

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

DECEMBER, 1874.

[No. 12.

"Working for Jesus."*

BY W. CLAYSON.

Working for Jesus, Toiling or Jesus ?

None need be trifling or stand in the way,
Can you not whisper words full of kindness,
Cheering the heart, driving sorrows away ?
Hasten to rescue lone ones despairing,
Go to the homes of the sorrowing poor ;
Feed thou the hungry, comfort the dying,
Bind up the wounds of the sick and heart-sore.

Working for Jesus, earnestly working,
Helping the feeble ; in kindness and love,
Seeking for those who despair of salvation ;
Tell them of joys that await them above.
Time now is flying,—night now is o'er us,
Soon will our labours be ended below.
Why should we linger, work lies before us,
Then forward to duty, go, fearlessly go !

Working for Jesus, just now for Jesus !
Let not the beauties of Charity fade,
Hark to the cries of those now in darkness,
Perishing millions are needing our aid :
While in the vineyard now we are toiling,
Hope cheers us onward with courage to dare :
Trusting we soon with the blessed departed,
All their rewards and their raptures shall share.

Newbury, Ont.

* May be sung to the tune of "Singing for Jesus."

Children in the Church.

THEIR reception into the church is sometimes most forbidding, not to say cruel. Much hesitation is often exhibited ; their conversion is questioned ; their evidences are doubtfully weighed ; they are made to feel more like culprits than Christ's dear little ones. When they are received into the church, it is with such a mental preservation and prophecy of failure as invites defeat. They feel it and lose courage. They understand they are to be watched and criticised, rather than cheered and encouraged. Children in our churches—why sir, they are orphans ! Oh, how I have pitied them. Their failure to reach the highest style of piety is no marvel. Too many of us think a converted child is a little old man or woman. We apply to them rules and standards which belong to mature life. We put the lad of ten into his grandfather's coat, and expect him to walk with all the decorum of a veteran.

It cannot be denied that more interest is commonly taken in winning children to a Christian profession than in training them when they are professed disciples of Christ. Many a Sunday-school teacher seems to think his greatest work accomplished when his scholars have fairly connected themselves with the church. Yet the watch and culture of young disciples is made so important and exalted a work by our Lord that he declares the giving to one of them a cup of cold water only shall not be un-

rewarded, while an offence against one is as a heinous crime. Moses would have made a poor leader for the Israelites had he ceased to care for them when they were fairly out of Egypt, and on their desert way toward Canaan. His work was only commenced when the Red Sea was crossed.
—S. S. Teacher.

The Sunday School Banner.

TORONTO, DECEMBER, 1874.

THE BANNER FOR 1875,

NEW SERIES, ENLARGED AND IMPROVED.

THE General Conference, at its recent Session, gave instructions to the Book Committee to take such measures as were necessary for the improvement of the BANNER. To accomplish this object and to make it an adequate and worthy representative of the important Sunday School interest of the entire Methodist Church, the Publisher has decided to enlarge and greatly improve it for the coming year. Each number will contain 32 pages, one-fourth more than before, making a volume of 384 pages octavo in a year. The enlargement will give greater space for editorial matter, and for articles original and selected on Sunday School topics. A new department will be created for correspondence and interchange of opinion, and suggestions for the more efficient carrying out of Sunday School work.

As heretofore, we shall avail ourselves of the distinguished services of Dr. Vincent (probably the most eminent and successful Sunday School worker in the world), and of his co-laborers. The notes on the Lessons will be still further improved, and will be of greater interest and more helpful to teachers than ever before. Especial attention will be given to the

improvement of the Lessons for the Primary Classes. The Berean Series will share the general improvement which will characterize the entire work. A piece of excellent music will also accompany each number.

Now, this enlargement involves the outlay of a considerable sum of money. It is therefore necessary to make a slight increase in the price. Single subscriptions to the BANNER are now, including postage, 66 cents, an inconvenient sum to send. It will henceforth be 9 cents more, or 75 cents for each subscription, including postage. We are sure that this change will be hailed with pleasure by every reader of the BANNER, as in its enlarged form it will really be much cheaper than before. Each paper may be addressed separately if desired. We want it to go into every Sunday School in the Methodist Church, from Vancouver's Island to the far Bermudas. Teachers, scholars, friends of Sunday Schools, will you try to extend its circulation? Press the canvass vigorously. Specimen numbers sent free on application.

N.B.—To the Sunday School or individual ordering the largest number of copies will be sent, post free, a handsomely bound copy of Withrow's "CATACOMBS OF ROME," published in the United States at \$3.00, pronounced the best book in existence on the subject, and admirably adapted for Sunday School Libraries, or for a reward book. Who will get it?

A few select advertisements will be inserted on the cover at reasonable rates.

The volume begins with January, when all subscriptions should commence.

Subscriptions may be sent to the Rev. A. W. NICOLSON, Methodist Book Room, Halifax, N.S., or to

REV. S. ROSE,
Methodist Book Room, Toronto, Ont.

THE CLOSE OF THE YEAR.

This number of the BANNER closes the Volume for 1874. How many changes have been witnessed since the January number was issued! How many who began to study these lessons on earth, are now finishing their study of the character of Jesus, of his matchless perfections, his immortal glory, his infinite compassion and everlasting love, before the throne of God, and in the presence of the Divine Teacher himself. And some, it is to be feared, who disregarded the solemn warnings, the tender entreaties and kind expostulations of God's word, now reap the fruits of an impenitent life, and bear the penalty of disobedience to God's laws.

Let us who are spared another year, thank God, for his long-suffering and mercy, that He has not cut us down as cumberers of the ground. Let us resolve that we will henceforth serve Him with increased diligence. Let us bear in mind that we are a year's journey nearer heaven or nearer eternal perdition. Let us solemnly ask, Which? Are we wiser in the things of God than we were a year ago? Are we holier? Are we happier? Have we more of the mind of Christ, more of the fruits of the Spirit in our hearts and lives?

Doubtless, as we look back upon the past, are we conscious of many shortcomings, of many failures and imperfections. Let us be admonished by these for the future. And if God has granted us a measure of success in the past, let us covet with a holy avarice yet more glorious results in the future, and forgetting those things which are behind, and reaching forward to those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus.

WHAT IS PRAYER?—It is a communion with God. Oh! brethren, prayer is not an apostrophe to woods, and wilds, and waters. It is not a moan cast forth into the viewless winds, or a bootless behest expended on a passing cloud. It is not a plaintive cry, directed to an empty ecce, that can send back nothing but another cry. Prayer is a living heart that speaks in a living ear—the ear of the living God.—*Dr. J. Hamilton.*

[We have pleasure in submitting to our readers the following admirable Review of the Lessons for the entire year, by an excellent lady in this city. It might be used as a dialogue for a Christmas or New Year's Sunday School Anniversary, or as Review in the School.—*ED. BANNER.*]

The Old Year and the New.

BY MRS. R. P. HOPPER.

NEW YEAR.—Mr. Chairman—Christian Friends—The new year has again dawned upon us. The old year, with its joys and sorrows, has fled into eternity. It has borne many away from earth, perhaps some dear to us. This year may bring many a change. Perhaps ere another anniversary, some of us on the platform, young and hearty, and buoyant, some of you in the pews, wearing the glow of health on your faces, may be gone from this earth to the land that knows no night, no partings, no tears. In the past year, during the twelve months, each Sabbath has had its lesson, teachings of God's providence, of His watchful care over us, and of His precious gift, as exemplified in the life and sufferings of Jesus. We will, as it were, stop Time in his rapid flight, while we hastily scan the past year's lessons. We will take the months as they come, and call up, first, January :—

JANUARY.—I represent the school for January. The first six months were dedicated to the study of Moses, and the circumstances connected with his birth, life, and death.

Moses, adopted and educated as a freeman, while by birth a slave, chooses the promises to Israel, and refuses the wealth of Egypt. This causes his flight into a distant country, where he leads a shepherd's life, and after forty years of toil God calls him to be a leader of his own

people, Israel, out of bondage. But Moses was afraid to undertake the task, thinking the people would not believe in him, and God removed all his doubts, by giving him power to work miracles.

FEBRUARY.—I represent February, and our subject is Moses. He is about entering on his life of activity of work for God.

Moses having asked Pharaoh to let the Israelites go, he refuses, and increases their tasks. Moses is subjected to the murmurings of the Israelites, because they are worse off than ever. Moses, in distress, cries to God, and God promises again that Israel shall be free. Pharaoh still refusing, God sends many plagues upon the Egyptians, one after another, the first one being the plague of blood. The night before the Israelites left Egypt, they killed and eat the Passover, while the blood, sprinkled on their door-posts, saved them from death when the destroying angel killed all the first-born of man and beast in Egypt. The next morning, when every house had a loved one dead, Pharaoh begged of Moses to lead out the children of Israel, lest all Egypt die, and this journey is called the Exodus.

MARCH.—We continue the history of Moses.

When Moses led the Children of Israel down to the brink of the Red Sea, he was pursued by the Egyptians. God made a dry path through the sea. When they had journeyed three days more, without finding water, they came to the waters of the Marah, and God took away their bitterness. When their provisions were all used, God provided manna: and when the Amalekites fought with them, Moses prayed, and God gave Israel the victory and all their booty. This ends the Quarter's Lessons.

Review of the Quarter.

Question.—What was the name of the first Lesson in the quarter?

Answer by the School.—The House of Bondage.

Q.—What was the Topic?

A.—The bondage of sin.

Q.—What was the Golden Text?

A.—“Whosoever committeth sin, is the servant of sin.”

Q.—What was the name of the second lesson in the quarter?

A.—The Birth of Moses.

Q.—What was the Topic?

A.—A Deliverer raised up.

Q.—What was the Golden Text?

A.—“And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.”

Q.—What was the name of the third lesson in the quarter?

A.—The Call of Moses.

Q.—What was the Topic?

A.—The Deliverer sent forth.

Q.—What was the Golden Text?

A.—Speak, Lord, for thy servant heareth.

Q.—What was the name of the fourth lesson in the quarter?

A.—Doubts Removed.

Q.—What was the Topic?

A.—The Deliverer accepted.

Q.—What was the Golden Text?

A.—“No man can do these miracles that Thou doest, except God be with him.”

Q.—What was the name of the fifth lesson in the quarter?

A.—Jehovah's Promise.

Q.—What was the Topic?

A.—The Deliverer's message.

Q.—What was the Golden Text?

A.—I will walk among you, and will be your God, and ye shall be my people.

Q.—What was the name of the sixth lesson in the quarter?

A.—The First Plague.

Q.—What was the Topic?

A.—The message rejected.

Q.—What was the Golden Text?

A.—To-day, if ye will hear His voice, harden not your hearts.

Q.—What is the name of the seventh lesson?

A.—Jehovah's Passover.

Q.—What was the Topic of the seventh lesson?

A.—Deliverance through blood.

Q.—What was the Golden Text of the seventh lesson?

A.—Even Christ, our Passover, is sacrificed for us.

Q.—Name of the eighth lesson?

A.—The Exodus.

Q.—Topic of eighth lesson?

A.—God, the pilgrim's guide.

Q.—Golden Text of the eighth lesson?

A.—“I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye.”

Q.—Name of ninth lesson?

A.—The Red Sea.

Q.—Topic of ninth lesson?

A.—The great deliverance.

Q.—Golden Text of ninth lesson?

A.—“By faith they passed through the Red Sea as by dry land: which the Jews, assaying to do, were drowned.”

Q.—Name of the tenth lesson?

A.—Bitter waters sweetened.

Q.—Topic of tenth lesson?

A.—Water for the thirsty.

Q.—Golden Text of the tenth lesson?

A.—“And the leaves of the tree were for the healing of the nations.”

Q.—Name of the eleventh lesson?

A.—Bread from heaven.

Q.—Topic of eleventh lesson?

A.—Food for the hungry.

Q.—Golden Text of the eleventh lesson?

A.—“Jesus said unto them, I am the bread of life: he that cometh unto me, shall never hunger.”

Q.—Name of the twelfth lesson?

A.—Defeat of Amalek.

Q.—Topic of the twelfth lesson?

A.—The victory of Faith.

Q.—Golden Text of twelfth lesson?

A.—“When I cry unto Thee, then shall mine

enemies turn back; this I know, for God is for me."

Singing by the whole school.

APRIL.—When the Israelites reached Mount Sinai, God gave Moses the Ten Commandments. While he was forty days in the mount, the people fell into idolatry, making and worshipping the golden calf. Moses prays to God, and the people are forgiven; and while they remain at Mount Sinai, the Tabernacle is set up.

MAY.—The five Jewish offerings.—The burnt-offering, the meat-offering, the sin-offering, the trespass-offering, and the peace-offering.—were typical of Christ, our great Sacrifice. The three great Jewish feasts,—The Passover, Pentecost, and Tabernacle,—were also typical of Christ. The tribe of Levi is called to be the Lord's Ministers. Israel not fully trusting in God and Moses' leadership, send spies into Canaan, ten of which report unfavorably, and Israel's unbelief hinders them from entering Canaan; they again return to the wilderness, and being again without water, God allowed Moses to smite the rock, and water gushed out.

JUNE.—The Israelites meeting discouragements in the way, murmured and sinned against God. God punishes them by fiery serpents; the bite caused death, while looking to the brazen serpent cured the bitten Israelites. Moses prophesies of Jesus, the true prophet, whom God would one day raise up. Moses dies at the age of one hundred and twenty years, on the top of Mount Pisgah, and has an angel burial.

Review of the Quarter.

- Q.—What was the first lesson in the quarter?
- A.—The Ten Commandments.
- Q.—What was the Topic?
- A.—Our duty to God and man.
- Q.—What was the Golden Text?
- A.—"If ye love me, keep my commandments."
- Q.—What was the second lesson?
- A.—The golden calf.
- Q.—What was the Topic?
- A.—Duty to God forgotten.
- Q.—What was the Golden Text of second lesson?
- A.—"Little children, keep yourselves from idols."
- Q.—Name of third lesson?
- A.—The people forgiven.
- Q.—Topic of third lesson?
- A.—The God of all grace.
- Q.—Golden Text of Third lesson?
- A.—"There is forgiveness with thee that thou mayest be feared."
- Q.—Name of fourth lesson?
- A.—The Tabernacle set up.
- Q.—Topic of fourth lesson?
- A.—God dwelling with man.
- Q.—Golden text of fourth lesson?
- A.—"How amiable are thy tabernacles, O Lord of Hosts."
- Q.—Name of fifth lesson?

- A.—The five offerings.
- Q.—Topic of fifth lesson?
- A.—The One All-sufficient Offering.
- Q.—Golden Text of fifth lesson?
- A.—"So Christ was once offered to bear the sins of many."
- Q.—Name of the sixth lesson?
- A.—The three great feasts.
- Q.—Topic of the sixth lesson?
- A.—Jesus and the Jewish feasts.
- Q.—Golden Text of sixth lesson?
- A.—"Now about the midst of the feast, Jesus went up to the temple and taught."
- Q.—Name of the seventh lesson?
- A.—The Lord's ministers.
- Q.—Topic of the seventh lesson?
- A.—Priests of God, and of Christ.
- Q.—Golden Text of the seventh lesson?
- A.—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."
- Q.—Name of eighth lesson?
- A.—Israel's unbelief.
- Q.—Topic of eighth lesson?
- A.—The sad results of unbelief.
- Q.—Golden text of eighth lesson?
- A.—"So we see that they could not enter in because of unbelief."
- Q.—Name of ninth lesson?
- A.—The smitten rock.
- Q.—Topic of ninth lesson?
- A.—"They all drank of that spiritual rock that followed them: and that rock was Christ."
- Q.—Name of tenth lesson?
- A.—The serpent of brass.
- Q.—Topic of tenth lesson?
- A.—The one way of salvation.
- Q.—Golden Text of tenth lesson?
- A.—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him, should not perish, but have eternal life."
- Q.—Name of eleventh lesson?
- A.—The true Prophet.
- Q.—Topic of eleventh lesson?
- A.—Never man spake like this man.
- Q.—Golden Text of eleventh lesson?
- A.—"We have found him of whom Moses in the law and the prophets did write."
- Q.—Name of twelfth lesson?
- A.—The death of Moses.
- Q.—Topic of twelfth lesson?
- A.—Entering into rest.
- Q.—Golden Text of twelfth lesson?
- A.—Precious in the sight of the Lord is the death of his saints.

Singing by the whole school.

JULY.—The second six months of the year is from the New Testament. The Gospel brought by Jesus is taught by him with authority. He heals leprosy, and thus proves his Divinity, and calls Matthew, the Publican, to be his disciple.

AUGUST.—Jesus explains that having made the Sabbath, he has power over it. He proves his power over devils, by casting a whole legion out of a man at Decapolis. He proves his power

over disease by making a perfect cure of a woman who had been diseased twelve years. He proves his power over death by raising Jarius' little daughter to life.

SEPTEMBER.—The great forerunner of Jesus, John the Baptist, is beheaded for witnessing for the truth, and his disciples come and tell Jesus. Jesus feeds the five thousand hungry people with five small loaves and a few fishes. The Syrophenician pleads earnestly, humbly, and perseveringly, for her little daughter; and Jesus rewards her faith, healing her little daughter.

Review of the Quarter.

Question.—What was the first lesson in the Quarter?

Answer.—The beginning of the Gospel.

Q.—What was the topic?

A.—The beginning of the Gospel of Jesus Christ, the Son of God.

Q.—What was the Golden Text?

A.—“I saw, and bare record, that this is the Son of God.”

Q.—Name the second lesson?

A.—The authority of Jesus.

Q.—Topic of second lesson?

A.—The universal authority of Jesus.

Q.—Golden Text of the second lesson?

A.—“And Jesus came and spake unto them saying, All power is given unto me, in Heaven and in Earth.”

Q.—Name the third lesson?

A.—The leper healed.

Q.—Topic of third lesson?

A.—Jesus willing and able to save.

Q.—Golden text of third lesson?

A.—“Lord if thou wilt, thou canst make me clean.”

Q.—Name the fourth lesson?

A.—The Publican called.

Q.—Topic of fourth lesson?

A.—The call of Jesus, “follow me.”

Q.—Golden text of fourth lesson?

A.—“For they have wholly followed the Lord.”

Q.—Name of fifth lesson?

A.—Jesus and the Sabbath.

Q.—Topic of fifth lesson?

A.—The Sabbath was made for man.

Q.—Golden text of fifth lesson?

A.—“I gave them my Sabbaths to be a sign between me and them.”

Q.—Name the sixth lesson?

A.—Power over nature.

Q.—Topic of sixth lesson?

A.—The wind and the sea obey him.

Q.—Golden text of sixth lesson?

A.—“He maketh the storm a calm, so that the waves thereof are still.”

Q.—Name the seventh lesson?

A.—Power over demons.

Q.—Topic of seventh lesson?

A.—From the power of Satan unto God.

Q.—Golden text of seventh lesson?

A.—“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

Q.—Name of eighth lesson?

A.—Power over disease.

Q.—Topic of eighth lesson?

A.—The healing power of Christ.

Q.—Golden text of eighth lesson?

A.—“And as many as touched him were made whole.”

Q.—Name of ninth lesson?

A.—Power over death.

Q.—Topic of ninth lesson?

A.—The life-giving voice.

Q.—Golden text of ninth lesson?

A.—“The dead shall hear the voice of the Son of God; and they that hear it shall live.”

Q.—Name of tenth lesson?

A.—Martyrdom of the Baptist?

Q.—Topic of tenth lesson?

A.—John bears witness unto the truth.

Q.—Golden text of tenth lesson?

A.—“Be thou faithful unto death, and I will give thee a crown of life.”

Q.—Name of eleventh lesson?

A.—The five thousand fed.

Q.—Topic of eleventh lesson?

A.—“The living God, filling our hearts with food and gladness.”

Q.—Golden text of eleventh lesson?

A.—“Thou openest thine hand and satisfiest the desire of every living thing.”

Q.—Name of twelfth lesson?

A.—The Syrophenician mother.

Q.—Topic of twelfth lesson?

A.—Asking in faith.

Q.—Golden text of twelfth lesson?

A.—“Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee, even as thou wilt.”

Singing by the whole school.

OCTOBER.—Jesus worked a signal miracle of healing the deaf and dumb man, that made all the people exclaim, He doeth *all* things well. He cast a devil out of a little boy in answer to a father's pleadings and faith. He proves his own character to be lowly, loving, loyal, and liberal; and he heals the poor blind man, whose earnest cries offend everyone but Jesus.

NOVEMBER.—Jesus gives a lesson to unprofitable Christians in withering the fig tree. He shows that love to God and man is the keeping of the whole law. He shows that the Lord requires purity in the life before God as well as man. Jesus is anointed with very precious ointment, worth about \$37½; the Pharisees censure the waste. Jesus praises her motive, and leaves it in his Gospel as a memorial. Jesus is betrayed, according to prophecy, by one of his disciples, and arrested.

DECEMBER.—Jesus is taken before the high priest, while Peter denies with oaths that he knows him; but afterwards repents, and weeps for his sin, and Jesus forgives him. Jesus was crucified between the two thieves. He, who knew no sin, was numbered with transgressors. On the third day he rises again, and appears to Mary Magdalene, then to two of his disciples, then to eleven of them, and afterwards to five

hundred persons at once. He gives their commission to his disciples, and ascends into heaven.

Review of the Quarter.

Q.—What was the first lesson in the quarter?
 A.—The deaf mute.
 Q.—What was the Topic?
 A.—“He hath done all things well.”
 Q.—What was the Golden Text?
 A.—“O Lord, open thou my lips, and my mouth shall show forth thy praise.”

Q.—Name of second lesson?
 A.—The evil spirit cast out.
 Q.—Topic of second lesson?
 A.—The need of faith.
 Q.—Golden Text of second lesson?
 A.—“And straightway the father of the child cried out and said, with tears, Lord, I believe: help thou mine unbelief.”

Q.—Name of third lesson?
 A.—The mind of Christ.
 Q.—Topic of third lesson?
 A.—We shall be like him.
 Q.—Golden Text of third lesson?
 A.—“Let this mind be in you, which was also in Christ Jesus.”

Q.—Name of fourth lesson?
 A.—Blind Bartimeus.
 Q.—Topic of fourth lesson?
 A.—The blind see.
 Q.—Golden Text of fourth lesson?
 A.—“Open thou mine eyes, that I may behold wondrous things out of thy law.”

Q.—Name of fifth lesson?
 A.—The fig tree withered.
 Q.—Topic of fifth lesson?
 A.—Nothing but leaves.
 Q.—Golden Text of fifth lesson?
 A.—“Cut it down: why cumbereth it the ground?”

Q.—Name of eighth lesson?
 A.—The two commandments.
 Q.—Topic of sixth lesson?
 A.—Not far from the kingdom of God.
 Q.—Golden Text of sixth lesson?
 A.—Love is the fulfilling of the law.
 Q.—Name of seventh lesson?
 A.—Hypocrisy and piety.

Q.—Topic of seventh lesson?
 A.—Religion pure and undefiled.
 Q.—Golden Text of seventh lesson?
 A.—“What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?”

Q.—Name of eighth lesson?
 A.—The anointing at Bethany.
 Q.—Topic of eighth lesson?
 A.—“She hath done what she could.”
 Q.—Golden Text of eighth lesson?
 A.—“Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her.”

Q.—Name of ninth lesson?
 A.—The betrayal.
 Q.—Topic of ninth lesson?
 A.—Jesus, the Master, betrayed.
 Q.—Golden text of ninth lesson?
 A.—“Woe unto that man, by whom the Son of

man is betrayed: it had been better for that man if he had not been born.”

Q.—Name of tenth lesson?
 A.—The Denial.
 Q.—Topic of tenth lesson?
 A.—The mournful fall of a disciple.
 Q.—Golden text of tenth lesson?
 A.—“Wherefore let him that thinketh he standeth take heed lest he fall.”

Q.—Name of the eleventh lesson?
 A.—The Crucifixion.
 Q.—Topic of the eleventh lesson?
 A.—Jesus saves us by his death.
 Q.—Golden text of the eleventh lesson?
 A.—“He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.”

Q.—Name of the twelfth lesson?
 A.—The Risen Lord.
 Q.—Topic of the twelfth lesson?
 A.—Our ever-living Saviour.
 Q.—Golden text of the twelfth lesson?
 A.—“I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Q.—Name of the thirteenth lesson?
 A.—Review of the quarter.
 Q.—Topic of the thirteenth lesson?
 A.—On the right hand of God.
 Q.—Golden text of thirteenth lesson?
 A.—“So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.”

Singing by the whole school.

NEW YEAR.—And now, friends, what we have been fifty-two Sundays in learning, we have tried to give an idea of in about twenty-five minutes. It has necessarily to be very brief. During the coming year we will have fifty-two new lessons in our Sunday-school, and we invite you to come. Come yourselves and bring your children; bring your acquaintances, and try to feel, not only that it is our school, but that it is also yours. There's room for all, and work for all. The months of the past year one by one have gone; its pages, written with some good, have many a blot. This year comes to us as a blank book, pure and clean. Day by day our actions are inscribed therein. Let us try to have only good deeds recorded. Let us leave the past, and as we turn over leaf after leaf, allow no disfigurement to mar its purity. And when the year closes again, may we have the assurance that the Master is saying, “They have done what they could.”

Scripture Lessons.

International Lesson Department, 1874

FOURTH QUARTER—LESSONS ABOUT JESUS.

SUNDAY, DECEMBER 6, 1874.

LESSON X.—THE DENIAL. Mark xiv. 66-72.

GOLDEN TEXT: 1 Cor. x. 12.

Berean Notes on the Lessons.

I. TO TEACHERS.

The last month of the year! The last lessons! The last opportunity for 1874! How easily we can misspell the word *last*, and make it *lost*. Shall these, your last opportunities, be lost?

See how much of all you have taught during the past year has been lost! A class review of five minutes will convince you of this. Overlooked, misapprehended, forgotten. This is the history of a large part of your teachings.

Yet do not be discouraged. Fidelity and perseverance and prayerful devotion to your pupils cannot be in vain. If you have lacked these elements, make humble confession to God, and resolve that by his grace you will begin the new year with new zeal, new energy, new purposes.

To begin the new year aright, begin aright the last month of the old year. To teach the first lessons of 1875 with better effect try to teach more successfully the last lessons of 1874.

Here is an old and sweet prayer we have suggested before. It was found on the fly-leaf of Rev. Dr. Bethune's Greek Testament. It is a fitting prayer for the last month of the old year, and for the first month of the new year, and for every day of every month in every year.

"O God,
Pardon what I have been;
Sanctify what I am;
Order what I shall be;
And thine shall be the glory,
And mine the eternal salvation,
Through Jesus Christ, my Lord,
AMEN!"

II. GENERAL STATEMENT.

The last lessons of the year are lessons of the *cross*. The *shadow* of the cross fell on the brave and boastful Peter, and even the shadow crushed him. In the flickering fire-light of the courtyard, before the taunt and challenge of the maidens and officers he forgot his vows, and covered and denied and cursed. The last lesson revealed the *wickedness* and baseness, and this lesson the *weakness* of humanity which rendered the cross of Christ a necessity. These two lessons (about Judas and Peter) remind us that we have nothing in *manhood* to glory in.

Contrast the cowardice of Peter with the calmness and strength of Jesus. Compare Matt. xxvi. 58-75; Mark xiv. 54-72; Luke xxii. 54-60; John xviii. 13-27.

III. OUTLINES.

See "Berean Leaf," page 283. Or, 1. Peter's *Pledge*, (Mark xiv. 31.) 2. Peter's *Perjury*, (Matt. xxvi. 74.) 3. Peter's *Penitence*, (Luke xxii. 62.)

IV. NOTES AND ILLUSTRATIONS.

1. THE ORDER OF EVENTS IN THIS NARRATIVE.
1. The two disciples following Jesus, John xviii. 15; 2. Peter stood at the door "without," John xviii. 16; 3. Admitted, John xviii. 16; 4. Peter sitting with the servants in the hall by the fire, Mark xiv. 54; Luke xxii. 55; 5. Jesus examined by the Sandhedrim, Mark xiv. 55-64; 6. The buffeting and spitting upon him, ver. 65.

7. *First Denial*: "A damsel," Matt. xxvi. 69; "a certain maid," Mark xiv. 66; "one of the maids of the high-priest, Luke xxii. 56; "the damsel that kept the door," John xviii. 17—came to Peter. She "earnestly looked upon him," Luke xxii. 56, saying, "Thou also wast with Jesus of Nazareth," Mark xiv. 67. He denied, ver. 68. "And the cock crew," ver. 68.

8. *Second Denial*: "Out into the porch," Matt. xxvi. 71; "another maid," Matt. xxvi. 71; "a maid," Mark xiv. 69; "another," Luke xxii. 58; "They said," John xviii. 25; "He denied it again," Mark xiv. 70; "denied with an oath," Matt. xxvi. 72; "Man, I am not," Luke xxii. 58.

9. *Third Denial*: "After awhile," Matt.; "A little after," Mark; "About the space of one hour after," Luke; "Thou art one of them;" "Speech;" "Galilean;" "Did not I see thee in the garden with him?" John; "He began to curse and swear, saying, I know not this man," Mark xiv. 71; "Immediately, while he yet spake, the cock crew;" "The second time." 10. The look of the Lord. Luke xxii. 61. "Turned and looked." 11. "And Peter remembered," Matt. and Luke; "Called to mind the word," Mark. 12. "He went out and wept bitterly," Matt. and Luke; "When he thought thereon he wept," Mark.

Mr. Wesley's Harmony: The maid that let him in (John xviii. 15, 16) afterward seeing him at the fire, (John xviii. 17) first put the question to him (John xviii. 17) and then positively affirmed that he was with Christ, (Mark xiv. 67.) 2. Another maid (Matt. xxvi. 71) accused him to the bystanders, (Mark xiv. 69.) and gave occasion to the man here mentioned (Luke xxii. 58) to renew the charge against him, which

caused the *second* denial. (Mark xiv. 70.) 3. Others of the company (Mark xiv. 70) took notice of his being a Galilean, (Matt. xxvi. 73, Mark xiv. 70.) and were seconded by the kinsman of Malchus, (John xviii. 10.) who affirmed he had seen him in the garden, (John xviii. 26.) And this drew on the *third* denial, (Mark xiv. 71).

2. PLACES NAMED IN THE NARRATIVE. BENEATH IN THE PALACE, Mark xiv. 66. WITHOUT, Matt. xxvi. 69. Down in the open court a few steps below the halls and rooms which surrounded and opened into it. THE PORCH, ver. 68. The vestibule or court-way leading from the court to the street.

Peter safer if nearer to the Master.

Palace—poor places for disciples unless they keep very near the Lord.

Never forget that we are not our own, and never go where we cannot wear our profession.

3. INCIDENTS OF THE DENIAL. ONE OF THE MAIDS, ver. 66. The damsel not like the one in Naaman's palace, 2 Kings v. 2, 3. Among the maids as an indifferent spectator rather than with the Master as a loyal disciple and defender. "Evil communications corrupt good manners." WARMING HIMSELF, ver. 67. The light of the fire revealed him to the maid and at last to the master.

Seeking warmth for his body while his soul was chilled through and through.

Better warmed by the stripes and buffetings, like the faithful Master, than warmed by the fire of coals like the faithless Peter.

HE DENIED, ver. 68. Peter in a bad state now. Worse than when he sank in the sea. Matt. xiv. 28-31. This time he completely sank into the waters of sin. But for that last look of his loving Lord he had never been saved.

Bold Peter! A rock, was his name, but what a crumbling rock when separated from the Christ whose grace gave him strength!

GALILEAN AND THY SPEECH, ver. 70. The Galilean brogue was despised in Jerusalem. He had better have used it in defending than in denying his Galilean Master. It would have sounded well enough before the Sanhedrim if charged with the love and force which characterized it when he preached in the same city a few weeks later. Acts ii. CURSE AND SWEAR, ver. 71. See the three steps, (1) "Following afar off;" (2) Denying his Lord; (3) Profanity and perjury. One never knows how far Satan will take him if he but give Satan the advantage of one step in the wrong way.

Beware of bad beginnings, for from these ensue evil endings.

"The further a man falls the heavier his fall."

Peter resolved at all hazards to hold up his head and make good his word. So he swore vehemently to support a toul lie, indorsing his first prevarication by final profanity and perjury.

The fall of Peter, just after the Lord's Supper and his earnest vows, is a warning against pride, self-confidence, indolence, and the fear of the world.

THOUGHT . . . WEPT, ver. 72. The LOOK of the Lord (Luke xxii. 61) must not be forgotten. "There is (1) The look of vengeance, Exod. xiv. 24; (2) The look of power, Jud. es vi 14; (3) The look of pity, Psa. lxxix. 20; Exod. iv. 31; Luke xxii. 61." In all the storm of vengeance visited upon Jesus by his enemies he does not forget Peter's pledge and denial. He looks upon him with a look of reproof and pity and tenderness.

"The Lord turned, and looked upon Peter." O penetrating look. There was *purpose* in it. He "turned" and looked. There was *power* in it, for it drove Peter out. There was *suggestion* in it, for it called to mind his words.

THOUGHT THEREON, ver. 72. (1) Thought of the Lord's words of prediction; (2) Thought of his own proud words of purpose; (3) Thought of his own profane words of denial; (4) Thought of the Lord's melancholy look; (5) Thought of the Lord's marvellous lie; (6) Thought of his own mournful outlook. No wonder he *wept*.

4. LESSONS. 1. Keep near thy Lord. Don't follow "afar off." Such long-drawn cords are sure to snap; 2. Never sit down with the enemies of Jesus, Psa. i. 1; 3. Peter's fall from loyalty to Jesus was probably a fall into old habits of life—lying and profanity. It was not the first time Peter swore. Our old lives are just below us, with their atmospheres of self and sin and sorrow, and into them we drop again so easily when we let go of the Lord who lifts us up and saves us from them; 4. In the story of the denial as given in the New Testament, notice, (1) The candor that records the fact; (2) The weakness that made it possible; (3) The tender mercy that forgave it. 5. One step in sin may lead to an overwhelming flood of bitter memories and of bitter tears; 6. The power of memory. An element in the sinner's hell.

English Teacher's Notes.

The apparent discrepancies in the four accounts of Peter's denials are easily explained, if we bear in mind that the three denials were not each a single sentence addressed to one accuser. On each occasion there might well be reiterated charges and reiterated denials.

(a) All four Evangelists agree that the first denial was elicited by a maid, Mark and Luke adding that it occurred by the fire, and John stating that she was the portress, who recognized Peter as having come in with him.

(b) From Matthew and Mark we learn that the second denial took place in the "porch." Matthew says "another maid;" Mark, that it was "the maid," (not "a maid," as in our version,) that is, the same who spoke before; Luke, that it was "another," the word being masculine, and Peter replying, "Man, I am not;" while John combines the three statements by relating that "they said unto him."

(c) Matthew, Mark, and Luke agree that the third denial was provoked by the allusions to Peter's provincial dialect; Luke adding that it occurred "after about an hour." John here relates a different, but, no doubt simultaneous incident, the recognition of Peter by a kinsman of Malchus.

St. Mark, who alone relates (xiv. 30) that Jesus had predicted that the denials should take place before the cock crowed "twice," alone mentions the first crowing. Probably Peter did not then notice the sound, but the fact that it had fallen on his ear came back to him after the second crowing.

In Luke xxii. 55, 56, the word "fire" is a rendering for two different Greek words, *pur* and *phos*. The latter is properly *light*, and is always translated so elsewhere; and it evidently implies that Peter was recognized through the fire-light falling on his face: "A certain maid beheld him as he sat by the light."

These preliminary notes may be useful to some teachers. But now, how may the subject be most effectively applied?

It will be well to go right through the narrative, making the successive pictures as vivid as possible; and then to go back and ask, How could it be that such a man as Peter should fall into such a sin, and that after receiving such a warning and professing such faithfulness? The answer is twofold:

1. It was the devil's work. "Satan hath desired to have thee," said Jesus but a few hours before. See, therefore, the malice and power of the great enemy. And remember the warning which Peter himself, prompted by his own experience, wrote years after: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. v. 8.

2. But these very words of Peter suggest another part of the answer: "Seeking whom he may devour." His power is limited. If the sheep only *keep in the fold*, not one need be devoured. But let one *stray outside*, and the prowling lion will seize him at once. This was how Peter fell. He got away from humble dependence on his Master's strength, and then he was helpless. Mark the steps of his fall: (a) Self-confidence, ver. 29, 31; (b) sloth, ver. 37; (c) dangerous company, see John xviii. 18; (d) "ashamed of Jesus!" No wonder he afterward wrote, "Be sober, be vigilant, because your adversary," etc.; and again, "Watch unto prayer" (1 Pet. iv. 7)—the very thing he did not do in Gethsemane.

The wonder is not that he fell. "Satan desired to sift him as wheat," or, rather, to send such a blast upon him that the grain should be blown away as well as the chaff; and if only such a blast be strong enough, what strength is there *in the grain* to resist it? No, the wonder is that he was not utterly and finally blown away. Why was it? Christ gave the explanation: "I have prayed for thee."

If we would be secure, here is our security. We are not safe from the vilest sin, from the basest ingratitude to our Master, if we trust in our own goodness, and say, like Hazael, (2 Kings viii. 13), "Is thy servant a dog that he should do this thing?" Peter tells us to "resist" the devil, but he does not stop there; for how can we resist one so much stronger than we? This he says—"Whom resist steadfast *in the faith*," that is, in trust in another's strength, the strength of the Holy Spirit obtained for us by the intercession of Christ.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. WANT OF TRUTHFULNESS. Prov. xii. 19; Jer. ix. 5; Hos. iv. 1; Acts v. 3.
2. FEAR OF MAN. Deut. vii. 17, 18; Psa. iii. 6; Prov. xxix. 25; Matt. x. 28; 1 John iv. 18.

3. EXPOSURE. Gen. xlv. 16; Num. xxxii. 23; Isa. lix. 12.

4. WATCHFULNESS OVER THE TONGUE. Job. xxvii. 4; Psa. xvii. 3; xxxix. 1; cxli. 3; Prov. xxi. 23; James iii. 1-1⁹.

5. THE PITY OF JESUS FOR SINNERS. Matt. xxiii. 37; Mark vi. 34; Luke xix. 41, 42; xxiii. 34.

6. REMEMBERING THE WORD. John xv. 20; Acts xx. 35; 2 Pet. iii. 12; Jude 17.

7. SORROW FOR SIN. 2 Sam. xxiv. 10; Psa. xxxviii. 18; Jer. iii. 21; 2 Cor. vii. 10; James iv. 9, 10.

2. SEED-THOUGHTS.

1. Why was Peter now in the palace (or hall) beneath, and not with his Master?

2. What disadvantage came to him by separating himself?

3. What was the influence of Peter's *company* on him at the time?

4. What is usually the result of evasion or concealment of our relations from the Saviour?

5. What had Peter previously said about being offended because of Jesus?

6. What did Peter's *vehement* denial indicate?

7. What special solicitude had Jesus previously shown for Peter on account of this trial?

8. What fear did Jesus express of Peter's great zeal? (John xiii. 38.)

9. What warning did Jesus give him?

10. What, if any thing, had Peter's confidence and self-reliance to do with his fall?

11. Under what circumstances do men watch, pray, and trust God most?

12. Was this denial *premeditated* and *deliberate*?

13. How do we fall into most of our *faults* and *sins*?

14. What *alone* is the all-sufficient preventive?

Blackboard Exercise.

PETER

TEMPTED.
TRIED.

SINNED.
OFFERED.
HAME.
SORROW.

The Primary Class.

Tell who Peter was. Speak of his boldness and self-confidence, and of his assertion in verse 39 and the reply of Jesus in verse 40. Describe

the palace, the court, and the porch, so that the position of Peter may be understood. [Open court-yard, around which the palace was built. The room where Jesus stood before the high priest was a little above the level of the court. Thus Peter was "beneath" in the palace. A brazier of charcoal in the court, near which Peter stood warming himself. Porch connecting court-yard with street.] Let the incidents of the lesson be brought out in the order of their narration. 1. Servant of high-priest charged Peter with being a follower of Jesus; 2. He denied this; 3. The cock crew; 4. Servant of high-priest told the by-standers that Peter was "one of them;" 5. He denied again; 6. The by-standers charged him with being one of Christ's followers; 7. He cursed and swore and denied again, and the cock crew a second time; 8. Peter remembered the words of Jesus; 9. He wept.

What sins did Peter commit? Why did he act thus? Why ought he to have acted differently? Peter was sure he would never forsake Jesus; yet he afterward denied he ever knew him. Did he think of this when he thus promised Jesus? If not, then how did all this happen?

These questions are not to be put to the class in this precise form. They are only meant as suggestive to the teacher, showing the points that may be brought out. In addition to the lesson of truthfulness, impress the duty of constant watchfulness and dependence on God rather than on self.

Miscellaneous.

FREEMAN'S HAND-BOOK: Peter in the palace, 720; Porch, 721. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: 163, 3243, 1157, 250, 165, 4915, 924. PRAYER-MEETING TOPIC: From weakness to wickedness. TEXTS: Jer. ii. 19; Psa. xxxviii. 18; Cor. vii. 10.

SUNDAY, DEC. 13, 1874.

LESSON XI.—The Crucifixion.
Mark xvi. 22-39.

GOLDEN TEXT: Isa. liii. 5.

Berean Notes.

I. GENERAL STATEMENT.

The lesson of the cross. This no shadow. The dreadful reality to him who was strong and courageous and holy enough to hang upon it for

the redemption of the world. No betrayal here. No denial here. No failure here. The cross of Christ is the central figure of all history. It interprets all that preceded it. It influences all that follows it. Its stem reaches downward and is planted in the earth—a tree bearing much fruit; its outspread arms reaching for the race would grasp and bless and lift them to the heavens, toward which its head points.

O tree of beauty, tree of light,
O tree with royal purple dight!
Elect, on whose triumphal breast,
Those holy limbs should find their rest!
On whose dear arms, so wildly flung,
The weight of this world's ransom hung,
The price of human kind to pay,
And spoil the spoiler of his prey.
—*Fortunatus.*

Compare: Matt. xxvii. 33-54. | Mark xv. 22-39. | Luke xxiii. 33-48. | John xix. 17-30.

II. OUTLINES.

See "Berean Leaf." Or, 1. The Cup of Wine and Myrrh; 2. The Cross of shame; 3. The Crucified and his Companions; 4. The Cries from the cross; 5. The Confession of the Centurion. = 1. The Three Hours of Mockery; 2. The Three Hours of Darkness; 3. The Hour of Death.

III. NOTES AND ILLUSTRATIONS.

1. THE PLACE. Golgotha, Calvary. Not called a "mountain" in the Scriptures. Its precise location not known. Called place of a skull from its rounded, skull-like shape, or because it was a place of burial for criminals. Its location entirely unimportant.

2. THE TIME. Pilate's "sentence was pronounced about the third hour, [that is, nine o'clock a.m.] The 'sixth hour' of the received text is doubtless an early error in transcription for third."—*Dr. Strong.* Crucified the third hour, Mark xv. 25, that is, nine o'clock a.m. Darkness from the sixth hour (12 a.m.) until the ninth hour (3 p.m.)

3. ORDER OF EVENTS ON THE CROSS. 1. The taste of wine (vinegar) and myrrh, (gall.) Matthew xxvii. 34; Mark xv. 23. 2. The crucifixion. 3. The thieves. 4. The prayer: "Father, forgive them." 5. The accusation written. 6. The garments divided. 7. The railing and mocking by people, priests, and soldiers. 8. The railing malefactors. 9. The penitent thief. 10. The gazing friends. 11.

The mother and son. 12. The three hours of darkness. 13. The loud cry. 14. The last words. John xix 30; Luke xxiii. 46. 15. *The bowed head!*

"Lord, on thy cross I fix mine eye;
If'er I lose its strong control,
O let that dying, piercing cry,
Melt and reclaim my wand'ring soul."

16. The veil of the temple rent, the earthquake, the rocks rent, the graves opened. 17. The confession of the centurion and of the people. 18. The blood and water. John xix. 34.

4. THE LAST WORDS.

(1) Father forgive them; for they know not what they do. Luke xxiii. 34.

(2) Verily I say unto thee, To-day thou shalt be with me in paradise. Luke xxiii. 43.

(3) Woman, behold thy son!

(4) Behold thy mother! John xix. 26, 27.

(5) Eli, (Eloi,) Eli, (Eloi,) lama sabachthani? . . . My God, my God, why hast thou forsaken me? Matt. xxvii. 46.

(6) I thirst. John xix. 28.

(7) It is finished. John xix. 30.

(8) Father, into thy hands I commend my spirit. Luke xxiii. 46.

6. LESSONS AND SUGGESTIONS. 1. We have here *the sin of the world* (a) revealed, and (b) culminating in the trial and crucifixion of Christ; (c) exhibiting unparallelled malice; (d) bigotry; (e) hypocrisy; (f) irrational rage; (g) re-resented by lying witnesses; (h) unscrupulous judges; (i) time-serving rulers; (j) brutish mobs, and (k) cowardly disciples. 2. *The sufferings of Christ* (a) physical: "A painful and sleepless night was the one preceding his crucifixion. Under the Old Testament the high-priest was wont to spend the night before the day of atonement waking; so the true high-priest also." Meditate upon the sufferings of the Saviour on the cross after the sleepless night, the scourging, marching, nailing to the cross, etc., etc.; (b) mental: of all his friends none to defend or aid. Then who can fathom the infinite meaning of that fearful wail, "My God! My God! why hast thou forsaken me?" 3. *The character of Christ*: (a) meekness; (b) patience; (c) tranquility; (d) self-possession; (e) self-sacrifice; (f) unutterable love; (g) transcendent majesty. "Jesus of Nazareth, the King of the Jews. 1. A King upon the cross. 2. Upon the cross a King." 3. Let us no more seek our own ease,

self-aggrandizement and glory, since Jesus sought our salvation through the agony of the cross. 4. Since it cost so much to redeem us from sin, let us hate sin with a holy and perpetual hatred.

Look at the serpent, that the serpent may not harm you. Look at death, that death may not hurt you. But at *whose* death? At the death of him who is the Life? Christ, our Life, died on the cross, and in his death death died; Life by dying destroyed death; Life by dying swallowed up death; Death died in Christ.

—*A. J. G.*

English Teacher's Notes.

Mark's narrative of the crucifixion is nearly word for word the same as Matthew's, and the two most remarkable points in the common account were dwelt upon in my note on the same subject last year, namely, the Saviour's cry of agony and the rending of the veil of the temple. Now in teaching upon the death of Christ, the great difficulty is to know which of the numerous incidents connected with it to take. On the present occasion, it is suggested that the three following passages may be especially dwelt upon: 1. Ver. 24-26, with ver. 39; 2. Ver. 27, 28; 3. Ver. 29-32. In each of these we see very strikingly illustrated both the deep humiliation of Christ and his real greatness. Let us briefly trace this out.

1. Ver. 24-28, with ver. 39. Here our thoughts are led to the relation to Jesus of the Roman soldiers who actually executed Pilate's cruel sentence. In their eyes there was nothing extraordinary in what they were doing. They had nailed men to crosses before, and had divided the clothes, which were their perquisites, and they would again. And they knew the kind of men to put to death. They knew that no free Roman citizen could be crucified, (any more than he could be scourged, see Acts xvi. 37; xxii. 25-29.) If he deserved to die he would be beheaded. "The cross" was an infamous and disgraceful thing, reserved for slaves, rebels, etc., and they rather gloried in inflicting it upon the hated Jews when they got the chance. And as they march these three men out of the city gate, and roughly drive the nails through their hands and feet as their bodies lie stretched on the crossed bars of wood, they see no difference between the three—all malefactors, of course—the world will be well rid of them. The soldiers are just doing their

duty, and they go as a matter of course to cast lots for the stripped-off garments, utterly unconscious *who* it is they have been handling, and *why* it is that he is dying!

How humbling was this? Not only to die—not only to die by crucifixion—but to die, as it were, *unnoticed* by his very executioners. Hardened murderers have been known to exult in the publicity and notoriety of their end; but to be quietly executed *in a batch*—that is humiliation indeed!

Yet see the greatness of Christ in this—that the very Roman officer himself is presently constrained to say, "Truly this was the Son of God!"—to say this of one of those three "malefactors" he had led out together to death. He had watched with official coolness all that had taken place; he had heard those wondrous "seven words" of the Divine sufferer; deeper and deeper had sunk the impression into his heart; and now, at the supreme moment of Christ's humiliation, he sees through it all, and boldly acknowledges that dead "criminal" to be the Son of God!

2. Ver. 27, 28. We have seen how humbling it was to be executed as one of three; but how much more so when we see who the two others were! All teachers know how eager boys and girls are to disclaim connection with others who have to be punished, and this even if—in heart if not in act—they are equally blameworthy. But, though innocent, to be counted with the guilty! *That* is what Christ was content to undergo: He "was numbered with the transgressors."

Yet here, too, his greatness shines forth. For in this very thing he did but fulfill prophecy, and thereby prove himself the promised Saviour. See Isa. liii. 12. (This can be traced out in other items of his humiliation: See Psalm xxii. 6-8 xiii. 16-18; Isa. liii. 3-7.)

3. Ver. 29-32. The taunts of the priests were bitter drops in the cup of Christ's suffering, because they were *true*. He *had* "saved others;" himself he *could not save*. But why? Simply because he *would not*. He came to work out the Divine scheme of salvation, and the wondrous purpose of grace *must* be fulfilled. Here we see his greatness again in the midst of humiliation.

This last thought suggests an impressive application. Not that an application, properly so called, is needed in this lesson. It will be

enough if the children see *Jesus* in it, and they may forget themselves for once. Still, put this as a closing question: Suppose *Jesus*, stung with the taunts, *had*, by the Divine power at his command, come down from the cross, *what would have become of us?* Well may we say, "Unto him that loved us, and washed us from our sins in his own blood be glory . . . and dominion for ever and ever. Amen!"

The Primary Class.

1. THEMES FOR BIBLE READINGS.

1. THE BITTER CUP. Job xxi. 20; Psa. lxxiii. 10; lxxv. 8; Isa. li. 17; Jer. xxv. 15-17; Rev. xiv. 10.

2. THE KING. Num. xxiv. 17; Psa. ii. 6; Matt. xxv. 34; 1 Tim. vi. 15; Rev. i. 5, 6; iii. 21; xvii. 14; xix. 16.

3. REVILINGS. Matt. v. 44; 1 Cor. iv. 12; Heb. xii. 3; 1 Pet. ii. 23.

4. GREAT DARKNESS. Gen. xv. 12; Exod. x. 21; xiv. 20; Rev. viii. 12; ix. 2; xvi. 10.

5. FORSAKEN. Judges vi. 13; 2 Chron. xv. 2; xxiv. 20; Psa. xxii. 1; lxxi. 11; Isa. liv. 7; lxii. 4.

6. THE CRUELTY OF THE WICKED. Judges i. 7; Psa. xvii. 9-12; lxxi. 4; Prov. xii. 10; Ezek. ii. 6; Matt. ii. 16.

7. THE DIVINE SONSHIP OF CHRIST. Matt. xxvi. 63, 64; John i. 18; iii. 16-18; 1 John iv. 9.

2. SEED-THOUGHTS.

1. For what *purpose* did they offer him wine mingled with myrrh?
2. Why did he refuse it?
3. Why did they crucify the *thieves* with him?
4. What feeling did the railers show when they retorted upon him?
5. If he could, why did he not come down from the cross?
6. What did the chief priest admit he had done?
7. Would it have been any greater miracle than he had done for him to have come down from the cross?
8. Why did the *thieves* reproach him?
9. Why did he not *reprove* them?
10. What, if any, was the significance of that *darkness*?
11. How can we account for his impression that his *Father* had forsaken him?

12. Why did he receive the sponge of vinegar?

13. What was indicated in the rending of the veil of the temple?

14. What convinced the centurion that he *was* the Son of God?

The Primary Class.

The *details* of the crucifixion need not be given to a class of little children. It is sufficient to notice that it was a very painful, lingering death. The enemies of Christ had at last brought him to this dreadful death. He died for all men, even the most wicked; and at his death he was in company with two very wicked men. The people cruelly made sport of his sufferings. There was darkness; through it there went up the cry of the forsaken One; then came a piercing shriek of agony; *Jesus* died, and as he died the temple veil was rent.

Draw attention, 1. To the character of Christ. He was kind, loving, and did many good works. He never did any wrong; 2. To the wickedness of his enemies. They did all they could to hurt him; 3. To his great love in consenting thus to die, when he could in an instant have destroyed them all; 4. To the reason for this willingness to die that all who believe in him might live forever. He died for us—to save us from endless death. Hence he is called our *Saviour*. Repeat the Golden Text. Then ask, Do we love this *Saviour* who has suffered and died for us? If we love him we will trust him, and try in all things to please him.

Backboard Exercises.

HE SUFFERED

BITTERNESS.

SORROW.

REVILING.

DEATH.

To Save me a Sinner.

WITH
WITHOUT**JESUS**ALIVE FOR EVERMORE.
DEAD IN SIN.

Miscellaneous.

FREEMAN: Place of capital punishment, 728; Stupefying potion, 729; Casting lots, 463; Crucifixion, 730; Hours of the day, 806; Tablet on the cross, 732; Chief priests and elders, 717; Vail of the temple, 733. POSTER: 1201, 726, 672, 230, 1202, 3376. PRAYER-MEETING TOPIC: The vail rent in twain. TEXTS: Gal. vi. 14; Isa. xlv. 21, 22; Psa. xxii. 16; 1 Pet. iii. 18.

SUNDAY, DECEMBER 20, 1874.

LESSON XII.—*The Risen Lord.* Mark xvi. 9-20.

GOLDEN TEXT: Rev. i. 18.

Berean Notes.

I. GENERAL STATEMENT.

The "cross" again—but now beneath the feet of its Victim who is its Victor. He rises from the Death the cross brought him. He rises to the Heavenly Place toward which in the darkest hour of the Passion the cross pointed. Our last lesson of the year reveals to us the Cross glorified; a symbol of power; a ladder to heaven; a pledge of victory.

II. OUTLINES.

1. The Lord's *Appearances*, vers. 9-14; 2. The Lord's *Commission*, vers. 15-18; 3. The Lord's *Ascension*, vers. 19-20. ...Or, 1. The Risen Lord *seen* by his disciples; 2. The Risen Lord *sending* out his disciples; 3. The Risen Lord *working* with his disciples.

III. NOTES AND ILLUSTRATIONS.

1. THE ORDER OF THE EVENTS CONNECTED WITH THE RESURRECTION. "(1.) Earthquake and resurrection 4.15 o'clock a.m.; (2) The women set out for the sepulchre, 4.15 a.m.; (3) They approach the sepulchre; Mary Magdalen returns 4.20; (4) Mary Magdalene tells Peter and John 4.25; (5) The women, viewing the sepulchre, are perplexed, 4.25; (6) The vision of the angels, 4.28; (7) They flee in fear and amazement, 4.30; (8) Peter and John arrive 4.32; (9) Mary Magdalene arrives 4.34; (10) Peter and John depart 4.35; (11) Jesus appears to Mary Magdalene 4.38; (12) The other women, recovering themselves, hasten toward the city, 4.38; (13) Jesus meets them 4.40; (14) Mary Magdalene and the other women enter the city 4.45; (15) Some of the guard enter the

city 4.45 a.m."—*Scheme suggested by G. W. Clark.*

2. THE TEN APPEARANCES. (1) Mary Magdalene, Mark xvi. 9; (2) To the other women, Matt. xxviii. 9; (3) To Peter, Luke xxxiv. 1; (4) To "two of them as they walked," Mark xvi. 12; (5) To the eleven, Mark xvi. 14; (6) To the apostles again, John xx. 26; (7) To seven disciples, John xxi. 1-3; (8) To the apostles in Galilee, Matt. xxviii. 16-20; Mark xvi. 15-18; (9) To James, 1 Cor. xv. 7; (10) To the apostles on Olivet, Acts i. 4, 9-12. *Four* of these appearances are referred to or implied in our present lesson. The *first* (ver. 9) near Jerusalem, the *second* on the way to Emmaus, (ver. 12,) the *third* probably in Jerusalem, (ver. 14,) the *fourth* in Galilee, vers. 15-18).

3. TEXT-NOTES. *Vers* 9. EARLY. "Very early. Luke xxiv. 1; "Yet dark," John xx. 1. Then the "Sun of Righteousness" arose with healing in his wings. FIRST DAY. Sunday MARY MAGDALENE. (1) The Mary who lived at Magdala, near the Sea of Galilee; (2) Or the word may refer to her *trade*; (3) Some think it may indicate her *fondness of dress*; (4) Others trace the word to *Migdol*—a watch-tower—her home. Her faith may have been a *tower* of strength. FIRST TO MARY. . . SEVEN DEVILS.

Much forgiven, much loving, early and eagerly seeking, earliest sought.

When he resisted the devil, angels came and ministered unto him, (Matt. iv. 11.) When he casts devils out of a soul he himself comes to minister and bless.

Vers. 10, 11. MOURNED AND WEPT. What a picture of the Church of Christ in that solemn hour! TOLD THEM. Brought good news. Blessed mission for her! Every body, even the most unworthy, can carry good news. BELIEVED NOT. Slow of heart. The news too good to be true.

Yet how soon the Sun of Righteousness dried up the dew of their tears and filled their mourning faces with gladness!

Vers 12. TWO. Cleopas, Luke xxiv. 18. The other was probably Luke himself. For an account of that wonderful walk and conversation and evening meal and revelation and vanishing read Luke xxiv. 13-32.

What a Bible class that was as to its members, teachers, topic, and effect!

Vers 13. RESIDUE. . . NEITHER BELIEVED THEY THEM. Unbelief is hard to

cure. *Verse 14. AT MEAT.* A feast indeed where Jesus comes in. A rebuke and a manifestation in one. *Verse 15. GO YE.* It was in Galilee that he gave this commission. (1) GO; (2) INTO ALL THE WORLD—EVERY CREATURE; (3) PREACH—including (as in Matt. xxviii. 19) making disciples and training them. *Verse 16. BELIEVETH—SAVED; BELIEVETH NOT—DAMNED.* [*These words mean just what they say. Teacher, don't forget that. Don't put your sword into a velvet sheath when you give this lesson.*] *Verses 17, 18. SIGNS.* So they did, See Acts of the Apostles. So could we now if these external signs were necessary. But they are not. *Verse 19. The Lord on high. Verse 20. Giving gifts unto men.*

The body of Christ removed from the earth. The glorious power remains. The force of Christianity is invisible, spiritual, divine.

Not marble statues, not swinging censers, not beautiful paintings, not thrilling intonations, but POWER, divine, revolutionizing, regenerating, sanctifying POWER!!!

"O that it now from heaven might fall,
And all my sins consume:
Come, Holy Ghost, for thee I call;
Spirit of burning, come!"

4. REASONS FOR BELIEVING IN THE RESURRECTION OF CHRIST. (1) Four independent historians report it; (2) They narrate the events gravely and circumstantially; (3) No contradictory statement occurs, omission not contradiction; (4) Discrepancies enough to prove the absence of collusion; (5) The plain and straightforward way of the narrative gives a look of authenticity to it. (No arguments in defence; no exclamations of surprise; no writing for effect; (6) Each record harmonizes with the stand-point and object of its author; (7) The writers reports the event at once: don't wait for years to pass; (8) Make their reports in the very countries where the scenes occurred; (9) Expose themselves to bitter persecution and death; (10) Not men likely to deceive. (*Candid* as to their own faults, *upright* in life, *died* as martyrs; (11) Saul of Tarsus in that very age and in that very country became a fearless defender of the facts; (12) Men of culture and purity have believed the fact in all ages. There are eminent naturalists, logicians, historians, who now believe it; (13) The experience of millions of Christians who have believed in and been saved by the risen Lord demonstrate it.

5. LESSONS GATHERED IN THE OPEN TOMB AND FROM THE OPEN HEAVENS.

1. Death is powerless to torment or terrify the Christian since Christ hath torn out its sting; 2. He who saves us "was a *Lamb* in his death, but a *Lion* in his resurrection; 4. The ascension of Christ was "the perfection (a) of his prophetic office; (b) of his high-priestly office; (c) of his kingly office;" 5. The ordeal of death and resurrection did not change the Lord we love, for we find him (1) The same frank, earnest teacher, Luke xxiv. 25-27; (2) The same tender comforter: "Be not afraid." Matt. xxviii. 10; "Woman, why weepst thou?" John xx. 15; "Peace be to you," Luke xxiv. 36, 38; (3). The same forgiving Master: "Simon, lovest thou me? Feed my sheep," John xxi. 16; (4) A faithful Promiser, Acts i. 4, 5; (5) The same great KING, Matt. xxviii. 18; Acts i. 8.

"The king of all kingdoms forever is he,
And he holdeth our crowns in his hands."

6. The last act of the visible Lord on earth was an act of blessing. Luke xxiv. 50. He continues to bless those who trust in him. Mark xvi. 20; 7. Let us seek the presence and co-operation of the Lord in all our work.

English Teacher's Notes.

The title of this lesson, the passage for reading, and the Golden Text, alike invite us to consider, not the resurrection of Christ, but Christ risen—not the historical event of Jesus coming out of the tomb, but the state of things which resulted from that event, and which continues to this day. This distinction is not unimportant. Children commonly think of Christ as one who lived and died many centuries ago—yes, who rose again the third day and appeared to the disciples—but there they stop. They do not realize that Christ has been *alive* ever since, and is alive now. They may, indeed, pray to him; but in doing so they think of him as they think of God the Father, as an invisible, all-pervading Spirit. Let us seize the opportunity afforded by this lesson to show them that "this Jesus hath God raised up," (Acts ii. 34; that with human body and human soul (united, indeed, to his Divine nature) "that same Jesus" (ver. 37) now lives a man in heaven.

In the passage before us we have the great commission which the risen Lord gave to his Church before ascending to the right hand of God: "Go ye into all the world, and preach"—that is, proclaim—*what?* We are to be the

King's heralds; what is the proclamation we are charged with? Look at the parallel passages, Matt. xxviii. 18, 19: "All power is given unto me in heaven and earth: go ye *therefore*." What is it that is thus to signalize the exaltation of the King upon his throne?

We might expect the command to run thus: "All power is given unto me—go ye, therefore, and destroy all who have rejected me. Now that I have received my kingdom, I will make short work of the rebels." But it is not this. It is, "Go ye and preach the Gospel!"—that is, *proclaim the good news*. What good news? Look at another parallel passage, Luke xxiv. 47: "Repentance and remission of sins" to be proclaimed. A proclamation that men are to be "prosecuted with the utmost rigor of the law" (to use our English legal phrase) would be quite just; no one could find fault with it; but instead of that, it is "remission"—free pardon to all, so to speak, who lay down their arms. And more than this. It is foreseen that there will be a difficulty in the acceptance of the proclamation, in that men care not for pardon, because they realize not their guilt, and therefore will not submit to the King; so there is a remedy for this also—"Repentance" is to be proclaimed too; Jesus is a Prince to *give repentance*." (Acts v. 31); the story of the King himself taking their punishment and dying for them shall touch their hearts—shall make men feel their guilt and desire to return to him.

And to whom is this wondrous proclamation of the risen Christ to be made? "Preach the Gospel to every creature." The good news is for every one because for every one he died—

"Once for all, O sinner receive it;
Once for all, O brother, believe it!"

Let us set before our scholars the living and reigning Jesus waiting to receive and forgive them. He lives, but it is not to wreak vengeance on the world, but to save the world. Only if we *will not* take his proffered pardon, then "we are yet in our sins, and our blood will be upon our own heads.

Have we believed the proclamation, and in grateful love given ourselves up to the King's service? Then it is our turn to pass on the good news. Should we hesitate to tell our friends a good piece of earthly news—a legacy—a certain cure for some complaint—the safe arrival of a long-looked-for child? Why then not tell them of the best news of all? The King wants to

come back to their hearts: may it not be reproachfully said to us, as to the men of Israel in David's time (2 Sam. xix. 10), "*Why speak ye not a word of bringing the King back!*"

The apostles went forth as they were bid; and Mark, writing years after, tells how they "preached everywhere," (ver. 20.) He does not record, as Matthew does, Christ's promise to them, "Lo, I am with you always;" but he does record its fulfilment—"The Lord working with them, and confirming the word with signs following." How he did work with them we find in the Acts; see particularly chaps. i. 24; ii. 47; ix. 5, 10; xi. 21; xii. 11; xiv. 3; xvi. 10, 14; xviii. 9; xxiii. 11; where "the Lord" means distinctly *the Lord Jesus*, the risen Redeemer. And as he was with them so will he be with all who strive in however humble a way, to make known the "good news."

For Senior Scholars.

I. THEMES FOR BIBLE READING.

1. MOURNING FOR THE DEAD. Gen. l. 3; Num. xx. 29; 2 Sam. i. 17; xviii. 33; Eccles. xii. 5; Matt. v. 4.
2. DOUBTS. Matt. xiv. 31; Luke xviii. 8; John xx. 25; Heb. viii. 12.
3. JESUS WITH HIS DISCIPLES. Matt. xviii. 20; xxviii. 20; Acts vii. 55; Rev. i. 12, 13.
4. THE GREAT COMMISSION. Matt. xxviii. 19; Luke ix. 2; Acts x. 42; 1 Cor. i. 17, 23.
5. HOW TO BE SAVED. John iii. 16, 36; Acts xvi. 31; Rom. x. 9; Eph. ii. 8; 1 Pet. i. 5.
6. THE ASCENDED LORD. Ps. lxxviii. 18; John xx. 17; Acts i. 9; Eph. iv. 8-10.
7. THE WORLD CONFIRMED. Acts ii. 4; v. 16; ix. 17, 18; xiv. 3; xxviii. 5-9; Heb. ii. 4.

2. SEED-THOUGHTS.

1. Why was it suitable that the risen Lord should appear *first* to Mary Magdalene?
2. Why did the disciples doubt her testimony?
3. Why were the disciples then weeping and mourning?
4. Why did he appear in another form to the two as they journeyed?
5. How was it that they did not know him?
6. What additional evidence had the disciples besides these witnesses that their report might be true?
7. Did Jesus upbraid the eleven for disbelieving his identity when they saw him, or for discrediting the former witnesses?
8. Would he have commissioned them to preach in unbelief of his resurrection?

9. In this Divine commission—"he that believeth," etc.—what was the exact point of faith?

10. How much of Divine truth can a soul disbelieve, and not perish finally?

11. How far or to whom did this miracle-working power extend?

12. What was the last great act and institution of Christ on earth?

13. After the ascension what were the few and essential points preached by the disciples?

14. What *must* all saving faith comprehend?

Blackboard Lesson.

THE LORD IS RISEN!

ALIVE
REJOICE

EVERMORE!

SEND THE GLAD TIDINGS

ROUND THE WORLD.

He that Believeth Shall be Saved.

This lesson may be placed on the board before the school assemblies. The topic of the lesson is *Our Ever-living Saviour*, and the thought to be impressed upon the mind is the commission which he gave to his disciples, "Go into all the world and preach the Gospel." It is our duty and privilege to help spread the Gospel, and send the glorious tidings *around the world*. *The Lord is risen! He that believeth and is baptized shall be saved!*

The Primary Class.

We never saw any dead person come out of the grave. We all know that when one is dead and laid away in the tomb, we shall never see him again. But here was one who, after being put to death in a very cruel way, and then buried in a rock tomb, came out of the grave alive and showed himself to his friends. He first appeared to a good woman, [her name?] for whom he had done a wonderful work. [What was this?] She told others that Jesus was alive, but they would not believe it. Then Jesus came to two of the disciples who were walking in the country. They told others, but were not believed. Then he came where the

eleven [why eleven?] were eating and showed himself to them.

How could all this happen? What power could bring a dead man to life? Could you do it? Could the doctors do it? Who only could do this wonderful thing? Why did God bring Jesus from the dead?

Now that Jesus has risen from the dead he sends men out to preach his truth to the world. [Let the class repeat the great commission, "Go ye into all the world," etc.] He not only arose from the tomb to the earth, but after he had told his disciples to preach, he arose from the earth to heaven. There he is now, and we may pray to him and he hears our prayers.

Miscellaneous.

FREEMAN: Sitting at meat, 712; Sitting on the right hand, 686. FOSTER: 717, 5032, 657, 1284. PRAYER-MEETING TOPIC: "The Lord working with them." TEXTS: John xx. 14; Acts viii. 7; Psa. cx. 1; Acts xiv. 3.

Review Reading for the Month.

As Peter was — of the —, there came one of the — of the —, and said, Thou also wast with — of —. But he —, and the — crew. Another — said the same to him, and he — it again. Others said, Surely thou art — of th. m. But he began to — and to —. And the — time the cock —. Peter remembered the — that — said unto him. They brought Jesus to — and — him. And with him they crucified — thieves. When the — hour was come there was — over the land until the — hour. Then Jesus — with a — voice, My —, my —, why hast thou — me? Early on the first — of the week, — appeared first to —. Afterward he appeared to the — as they sat at —. He said to them, Go — into — the — and — the Gospel to —.

TOPICS AND GOLDEN TEXTS.—*Fall*.....*disciple*: THINKETH.....HEED; *Saves*.....*death*: TRANSGRESSIONS.....INIQUITIES.....PEACE.....STRIPES; *Living*: ALIVE.....EVERMORE.....KEYS; *Right*.....*God*: RECEIVED.....WORKING.....CONFIRMING.

Lessons for January, 1875.

JAN. 3. Joshua Encouraged. Joshua i. 1-9.
JAN. 10. Crossing the Jordan. Joshua iii. 14-17.
JAN. 17. Memorial Stones. Joshua iv. 4-9.
JAN. 24. Preparation for Conquest. Joshua v. 9-15.
JAN. 31. Jericho taken. Joshua vi. 12-20.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—DECEMBER.

FOURTH QUARTER: TWELVE LESSONS IN MARK.

SABBATH, December 6th.—**LESSON X.—The Denial.**—Mark xiv. 66-72.

Leader. 66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest :

School. 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

L. 68 But he denied, saying, I know not, neither understand I what thou sayest.

S. 68 And he went out into the porch ; and the cock crew.

L. 69 And a maid saw him again, and began to say to them that stood by, this is one of them.

S. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them ; for thou art a Galilean, and thy speech agreeth thereto.

L. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

S. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice thou shalt deny me thrice. And when he thought thereon, he wept.

TOPIC—The Mournful Fall of a Disciple.

Golden Text—Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. x. 12.

OUTLINE.

I. PETER IN THE PALACE, v. 66; Matt. xxvi. 58; Luke xxii. 55; John xviii. 15, 16.

II. PETER'S THREE DENIALS, v. 67-71; Mark xiv. 68; John xix. 19; 2 Tim. ii. 12, 13.

III. PETER'S THOUGHT AND TEARS, v. 72; Psa. cxix, 59, 60; Ezek. xxxvi. 31; Luke xv. 17-19; 2 Cor. vii. 10; Gal. vi. 1.

QUESTIONS, &c.—Who had been loudest in profession of love to Christ? Luke xxii. 53.

What is the result of the first test?

Give TITLE.

How does the TOPIC incite us to watchfulness?

What caution is given in the GOLDEN TEXT?

1. Peter in the Palace.—

What palace? Matt. xxvi. 57, 58.

Why was Peter there?

In what part of the palace was he?

2. Peter's Three Denials.—

Who saw Peter there?

With what did she charge him?

Would the confession of this charge have put him in peril?

How?

What was his answer? Read Matt. xxvi. 34.

Who charged him again with being a disciple?

Who accused him a third time with being a disciple?

John xviii. 26.

How long was this after the other charge? Luke xxii. 56.

What reason did he give for the accusation?

What is meant by "thy speech agreeth thereto?"

[ANS. The peculiarity of his accent showed that he was a native of Galilee.

Home Readings.

M. Mark xiv. 66-72.

Tu. 2 Cor. iv. 1-10.

W. Psa. xxxii.

Th. Jer. xxxi. 18-20.

F. 2 Kings viii. 7-15.

S. Psa. xxxix.

S. Gal. iii. 1-12.

What denial did Peter make?

What sin did Peter add to his falsehood?

Was his love of life greater than his love for Jesus?

3. Peter's Thought and Tears.—

What reminded Peter of his sin and the Lord's prophecy?

How did Jesus rebuke him? Luke xxii. 61.

What did Peter remember?

What promise had he made? John xiii. 35-38.

How did Peter feel?

Will tears blot out our sins?

Have you ever promised to "stand up for Jesus?"

Have you done it?

In what may we deny Christ?

What has Jesus said about denying him? Luke xii.

Where do we learn from this lesson—

1. That it is easier to promise than to perform?

2. That promises made in our own strength are sure to fail?

3. That the fear of men is a great snare?

4. That Jesus looks with pity upon the errors of his disciples?

QUESTION AND ANSWER.

14. What does this new commandment mean?

This new commandment means that we should not only love our neighbor as ourselves, but that we should bear a particular affection for all those who, like ourselves, are the disciples of Christ, by whatever name they are called.

1 John iv. 11. Beloved, if God so loved us, we ought also to love one another.

1 John iii. 16. We ought to lay down our lives for the brethren.

SABBATH, December 13th.—LESSON XI.—The Crucifixion.—Mark xv. 22-39.

Leader. 32 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

School. 23 And they gave him to drink wine mingled with myrrh: but he received it not.

L. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

S. 25 And it was the third hour, and they crucified him.

L. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

S. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

L. 28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

S. 29 And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buldest it in three days,

L. 30 Save thyself, and come down from the cross.

S. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

L. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

S. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

L. 34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

S. 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

L. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

S. 37 And Jesus cried with a loud voice, and gave up the ghost.

L. 38 And the veil of the temple was rent in twain from the top to the bottom.

S. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, said, Truly this man was the Son of God.

TOPIC—Jesus Saves us by His Death.

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

Home Readings.

- M. Mark xv. 22-39.
 Tu. Isa. liii. 4-8.
 W. Psa. xxxv. 16-21.
 Th. Psa. lxxix. 7-20.
 F. John xi. 47-52.
 S. Psa. li. 1-4.
 S. Heb. ix. 3-12.

QUESTIONS, ETC.—Give TITLE.

Wherein does the TOPIC show an interest in the crucifixion of Jesus?

How does this lesson show the fulfillment of the prophecy of the GOLDEN TEXT in the sufferings and death of Christ?

Have you a personal interest in the death of Jesus?

1. "The Place of a Skull."—By what other name was the place of crucifixion known? Luke xxiii. 33.

What was done to Jesus there?

At what time in the day was he crucified?

What did they do to his garments?

What prophecy was fulfilled in this? Psa. xxii. 18.

2. "The King of the Jews."—What inscription was placed upon the cross?

In how many languages was it written? John xix. 20.

Who ordered this inscription?

Was Christ really king of the Jews? Matt. i. 6-16;

Luke i. 33; Zech. ix. 9.

3. "Numbered with the Transgressors."—Who were crucified with Jesus?

What Scripture was fulfilled in this? Isa. liii. 12.

How did they treat Jesus? v. 32.

What did one of them afterwards ask of Jesus? Luke xxiii. 42.

4. "Come Down from the Cross."—Who said this?

What else did they say in mockery of Jesus?

To what did Jesus refer in the language quoted by them?

What had the multitude said a few days before? John xii. 13.

5. "Himself He cannot Save."—Who joined in the mockery of the dying Saviour? v. 31.

What did they say?

Could Jesus have saved himself?

Could he have saved us by saving himself? John xii. 23, 24.

Would they have believed if he had come down from the cross?

6. Darkness! Desolation! Death!—What happened at the sixth hour?

What cry of anguish did Jesus utter?

For whom was this anguish and desolation suffered? 1 Pet. iii. 17, 18.

What happened at the death of Jesus? v. 38.

What were his last words? John xix. 30.

What wonderful things happened just after his death? Matt. xxvii. 51-53.

7. "Truly this was the Son of God."—From whom was this confession extorted?

What influence should the death of Jesus have upon us?

Do we confess him in our lives?

Is he your personal Saviour?

Where do we learn from this lesson—

1. The terrible agony of Jesus as a sacrifice?
2. The enormity of sin that demands such a sacrifice?
3. The cruelty of unbelieving men?
4. The divinity of Jesus Christ our Lord?

LESSON HYMN.

Near the cross our station taking,

Earthly joys and cares forsaking,

Meet it is for us to mourn:

'Twas for us He came from heaven.

'Twas for us his heart was riven;

All his griefs for us were borne.

When no eye its pity gave us,

When there was no arm to save us,

He his love and power displayed;

By his stripes our help and healing,

By his death our life revealing,

He for us the ransom paid.

QUESTION AND ANSWER.

15. What explanations of the law of God, as summed up in the Ten Commandments, do we find in the New Testament?

Our Lord hath explained the law of God by teaching us that the Ten Commandments do not only forbid sin in outward actions, but also in the thoughts and purposes of the mind.

Matthew v. 21, 22. It was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.

SABBATH, December 20th.—LESSON XII.—The Risen Lord.—Mark xvi. 9-20.

Leader. 9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Schol. 10 And she went and told them that had been with him, as they mourned and wept.

L. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

S. 12 After that he appeared in another form unto two of them as they walked, and went into the country.

L. 13 And they went and told it unto the residue: neither believed they them.

S. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

L. 15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

S. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

L. 17 And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

S. 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

L. 19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

S. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

TOPIC—Our Ever-Living Saviour.

Golden Text—I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Rev. i. 18.

Home Readings.

- M. Mark xvi. 9-20.
- Tu. Luke xxiv. 13-32.
- W. Heb. iii. 7-19.
- Th. Rom. x. 9-14.
- F. Acts ii. 4-11, 33.
- S. 1 Pet. i. 21.
- S. 1 Cor. xv. 42-53.

QUESTIONS, ETC.—What is the "Risen Lord" to us? 1 Cor. xv. 17.

What does the **TOPIC** declare our Risen Lord to be? What power is ascribed to Jesus in the **GOLDEN TEXT**?

1. *Jesus and Mary.*—To whom did Jesus appear first? What great act of love had Jesus shown Mary? Where was Mary when Jesus appeared to her? John xx. 11.

Who are meant by "those that were with him"? Why did the disciples "mourn and weep"? Did they understand and believe the Master's promise? John xii. 16.

2. *Jesus and the Two.*—Where were the "two" to whom Jesus appeared? Luke xxiv. 16.

Did they know him at once? Luke xxiv. 16. How did Jesus make himself known? Luke xxiv. 30, 31.

What did they do when they knew it was Jesus? v. 13. What should we do when we have found Jesus?

3. *Jesus and the Eleven.*—Where were "the eleven"? Luke xxiv. 33.

What were they doing? Who appeared to them? Why did he rebuke them? What words of comfort did he speak? Luke xxiv. 36. What did Jesus do to convince the doubting disciples? Luke xxiv. 40, 43.

4. *Jesus and his Gospel.*—Where did Jesus send his disciples?

What were they to do? What is the "Gospel"?

[**ANS.** "Glad tidings;" the story of the cross, and the way of salvation through Christ.]

What is promised to those who "believe" this Gospel?

Do you "believe"?

What sentence is pronounced on unbelievers? Rev. xxi. 8.

What power did Jesus confer on his disciples?

5. *Jesus Received up into Heaven.*—Where did Jesus go with his disciples? Luke xxiv. 50.

What was his last act of love? Luke xxiv. 51. What wonderful event then occurred? v. 19. Where is Jesus now?

What is Jesus to those who believe? **Topic.** Is Jesus your Advocate and High-Priest? 1 John 1; Heb. iv. 14.

Where are we taught from this lesson—

1. The divinity of Jesus Christ?
2. The victory of Jesus over death and the grave?
3. The patience and forbearance of Jesus;
4. That he has committed his Gospel to them which believe?
5. That faith in Jesus is our only salvation?
6. That Jesus is still our living Saviour?

HYMN.—Tune, "Uxbridge."—L. M.

Hail to the Prince of life and peace,
Who holds the keys of death and hell!
The spacious world unseen is his,
And sovereign power becomes him well.
In shame and anguish once he died;
But now he lives for evermore;
Bow down, ye saints, around his seat,
And, all ye angel-bands, adore.

QUESTION AND ANSWER.

16. Does not St. James teach us, that if we break but one of the commandments, we shall fall into condemnation?

St. James teaches us that if we break but one of the commandments, we shall fall into condemnation: for he says that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.)

SABBATH, December 27th.—LESSON XIII.—Review of Fourth Quarter.

TOPIC—"On the right hand of God."

Golden Text—So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.
Mark xvi. 19, 20.

Home Readings.

M. Phil. i. 1-30.
Th. Phil. i. 21-34.
W. Phil. ii. 1-18.
Th. Phil. ii. 19-30.
F. Phil. iii. 1-21.
S. Phil. iv. 1-10.
S. Phil. iv. 10-23.

CONDENSED REVIEW FOR 1874.

1. H. o. B. The bitter **Bondage** of him who is the **SERVANT OF SIN.**
2. B. o. M. A **Deliverer** from bondage—**THE CHILD** provided and prepared by **THE GRACE OF GOD.**
3. C. o. M. Before he is **sent forth** the **SERVANT** must hear and answer the voice of the **LORD**
4. D. R. To be **accepted** he must show by **MIRACLES** that **GOD IS WITH HIM.**
5. J. P. Sweet **message!** A promise to the bondmen: **I WILL WALK AMONG YOU.**
6. The F. P. When **God's voice** is **rejected** through unbelief men **HARDEN** their **HEARTS.**
7. J. P. Salvation is **through** faith in the **blood** of **CHRIST** our **PASSOVER.**
8. The E. X. **God** himself **WILL INSTRUCT, TEACH,** and **GUIDE** his believing people.
9. The R. S. **Deliverance** by **FAITH** even from the **RED SEA.**
10. B. W. S. For bitter **water** faith finds a **TREE** in which the **HEALING** power of **God** is [hidden].
11. B. f. H. For **hungry** souls faith finds in **JESUS** the **BREAD OF LIFE.**
12. D. o. A. For **victory** over foes faith cries unto **God** and says, **FOR GOD IS FOR ME.**
13. T. C. Ten words of **Duty** in one: **LOVE.**
14. G. C. Ten words **Forgotten** in the presence of **IDOLS.**
15. P. F. Wonderful **Grace** which for such a fall hath **FORGIVENESS.**
16. T. S. U. Wonderful **grace** of **God** that he should **dwell** in **TABERNACLES** with men!
17. F. O. Wonderful **Offering** of One for the **SINS** of **MANY.**
18. T. G. F. Wonderful **Feasts** where **JESUS** meets his **guests.**
19. T. L. M. **Priests** of a **CHOSEN, ROYAL** line who feast with **Christ.**
20. I. U. Through **unbelief** all could **NOT ENTER IN.**
21. S. R. Great things are **possible** since we have **CHRIST.**
22. S. o. B. The only way of **salvation** is by **Him** who was **LIFTED UP** as our sacrifice.
23. T. P. **This Man** is the **Prophet** of whom **MOSES** DID **WRITE.**
24. D. o. M. **Rest** great **Leader** and **Lawgiver** with thy **Lord** and **HIS SAINTS** in glory.
25. Review. These **benefits** let us **FORGET NOT.**

NEW TESTAMENT LESSONS.

1. B. G. The beginning of the **Gospel** which came by the **SON OF GOD.**
2. A. J. *The Son of God* holds the sceptre of **authority**, for to him **ALL POWER** is given.
3. L. H. *The Son of God* is **willing and able** to make the vilest **CLEAN.**
4. P. C. *The Son of God* doth **call** us to follow him—**THE LORD** of grace and glory.
5. J. S. *The Lord of the Sabbath* gives that day as a **SIGN** of heavenly things.
6. P. N. *The Lord of the Sea* maketh **THE STORM** a **CALM.**
7. P. D. *The Lord of the spirits* breaks the **power** of **Satan** and destroys his **WORKS.**
8. P. D. *The Lord of the diseased* shows his **healing power**, and the believing are **MADE WHOLE.**
9. P. D. *The Lord of the dead* speaks, and who hears his **voice** shall **LIVE.**
10. M. B. The **dying witness** winning a **CROWN OF LIFE.**
11. F. T. F. The **Living God** satisfying the **DESIRE** of his creatures.
12. S. M. The **asking** and the sweet reply: **EVEN AS THOU WILT.**
13. D. M. **All things** should speak **THY PRAISE, O Lord.**
14. E. S. C. O. In our sore **need**, help thou our **UNBELIEF.**
15. M. O. C. **Like** **Christ** make us, in **MIND** and **word.**
16. B. B. **Blind** though we are, **OPEN** our **EYES.**
17. F. T. W. **Nothing** have we—yet **CUT** us not **DOWN.**
18. T. C. Into thy **kingdom** of **LOVE**—transplant us.
19. H. A. P. The **religion** Thou dost **REQUIRE**—give us.
20. A. A. B. Nothing have we **done** worthy of **MEMORIAL** from Thee.
21. T. B. Thee, **Our Master**, we have too often **BETRAYED.**
22. T. D. Lest we **fall** and deny thee, help us to **TAKE HEED.**
23. T. C. By thy **death** may we be **HEALED.**
24. R. L. O Thou, the **Ever Living**, may we live **FOR EVERMORR**

I AM COMING, LORD.

1. I hear Thy welcome voice That calls me, Lord, to Thee; For

cleans - ing in Thy pre - cious blood That flowed on Cal - va - ry.

I am com - ing, Lord! Com - ing now to Thee.

Wash me, cleanse me, in the blood That flowed on Cal - va - ry.

- 2 Though coming weak and vile,
Thou dost my strength assure;
Thou dost my vileness fully cleanse,
Till spotless all and pure.
- 3 'Tis Jesus calls me on
To perfect faith and love,
To perfect hope, and peace, and trust,
For earth and heaven above.

- 4 And He the witness gives
To loyal hearts and free,
That every promise is fulfilled
If faith but brings the plea.
- 5 All hail! atoning blood!
All hail! redeeming grace!
All hail! the gift of Christ our Lord,
Our strength and righteousness.

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