

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

NOVEMBER, 1874.

[No. 11.]

The Day Laborer.

Sow ye beside all waters,
Where the dew of heaven may fall ;
Ye shall reap, if ye be not weary,
For the Spirit breathes o'er all.

Sow, though the thorns may wound thee,—
One wore the thorns for thee—
And though the cold would scorn thee,
Patient and hopeful be.

Sow where the sunlight sheddeth
Its warm and cheering ray,
For the rain of heaven descendeth
When the sunbeams pass away.

Sow when the tempest lowers,
For calmer days will break,
And the seed, in darkness nourished,
A goodly plant may make.

Sow when the morning breaketh
In beauty o'er the land,
And when the evening falleth,
Withhold not thou thine hand.

Sow, though the rock repel thee,
In its cold and sterile pride ;
Some cleft there may be riven,
Where the little seed may hide.

Work ! while the daylight lasteth,
Ere the shades of night come on ;
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Work ! in the wild waste places,
Though none thy love may own ;

God guides the down of the thistle
The wandering wind hath sown.

The ground impure, o'er-trodden
By life's disfiguring years ;
Though blood and guilt have stained it,
May yet be soft from tears.

Watch not the clouds above,
Let the whirlpool round thee sweep ;
God may the seed time give thee,
But another's hand may reap.

Have faith, though ne'er beholding
The seed burst from its tomb ;
Thou know'st not which may perish,
Or what is spared to bloom.

Room on the narrowest ridges
The ripened grain will find,
That the Lord of the harvest coming,
In the harvest sheaves may bind.

Multiplying the Prisms.

BY REV. E. A. RAND.

THERE is a beautiful law at work in spectroscopic analysis that helps us illustrate a fact in the transmission of Christian influence. When the prism intercepts a beam of light, the latter begins to separate into the gold, the blue, the red—into all the rainbow-strands, indeed it unwinds like a cord. Pass it through another prism and the rays are more scattered still. Pass it through a third prism, and so on through a fourth, and each time there is a farther broadening. What started as that one

beam of sunshine has been spreading out into widening surfaces of light, showing many new lines of colour. The principle works in the transmission of Christian influence. Go back to Christ. He was the light. The disciples were separate prisms. Take John. The light passed through him to be communicated to a multitude in Asia Minor, reaching one as prominent as Polycarp. By them it was communicated to a still greater number—Polycarp influencing, among others, Irenæus, who came to France. The light was passed on over widening tracts of life. It came down through the Middle Ages. The influence going out from John may at last have got to Luther, he transmitting it to many others, until at last it may have reached you and me. We in our humble lives are passing on the light. Depend upon it, some life with catch up and reflect your worth.

The boy who feels your influence may become a minister of the gospel and disperse your virtues to other. The quick-eyed, quick-answering girl in your class will become a writer perhaps, her pen a prism to scatter broadening rays from you through society and the Church of God.

So the work goes on. And in some far off life, a beauty may appear, the rainbow colors of some Christian grace that no one will ever connect with you and give you credit for, and yet under God an influence could be traced back to you. What an honored place to be a *prism*, to take the light and just let it shine through you, so passing it on to others.—*Sunday-School World*.

Two Leaves from a Superintendent's Diary.

BY C. LEACH, JUN., ILLINOIS.

I WRITE my weekly lessons, blackboard texts, and main thoughts for my review, upon one page.

Upon another page of this book I have drawn the plan of our school-room, with each teacher's name in its proper place. Then over this name I have another name—the teacher's substitute. I ask each one of my teachers to select from the Bible-classes, or from the older scholars, some one who will always supply their class

when the regular teacher is absent. I request each teacher expecting to be absent to notify the substitute in advance, if possible. The substitutes are instructed to notice, on the assembling of the school or during the opening exercises, whether the teachers whose places they supply are present; and, if not, quietly to go to those classes.

Then, when the Bible and infant classes have gone to their rooms, and I find any class is accidentally neglected, if I do not remember the substitute, I have simply to open to my teachers' page, and I see at a glance whom to call.

My scholars learn to love the assistant, who comes prepared, and perhaps expecting to teach them, almost as the regular teacher. Especially is this the case when sickness causes a prolonged absence. I am not obliged to have as many different substitutes as teachers; for I find on this page that one good brother's name from the Bible-class occurs twice, and another three times. Regularity being the rule with us, this can be allowed.

Two teachers objected to furnishing substitutes, saying they expected to be always in their places, and one was afraid that politeness would require her to stay away sometimes, that her assistant might have the privilege of teaching. Good teachers, however, always yield to reasonable requests from their superintendent.

If the teachers prefer that I should choose the substitute, or desire my advice in selecting, I comply with their wishes. This practice, and plan upon paper, have been of great service in enabling me to furnish teachers with lessons prepared, and helping me to bring twenty-five to thirty classes speedily into quiet working order.

The Sunday School Banner.

TORONTO, NOVEMBER, 1874.

THE SUNDAY-SCHOOL OUTLOOK.

FEW subjects discussed at the late General Conference awakened greater interest than the condition and prospects of our Sunday Schools. It is evidently the intention of

the governing authorities of the Church to infuse all possible vigor into this branch of her operations. It is being recognized as the sinewy right arm of her strength—the lever wherewith she may move the world. The destiny of the Church lies wrapped up in her Sunday-schools. In a few years the children of our schools shall be the men and women by whom God's work must be carried on in the world. It is easy to mould those youthful minds into forms of grace and beauty; it is difficult indeed to convert your veteran sinner from the error of his way. It is easy to recruit the Church from the ranks of the Sunday-school; it is very hard to make conquests from the army of the ungodly. The one is like transplanting trained saplings from a nursery to a prepared orchard; the other is like uprooting a gnarled crab-tree and trying to make it bring forth good fruit.

The Conference has shown its interest in the Sunday-school work by setting apart a special editor for the Sunday-school literature. On his part no effort shall be spared to make that literature thoroughly efficient and useful. He desires to make it especially a medium of communication between Sunday-school workers—a sort of perpetual Sunday-school Institute in print. He asks the hearty coöperation of every teacher or friend of Sunday-schools in the Dominion. The field of our operations is now greatly enlarged, and we hope the *Banner* and *Advocate* will circulate widely in the Maritime Provinces and throughout all our schools. You can greatly promote its efficiency by increasing its circulation. Begin your canvass at once, and send on your subscriptions. Those remitting now will receive November and December numbers gratis.

We will be glad to receive suggestions and correspondence on Sunday-school work, only it must be brief, pointed, and con-

densed. A pound of feathers fired from a gun would't hurt a fly a few yards off; an ounce of lead would kill a man at the distance of half a mile. So pack your thoughts into mental bullets that shall hit their mark every time.

PEEPS AT OUR SUNDAY SCHOOLS.*

MR. TAYLOR, who is already favorably known on both sides of the Atlantic by his "Sunday-school Photographs," has laid the Church under renewed obligations by this addition to Sunday-school literature. It is what our American cousins would call "a live book by a live man." It is rich, racy, piquant, full of pith and point, overflowing with wit, and abounding in practical wisdom. It discusses, in a remarkably fresh and vigorous style, the parsimonious, the high pressure, the gloomy, the enterprising, the worn-out, the underground, the sunshiny, the sunstruck, the frost-bitten, the starved, the very peculiar, and many other sorts of Sunday-schools. It gives admirable suggestions about the blackboard, the Sunday-school exchequer, the anniversary business, Sunday-school music, the teachers' meeting, and other allied topics.

Every teacher should read it for its profound wisdom, and the scholars will enjoy it richly for its wit.

The following is from the account of "The Mixed-up Sunday-school:"—

"Where do you go to Sunday-school, Jimmy?"

"Why, marm, I goes to the Baptisses, and the Methodisses, and the Presbyteriums; but I've been a trying the 'Piscopals for two or three weeks."

"You don't seem to belong anywhere then, Jimmy."

* *Peeps at our Sunday-Schools.* By the Rev. ALFRED TAYLOR. 12mo, 262 pp. New York: Nelson & Phillips. Toronto: S. Rose, Methodist Book Room.

"Why, yes, marm, don't you see? I belongs to 'em all, exceptin' the 'Piscopals; but I'm going to jine them too, now."

"Well, Jimmy, what's your idea in going to so many?"

"Why, you see, I gits a little of what's going on at 'em all, marm. I gits liberties, and hymn books, and all that; and when they has pic-nics, I goes to every one of em."

The complication of affairs which the youthful Jimmy assists in making, exists alike in village and city, in metropolis and in country town. A sort of religious vagabondism; a wandering propensity of girls and boys who are anxious for continual novelty and excitement, who need to be anchored in one place, both for their own good and the good of the Schools to and from which they unceremoniously run.

Our author thus discourses concerning "The Unventilated Sunday-school," where "the stale air is as carefully kept over from week to week, as if there were a wholesome odor of religious truth in it. The fact is," he adds, "it gets preached to so often that it ought to be much better than it is. Were it otto of roses, or preserved pomegranates, it could not be canned up much more carefully than it is."

"How many children have you here to-day?" asks a plain-spoken old visitor.

"We have about five hundred," replied the superintendent; "but I think we can squeeze in two or three more classes. We aint quite full yet."

"May the good Lord forgive you for putting five hundred children into this unventilated apartment, then," says the bluff old man.

And a coolness springs up between him and the superintendent, because he is unwilling to praise the lack of ventilation in the school.

I had to go into a Sunday-school on a dismal February afternoon; three or four inches of slush on the pavement, and rain falling rapidly. The floor of the school-room was about six feet under ground, which is the depth to which grave-diggers dig graves. The winlows were closed and the stove was red hot. Quite a large number of children were present. Wet

boots and dripping umbrellas added to the discomfort and dampness of the room. The condensed moisture stood thick on the window panes, and ran down in streaks. The children perspired, and looked uncomfortable. The teachers seemed weary, and, to judge from appearances, all the teaching done in that room on that day would have been dear at a valuation of two cents. I was to have addressed these asphyxiated creatures. But what was the use? I should have gone to sleep, and choked over my speech. I gasped for breath, and they were at least as badly off as I was, for they had been in the den longer. I asked to be excused, and made for the door, advising the superintendent to dismiss school as early as possible. I afterwards learned that he kept his unventilated company there for some time longer, and made a speech to them himself, to make good my lack of service, as he said a speech had been promised them. That man would make a speech in the receiving vault of a cemetery, if he had a chance.

Nor is it only fresh air that we want in our Sunday-school rooms. We need fresh light. We do not want the light that has grown stale, and musty, and weary, in going round the corners of smoky chimneys, and elbowing its way down into the basement windows through narrow passages between gloomy walls. We ask for the direct rays of sunshine. Men do not treat their horses or dogs as they treat themselves. They give the beasts all the sunshine they want. Some of the exhausted-looking sets of horse-bones which languidly pull our city street-cars, drag out a miserable existence in unventilated underground stables. Henry Bergh has done much for the suffering horse. Now let us plead for sunshine and pure air in the rooms where our children are taught about the light and purity of the Gospel of Jesus Christ.

Let us walk in the light. Clean away the cobwebs, the dust, and the absurd dark-stained glass from our religion and from our windows. Up! out of the gloom and dampness, into sunshine, and health, and joy!

What can we say more for ourselves in our prayers than He has said for us in His promise?—Henry.

Scripture Lessons.

International Lesson Department, 1874

FOURTH QUARTER—LESSONS ABOUT JESUS.

SUNDAY, NOVEMBER 1, 1874.

LESSON V.—THE FIG-TREE WITHERED Mark
11. 12-14, 19-24.

GOLDEN TEXT: Luke 13. 7.

Berean Notes on the Lessons.

I. GENERAL STATEMENT.

A double lesson: 1. Concerning *fruitlessness*, and 2. Concerning *faith*. A contrast grows out of it between the barrenness of unbelief and the efficiency of faith. The soul that yields promises and professions only and no fruit is a soul without faith in God. The soul with faith bears fruit, withers by its word the fruitless tree, and removes mountains. The symbol of unbelief shall be a *withered tree*. The symbol of faith shall be a *mountain-hurling Hercules*.

II. OUTLINES.

1. Barren; 2. Blighted; 3. Believing. 1. "Nothing but leaves;" 2. "Withered away;" 3. "Have faith in God." 1. Large promise; 2. Utter failure; 3. Final doom.

III. NOTES AND ILLUSTRATIONS.

ON THE MORROW. After his public entry into Jerusalem—Tuesday, March 15, (according to Dr. Strong.) HUNGRY. Jesus as a man was wearied and hungered. Had he spent the night in prayer? FIG-TREE. A favorite and much cultivated tree of Palestine. The fig highly esteemed. There were three kinds of figs: (a) The *early fig*, which ripened in June; (b) The *summer fig* which ripened in August; (c) The *winter fig*, which came to maturity only after the leaves were gone, and would hang through a mild winter into the spring. HAVING LEAVES, and leaves only. No old fruit, no promise of new fruit—"nothing but leaves."

"The Jews boasted of their law, temple, worship, ceremonies, and good works, thus resembling the fig-tree with pretentious, deceitful leaves, without fruit. Their condemnation

was not that they were sick, but that being sick they counted themselves whole."

The old proverb, "*Great bruit, little fruit.*"

HEREAFTER FOREVER. The doom of the tree was a symbol of the more dreadful doom of a people. It is a terrible thing to make large promises to God and man, and yield but little performance. God's curse is upon such waste of energy, and falsity of profession.

That word did not *make* the tree barren, but sealed it up in its own barrenness.—*J. F. B.*

What do we bear before men and God? We profess to *know* the truth. We profess to believe in the truth. We profess to honor the truth. What are the practical fruits of this profession?

HAVE FAITH IN GOD.—The second lesson—the importance of faith, was worth more than the first lesson—the doom of the fruitless soul. So when Peter referred to the withered tree, Jesus turns to the point of the *power of faith*. THIS MOUNTAIN. The conviction of utility and of the Divine approval of such a feat would be necessary it could be necessary to one's having faith and doubting not. If such miracle was necessary it could be wrought. No physical barrier can resist the power of a divinely-grounded and inspired faith.

WHAT A WONDERFUL PROMISE IS RECORDED IN VERSE 24!

Learn: 1. The Gospel, though a dispensation of mercy, has its warnings and retributions. Jesus, who blessed the penitent and humble, cursed the incorrigible and proud. The prediction of "everlasting punishment," as well as the promise of "eternal life," fell from his lips. The same power that restored the withered arm withered the living tree. Christ is the stone to build upon, or, rejected, is the stone that grindeth to powder. 2. The tree, having received life and support from the air, the sun, the soil, might reasonably be expected to yield some fruit. "Nothing but leaves." No fruit of the last winter ("which came to maturity only after the leaves were gone, and would hang through a mild winter into the spring") *this* spring remained. Perhaps, indeed, it had borne no fruit last season. And no unripened fruit now hung from the tree to be ready for use when the "time of figs should come." "Nothing but leaves." The curse of Christ fell upon it. 3. The power of faith. When for spiritual ends a given work upon material things is needed, God's power is able to do that work |

to open a broad avenue through the sea, smite a living river from the rock, or rain bread from heaven. If necessary, a mountain may be removed. So all great temporal and spiritual obstacles which rise like massive mountains of distress and misfortune have often been removed by faith.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

It is always well for children to see the point of an application as it affects others before they are called on to turn it upon themselves. Nathan first awoke David's indignation against the rich man in his parable, and *then* the words, "Thou art the man!" went home. In the lesson before us let the fig-tree represent Jerusalem, as our Lord undoubtedly meant to do in the minds of the disciples; and the application to the children will be all the more effective in consequence.

On two successive mornings the disciples saw two very different pictures.

The first picture was a startling one. The "time of figs" was "not yet;" it was still early spring, and the numerous fig-trees on the slopes of Olivet and around Bethpage (which name means "house of figs") where all were bare; and yet *one* tree stood forth conspicuous among the rest, in full leaf amid the general barrenness. It was the very tree to attract a hungry traveler; for since the fruit of the fig-tree appears at the same time as the leaves—sometimes even before them—it was only natural, even though the usual season had not arrived, to expect fruit in this case. Yet the tree proved to be not one whit better than the rest in this essential respect.

Now no picture could more vividly have represented the state of the Jewish people, and especially of Jerusalem, at that time. Surrounded by heathen and ungodly nations, the Jews professed that they alone served God. Just as the Pharisee in the parable thought himself "not as other men." (Luke 18. 11,) so the Jews thought themselves *not as other nations*—and certainly they were *not* in one sense, namely, in their loud professions of exceptional goodness. (See Rom. 2. 17-20.) Yet in the essential manner of *fruit* they were no better than others. God, in the person of Jesus, came seeking it—as he had a right to do

in view of such professions—such a show of "leaves;" but he found none. Nay, as Isaiah said long before, (5. 2, 4.) He found "*wild fruit*"—hypocrisy, unbelief, rejection of his Gospel.

The second picture was equally startling. Next morning the leaves were all gone—the tree was like its neighbors—*nay, unlike still*, for they, though are as yet, were alive, whereas this one was "dried up from the roots." The "time of fruit," instead of being "not yet," was gone forever.

Here was a picture of what Jerusalem was coming to. Only two days before Jesus had wept over the city, and said, "If thou hadst known . . . *but now—!*"

Then notice the cause of the tree's death. It was Christ's curse. But what was the curse? Simply that the tree should bear no more fruit. Here is an opening for a solemn application to Sunday scholars. "Would you fear a curse that simply consisted in preventing you from ever doing a good thing again? Would not some boy rather like such a curse?" But this cannot come alone; it will surely bring direct and terrible punishment, as the Golden Text says; compare Matt. 3. 8-10; John 15. 6. If a boy has no good in him at all he will surely fall into crime; and *then*, will not men themselves "cut him off?"

And see *how* the curse was inflicted. Not by whirlwind or lightning. Jesus simply took away what gave the tree life; the earth, the air, the sun, in obedience to their Lord, gave it no more nourishment, and then—*it died*. So, God need not destroy fruitless souls; all he has to do is to withdraw the grace that keeps them from sin, and to "let them alone," (Hos. 4. 17,) and quickly it may be said to such, "O Israel, thou hast *destroyed thyself!*" (Hos. 13. 9.)

The verses about Christ cleansing the temple, which come in the middle of the passage, and seem unconnected with the main subject, really suggest a most striking closing application. We want him to do with our hearts as he did with the temple—drive out what is bad and sinful, and then, not leave them empty, but stay in them himself. Exactly the contrary of this treatment of the fig-tree, taking away the *good* influences and then "letting it alone." If he dwells in our hearts, if he "abides in us," then, and then only, shall we "bring forth much fruit," John 15. 4, 5. See also Psa. 1. 3; Gal. 5. 22; Phil. 1. 11; Col. 1. 10.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. HUNGER. Psa. 107. 5, 6; Isa. 49. 10; Mat. 5. 6; John 6. 35.
2. LOOKING FOR FRUIT. Isa. 5. 2; Matt. 7. 16; Luke 13. 1; Rom. 6. 22.
3. NOTHING BUT LEAVES. Isa. 1. 2, 3; 5. 4; Jer. 8. 7.
4. BLASTED. Isa. 1. 20; 5. 5, 6; Matt. 7. 19; Luke 13. 7, 9.
5. DIFFICULTIES OVERCOME. Psa. 18. 29; 118. 10-12; Zech. 4. 7; Heb. 11. 29, 30; 4 Pet. 1. 8.
6. SUCCESS OF FAITH. Matt 17. 20; Mark 9. 23; Luke 17. 6; John 11. 40.
7. PREVAILING PRAYER. Gen. 32. 26; Luke 18. 5; 11. 8; Rom. 12. 12.

SEED-THOUGHTS.

1. Why did Jesus *allow* himself to suffer hunger?
2. What was the general purpose and significance of this curing of the fig tree.
3. What is taught in his going to the tree when he knew no fruit was there?
4. Does God's knowledge of our fruitlessness prevent his *looking to us* for fruit?
5. In what particulars did the fig-tree represent the Jewish Church?
6. What naturally appeared on the fig-tree *first*, the leaves or the fruit?
7. Of what were the leaves a *sign*?
8. What did the leaves symbolize in the Jewish Church?
9. If then this sign, the leaves, was premature and untimely, was there any thing of false *pretension*?
10. What false pretensions did the Jewish Church make?
11. What is that faith in God here spoken of?
12. Is the mountain here mentioned any other than the opposing obstacle of our spiritual good.
13. Do our Scriptures, more than this, *limit* answers to prayer?

Blackboard Lesson.

Nothing but leaves, the Spirit gives
Over a wasted life.

REMARKS: The lesson should teach that the Master looks for fruit from his followers. That our lives are weighed in God's balances, our known Christian duty being placed on one side against the results, or fruit, of our life's work on the other. Refer to Job 31. 6;

Dan. 5. 27. That "nothing but leaves" is a deceitful profession of discipleship. That we cannot have fruit without faith. We must pray to God for power to overcome difficulties. *What are you doing for God?*

The Primary Class.

It would add to the interest of this lesson if a small fig-tree, such as may sometimes be found in green-houses, could be shown to the class. This would be impracticable in many places, especially in the month of November. A representation of the tree might be made on the blackboard, or a picture of it shown. The fruit should be represented separately. Briefly describe the tree and its fruit, not forgetting to state that the fruit comes before the leaves. In the case referred to in the lesson it was not yet "fig-time;" but the Saviour seeing a tree with leaves on it had a right to suppose that there was fruit even though it was not yet the time for it. Since the leaves were there, the fruit which comes before the leaves ought to have been there also. This fig-tree, however, though it made a show of leaves, had no fruit. This is what is meant by a *barren* fig-tree. After telling of the curse which came upon this barren tree apply the lesson.

There is good opportunity here to dwell upon the difference between *seemingly* and *being*. Even very little children learn the lesson of hypocrisy. Let them learn as early as possible to attach more importance to fruit than to leaves—to *be* rather than to *seem*. Tell them that God can look right into their hearts. He knows whether the prayers we offer are mere words or full of holy meaning. If the former, they will not be answered; but if the latter, they will be answered. The last verse of the lesson will then prove true. As in prayer, *so* every act in life. We must learn to be *true*.

Whisper-Song.

I would not be
A useless tree
To spoil the ground;
Where branches green
And leaves are seen,
But no fruit found.
But I would be
A fruitful tree,
In deed and word;
And much fruit bear,
All ripe and rare,
To please my Lord.

Miscellaneous.

PRAYER-MEETING: "Withered." TEXTS: Isa. 6. 1-4; Rom. 6. 20-23; John 11. 40.

SUNDAY, NOV. 8, 1874

LESSON VI.—*The Two Commandments.*
Mark xii. 28-34.

GOLDEN TEXT: Rom. xiii. 10.

Berean Notes.

I. GENERAL STATEMENT.

Last week we saw the fig-tree withered. This week we find the *sap* that will make the tree faithful. It is LOVE. Let us this week glorify LOVE. Let us sing the praises of LOVE. Let us search into the sweet mysteries and wondrous potencies of LOVE. Let us illustrate in look and word and deed and spirit the law of LOVE. Compare

Matt. xxii. 34-40. | Mark xii. 28-34.

II. OUTLINES.

1. The *Letter* of the Law; 2. The *Life* of the Law . . . 1. One Lord; 2. One Law.

III. NOTES AND ILLUSTRATIONS.

SCRIBE. A learned lawyer, who was interested in the controversy of Jesus with the Sadducees, and who was, no doubt, charmed with the force and directness and candor of Christ, ASKED, to test him, concerning the FIRST, that is, the pre-eminent Commandment. The rabbins taught that he who kept *one* law was accepted. Each man had his favorite law. What is Jesus' law of laws? JESUS ANSWERED, willingly and effectively. He took the very root and sap and life of all law: LOVE. A simple lesson, and old lesson, a sweet lesson.

Lord, help us, thy servants, to spell out and live out thy one all-embracing law—LOVE.

This law of love contains *three* heads: 1. Love to the Lord; 2. Love to one's self; 3. Love to one's neighbor. Jesus said nothing *new* to the scribe, but the authority and clearness with which he *said* it, and the sweetness with which he *looked* it, and the consistency with which he *lived* it, gave the old law new power.

The scribe assented. He was so won by the teacher that he repeated the lesson over like an artless child. Jealous, seeing how well he knew it, and how plainly and simply he said it, pronounced him "not far from the kingdom of God."

Pray that you may be *in* the kingdom as well as *near* it. To be *near* a life-boat and yet be drowned aggravates the case.

Talk to you pupils about the difference between obedience from *constraint* (law) and obedience from *delight* (love.) If I want a boy

to paint well I must first make sure to make him love painting. If I want him to study the principle of art, and seek for purposes of personal improvement the best productions of artists, I must make him *love* art.

LESSONS. 1. Love brings all the powers of man's soul into interior harmony; 2. Love begets interior obedience; 3. Love begets outward obedience; 4. Love begets a strong desire after God; 5. Love finds God in every thing; 6. Love for God loves man for God's sake and with God's one love; 7. Love for God sends man after his fellow-man; 8. Love is the *main-spring* of the soul. It controls the hands. It controls the feet. It controls the eyes, the lips, the brain, the life.

English Teacher's Notes.

The question here put to Jesus, "Which is the first commandment of all?" was a favorite one among the scribes and rabbinical casuists, who were accustomed to dispute the point with all the vehemence of a debating society, little thinking that as an abstract question it mattered nothing at all, and that their business was to keep God's commands equally. Against such unprofitable "strivings about the law" St. Paul warns Titus, (3. 9.) And these "strivings"—debatings of deep theological problems without a thought of their practical bearings on our lives—are quite common enough now to make it highly desirable in this lesson to enforce the apostle's warning.

But if the question was an unprofitable one why did Christ answer it? In reality he did *not* answer it—at least not in the sense that would satisfy the curiosity of the scribes, and warrant one party in quoting his opinion against another. It is true that he names two commandments: "first" and "second," but these two include all the rest, so in fact he gives no one command a pre-eminence over others. "On these two hang all the law and the prophets," (see Matthew's account, chap. 22. 40;) and the meaning of this is explained in the Golden Text. He that loves both God and man will strive with all his heart to fulfill all duties to God and man. Indeed, it is scarcely correct to say he will *strive*; rather, he will fulfill them naturally and unconsciously, just so far as love fills his heart.

Observe that love is not merely *one way* of fulfilling the law. It is the *best way*. For example, it is far better to love a man so much that to steal from him would be impossible, than

merely to refrain from stealing in obedience to the Eight Commandment. Nay, more, it is the *only way*. A boy who *would* steal but for his sense of its being forbidden, and therefore wrong, already sins against his neighbor by breaking the Tenth Commandment. See also our Lord's exposition of the Sixth and Seventh Commandments in the Sermon on the Mount. And suppose a boy keeping the Fourth Commandment ever so strictly, but not from *love* to God; would not a feeling of discontent be certain to arise in his mind, and would not that be equally a sin against God?

Therefore the application to urge upon our classes is this: Do you wish to keep God's Commandments? Do not puzzle yourselves about what exactly constitutes a breach of the Second, or the Fourth, or the Fifth, or the Tenth; but cultivate *love*. And how is love to be cultivated? Sit down and count up the Father's mercies to you; consider Christ's wondrous love; think about the long-suffering of the Holy Spirit in bearing with all your "grievings" and "resistings." Then love will rise up in your heart: you will turn spontaneously from every thing that will displease the Father, grieve Jesus, vex the Spirit; and you will only be eager to serve and glorify *such a God* all your life long.

So with the "second Table." Sit down and consider that God made this and that neighbor of yours for happiness; pray for them; you cannot pray much for any one without coming to love him; and *then* how are you going to injure him? "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

But in teaching on the question propounded in this passage let us not forget the *questioner*. Matthew says that he put the question to Jesus "tempting him;" but this may perhaps only mean *testing* him, not implying a malicious design. Certainly he manifested an excellent spirit afterward, not only in showing his agreement with what Jesus said, but also in so fearlessly expressing it before all; and Christ pronounced him to be "not far from the kingdom of God."

"Not far"—yet not in it. A man may be drowned "not far" from land—burned "not far" from the fire-escape—and lost forever "not far" from the kingdom of God."

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. THE COMMANDMENTS OF GOD Psa. cix.

96; Prov. vi. 22; John xii. 50; Rom. vii. 12, 14; 1 John v. 3.

2. THE UNITY OF GOD. Deut. iv. 35-39; vi. 4; 1 Sam. ii. 2; Isa. xlii. 8; xliii. 10-12; 1 Cor. viii. 4-6.

3. LOVE, THE ESSENCE OF PIETY. John xiii. 34, 35; Rom. xiii. 8-10; 1 Cor. ch. xii. 2 Cor. v. 14; Col. iii. 14; 1 John iv. 11.

4. LOVE FOR GOD. Deut. vi. 4, 5; xiii. 3; Josh. xxii. 5; Psa. 31, 23; 1 Cor. viii. 3; 1 John ii. 5; iv. 19; Jude xxi.

5. LOVE FOR OUR NEIGHBOR. Lev. xix. 18; Mal. ii. 10; John xiii. 34, 35; Phil. ii. 4; 1 Pet. i. 22; 1 John iv. 7, 8, 11, 20, 21.

6. THE POWER OF TRUTH. Prov. xii. 17, 19; John xvii. 17; 1 Pet. i. 22; 2 Cor. iv. 2.

7. NEAR THE KINGDOM OF GOD. Matt. xxvii. 54; Mark x. 17-22; John vii. 45-48; Acts xxvi. 28.

2. SEED-THOUGHTS.

1. What man answered them well?
2. What was the *spirit* and *intent* of this question?
3. What is the meaning of *first Commandment*?
4. What *reason* can be assigned for the supreme importance of this command?
5. Why is the second *like* the first?
6. What is it to love God with all the *heart, soul, and strength*?
7. What of the *possibility* or *impossibility* of this?
8. Do the Scriptures prohibit *self-love*?
9. How does this differ from *selfishness*?
10. Should our love of our neighbor be of the same *kind* as the love of ourselves?
11. Should our love of all persons be *alike* or *separated*?
12. Can a proper love of God and man be *separated*?
13. What had brought this scribe *near* the kingdom of God?

Blackboard Exercise.

Thou art the Way—the Truth—the Life,
Grant us the way to know—
That truth to keep—that life to win—
Whose joys eternally flow.

REMARKS. This lesson should teach that which Jesus taught, the way to God's kingdom. God will not set up his kingdom in your heart unless you fulfill his law; now "Love is the fulfilling of the law," and if you take the steps that Jesus directs you to take, the light of his kingdom will shine in your heart. This is a commandment that requires obedience and a complete surrender to God. It is a service of love. Lastly, that Jesus will always show us the way when we are in doubt, if we ask him.

The Primary Class.

Speak of the scribes as men who wrote the Bible as the Jews had it, there being no printed books in that day. They were fond of talking about it, and one of them, who had heard Jesus talking with some people, asked him, "Which is the first Commandment of all?" Let the class repeat the answer which Jesus gave. Jesus then told him of another commandment. What was that?

The Lesson has three points: 1. The unity of God; 2. Our love toward God; 3. Our love toward our neighbor. On the first point state that God is every-where, and all good people worship him. There is not one God for America, and another for Europe, and another for Africa, but only one for the whole world. Wherever you go you may feel at home when you pray, because you worship the same one God, who is every-where.

This one God we are to love. Ask why? Put the answers on the blackboard. If answers do not come readily draw them out by suggesting. Who made us? Who keeps us? Who redeemed us? Who treats us as a father does his children? etc.

If we love God we are to love every body he has made, especially our fellow-men. A neighbor is not simply a person who lives next door to us; every human being is our neighbor, and we are to do good to all that we can.

How we are to love is shown in the lesson: We are to love God with all our heart, and our neighbors as ourselves.

Whisper-Song.

Question.

Tell me what our Saviour
Says that we must do?
What will show to Jesus
That we love him true?
What will make us happy
All our journey through?

Answer.

Love the Lord with all thy heart,
Love thy neighbor, too.

Miscellaneous.

FREEMAN. Compendium of the Commandments, 696. PRAYER-MEETING TOPIC: "One God, one heart, one love." TEXTS: 1 John iv. 8; v. 3.

SUNDAY, NOVEMBER 15, 1874.

LESSON VII.—*Hypocrisy and Piety.* Mark xii. 38-44.

GOLDEN TEXT: Micah vi. 8.

Berean Notes.

I. GENERAL STATEMENT.

Here we have two trees side by side—the leafy, fruitless fig-tree—the scribe-character—

and the goodly olive-tree that yields fruit in the house of God under the shining light of the Sun of Righteousness. Compare: Matt. xxiii. 1-39; Mark xii. 38-44; Luke xx. 45-47; xxi. 1-3.

II. NOTES AND ILLUSTRATIONS.

In his DOCTRINES, that is, in the course of his remarks, instruction, teaching. The SCRIBES, 1. *Ambitious*—to receive the attention, salutation, promotion; 2. *Avaricious*—making all the money they could in the name of religion; 3. *Affected*—full of pretense and hypocrisy. They wore LONG CLOTHING in imitation of the priestly and of the royal robes; thus pretending to sanctity and aristocratic superiority. All outward. All for self-glorification. Whiteden sepulchres full dead men's bones.

Jesus at the temple and sitting OVER AGAINST THE TREASURY. The treasury into which sacrifice-offering were given by the people. 1. Jesus did not forsake the temple even though scribes patronized it; 2. He took a good place to judge of the nature and quantity of religious character in the hearts of men—near the "collection-baskets." He knew what gifts were returned and retained; 3. He did not disapprove of financial gifts and collections in the house of God. POOR WIDOW. Some old saint like Anna the prophetess. She did not know who was watching her. She 1. Gave something; 2. Gave all that she had; 3. Gave more than all the rest.

Jesus saw in the falling "mites" a heart's true love, and love gives weight to metal. It sometimes makes a mite outweigh a million.

A saint said: "O God, I have only two mites—a body and a soul."

CONTRASTS between the scribes and the widow. 1. Their religion was all outward—hers from within; 2. Theirs for human praise—hers for God; 3. Theirs exhausts widows' treasuries to exalt themselves—hers gives all she has into God's treasury; 4. In them see lofty pride—in her lowly love.

Here is the difference between them

SELF-SEEKING.
SACRIFICE.

On their hearts might be written: TO THIS WORLD IN HONOR OF MYSELF. On hers: TO MY GOD.

What a gift she made that day. The story of the two mites has gone the world over, and quickened the benevolence of the Church in all

ages. Jesus' words made those little bits of black metal shine like stars of heaven.

Saint Theresa went to Paris to found a convent. She had but two *sous* to begin with. She said: "Theresa and two sons are nothing; but Theresa and two sons and God are every thing."

English Teacher's Notes

This passage bids us look at Christ as he sat in the temple at the end of that day of questions, as it has been called—the Tuesday in the Passion Week. Pharisees and Herodians, Sadducees, scribes, and lawyers, are all silenced, and even when Jesus now puts a question in his turn to them they cannot answer it. We can imagine the scowls of disappointed hatred upon many faces that afternoon; but it is not so with all, for "the common people heard him gladly," ver. 37. Now, therefore, he turns to them, ver. 38.

And what does he say to the "common people?" We have only a brief summary of it in this passage, but in Matt. xxiii. we have it in full. Even however, if we had only the summary, we might well marvel at his boldness in thus openly denouncing the rulers and leaders of the nation.

There were two things that made these denunciations the more terrible:

First. They were strictly true. Exaggerated or unfounded abuse is not pleasant, but one can bear it in the consciousness of innocence. But let a man expose a real fault of ours, and we feel it keenly. And we may be sure that every word of Christ's on this occasion *told* with irresistible effect.

Second. They came from one who was gentle-ness itself. A passionate or irritable man scolds you, and you say, "O it's his way!" But when severe words come from a gentle person we feel them, because we know they would not be spoken unless they were deserved. What must *Christ's* rebuke be! The Lamb was slain to save us from the wrath of God, but who shall save us from what the book of Revelation (xi. 16) calls "the wrath of the Lamb?" Well might the psalmist say, (ii. 12,) "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

What was the chief sin that Jesus denounced? The title of the lesson rightly states it to be *hypocrisy*. He mentions other sins, ostentation in dress, (ver. 38), proud contempt of others and self-seeking, (ver. 39.) injunctive and cruelty prompted by avarice, (ver. 40.) but after all

what made these peculiarly hateful in the scribes was the cloak of religion thrown over them. Christ speaks of their "long prayers;" he does not say that all long prayers are wrong, but denounces their being said "for a pretense"—"to be seen of men"—to gain a reputation for great piety which could then be made use of for self-advancement. For instance, this reputation led widows to trust them with their money, which they then use for their own purposes.

Now our boys and girls will never think that they can be like these scribes. But let some searching questions be put to them. Here is one just as a specimen: Have you ever, during school-prayers, put on a demure and devout look in order to be seen by the teacher, and perhaps qualify yourself for a reward, when your heart was far away? Surely this is the very hypocrisy Jesus condemns.

It may be well to add a caution that the fear of being hypocrites is not to make us refrain from "letting our light shine before men"—only it must be a genuine light.

Christ is seated in the Court of the Women, (so called because women went no further into the temple,) where the eleven trumpet-shaped chests stood to receive the free-will offerings of the people toward the expense of the temple service. No doubt the "hypocrites" were there, "doing their alms before men;" but we need not suppose that all the rich who "cast in much" were of that class. A Joseph of Arimathea or a Barnabas may have been there, contributing largely out of a generous heart. But here comes a poor widow—perhaps one of those whose house some wily scribe has "devoured," and she outdoes them all, even the sincere rich givers. Why? Because she gives—never mind how much or how little—"all her living," that is, her daily income, and she will have nothing left until she earns more next day. What love for God's house, and what trust in his providential care, is here implied!

Here is an example to be followed. But how? By giving "mites!" But what is a "mite?" Not a small gift, as some foolishly think. No, we are not giving "our mite" till we give (in the same sense) "all our living."

For Senior Scholars.

1. THEMES FOR BIBLE READINGS,
I. DISPLAY IN RELIGION. 2 Kings x. 16;
Matt. xxiii. 5; Luke xviii. 11; Gal. vi. 12; 2
Tim. iii. 5.

2. DESIRE FOR HUMAN PRAISE. Matt. vi. 2, 5, 16; John v. 44; xii. 42, 44.

3. FRAUD. Lev. xix. 13; xxv. 14; 1 Thess. iv. 6; James v. 4.

4. HYPOCRISY. Job xxvii. 8-10; Psa. xii. 2; lli. 4; Prov. xxiii. 7; Isa. xxix. 13; xlvi. 1; Matt. xxiii. 23-31.

5. THE LORD'S TREASURY. Josh. vi. 19; 1 Chron. xxviii. 11, 12; N+h. x. 38; Prov. iii. 9, 10; Mal. iii. 10.

6. OFFERINGS OF THE POOR. Lev. v. 7, 11; Luke ii. 24; Rom. xii. 1; 2 Cor. viii. 12.

7. DIVINE APPROVAL. Luke xviii. 14; Rom. viii. 16; 2 Cor. i. 22; Eph. 1. 13.

2. SEED-THOUGHTS.

1. What is meant by *said unto them in his doctrine*?
2. How did the scribes *practically* indicate their *doctrines*?
3. *What doctrines* did they thus indicate?
4. What effect has doctrine on *practice*?
5. Were the scribes condemned for *long prayers*?
6. For what *did* they receive *greater damnation*?
7. What effect has *hypocrisy* on *morality*?
8. Does religious *ceremony*, without religious *spirit*, have any *softening* or *purifying* effect on the *heart*?
9. If these treasury offerings here were for the temple services, what does that indicate respecting divine worship?
10. What is alike the *safety* and *honor* of the rich?
11. How *only* can the rich be *pious*?
12. In what sense did the *poor* widow cast in more than all the rich?
13. Was it her *duty* to cast in *all her living*?
14. Are we approved and *blessed* in doing *more* than our duty.

Blackboard Exercises.

An exercise for the blackboard can be easily made, as follows: Write HOW SHALL I GIVE MY ALL FOR JESUS? Speak upon this theme, and erase the word How. Speak in regard to the duty of giving all to Christ, then erase the word SHALL. Speak about consecrating all to Christ now, and erase the next three words, leaving on the board ALL FOR JESUS.

"Here, Lord, I give myself away,
'Tis all that I can do."

God does not measure our gifts by their magnitude, but they are precious in his sight according to the spirit in which they are given.

The Primary Class.

To be explained to the class: Scribes; long clothing; salutations; market-places; synagogues; chief seats; uppermost rooms; treasury; mites.

Teachers must make themselves familiar with these before attempting to teach the lesson, so that the whole scene may be properly brought before the class. See Teacher's Notes in BANNER, and consult whatever authorities you may have convenient. Explain these various matters as they occur in the lesson, not forgetting to make the explanation brief.

The contrast between the scribes and the poor widow must be clearly brought out. They loved display and cheated the poor; she, though poor herself, gave all her money into the Lord's treasury. Many people noticed the showy scribes; very few saw the poor widow. Jesus noticed them both and he knew what was in their hearts. So God sees just as we are. If we make a mere show of religion we may deceive others, but we cannot deceive Him, and we only do damage to ourselves. We are to love God with all the heart; and this poor widow gave all to the treasury, so are we to give the whole heart to God.

Whisper-Song.

Oh, do I Ever lie,
When to God my prayers I say?
Do I feel When I kneel,
That My heart does truly pray?
Loving Lord, Mighty Word,
Be the Guide of life to me;
May the truth in my youth
Make me more and more like thee!

Miscellaneous.

FREEMAN: Market-place, 842; Chief seat, 699; Place of honor at feasts, 777; Devouring widow's houses, 700; Treasury in the Temple, 704; Mite, Farthing, 742. PRAYER-MEETING TOPIC: "All that she had." TEXTS: James i. 27; 2 Kings xii. 9; 2 Cor. viii. 12.

SUNDAY, NOV. 22, 1874.

LESSON VIII.—*The Anointing at Bethany.*
Mark xiv. 3-9.

GOLDEN TEXT: Mark xiv. 9.

Berean Notes.

I. GENERAL STATEMENT.

Here is a tree full of beauty, and its fragrance fills the world. Let us gather its blossoms, and rejoice in their sweetness. Compare Matt. xxvi. 6-13. | Mark xiv. 2-9. | Luke xii. 1-8.

II. NOTES AND ILLUSTRATIONS.

BETHANY. A favorite resort of Jesus. **SIMON.** Who had probably been cured of his leprosy by the Master. Probably a *friend* or relative of Lazarus.

The scene of this lesson occurred the Saturday before the crucifixion.

A **WOMAN.** Not the "sinner" reported in Luke vii. This was Mary, the sister of Lazarus, of whom Jesus had said she "hath chosen the better part." **ALABASTER BOX.** A vase or box of **SPIKENARD.** The ointment of nard was highly esteemed in antiquity as a precious aromatic and a costly luxury. **BRAKE THE BOX.** Did not keep anything for herself, gave nard and box and all. So should we surrender to the Lord Jesus our bodies as well as our spirits—hands and eyes and ears and feet, and every part and force of our physical being, that the life of the spirit of Christ may come forth out of our hearts in holy deeds. Observe that she **BRAKE** the box. The breaking of the box was in order to the fullest usefulness of its contents. When the box was broken the fragrance filled the house. So, sooner or later, the physical must be "brought under," "crucified," and "destroyed," that grace may have full dominion in us, and we exert a holy influence over others. **VERY PRECIOUS nard**—the genuine article. **ON HIS HEAD.** Anointing the anointed One. He was anointed *Priest*, Lev. viii. 12; *King*, 1 Sam. x. 1; *Prophet*, 1 Kings xii. 16. **SOME.** Matthew says the *disciples*, and John says *Judas*, called attention to the **WASTE.** He suggested and they sustained. His wickedness and their weakness illustrated afterwards at the betrayal. **THREE HUNDRED PENCE.** One penny—fifteen cents. Total, \$45. Judas did not care for the *poor.* Compare accounts in Luke and John. **A GOOD WORK.** "A beautiful work" as some render it. Jesus knew (1) That it was

an expression of *love*; (2) That it was in recognition of his raising Lazarus her brother; (3) That it was in anticipation of his death; (4) That so costly a gift could have been procured only through self-sacrifice. **MY BURYING.** As though she hastened to perform this service of love first of all. What a rebuke for Judas! She will embalm for burial whom Judas will betray to death.

LESSONS: 1. Gifts of things beautiful and costly, if for God's glory and the welfare of man, are good things in the sight of God. God made us to love and to enjoy the "beautiful." He made the world beautiful: that we, his creatures, made in his image, and endowed with his divine tastes and faculties, might have something to behold and to delight in. The bouquet of flowers sent to a sick chamber is not useless because it is merely ornamental. The bit of color or ruffle on a dress, made by the fingers of charity for a mission scholar is neither needless nor wasteful. It gives pleasure. It refines. It quickens the sense of the beautiful in the child. 2. Giving to the poor is not the whole of religion. 3. God does not despise the beautiful and the elegant in nature and in art. 4. The fragrant nard was a voice—a speech—a song. It was the language of a heart that could find no articulate words to express the fullness and the richness and the sweetness of its love. 5. The story of this gift was to soften and ennoble men's hearts for all time. Jesus saw the future power of the incident. 6. What a contrast between Judas and Mary! 7. Personal devotion to Jesus is one side of religion, and helping the poor is another. Despise neither. We are God's children. All men are the objects of his infinite love. Rightly to estimate man, we must see him as God sees him—an immortal, responsible, redeemed soul. No man can truly love or truly help his neighbor who does not first love God. The Divine love in us is the seed of true love for humanity. Mary loved Jesus, and she would do more and better for man because of this holy affection. 8. The nard filled the house with fragrance. So love always does. This ointment and Mary's love have filled the world with its delightful odor. 9. "The word *broken*—here used by the Holy Spirit, (ver. 3.) corresponds exactly to the Latin term *convolto*, to *bruise together*; whence the word *contrition* is derived, and is applied specially, in a spiritual sense, to the heart, both in the Old and New Testaments. Thus Isaiah, (lxi. 1) and St. Luke (iv. 18) declare that Christ

came to heal the *contrite*, or bruised, or broken in heart. In this respect the alabaster vase in Mary's hand, broken and pouring out in loving abundance and unsparing effusion the whole of its contents on Christ's head, is a beautiful emblem of the contrite and broken heart pouring out itself in penitential love on Christ and his members, and thinking nothing too costly for that holy and blessed service."—*Dr. Wordsworth*. Let us bring our offerings to the Master. Let them be full of true devotion and of humble faith and of deep repentance.

English Teacher's Notes.

This incident appears to be related by Matthew and Mark out of its proper place; for John distinctly states that the supper and the anointing occurred the night before Christ's public entry into Jerusalem, that is, on the Saturday evening. (These three evangelists clearly refer to the same event; but the anointing in Luke vii. was altogether different.) Probably the order of narration in Matthew and Mark may be thus accounted for: They both mention the consultation of the chief priests two days before the Passover; they both go on directly to relate the treachery of Judas; and, quite naturally, they both insert between the consultation and the treachery the incident of the anointing by Mary, which shows Judas Iscariot in his true character, and which very likely brought to a point his growing discontent with his Master.

But then the strange thing is that neither Matthew nor Mark name Judas' complaint against Mary at all, and we only know of it from St John's Gospel. Nevertheless, the connection may have been before their minds as they wrote, and they may have refrained from giving any names from prudential reasons. Neither of the first three evangelists mentions Lazarus; and his sisters' name only occurs in Luke, and that in another connection. It might be wiser not to give prominence to the family of Bethany during their lifetime. John, writing long after, could tell the whole story safely. I refer to this matter because it is just one of those points in the Gospel history which are so interesting to senior scholars.

In this course of lessons, certainly, the fact of this subject coming immediately before that of the betrayal, suggests that we dwell upon the hypocritical caviling of Judas at Mary's act of devotion, and its influence upon his after conduct.

We are apt to think of Judas as a backslider, yielding at the last moment to the temptation to sell his Master. But a year before this time Jesus had called him a "devil." (John vi. 70.) Why did such a man attach himself to Christ at all? Probably in hopes of the riches and honors which he expected would come on the followers of the King when the kingdom should (as he thought) be set up at Jerusalem. But why, in the face of the growing opposition of the chief men, and of Christ's forewarnings about his death, did Judas stay with him? Because he was making money by it already, putting some of the little common fund of which he was treasurer into his own pocket. Observe how skilful a thief he was: none of his comrades suspected him; when Jesus said "One of you shall betray me," no one said, "Is it Judas?" But must he not have been sometimes startled by Jesus' words, such as Luke xii. 33; xvi. 11?

What a prize would have been his had Mary sold the ointment and handed to him the forty-five dollars it would have fetched, "for the poor!" Why this sum is three times what he took in the following week to sell his Lord! No wonder he angrily complained of the "waste;" and, as always, when he boldly uttered the objection, the others—who perhaps would not have thought of it themselves—of course backed it up.

It will be well to trace all this out in the present lesson, as the narrative itself is a short one, and to do so will be a great help in the succeeding lesson. But the application to be drawn from Judas' conduct will not come till then, so that the practical teaching this time for the class should be based rather on Mary's example. What, then, is there in it to commend?

1. *She showed her Faith.* If she anointed Jesus "for his burying," she must have felt he was going to die, and yet that did not shake her faith in his being Messiah. Have we, who know so much more, as firm a faith?

2. *She showed her love.* She gave her best to honor Jesus. But was she robbing the poor? Not at all. We may be sure she was kind to the poor; and in devoting this ointment to Christ she was devoting what was meant, not for the poor, but for herself. She gave him not *their* portion, but *her own* portion. Some will not subscribe to Missions and other spiritual objects because the poor and the sick need so much; but after all it is not *they* who relieve those in need, but the very people who are *also* the most

liberal in every good work. Let us love Christ as Mary did, and then neither the poor nor any holy cause will be neglected.

3. *She did what she could.* And this is just what God expects of us: nothing more, but nothing less. See 2 Cor. viii. 12.

For Senior Scho'ars.

I. THEMES FOR BIBLE READINGS.

1. GIFT FOR JESUS.—Psa. lxxii. 10; Prov. xxiii. 26; Isa. lx. 6; Matt. ii. 11; Rev. i. 5, 6.

2. FAULT-INDERS.—Num. xi. 27, 28; Dan. vi. 4; Mark vii. 2; xix. 38.

3. CARING FOR JESUS.—Matt. xxv. 40; xxvii. 57-60; Mark xvi. 1; Luke v. 29.

4. GOD'S FAITHFUL ONES DEFENDED.—Job xxii. 25; Psa. vii. 10; Isa. xxxiii. 15, 16; Acts vii. 55.

5. CARING FOR THE POOR.—Exod. xxii. 25; Lev. xix. 10; Deut. xv. 11; Psa. xli. 1; Prov. xiv. 21; xix. 17.

6. THE MEASURE OF DUTY.—Mark xii. 44; Luke ix. 41; xii. 48; John xv. 22.

7. MEMORIAL OF FAITHFULNESS.—Psa. cxii. 6; Prov. x. 7; Acts x. 4.

2. SEED-THOUGHTS.

1. What other family at Bethany was Jesus accustomed to visit?

2. What woman was this?

3. If her ointment was *thrice* the value of Judas' betrayal money, what comment on humanity is suggested by each?

4. What caused the woman to make this costly offering?

5. What was the *real* cause of the indignation towards her?

6. If they had no special care for the *poor*, why do they make this pretence?

7. Who does John inform us this complainer was?

8. Would the spirit of Judas, or that of Mary, better provide for the poor?

9. How was the woman troubled by this complaint?

10. Does she defend herself?

11. Why was the brevity of Jesus' visit a reason for *immediate* and liberal action?

12. What was the ground or standard of her highest approval?

13. What does this indicate respecting all of God's claims, and of human duties?

Blackboard Exercise.

After giving the lesson, and speaking in regard to gifts that are precious in the sight of Jesus, impress these truths upon the minds of the scholars. If we confess Christ before men he will surely bless us. When an offering is made to Christ, give it for his honor, and not

for the sake of being seen of men. He gave his life for you, and nothing that you can give will be too precious to offer him.

The Primary Class.

To be explained: Leger; "sat at meat;" alabaster box; spikenard; pence; anointing for burial.

Words to be defined: Ointment; precious; indignation; memorial.

To bring this beautiful incident accurately before the minds of the children, the teacher must note the curious ancient custom of reclining on "dinner-tables." This woman passed in front of the table where the servants went who waited on the guests, and, leaning over to the place where Jesus was lying, she poured the precious ointment over his head. This seems strange to us, because we never do such a thing to our friends, but it was customary at that time. Why did the woman do this? To show her love for Jesus. There was nothing too precious for Jesus to have. And as the poor widow, in the last lesson, gave her all into the Lord's treasury, so this poor woman gave the most precious thing to her Saviour. Note the beautiful saying of Jesus, "She hath done what she could." Are we doing what we can for Jesus? Even a little child may do something for the Lord.

Whisper-Song.

Precious gifts to Jesus bring,
Sweetest songs for Jesus sing.
Loving hearts to Jesus give,
Gladly he will receive.
Open wide for him the door,
Bid him welcome evermore.

Miscellaneous.

Freeman: Dinner-bed, 712; Alabaster, 717; Ointments, 717; Pence, 683; Preparation for burial, 822. *Prayer-Meeting Topic:* "She hath done what she could." *Texts:* Psa. cxii. 6; Prov. x. 7; Mark xvi. 1.

SUNDAY, NOV. 29, 1874.

LESSON IX.—*The Betrayal.*
Mark xiv. 42-50.

GOLDEN TEXT: Mark xxvi. 24.

Berean Notes.

I. GENERAL STATEMENT.

The agony in Gethsemane is over. "As thou wilt" has been spoken. Jesus now says: RISE UP.—1. The disciples from overpowering sleep; 2. Himself from overwhelming agony. LET US GO.—1. The disciples to fly, (see ver. 50;)
2. Jesus—(1) To be betrayed by one disciple; (2) To be forsaken by the rest; (3) To be crucified—"lifted up" for man's salvation. The

le-son is one of dreadful interest. Its picture of depraved humanity is black and horrible. One recoils from it with a shudder. Come, O teacher, with shrinking and sorrow to the study and teaching of it. See Judas' baseness; the disciples weakness; Jesus' majesty. Trust no more in man. Look to Jesus for strength.

II. NOTES AND ILLUSTRATIONS.

I. THE BETRAYAL. 1. Anticipated, ver. 42; 2. The leader, ver. 43; Luke xxii. 47; 3. The crowd: (a) Roman "band," John xviii. 3; (b) Jewish "officers," John xviii. 3; (c) Jewish "multitude," ver. 43.

The crowd easily awayed. Never be eager to go with majorities.

(d) Armed because they expected resistance— mobs not always to be depended upon; (e) Lanterns. Moonlight without, but dark in the grove and hall and courts. They may have expected to search for him; 4. The salutation, Matt. xxvi. 49; Mark xiv. 45; 5. The kiss; 6. The betrayer's commands: "Take him," ver. 44; "Hold him fast," Matt. xxvi. 48; "Lead him away safely," ver. 44; 7. The question, Luke xxii. 47, 48; Matthew xxvi. 50; 8. The conversation, John xviii. 4, 5; 9. The stricken crowd, John xviii. 6; 10. Care for his disciples, John xviii. 8; 11. The disciples' defense, ver. 47; Luke xxii. 49; 12. The reproof, John xviii. 11; 13. The smitten man restored, Luke xxii. 51; 14. The remonstrance, ver. 48, 49; 15. The surrender, Matt. xxvi 56; 16. The disciples' desertion, ver. 50.

O Lord Jesus, have we, thy servants, ever betrayed thee through our selfishness and sin? Or have we deserted thee in hours of peril? Grant us both thy pardon and thy strength for the days to come! Amen.

II. THE BETRAYER. (1) *His name.* Judas. Son of Simon, John vi 71. Iscariot, Matt. x. 4. Several interpretations given to his name. He is called Iscariot from Kerieth, a town in Judah, (Josh xv. 25,) or with the Hebrew *Ish*, (a man,) the man of Kerieth. The term is derived by Ligtfoot from a Hebrew word signifying "apron" Judas carried the bag, which was in or part of the apron. *Origen* derives it from another word signifying "strangling." (2) *One of the Twelve.* Called Israel but not of Israel. Black sheep in the flock. Wolf in sheep's clothing. "Traitor," Luke vi. 16; "Son of perdition," John xvii 12; "A devil," John vi. 64-70; subject to Satan, Luke xxii 3. "A thief," John xii. 6. Avaricious, vindictive, deceitful, shameless, bold. Full of remorse, Matt. xxvii. 3-5; Acts i. 18. Went to his own

place, Acts i. 25. Good if he had not been born, Matt. xxvi. 24.

Why did he follow Jesus at all? 1. Probably expected a temporal kingdom, full of financial opportunities; 2. Followed because of "multitudes," hoping in some way to make gain of a movement so popular; 3. There may have been some aspirations in him after a nobler life, and these may have impelled him at first to follow Jesus.

Why did Jesus accept him as a disciple? He wanted to come to Jesus, and the day of the Gospel is not the day of judgment. When the net is cast the fisherman makes no distinction.

Why did Jesus make him an apostle? 1. We cannot certainly know. It is a fact that he did. He must have had a good reason; 2. Perhaps to use him as a "vessel of dishonor," he having corrupted him self by the abuse of his freedom and having lost all possibility of gracious aid; 3. Perhaps to show the tremendous power and hopelessness of a master-passion. The terrible power of sin! The fellowship of Jesus did not conquer it. The wonderful teaching, Judas had heard from Jesus did not conquer it.

III. THE DESERTERS, ver. 50. Alas for the little faith of the disciples! Especially notice Peter—the soldier. Peter brave enough at first, Matt. xxvi. 33, 35; on guard, asleep, ver. 40; in peril, a deserter, ver. 56; in temptation, a traitor and perjurer. Yet he was sincere at the outset, and not altogether cowardly, Luke xxii. 50; John xviii. 10. He expected a divine demonstration; looked for the "twelve legions," perhaps, Matt. xxvi 53. Could fight for a miracle-worker, but could not endure with a sufferer. Here was his trouble—he slept instead of praying before the danger came. Christ prayed, watched, agonized, conquered.

IV. LEARN: 1. Beware of sins that may lead to such a doom as that of Judas. 2. Do we not hear the solemn truths that Judas heard, and yet remain as unmoved as he? 3. Covetousness and its consequences not limited to persons of great wealth. 4. Use the sword of the Spirit rather than Peter's sword. "When our carnal zeal smites wrongly, the injury is done to the ear which should hear the word of God."—*Oswander*. 5. "Christ's Kingdom needs no sword: suffering and praying are the best weapons." 6. "There is so much hypocrisy in many and so much corruption in all, that we must not be too confident."—*Burkitt*.

English Teacher's Notes.

In picturing out a narrative a good deal depends upon the *stand-point* selected for the supposed looker-on. In the lesson on "Power over Demons" I suggested a change from the stand-

point usually taken in mentally beholding the scene; and in this lesson I suggest a similar but still more marked change. Generally we in thought accompany Jesus and the eleven from the upper room to Gethsemane, and, standing there in imagination by his side, see the traitor and the armed men approaching. On this occasion let the reader take his class in *Judas'* footsteps, first to the high-priest's palace, and then, with the soldiers to the garden, so that they will, as it were, see Jesus and the eleven among the olive-trees, and approach him with the traitor and his band.

But first of all see what led up to this crowning act of perfidy.

That rebuke at the supper at Bethany had doubtless irritated Judas, and the disappointment in not getting the proceeds of the ointment would not tend to soothe him. And then what would he think of the open attacks on Jesus during the next three days, and, above all, of those last startling words on Olivet: "After two days the Son of man is betrayed to be crucified!" Would he not feel himself on the losing side? Would not his dreams of power and wealth vanish away? And would not bitter resentment fill his heart?

Then see what happened to him, Luke xxii. 3. Satan, "walking about, seeking whom he may devour," "enters into his heart." A dark thought—if his master is to die, why should he not make something by it? *Money*—he cannot resist the chance of getting that. How true is 1 Tim. vi. 10!

The bargain is quickly struck, and Judas is to look out for an opportunity of arresting Jesus without causing a tumult. He is at the supper-table; the words, "One of you shall betray me," tell him he is detected; for very shame he is obliged to join the rest in asking, "Is it I?"—but he cannot stay in that Omniscient Presence—out he goes suddenly—the deed shall be done at once—he knows where Jesus is going presently, and midnight will be a good time. Quickly he is at the palace; Caiaphas is at his Paschal supper, but even that sacred feast must not interfere with the plot; and soon Judas is leading a strong band of well-armed men out of the city gate, down into Kedron valley, up the slope of Olivet, and into the dark recesses of Gethsemane.

Suddenly a calm form steps forth into the moonlight (the Passover full moon) and the torchlight right before them. Do they seize

him? Why, they are all, proud priests, stern soldiers, guilty Judas, fallen to the ground, like Dagon before the ark of God! Can they arrest him *now*? Yes, Judas is up again—goes forward to his Master—kisses him as a signal to the soldiers—and at once they seize Jesus and bind him with cords like a thief.

But that kiss! A German writer well says: "Wouldst thou know what Satan can do and God can bear, what the basest of mankind can do and the best of mankind can bear? Behold the lips of Judas who kisses, and the cheek of Jesus which receives the kiss."

Are there no such kisses now? Alas! they are but too common. Let it be put earnestly to the scholars that to profess to approach Christ with love and reverence when our hearts are far from him—for instance, to sing hymns to his praise when we fully mean presently to yield to some sin which "crucifies him afresh"—is to give the betrayer's kiss. And how many boys and girls there are who have literally "betrayed"—given up to petty persecutions—other boys and girls who are Christ's "brethren!" *That*, too, is betraying Christ himself; See Matt. xxv. 40; Acts ix. 4.

"What is the result of betraying Christ?" Temporary advantage, perhaps, like the price paid to Judas; but if persisted in, misery, despair, and the fate of him who "went to his own place." How terrible if the Golden Text were true of any of us or of our scholars—if it were good *for us* if we had never been born!

For Senior Scholars.

1. SUGGESTIONS.

1. Let the "Bible Reading" open the session of the adult class. It will require but a few minutes to discuss and read the following references. 2. By some means get the pupils interested in the facts and teachings of the lesson. Ask simple questions at first, then the more difficult. Induce them to give you written questions of their own on the lesson. Announce beforehand that you would like to receive two difficult questions on each verse. 3. Always examine and be ready to answer Dr. Barrows' "Seed-Thought," questions below.

2. THEMES FOR BIBLE READING.

1. GOING OUT TO MEET SUFFERING AND DEATH. Isa. liii. 7; Dan. iii. 21; vi. 1-6; Acts vi. 12; Heb. xiii. 13.
2. SURROUNDED BY ENEMIES. 2 Kings vi.

15; Psa. xxvii. 3; cxviii. 11; Acts xix. 5, 19; xix. 32; xxi. 34.

3. TREASON. Exod. xxxii. 1; 2 Sam. xv. 10; 1 Kings xvi. 16; 2 Kings. xi. 14.

4. PRETENDED FRIENDSHIP. Judges iii. 20; 2 Sam. xv. 5, 6; Jer. xii. 6; Psa. xli. 9.

5. SEIZING THE INNOCENT. Gen. xxxvii. 23, 24; Matt. ii. 16; xviii. 6; Mark vi. 27; Acts iv. 3; xxvi. 31.

6. MISGUIDED ZEAL. Acts xxi. 20; Rom. x. 2; Gal. iv. 17; Phil. iii. 6.

7. FORSAKEN FRIENDS. Prov. xxv. 19; Isa. lxiii. 3; Jer. ix. 4; Job. xix. 19; 2 Tim. i. 15; iv. 10, 16.

3. SEED-THOUGHTS.

1. What discourse of Christ's was here interrupted?

2. How did he show (John xviii. 6) that though betrayed and arrested, he was Master of the situation?

3. Did Judas probably intend the full force of his betrayal?

4. Knowing the matchless power of the Master, what may he have supposed?

5. What do his cool pre-arrangements indicate?

6. How is the mark of the tenderest affection associated with the foulest deed of earth?

7. How does Jesus here show his *keen sensibility*?

8. How did Jesus evince his knowledge of Judas's motive?

9. In what hypocrisy did the betrayal, arrest, and trial of Jesus commence?

10. How far was Peter right, and how far wrong?

11. *Why* was it wrong to resist this semi-mob?

12. What is the plan of the coward?

13. How did Jesus show his disapproval?

Blackboard Lesson.

The following exercise may be used either separate or in connection with any diagram the teacher may give:

Judas	Jesus
Unscrupulous	Enduring all
Deceitful	Scuffed at
Arch-Traitor	Upbraided
Sinful Schemer	Sacrificed
FOR GOLD.	FOR YOU.

The Primary Class.

Why does the mother kiss the child? This question will arrest the attention of the little ones at the outset, and from this the teacher may pass to notice the kiss as a token of affection. Then show the baseness of Judas, who kissed his Master under the pretense of love, while his only desire in so doing was to show the enemies of Jesus which one he was. They had paid him money to do this wicked thing. This man was one of those whom Jesus had taken from all the other disciples to be his par-

tiular friend. He knew all about Jesus, and used this knowledge for the purpose of giving him up to his enemies. Let the class tell all the prominent incidents of the lesson—the Saviour with his disciples, the armed band with Judas, the kiss, the arrest, the sword, the ear cut off, and the running away of the disciples.

How could these people treat Jesus thus? What harm had he done? How could Judas thus betray Him? What base wickedness and cowardice! For money Judas sold his Lord. For money people now sometimes do wrong things. Love God rather than money.

Whisper-Song.

See Judas stand,
While soldier band
Tie fast the hand of Jesus.
How could it be
That all should flee,
And none stand up for Jesus?

Miscellaneous.

FREEMAN: Kissing, 53, 427. PRAYER-MEETING TOPIC: "And they all forsook him and fled." TEXTS: Isa. lxiii. 3; Psa. xli. 9; Job. xix. 19.

Review Reading for the Month.

When they came from — he was —. When he came to a fig-tree he found — but —. And Jesus said, No man eat — of thee — for —. In thee — as they passed by they saw the — dried up from the —. At another time one of the scribes asked Jesus, Which is the first — of all? Jesus saith, Thou shalt love the — thy — with all thy —, and with all thy —, and with all thy —, and with all thy —. This is the first —. The second is like, Thou shalt love thy — as —. In the treasury the people cast —. A poor — threw in two —. Jesus saith, This poor — hath cast in more than all they which have — into the —. In Bethany a woman took an — box of —, and she brake the — and poured it on his —. Some had — within themselves, but Jesus said, She hath — a good — on me. Judas — Jesus with a —. And they laid their — on him, and took him. The disciples all — Jesus and fled.

TOPICS AND GOLDEN TEXTS.—*Nothing...Leaves*: CUT...CUMBERETH...GROUND; *Far... Kingdom*: LOVE...FULFILLING; *Pure... Undefiled*: REQUIRE... JUSTLY... MERCY; *What... could*: GOSPEL...WORLD... SPOKEN... MEMORAL; *Jesus... betrayed*: WOE...MAN...GOOD...BORN.

Lessons for December.

DEC. 6. The Denial. Mark xiv. 66-72.

DEC. 13. The Crucifixion. Mark xv. 22-39.

DEC. 20. The Risen Lord. Mark xvi. 9-20.

DEC. 27. REVIEW OF Fourth Quarter.

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—NOVEMBER.

FOURTH QUARTER: TWELVE LESSONS IN MARK.

SABBATH, November 1st.—**LESSON V.—The Fig-tree Withered.**—Mark xi. 12-14, 19-24.

Leader. 12 And on the morrow, when they were come from Bethany, he was hungry :

School. 13 And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon : And when he came to it, he found nothing but leaves : for the time of figs was not yet.

S. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

L. 19 And when even was come, he went out of the city.

S. 20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

L. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

S. 22 And Jesus answering saith unto them, Have faith in God.

L. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

S. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

TOPIC—Nothing but Leaves.

Golden Text—Cut it down ; why cumbereth it the ground ! Luke xiii. 7.

OUTLINE :

I. A FIG-TREE AFAR OFF, v. 12, 13 ; Isa. v. 7 ; Luke xiii. 6-9.

II. DRIED UP FROM THE ROOTS, v. 14-20 ; Isa. v. 4-6 ; Job. xviii. 16, 17 ; Matt. iii. 10 ; xii. 33-35 ; xv. 13 ; John xv. 6.

III. TRUE FAITH AND ITS FRUITS, v. 21-24 ; 2 Chron. xx. 20 ; Matt. xviii. 19 ; Mark ix. 23 ; John xvi. 23-27 ; James i. 5, 6 ; v. 15-18.

QUESTIONS, &c.—Repeat **TITLE**. How may men resemble the "withered fig-tree?" (John xv. 6.) How does the **TOPIC** describe a life of mere profession? What will be the sentence against profittless lives? Repeat **GOLDEN TEXT**.

1. A *Fig-tree afar off*.—Where was Jesus going when he saw the fig-tree? Matt. xxi. 18.

Who were with him?

From what place had he come?

How far is Bethany from Jerusalem?

What did the appearance of the tree lead them to expect?

Why did they look for fruit?

What did they find?

Are we often disappointed in the professions of men?

When do men resemble this fig-tree?

Are you bearing "nothing but leaves?"

2. *Dried up from the roots*.—What words did Jesus speak to the tree?

How did the tree appear the next morning?

What will be the doom of those who do not bear fruit to the glory of God?

What do we need to bear fruit for God? Matt. xxi. 22.

3. *True Faith and its Fruits*.—Who called the Master's attention to the tree?

What command did Jesus give in reply?

What is essential in order to find favor with God?

Heb. xi. 6.

What did Jesus say of the power of faith? v. 23.

Can a man have faith while he has "doubt in his heart?" Why not?

Where are we taught from this lesson—

1. That Jesus looks for fruit from his disciples?

2. That a fair profession is no surety of true discipleship?

3. That mere profession incurs the displeasure of God?

4. That faith is a moving power with God?

LESSON HYMN.

Nothing but leaves ! the Spirit grieves

Over a wasted life :

O'er sins indulged while conscience slept,

O'er vows and promises unkept,

And reap from years of strife

Nothing but leaves.

Nothing but leaves ! no golden sheaves

Of life's fair ripening grain ;

We sow our seeds, lo ! tares and weeds,

Words, idle words, for earnest deeds,

We reap with toil and pain

Nothing but leaves.

QUESTION AND ANSWER.

THE LAST SIX COMMANDMENTS.

Repeat the last six commandments.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

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

SABBATH, November 8.—LESSON VI.—The Two Commandments.—Mark xii. 28-34.

Leader. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

School. 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

L. 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

S. 31 And the second is like, namely, this, Thou

shalt love thy neighbour as thyself. There is none other commandment greater than these.

L. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none but he:

S. 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

L. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

S. And no man after that durst ask him any question.

TOPIC—Not Far from the Kingdom of God.

Golden Text—Love is the fulfilling of the Law.
Rom. xiii. 10.

OUTLINE.

I. THE SCRIBE'S QUESTION, v. 28; Matt. v. 19; Luke ix. 42.

II. THE SAVIOUR'S ANSWER, vs. 29-31; Deut. x. 12; xxx. 6; Matt. vii. 12; Luke x. 27; Gal. v. 14; 1 Tim. i. 5.

III. THE SCRIBE'S ACKNOWLEDGMENT, vs. 32, 33; Deut. iv. 39; vi. 4; 1 Sam. xv. 22; Prov. xxi. 3; Isa. xlv. 8; Micah vi. 6-8.

IV. THE SAVIOUR'S APPROVAL, v. 34; Rom. iii. 19; Col. iv. 6; Titus i. 9-11.

QUESTIONS, etc.—How many commandments were given by God to Moses?

What does the Topic teach concerning those who observe the spirit of these commandments?
What are we taught in the GOLDEN TEXT?

1. *The Scribe's Question.*—What is a scribe?

Of whom did he ask the question?

What question did he ask?

Why did he ask it? Matt. xxii. 34.

What is the meaning of "tempt" here?

[Ans. *Testing, examining.*]

With whom had Jesus been "reasoning?" v. 18.

2. *The Saviour's Answer.*—Where is the first part of the Saviour's answer found? Deut. vi. 4.

What does Jesus give as the first commandment?

How many of the commandments given to Moses are included in this?

Why is it called the first commandment?

[Ans. *It is the commandment, which, if kept, will help us to keep all the rest.* John xiv. 15.]

Do you love God with all your heart?

What is given as the second commandment? v. 31.

How many of the ten commandments does this include?

What does the "golden rule" teach? Matt. vii. 12.
Can we truly love God and neglect our neighbour?
1 John iii. 17.

3. *The Scribe's Acknowledgment.*—What did the scribe acknowledge?

Could there be true sacrifice and offering to God without the keeping of these commandments?

4. *The Saviour's Approval.*—What answer did Jesus make to the scribe?

What is the meaning of "discreetly"?

In what way was the "scribe" not far from the kingdom?

[Ans. *In understanding the spirit of God's love, he was prepared for its reception in his heart.*]

Will merely understanding the law save you?

Are you keeping the commandments?

Home Readings.

M. Mark xii. 28-34.

Tn. Jer. x. 10-16.

W. James ii. 8-17.

Th. Isa. l. 11-17.

F. Rom. xiii. 7-14.

S. 1 John iii. 10-18.

S. 1 John iv. 4-12.

Where, from this lesson are we taught,—

1. That to find the truth we must seek it in Jesus?
2. That there is no true obedience without love?
3. That "to obey is better than sacrifice"?
4. That God's service requires a complete surrender to him.
5. That honest inquiry will bring us to the light?

HYMN.—Tune, "Peterboro'."—C.M.

With love the Saviour's heart overflowed;
Love spoke in every breath;
Supreme it reigned throughout his life,
And triumphed in his death.

Behold, this new command he gives
To those who bear his name,—
That they shall one another love,
As he hath loved them.

In every action, every thought,
Be this great law fulfilled;
Forgotten be each selfish aim,
Each angry passion stilled.

Let all who bear the name of Christ,
While they his sufferings view,
Think of his words, "Each other love,
As I have loved you."

QUESTION AND ANSWER.

8. *What do you chiefly learn by these Commandments?*

By these commandments I chiefly learn two things; my duty towards God, and my duty towards my neighbour.

9. *What is your duty towards God?*

My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honor his holy name, his Sabbath, and his word, and to serve him truly all the days of my life.

SABBATH, November 15.—**LESSON VII.—Hypocrisy and Piety.**—Mark xii. 38-44.

Leader. 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places,

School. 39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

L. 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

S. 41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

L. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing,

S. 43 And he called unto him his disciples, and said unto them,

L. 44 Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:

S. 44 For all they did cast in of their abundance; but she of her want did cast in all she had, *even* all her living.

TOPIC—Religion pure and undefiled.

Golden Text—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi. 8.

OUTLINE.

I. **DOING JUSTLY**, vs. 40, 44; Deut. xxiv. 13; Micah ii. 2; Mark xiv. 8; Luke xii. 47, 48; James ii. 2, 3.

II. **LOVING MERCY**, vs. 41-44; 2 Kings xii. 9; Matt. x. 42; 1 John iii. 17.

III. **WALKING HUMBLY WITH GOD**, vs. 38, 39, 42; Matt. vi. 5; 2 Cor. viii. 2, 12.

QUESTIONS, etc.—What are contrasted in this lesson? How is the Topic illustrated in 1 Cor. ch. 13? How is hypocrisy rebuked in the GOLDEN TEXT? How is "religion pure and undefiled" described in James I. 27?

1. **Doing justly.**—What offence is charged against the scribes? How does Jesus describe them in Matt. xxiii. 1-7? What was the motive of their religious practices? Matt. vi. 5. What commandment did they break? Mark xii. 30, 31. Can we honor Christ while we wrong our neighbor? What is said of true religion in 1 Cor. xiii. 4, 6?

2. **Loving Mercy.**—What is said of the character of God in Eph. ii. 4? In Exod. xx. 6? Did the Pharisees and scribes show mercy in their treatment of the poor and friendless? Can there be true love to God where there is injustice and cruelty to man? 1 John iii. 17. In what did the scribes show that they had not pure and undefiled religion? How did Job manifest his love of mercy? Job xxxi. 16-21.

3. **Walking Humbly with God.**—What is it to "walk humbly"? [ANS. To depend upon God for all spiritual help—for all we have and are; to come to God as a child come to its father, with loving trust and dependence. Matt. xviii. 1-4.] Could the self-righteous scribe walk humbly? What is said of pride in Prov. xvi. 18? What is the difference between the gift of the rich men and the offering of the widow? Which did Jesus esteem the greater? Was her gift the greatest? How did her gift show her trust in her Lord?

SABBATH, Nov. 22.—**LESSON VIII.—The Anointing at Bethany.**—Mark xiv. 3-9.

Leader. 3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

School. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

L. 5 For it might have been sold for more than three hundred pence, and have been given to the poor.

S. And they murmured against her.

Where do we learn from this lesson—

1. That God regards not our profession, but our practice
2. That there is no room for pride in a Christian heart
3. That our outward condition is no guide to a true estimate of our character?
4. That the blessing of God is with the "poor in spirit"?
5. That our sacrifices for God find favor with him?

QUESTION AND ANSWER.

10. *What is your duty towards your neighbour?*

My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me: to love, honor, and succour my father and mother: to honor and obey the king, and all that are put in authority under him: to submit myself to all governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice or hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil-speaking, lying and slandering: to keep my body in temperance, soberness, and chastity: not to covet or desire other men's goods: but to learn and labour truly to get my own living, and to do my duty in that stage of life unto which it shall please God to call me.

SABBATH, Nov. 22.—**LESSON VIII.—The Anointing at Bethany.**—Mark xiv. 3-9.

L. 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

S. 7 For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always.

L. 8 She hath done what she could: she is come aforehand to anoint my body to the burying.

S. 9 Verily I say unto you, 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.

TOPIC—She hath done what she could.

Golden Text—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. Mark xiv. 9.

Home Readings.

- M. Mark xii. 38-44.
- Tu. 1 Chr. xxix. 2-17.
- W. Matt. xxiii. 1-7.
- Th. Ex. xxxv. 21-29.
- F. Luke xiv. 7-11.
- S. Micah iii. 1-4.
- S. Phil. iv. 10-17.

Home Readings.

- M. Mark xiv. 3-9.
- Tu. John xii. 1-8.
- W. Matt. xxv. 35-45.
- Th. 1 John iii. 16-24.
- F. 1 Chr. xxix. 6-17.
- S. 1 Cor. viii. 1-12.
- N. Psalm 112.

OUTLINE.

- I. SHE CAME TO JESUS, v. 3; John xi. 2; Luke vii. 37, 38.
 II. SHE BROUGHT AN OFFERING VERY PRECIOUS, v. 3, John xii. 4, 5; 1 Tim. vi. 18.
 III. SHE CONFESSED CHRIST BEFORE MEN, v. 4-5; James ii. 14-16.
 IV. SHE RECEIVED CHRIST'S BLESSING, v. 9, Mark xvi. 1; 2 Cor. ix. 8, 10.

QUESTIONS, etc.—What miracle had Jesus wrought at Bethany? John xi. 40-44. Where is Bethany? [ANS. *Two miles south-west of Jerusalem, on the road to Jericho.*] How does the TOPIC encourage Christian effort? Has the declaration of the GOLDEN TEXT been verified?

1. *She Came to Jesus.*—Where was Jesus at this time? Who was among the guests? John xii. 2, 3. Who served at the table? Who came to Jesus? Whom did she seek above all at the feast?

2. *She Brought an Offering very Precious.*—What was the "offering" which Mary brought? What was the value of the gift? v. 5. [ANS. *About forty-five do lars of our Currency.*] What did she do with the ointment? Was it on the head alone that she poured the ointment? John xii. 3. Why did she do this? [ANS. *As a mark of affection.*] What had Jesus done for Mary? John xi. 2. Do we show our love to Jesus by giving him our best gifts? Is anything too precious to give to the service of the Master?

3. *She Confessed Christ Before Men.*—Who among the disciples was foremost in condemning that act of Mary? John xii. 4. Was he alone in condemning her? Why did they condemn her? Which would have honored Christ the

most? Would Mary have honored Christ in listening to the disciples? What does Jesus say about those who confess him? Matt. x. 32. Do you care for the poor now that Jesus is not here? What has Christ said about our care for the poor? Matt. xxv. 40.

4. *She Received Christ's blessing.*—What precious declaration did Jesus make concerning Mary? v. 8, 9. Can this declaration be truly made of you? What encouragement do we find here for work for Jesus?

Where are we taught from this lesson—

1. That nothing is too "precious" to be offered to our Lord?
2. That our gifts are measured by our love?
3. That we should not fear the rebuke of men when Christ approves?
4. That Jesus blesses the loving heart?
5. That God honors those who honor him?

QUESTION AND ANSWER.

11. *What other information does the Scripture give us respecting the law of God?*

The other information which the Scripture gives us respecting the law of God is that these Ten Commandments are further explained and enforced, and the principles they contain applied to various duties and cases, both in the Old and New Testament.

SABBATH, November 29.—LESSON IX.—The Betrayal.—Mark xiv. 42-50.

Leader. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

School. 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

L. 44 And he that betrayed him had given them a token, saying,

S. 45 Whosoever I shall kiss, that same is he; take him, and lead him away safely.

L. 45 And as soon as he was come, he goeth straight-

way to him, and saith, Master, Master; and kissed him. *S.* 46 And they laid their hands on him, and took him.

L. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. *S.* 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

L. 49 I was daily with you in the temple teaching, and ye took me not: but the Scripture must be fulfilled. *S.* 50 And they all forsook him and fled.

TOPIC—Jesus, the Master, Betrayed.

Golden Text—Woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Matt. xxvi. 24.

Home Readings.

- M. Mark xiv. 42-50.
- Th. Dan. iii. 1-18.
- W. Dan. iii. 19-30.
- Th. Luke xxii. 47-53.
- F. Psa. xxvi.
- S. John xviii. 2-12.
- S. Heb. x. 23-31.

OUTLINE.

I. THE BETRAYER AT HAND, v. 42; 2 Sam. xxiii. 22, 23; John xviii. 2; Acts i. 16.

II. THE BETRAYER'S AIDS, v. 43; Psa. li. 1, 2; iii. 1, 2.
 III. THE BETRAYER'S KISS, v. 44; 2 Sam. xx. 9, 10; Psa. lv. 20, 21; Prov. xxvii. 6; Luke xxii. 47, 48.

IV. THE MASTER ARRESTED, vs. 46, 48, 49; Lam. iv. 20; Acts ii. 23.

V. THE MASTER DEFENDED, v. 47; Luke xxii. 49-51.

VI. THE MASTER FORSAKEN, v. 50; Job xix. 13, 14; Psa. xxxviii. 11; Isa. lxiii. 3; John xvi. 32.

QUESTIONS, etc.—What is the TITLE? Can there be a betrayal where there has been no trust? Recite the TOPIC and GOLDEN TEXT.

1. *The Betrayer at Hand.*—Who was the betrayer? v. 43. Did the disciples know whom he meant? John xviii. 21-26. How had Judas been trusted and honored among the disciples? [ANS. *He was their treasurer, and carried the money for the poor.*—John xii. 8.

2. *The Betrayer's Aids.*—Who came with Judas? Who stirred up the multitude against Jesus? Why did the scribes and pharisees seek to destroy Jesus?

3. *The Betrayer's Kiss.*—What was the sign of betrayal? What were the multitude to know by this? What did Judas call Jesus? What is said in Luke x. 9? What did Jesus call Judas? Matt. xxvi. 50.

4. *The Master Arrested.*—What did the multitude do? v. 2. What remonstrance did Jesus make? To whom did he make it? Luke xxii. 52. What opportunity had they had to seize him before? v. 40. What scripture was fulfilled in his seizure? Psa. xxii. 6; Isa. liii. 3, 4. Need Jesus have surrendered if he had not desired it? Matt. xxvi. 53.

5. *The Master Defended.*—What defence was made? Who made it? John xviii. 10. Did Jesus approve of the defence? John xviii. 11. What reason did he give?

6. *The Master Forsaken.*—Who forsook him? Why did they flee? Had they promised to be faithful? John xviii. 37; Luke xxii. 34. Was it right to forsake their friend to save their own lives? Was Jesus anxious for himself or for their safety? John xviii. 8.

Where do we learn from this lesson—

1. That one may be a companion of the good and yet be corrupt?
2. The love of Christ for men?
3. The duty of submission to the will of God?

SPEAK A WORD FOR JESUS.

Words Anonymous.]

[Music by J. P. SAMUEL.

p *f*

1. Child-ren, 'tis a lit-tle thing, Speak a word for Je-sus;

p *f*

If no rich-er gift you bring, Speak a word for Je-sus.

CHORUS. *pp*

Gen-tle words, lov-ing words, How they melt and bless us;

f

Oh! there's wondrous power in words, Speak a word for Je-sus.

2. When you hear His name profaned,
Speak a word for Jesus;
By His wondrous love constrained,
Speak a word for Jesus.
Gentle words, &c.
3. Oh! then never be ashamed,
Speak a word for Jesus;
Let your tongue, by love inflamed,
Speak a word for Jesus.
Gentle words, &c.

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