righteous;" the latter as any who do right.]

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Plentiful redemption in Christ. ... *Texts:* Psa. cxxx. 7; lxxxvi. 5, 15; Isa. lv. 7; John iii. 16; Heb. ii. *Foster:* 947, 957, 5197, 5201, 5334, 5339, 5341. *Blackboard:* A large letter S may serve as an initial for the four words of the Outline. *Blackboard Verse.*

Hark the deep, despairing cry,
Man has fallen, man must die!

Jesus on his throne above,
Interceding, pleads in love,
Father, spare him for my sake,
I his cause will undertake.

SUNDAY, JANUARY 26, 1873.

LESSON IV.—Cain and Abel. Gen. iv. 3-10.

I. GENERAL STATEMENT.

The two brothers, Cain and Abel, make each an offering unto the Lord. Abel and his offering are accepted, while "unto Cain, and to his offering" the Lord "had not respect." "in great wrath Cain slays his brother, and the blood of the murdered Abel cries from the ground unto heaven.

II. NOTES AND ILLUSTRATIONS.

"True and false worship" are here illustrated. Two offerings are presented before the Lord.

I. THE BLOODLESS OFFERING, ver. 3.—By Cain. When? IN PROCESS OF TIME. Hebrew, *at the end of days*—the expiration of a *period*. Possibly the end of the week, hence on the Sabbath; or, perhaps, the end of growth, that is, *the time of fruit-gathering*, either of field or fold. BROUGHT. Either because he intuitively knew his dependence upon and his obligation to God, or because taught by the example and precept of Adam; probably for the latter reason. OF THE GROUND. The best he had, so far as we know. AN OFFERING—perhaps of gratitude, but not the acknowledgment of sin. His worship evidently formal and false.

"A man may cry Church! Church! at every word, With no more piety than other people."—Hood.

Some may live upon forms; but there is no dying upon forms. Formalists, like Pharaoh's lean kine, are full-fed, yet lean.

"Without shedding of blood is no remission." Heb. ix. 22.

2. THE BLOOD OFFERING, ver. 4.—By Abel, inspired by a better motive. He brought FIRSTLINGS, an offering of blood, a type of the promised Messiah, thus expressing gratitude, penitence, and faith to the atoning Lamb of God. RESPECT. Divine approval follows this threefold sacrifice. It is better, or greater,

than Cain's. See Heb. xi. 4. Doubtless this "respect" was shown by fire sent to consume the offering. See Gen. xvii. 17; Lev. ix. 24; Judges xiii. 20; 1 Kings xviii. 38.

"The white linen that robes the saint, the raiment meet for thy soul, and approved of God, was woven upon the cross; and there, with colour more enduring than Tyrian purple, it was dyed in the blood of the Son of God."—Guthrie.

"If we gain admittance into heaven: it is because we 'have washed our robes, and made them white in the blood of the Lamb.'"—Newton.

"The multitude which St. John saw before the throne washed their robes, crimson and scarlet with sins as they were, and defying all human means to change them, and made them white in the BLOOD of the Lamb."—Bate.

3. A BROTHER'S BLOOD, vers. 5-8.—Abel slain. Why? Cain rejected; his offering refused and unconsumed. WROTH. Empty of faith, filled with hate; the two cannot dwell in the same breast. COUNTEenance FELL. The lofty spirit of the self-righteous worshipper now grovels in plans for basest revenge. WHY..... WROTH? God is willing to reason with Cain, to show him how unreasonable his rage, and thus to prevent further evil results. In our worst estate God's mercy says, "Come... let us reason together." (Isa. i. 18.) IF..... WELL.....ACCEPTED. *Have the excellency*, (margin,) that is, inheriting the portion of the first-born. SIN...AT THE DOOR. The term *sin* frequently signifies *sin-offering*. (See 2 Cor. v. 21; Heb. ix. 28.) Some able commentators, however, understand the word literally, *sin*; *sin* is at thy door, *crouching*, as a blood-thirsty beast, ready to devour thee. UNTO THEE.....HIS DESIRE. That is if Cain shall do well he shall "have the excellency" which belongs of right to him as the first-born. We prefer to interpret Cain as having the *pre-eminence in sin*. Here the wicked Cain is *master* of wickedness, and sin is his servant. TALKED WITH.....BROTHER. Words of jealousy and hate. THE FIELD. A lonely spot whither, doubtless, the innocent brother had been invited. SLEW HIM. The first murder is by the hand of a brother. Wherefore? "Because his own works were evil, and his brother's righteous." 1 John iii. 12.

A certain king permitted two men to ask favors of him, promising that he who asked first should have his asking granted, but the other should have the same doubled. One of the men was very envious. He would not ask first, lest his companion should have more than himself; but being pressed by the king to speak, he desired that one of his eyes might be put out, so that his companion might lose both his eyes. So base is envy.

"The envious man fretteth with himself; he fumes, he pines away to see others do well; he eateth not, nor sleepeth quietly, nor can be merry until he sees some mischief fall on the person he envies."—*Caudray*.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?—*Prov. xvii. 4.*

4. THE BLOOD OF VENGEANCE, vers. 9, 10. Calling from heaven and from earth. WHERE**THY BROTHER?** God knows and looks after all his children. At the last judgment many a one will be startled to find that God has not forgotten or overlooked their wickedness against their brethren. I KNOW NOT. One crime leads to another. Satan "was a murderer from the beginning," and "there is no truth in him," (John viii. 44.) How soon Cain learns and practices the whole lesson of his master. "Am I my brother's keeper?" Supreme selfishness! Men make self a god, and sacrifice love, kindred, all the world, at the shrine! Jesus calls every man his brother, and seeks to bring all into *eternal life*. SELF would let all men go to *eternal death!* BLOOD CRIETH. Hebrew, *bloods*. As though every drop speaks, and thus ten thousand voices of vengeance cry from pious Abel's blood. (See Rev. vi. 10.) Happy for us that the blood shed on Calvary cries not for vengeance, but for mercy. Heb. xii. 24.

"All blood has a voice, for God is jealous of its preservation. The blood of excellent and just men has a more heavenly speech still, but the voice of the blood of Jesus far surpasses all, and among ten thousand voices it bears the palm."—*Spurgeon*.

"All men are brethren. As the circles made by a stone cast into the waters multiply and enlarge themselves, in like manner the first brethren mentioned in Scripture are confined to one house and bed; the second extendeth itself to all of one family or lineage, (thus Christ and

James were brethren and kinsmen;) the third, to the whole nation or country, (thus Peter and the Jews were brethren;) the fourth and last, to all the utmost bounds of the earth."—*Spencer*.

III. HINTS FOR INFANT CLASS TEACHERS.

Speak of what followed the events of the last lesson. The guilty man and woman were turned out of the beautiful garden. They lost their lovely home... Then tell of the birth of Cain and Abel and their occupation. This brings us to the present lesson.....The two brothers worshipping.....The difference, 1, in what they brought; 2, in the manner of bringing it.....The different manner in which the two offerings were received by the LordThe anger of CainThe murder of AbelThe Lord's demand of the murderer... All these points can easily be brought out in most cases by the children themselves, since the subject is a familiar one Cain did wrong: 1. In not worshipping God in the right spirit. 2. In being envious of his brother. [Here is an opportunity to illustrate the wickedness of envy.] 3. In hating his brother. 4. In killing him. 5. In denying that he knew what had happened to him.....See, as in the case of Eve in the last lesson, how one wrong step leads to another. Envy, anger, hatred, murder..... Wrong for any persons to hate each other, but especially wrong for brothers. How much better if they had loved one another.....As Cain slew Abel, so wicked men slew the Lord Jesus Christ.....Repeat Golden Text.

Whisper-Song.

Father! Spirit!
Now would we
With thy spirit
Worship thee!

Thine own Spirit
May we share,
Love and serve thee
Everywhere!

IV. MISCELLANEOUS.

Prayer-Meeting Topic: "None of us liveth to himself." *Texts:* Rom. xiv. 7, 12; 1 Cor. vi. 19, 20; Gal. ii. 20; 2 Thess. v. 11, 5; 1 John iii. 10.... *Foster:* 142, 146, 149, 3280, 3383, 3464.....*Blackboard Song:*

The blood of righteous Abel,
Foreshadowed Jesus slain,
And through that blood the martyr,
Though dead, yet speaks again.

THE BEREAN LESSON LEAF.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1878—JANUARY.

First Quarter—Twelve Lessons from Genesis.

SABBATH, January 5.—**LESSON V.—The Creation.**—(Gen. i. 1, 26-31.—1873, A.D.

Leader 1. In the beginning God created the heaven and the earth.

School 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

L. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

S. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the

fowl of the air, and over every living thing that moveth upon the earth.

L. 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

S. 30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

L. 31. And God saw every thing that he had made, and, behold, it was very good.

S. And the evening and the morning were the sixth day.

TOPIC—God the Creator of all things by **JESUS CHRIST.**

Golden Text—In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him. John i. 1, 3.

[Now, dear scholars, are you ready for hard work? Read, memorize, reflect, pray. Always prepare lessons before coming to school.]

Home Readings.

M. John i. 1-18.
 Tu. Psa. viii.
 W. Col. i. 9-20.
 Th. Exod. x. 16-29.
 F. Rev. v.
 S. Gen. v.
 Sa. Rev. xxi. 1-13, 21-27.

LESSON SCHEME.

Bible Searchings.—[Buy a Bible. Spend some time at home during the week in examining the following texts. They will greatly aid in the study of the lesson.]

Psa. cii. 25.	Psa. lxxxvi. 8.	Rom. i. 20.
Zech. xii. 1.	Jer. xxxvii. 5.	Psa. viii. 5-9.
Psa. cxlv. 16.	Luke xii. 24.	Psa. cxlv. 10.
Rev. iv. 11.	Eccles. iii. 11.	John i. 1-3.
Col. i. 15-17.	Dan. iv. 3.	Rev. i. 8.
Heb. xi. 3.		

Compare and ponder the following texts:—
 Gen. i. 1; 2 Cor. v. 17. Gen. i. 2; Eph. v. 8. Gen. i. 3; 2 Cor. iv. 6. Gen. i. 4; 2 Cor. vi. 14. Gen. i. 26; Col. iii. 10.

Outline:

1. The Creation of Heaven and Earth, (v. 1).
2. The Creation of Man, (v. 26-27).
3. The Mission of Man, (v. 28).
4. The Provision for Man, (v. 29, 30).
5. The Creation Approved, (v. 31).

Recite the *Title, Topic, Golden Text, Selected Verses,* and *Outline* of this lesson.

1. Recite the first verse of the Bible.

When was "the beginning?" **ANS. The Bible does not tell, and no man knows.**

By whom were all things created? **ANS. God created all things by Jesus Christ.**

Give the order of creation as recorded in Gen. i.

ANS. First day: Heaven... Earth... Light;
Second day: Firmament... Division of waters;
Third day: Dry land... Seas... Grass... Herb... Fruit trees;
Fourth day: Sun... Moon... Stars;
Fifth day: Living creatures of the sea and air;
Sixth day: Living creatures of the land, and finally MAN.

2. Recite verses 26 and 27.

Of what did God make man's body? Gen. ii. 7. Of what did God make man's soul? Gen. ii. 7.

In what did the image of God, in which man was made, consist? **ANS. In knowledge, righteousness, and dominion.** [A question to make you think: *If man was at first created by God through Jesus Christ (Eph. iii. 9), and if man be now dead in trespasses and sin (Eph. ii. 1), to whom must man look for a new creation, a new birth, a new life?*]

3. Recite verse 28.

Why should man's dominion over the beasts of the earth be a blessing to them?

What are some of his duties toward them?

4. What provision did God make for man's support? See verse 29.

5. How did God regard his work of creation? Recite verse 31. Compare 1 Tim. iv. 4.

How does God regard a soul saved by the power of our Lord Jesus Christ?

In what facts or statements of the lesson may we learn,—

1. The wisdom of God,
2. The power of God,
3. The goodness of God,
4. The dignity and glory of man,
5. The duties that man owes to God,
6. The divinity of Jesus Christ?

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

SABBATH, January 12.—**LESSON II.—In Eden.**—(Gen. ii. 15-25).

Leader 15. And the Lord God took the man, and put him into the garden of Eden to dress and keep it.

School 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

L. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

S. 18. And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him.

L. 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

S. 20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

L. 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

S. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. Eph. v. 28.

L. 23. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

S. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Matt. xix. 5, 6.

L. 25. And they were both naked, the man and his wife, and were not ashamed.

TOPIC—Man's glory and honor in the earthly paradise.

Golden Text—Thou crownedst him with glory and honor, and didst set him over the works of thy hands.—Heb. ii. 7.

Home Readings.
 M. Rev. xxii. 1-14.
 Tu. Ezek. xviii. 20-32.
 W. John. xv. 1-14.
 Th. Isa. lxii.
 F. John ii. 1-11.
 S. Prov. xxxi. 10-31.
 Sa. Gen. ii. 1-25.

LESSON SCHEME.

BIBLE SEARCHINGS:

- | | | |
|-----------------|------------------|-------------------|
| Gen. ii. 8-10. | Isa. ii. 3. | Ezek. xxviii. 18. |
| 2 Cor. xii. 4. | 1 Kings iii. 9. | Prov. iii. 18. |
| Eccles. iv. 9. | 1 Cor. xi. 3, 9. | Rev. xxii. 2, 3. |
| 1 Pet. iii. 13. | Eph. v. 28-33. | |

[Read Gen. ii. 1-14, for account of—1. The institution of the Sabbath; 2. The creation of man; 3. The garden of Eden.]

Outline:

1. The Work Appointed, (v. 15).
2. The Commandment Announced, (v. 16, 17).
3. A Companion Provided, (v. 18, 20-24).
 Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

I. How do the connecting verses between this lesson and the last illustrate the great honor put upon man?

NOTE.—It is wonderful that God should, from the dust which he had created, fashion a being in his own likeness and image, and make of him a living soul. Dust is honored by being moulded into a God-like form.

Where was Eden? **ANS.** *No one knows, though many have guessed.*

As the seventh day was a day of rest, what must the six other days have been designed for?

What was the business to which God appointed Adam? **V.** 15.

What is the meaning of the word *dress*? **V.** 15.

What was promised to Adam as the reward of his labor? **V.** 16.

Was Adam's duty in Paradise an honorable one?

2. Of what was Adam forbidden to eat? **v.** 17.

What was to be the penalty of his disobedience? **V.** 17.

Of what was his prohibition a test?

Of what would the tree remind Adam? **ANS.:**

That he was a servant of the Lord, to obey the one law that he had given.

To whom has God promised the privilege of eating of the "tree of life"? **Rev.** ii. 7.

Of what did the Lord form the beasts and fowls? **V.** 19.

Man, like the beasts, being formed from the earth, in what did he differ from them?

How did Adam show his dominion over beasts and birds? **V.** 19, 20.

3. What was the want which Adam expressed? **V.** 18, 20.

How was this want supplied? **V.** 21, 22.

How did Adam speak of the unity between himself and wife? **V.** 23.

What is meant by "meet"? **ANS.** *Suited to his condition, nature, and wants.*

Where can you find suggested in this lesson—

1. The dignity of labor;
2. That God holds man to an account for his conduct;
3. That God will punish sinners;
4. That God seeks the well-being and happiness of man? *Observe—*
5. The relation between Adam and his wife as a type of the relation between Christ and the Church;
6. The glory of man, though made of dust, shewing the power of Christ, who will change our vile bodies and sanctify our souls.

LESSON HYMN.

Crowned with light and robed in verdure,
 Lo! the new created earth
 Heard the morning stars together
 Sing rejoicing at his birth.
 Man, the glorious image bearing
 Of the likeness of his God,
 Holding converse with the angels,
 Eden's vale of beauty trod.

SABBATH, Jan. 19. **LESSON III.—The Fall and the Promise.**—(Gen. iii. 1-8, 15).

Leader 1. Now the serpent was more subtle than any beast of the field which the Lord God had made.

School. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? (2 Cor. xi. 13).

L. 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden (Gen. ii. 2):

S. 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

L. 4. And the serpent said unto the woman, Ye shall not surely die (Rev. xii. 9):

S. 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

L. 6. And when the woman saw that the tree was good for food, and that it was pleasant

to the eyes, and a tree to be desired to make one wise,

S. 8. She took also of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

L. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (James i. 14, 15).

S. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden (John viii. 4).

L. 15. And I will put enmity between thee and the woman, and between thy seed and her seed;

S. It shall bruise thy head, and thou shalt bruise his heel.

TOPIC—Ruined by Sin, Redeemed by Christ.

Golden Text—As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Rom. v. 19.

Home Readings.

M. Gen. iii. 1-15.

Tu. Luke ii. 8-20.

W. Rom. viii. 31-39.

Th. Rev. vii. 1-4; 9-17.

F. Ps. ii.

S. 1 Kings xviii. 24-29.

8. Matt. iv. 1-11.

LESSON SCHEME.

BIBLE SEARCHINGS:

Matt. xxvi. 41. Rom. v. 12-21. 2 Cor. xi. 3-14.

Ezek. xxviii. 15. Rev. xii. 9. Isa. liv. 7, 8.

1 Cor. xv. 21, 22, 46, 47.

Outline:

1. Satan, v. 1-5; 3. Shame, v. 7, 8;
2. Sin, v. 6; 4. Salvation, v. 15.

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

1. What name is given to Satan in the lesson? Give other names applied to him in the Scriptures.

Compare Satan's temptation of Eve with that of Jesus. Matt. iv. 1, 11. God's Word was used on each occasion.

What was the first temptation presented to Eve? [Unbelief—doubting God's Word. Contrast Eve's answer with that of Jesus: "Ye shall not surely die."]

What is meant by "subtle"?

How was subtlety shewn by the serpent?

What agencies did Satan use in tempting Eve? v. 6. [1. Lust of the flesh. 2. Lust of the eye. 3. Pride of life.

2. What is sin?

What were the steps in Eve's sin? [1. Listening to Satan. 2. Accepting his arguments. 3. Actual disobedience. The only law which God had given at that time was broken.]

Name several of the sins Eve committed at this time. [Pride, unbelief, ingratitude, covetousness, selfishness. This sin the fountain of all the sin in the world. Rom. v. 17.]

In what was Adam's sin?

What was the effect of the transgression of our first parents? [See Rom. v. 18].

Can you tell the difference between temptation and sin? Think.

3. To what were their eyes opened? [To a knowledge of their guilt and wretchedness. They knew good, but lost the power to do it; they knew evil, but had no power to avoid it.] What made cowards of Adam and his wife? [Conscience—a knowledge of God's displeasure, 1 John iii. 20, 21.] Can we escape from God's presence? [Psa. cxxxix. 8.] It is possible for a soul to become so hardened in sin as not to feel shame?

4. To whom were the words of the 15th verse addressed? Does this verse merely mean that man and serpents should seek to destroy each other, or has it a deeper meaning? What person is specially referred to in the expression "the woman.....and her seed?" Who was the Seed of the woman? What does John say about the reason for the coming of Christ? [See 1 John iii. 8]. What does this provision for man's salvation shew concerning God's character? [His wonderful love for his creatures, and his mercy toward sinners.] What was hereby shewn to be greater than man's sin? [See Rom. v. 9.] You have sinned. Have you sought for salvation through Christ?

Where do we learn in this lesson—

1. The deceptive character of sin; 5. The omnipresence of God;
2. Its progressive nature; 6. The impossibility of escaping from the consequences of sin.
3. God's hatred of it;
4. The danger of listening to temptation; 7. The abounding grace of God.

SABBATH, Jan. 26.—**LESSON IV.—Cain and Abel.**—(Gen. iv. 3-10).

Leader 3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. Num. xviii. 12.

School 4. And Abel, he also brought of the firstlings of his flock and of the fat thereof.

L. And the Lord had respect unto Abel and to his offering (Heb. xi. 4):

S. 5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

L. 6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

S. 7. If thou doest well, shalt thou not be

accepted? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him.

L. 8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. Heb. ix. 28; Matt. xxiii. 35.

S. 9. And the Lord said unto Cain, Where is Abel thy brother?

L. And he said, I know not: Am I my brother's keeper? Psa. ix. 12; John viii. 44.

S. 10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. Heb. xii. 24.

TOPIC—True and False Worship.

Golden Text—Ye are come to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—Heb. xii. 22, 24.

LESSON SCHEME.**BIBLE SEARCHES:**

1 Sam. xv. 22. Prov. xxi. 27. Matt. v. 21, 22. Gen. ix. 6. Gen. xxxvii. 20. Deut. xxvii. 24. Rev. vi. 9, 10.

Outline:

1. The bloodless offering, v. 3;
2. The blood offering, v. 4;
3. A brother's blood, v. 5-8;
4. The blood of vengeance, v. 9, 10.

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

1. What was Cain's offering unto the Lord?

Why was it not acceptable to God? [It contained no *sacrifice*—no offering for sin. Heb. ix. 22.]

What had sin brought into the world?

What only could atone for sin? Lev. xvii. 11.

Of what was Cain guilty? [Of presumption, in trying to make God a receiver, instead of a giver. Acts xvii. 25.]

What was the worship of Cain, then? [Formal worship, without heart-service.]

NOTE.—A worship that does not recognize sin as something to be deplored, leads to a continuance in sin. Cain, though a formal worshipper of God, indulged in hatred against his brother.

2. What was the difference between Abel's offering and that of Cain?

What did this offering of blood signify?

In what were Cain and Abel alike? [Both sinners, needing atonement.]

In what did they differ? Heb. xi. 4.

Why was Abel's offering acceptable? Because offered in *faith*.]

What, then, is essential to true worship?

With what offerings is God "well pleased?" [1 Sam. xv. 22; Psa. li. 7; Heb. xiii. 16.]

Are forms of worship in themselves beneficial?

Is it necessary now to use blood in worshipping God?

Why not?

Home Readings

M. Gen. iv. 3-10.
 T. Heb. xi. 1-19.
 W. Matt. xxiii. 27-29.
 Th. 1 Kings xxi. 1-20.
 F. Matt. vii. 15-20.
 S. Josh. vii. 16, 26.
 S. Psa. cxxxix. 1-12.

3. Why was Cain angry at Abel?

Why did he kill him? 1 John iii. 12.

Was Cain a murderer in heart before he actually slew Abel? 1 John iv. 20.

What are the teachings of Jesus in regard to hatred in the heart? Matt. v. 23, 24.

What other instances in the Bible of false worshippers seeking the life of the true servants of God? [Study the lives of Joseph, Elijah, Daniel, Stephen, Paul.]

In what way was the same spirit shewn by the Jews toward Jesus?

In what way does the unregenerate heart shew the spirit of Cain?

4. How did Abel's blood cry from the ground?

For what did it cry?

What is God's law in regard to acts of violence? Gen. ix. 6.

Where do we learn in this lesson—

1. Of the first murder recorded,
2. That sin in the heart leads to sin in the life;
3. That secret sin will be revealed;
4. That God judges the act by the motive;
5. That all our actions are known to the Lord, and that he will require an answer for them;
6. That God will revenge the death of his saints;
7. That God has special care for his true worshippers?

THE MONTHLY REVIEW.

1. After the class recitations, let the superintendent call on the school for the four *Titles, Topics, Golden Texts, and Outlines* of the month.

2. From each lesson draw some important practical truth.

A Happy New-Year to Thee!

[REV. A. A. GRALEY.]

1. A hap - py New - year to thee, fa - ther, A hap - py New - year to
2. A hap - py New - year to thee, mother, A hap - py New - year to

thee! Oh, could I thy portion appoint, father, How blessed that portion should be! Thy
thee! I think of thy toils and thy tears, mother, And mov'd by love's eloquent plea, My

pathway I'd strew with bright flow'rs, father, And wing every moment with joy; No
stud - y shall dai - ly be this, mother, To less - en the tears that may start; To

sorrow should ruffle thy brow, father, No can - kering care should an - noy,
lighten the toils that op - press, mother, And kin - dle the joy of thy heart.

3.

A happy New-year to thee, brother,
A happy New-year to thee;
The future is closed to the eye, brother,
And we will not wish for the key;
But joy shall be blended with joy, brother,
If smoothly we glide through the year;
If walking the valley of grief brother,
Then tear shall be mingled with tear.

4.

A happy New-year to thee, sister,
A happy New-year to thee;
May grief never dim the bright eye, sister,
That beams with affection for me;
Through sunshine and showers of the past, sister,
Our hearts and our homes have been one;
And love burning bright to the last, sister,
Shall garnish the hours as they run.