

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 8.]

DECEMBER, 1875.

[No. 12.

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THE SUNDAY-SCHOOL BANNER

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

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VOLUME VIII.]

DECEMBER, 1875.

[No. 12.

The Beatitudes.

BY THE REV. ROBERT FOWLER, M. D.

Poor in themselves, their poverty they mourn,
Knowing that they of holy thought have none,
Not that vain grief which worketh deeper
death ;

But these they mourn because Christ mourned
for them,

Bled for their sins, and died that they may
reign,

Mourning they weep with Christ o'er sin's dark
crimson stain.

And therefore meek, whatever ill be done
By mortal man, they pity feel alone ;
They know 'tis less than their most rightful
meed,

Which, if God gave, would send them swift to
death.

Patient endure, and suffering long and kind,
Gently they bear, un murmuring and resigned,
Show to the world Christ's meek and lamb-like
mind.

And still they hunger after righteousness,
They minister to every saint's distress,
Greedy of time and opportunity
To show their love, blest Jesus, unto thee :
Pure thoughts to win which rise to heaven and
God,

To learn the way to virtue's high abode
Upward they ever gaze on their ascended Lord.

Waile to the scorn and hate and wrath of men,
How e'er foes rage and gnash their teeth at
them,

They ever hold a most forgiving heart ;
They see with anguish keen and inward smart
Satan's poor slaves his evil bidding do,
Unknowing work their own eternal woe.
They bless, they pray, for every cursing foe.

Thus pure in heart, in love to God and man,
By Faith and Love they seek more grace to gain,
Pure in their hatred of all evil things,
Soaring they mount on high on eagle's wings,
They see God's Law, discern its righteousness
In Jesu's death and full obedience,
Robed in his merit stand before God's face.

Is there an angry thought in human breast,
Doth burning malice find in hearts a place,
In souls where love should dwell and constant
peace,

And holy tempers reign in righteousness,
Thus do they calm the tempest brooding there.
Why should ye strive who Heaven-born brothers
are ?

Why do ye rage and hate and rise in hellish
war ?

Are ye not sons of our great Father, God ?
Are ye not bought with price of richest blood ?
Called to be heirs of an eternal crown,
To sit with Christ in heavenly places down ?
Brothers are we of one great family,
Called to love through all eternity,
Plunged in the sea of love of God's infinity.

Oh, be at peace, ten thousand fiends^o are near,
 Unseen by mortal eye they watching are,
 Hoping through mutual stric to work your
 doom,
 In Hell's dark shades of black and endless
 gloom.
 Come let us each in peace divine unfold,
 Such shall be called the children of our God,
 And dwell in endless joy, in Heaven's supreme
 abode.

Thus in their lives love takes a thousand forms,
 As the bright bow doth show light's crysta
 beam
 In varied hues of radiance, 'mid the storms
 Flashing its beauteous tints in loveliest gleam,
 And glorifies the storm-rack'd weeping sky,
 Robing the thundering clouds in glorious
 majesty.

And still the tale in endless song proclaims,
 When the young world beheld its peace assured
 And sang with rapturous joy the natal hymns
 Which hailed the bow that told the love of
 God,

Love which through Jesu's word hath richly
 poured
 Into their hearts, and all their lives o'erflowed.

Love which enrobes their souls with every
 grace,

Diffusing peace and love on all around,
 Love which toward its heavenly native place
 Soaring on eagle wing its fount hath found,
 And still with God its Author makes its home,
 Kindling its glowing fires in Christ's first love
 alone.

INGERSOLL, Ont.

Notes from the Provincial Sunday-School Convention.

REV. WM. MILLARD, General Secretary, presented the tenth annual report of the Association. The number of schools using the international series of lessons was largely on the increase; indeed, the day was at hand when they would be generally adopted throughout the land. There had been a large increase of Sabbath-schools; also increasing efficiency in management and teaching. Intelligent and diligent preparation was more general in teachers. Many of the new church edifices erected in

the past years had ample school rooms, class rooms, and every equipment for necessary purposes and comfort on a level with the place of public worship. Congregations were increasingly providing all the funds necessary for the maintenance of their schools, thus avoiding the system that had been so general, of depending on the proceeds of socials, anniversary entertainments, bazaars, or something worse for their support. On every hand they found that not only was an interest taken, but enthusiasm evinced in that great and growing department of the Church's work. The most gratifying record was the large number of conversions and additions to the Churches from the Sabbath-schools. The Methodist Church of Canada told of 3,825 conversions. The Evangelical Association reported 300 conversions. The Primitive Methodists had had a large number added to the Church from their schools. The Methodist Episcopal, Congregationalists, and Baptists made similar encouraging reports, one hundred additions to the Baptist Churches in Toronto from the Sabbath-schools being mentioned.

SUNDAY SCHOOL CONVENTIONS—THEIR BENEFITS AND NEEDS.

REV. F. H. MARLING, of Toronto, introduced the subject of "Sabbath School Conventions; their benefits in the past; their needs in the future." After giving briefly a history of the meetings of the Association since its organization, the speaker discussed the advantages derived from the Conventions. They had magnified the Sabbath-school work in public estimation. Many of those who came together had thought very much beforehand of their work, had loved it very dearly, had given very much of time, labour, money, and prayer to it. The whole community had been moved, thronging the meetings to overflowing, and eagerly drinking in the facts, thoughts, and appeals presented to them. Respect for their work, a realization of its magnitude and dignity, and appreciation of those engaged in it, had been awakened in those previously ignorant and indifferent. The columns of the daily papers had been filled with reports of the proceedings, carrying them far and

wide into very unwonted quarters. Public men not personally identified with the cause had done homage to its claims. Thus the word Sabbath-school had been printed in bigger letters than before, and everybody had spelled it out, and carried it away in their memory. All that would be true of the Sabbath-school without conventions, but it would not be seen and felt as it was unless the workers were massed together year by year in those training camps. The Conventions had provoked into love and good works in the Sabbath-school cause in the several Churches of the land. They had always cared for the Sabbath-school, but they had undoubtedly cared more in consequence of those meetings. Several of them, whether taking part or not in the general Conventions, had held similar meetings within their own brotherhoods, of greater or less extent, where the value and needs of that department of Church work could be discussed in harmony with the distinctive principles of the body, and in relation to its special interests, with a fulness and freedom. The aim everywhere was to have the school nearer to the Church, nay, within the Church, in every sense; and thus instead of the work being left to the voluntary exertions and support of a few sporadic individuals, little recognised or sympathised with, it was placed where it ought to stand—among the chief departments of Church activity and the main sources of Church growth. The Conventions had greatly improved the style of teaching in the Sabbath-schools. There was great room for improvement, every one admitted, none more readily than the teachers themselves, for they were thrust into the work for the most part in early years, with sincere motives, earnestly desiring to do good, but having very hazy ideas of how to do it; often with slight knowledge of the Bible, utterly unacquainted with the science of teaching, inexperienced in government with rarely a training class or teachers' meeting; left to grope their way into an art in which the wisest feel themselves to be but learners still. The Conventions had aided in perfecting the organization and government of the Sabbath-schools. The officers who were charged with the management of schools

were very frequently as unversed in their special duties as the teachers in theirs. The Conventions had moreover promoted the proper equipment of the Sabbath-school. Money had flowed more freely into the Sunday-school treasury, to provide every requisite on a liberal scale, that the school might be well nourished as a proper child, not starved, as "nobody's bairn." Church-building Committees had regarded provision for its wants as one of their primary cares, had brought the school out of the grave where it was buried, underground, into the abundant light and air of heaven, and had furnished the rooms with every contrivance and attraction that could facilitate and adorn the service. Such examples were seen in the rooms connected with St. James' Cathedral, the Metropolitan Methodist, St. Andrew's and Knox's Presbyterian, the Carleton-street Primitive Methodist, and Jarvis-street Baptist Churches in Toronto. The Convention had contributed powerfully to the establishment of new schools, and they had paved the way for the adoption of the international uniform lessons. All the manifold advantages of the uniform system, its thorough and continuous study of the whole of God's word, its concentrating upon each successive lesson the help of such a variety of learned students and skillful teachers, and its facilitating the practical working of schools in so many ways familiar to experts, had grown out of those meetings. It was by discussion in non-denominational conventions that difficulties had their sharp angles rubbed off, and that an overwhelming enthusiasm developed itself. Never would the divergent interests and views of the different Churches have been harmonized, and never in Canada would there have been so general an adoption of this course, had not the whole subject been considered, and representation on the Lesson Committee secured through the Sabbath-school Association.

SUNDAY-SCHOOLS THE BULWARK AGAINST MODERN SCEPTICISM.

REV. J. B. STEVENSON, of Montreal, said, scepticism was always assuming different forms in different times, but truth, like the sunlight, was always the same.

Modern scepticism had a special form to-day; scientific atheism, believers described it; materialism, as he called it. There were difficulties alleged in regard to the Flood, the Creation, and other events of the Bible, but scepticism, when probed to the bottom, was found to deny a personal God and the immortality of the soul. Christianity would, however, never give place to it. Christianity had the start of modern scepticism by many years, and the scientific men would have to agree among themselves before they could shake Christianity, which was grounded on the eternal nature of God and on the unchanging needs of man. The minds of the children could be fortified by the teachers in many ways. They who were teaching in Sabbath-schools could inculcate in the minds of the children what is the right place for scientific knowledge, and what is the right place for religion. They could make children understand what they had to go to the Bible for, and what not to go to it for. However little they know of scientific culture, they might tell the children simply and plainly that the Bible is not a scientific book mainly, and not to expect the regulation of scientific arguments there. If they impressed upon the children that fact they would have done much to fortify them against sophistries in after life. Science dealt with the methods of the world; religion dealt with the origin of the world. The question of origin was one altogether beyond the department of science. Let it not, however, be understood that he was speaking against science. Those who knew nothing of the fairy tale of science were the men who spoke against it, imagining that scientific truth was antagonistic to religion. He would never admit such allegation, because it was not true; but science had its limitations, one of which was the question of origin. Let the teachers, then, lay it down broadly and firmly in the children's mind that whatever scientific men have to say they could afford no solution of the origin of life, of the origin and destiny of the human soul, or the relation of the souls of men to the Unseen and Eternal. The teachers might also fortify the minds of the children by bringing them into clear and living con-

tact with the Word of God. They could make the children know thoroughly, if not critically, the text of the Bible. In order to do that, the teachers must know the book for themselves, and a careful and constant study of the Scriptures was necessary. They must welcome every help to understand the Word, both those outside of its pages and those which arose from diligent study. Sunday-school teachers should be open-hearted men, who were desirous of obtaining historical and geographical facts to enable them to understand the Bible better. The main object was to know the Bible, because it was its own best evidence. While disputations had been going forward as to the Bible being a revelation from God, it had been obtaining a deeper hold on the hearts of mankind, and it exerted a marvellous power over civilized humanity to-day. As a girl recognized her mother's voice, so the child of God recognized the Father's voice in the Bible. And if the children were well grounded in its truths, modern scepticism would beat harmlessly against them. They could fortify the scholars also by bringing them into close contact with the personal character and life of Christ, around which the other truths of the Bible were crystallized. No young man who was brought into living contact with Jesus as revealed in the Bible had ever finally rejected the Scripture truths. The Sunday-school was a bulwark against scepticism, inasmuch as it tended to rear a class of men who had been trained in Christianity from infancy. The sneers of sceptics who maintained that the morality of Christians was not much higher than those of their fellows, could be avoided by training the youthful population in ways of honesty and holiness, and in the hands of Sunday-school teachers was the key for the shielding of the young people from the attacks of scepticism.

NORMAL CLASSES FOR THE TRAINING OF SABBATH-SCHOOL TEACHERS.

Mr. JAMES HUGHES, of Toronto, presented the report of the Committee appointed last year to consider the expediency of establishing normal classes for Sabbath-school teachers, and of instituting a system of voluntary examination in

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connection with them. The Committee reported that they have watched with much pleasure the intense and rapidly increasing interest which has been developed in connection with Sabbath-school normal classes in Great Britain, the United States, and at least one sister colony, New South Wales, and the demand for their establishment here. The Committee were deeply impressed with the conviction that, if the influence of Sabbath-schools is to be maintained and extended, Sabbath-school teachers must have, in addition to spiritual fitness for their work, a thorough acquaintance with the Bible, and a clear understanding of the correct principles of communicating knowledge and of managing classes. They, therefore, reported in favour of the establishment of Normal classes for the training of Sabbath-school teachers, and made the following recommendations with reference to their organization and the mode of conducting them:—

Objects—That Sabbath-school Normal classes should aim first at the training of those likely to become Sabbath-school teachers; and secondly, at the improvement of those who are already in the service.

Classes—That two kinds of Normal classes be formed, one in connection with each school (or in cities and towns, if deemed advisable, in connection with each denomination), and one central or general class in each city, town, and township, or county, as circumstances may decide.

Courses of Study—That in the school or denominational classes special attention be given to the matter to be taught in Sabbath-schools, and the cultivation of the true spirit of the Sabbath-school teacher; and that in the central classes prominence be given to the general principles of education, the methods of teaching and dealing with scholars, and the most approved plan of conducting the various departments of Sunday-school work.

Times of Meeting—That the school Normal classes be held throughout the year on Sunday, at the same time as the general Sunday-school, and the central class on one evening of each week, for a period of about ten or twelve weeks in each year.

Membership—That the school Normal classes be composed of those advanced scholars in the Sunday-school and other approved persons who may be willing to become Sabbath-school teachers, and that the central classes be formed by the members of the various Normal classes and Sabbath-school teachers who may choose to avail themselves of the benefits derivable from them.

The consideration of this report was laid over to the next annual session.



Christmas Presents.

CHRISTMAS is the season for gifts. They are most appropriate to celebrate the anniversary of the greatest gift ever bestowed upon man, the gift of our Lord and Saviour Jesus Christ. There is a temptation to extravagance in making presents, which should be stoutly resisted. On such occasions, the value of the gift consists more in the spirit of the bestowment, than in the richness of the gift. Costly presents, also, deprive many of the pleasure of giving simple tokens of their affection and kindness. They cannot afford the one, and they are ashamed to give the other. Costly gifts, also, tax those who can, and do give them, so heavily as to deprive those who give them of all the pleasure that should be enjoyed on such an occasion. They feel themselves pressed by the expense incurred. When there are large family circles and each member feels under obligations to make a present to all the others, it taxes the ingenuity as well as the purse, to get variety and value in all the presents. For real enjoyment, it is certainly far the best way to provide very simple gifts, sufficient to indicate affection and friendship. Let the little ones all make presents to each other. Let the extravagance, if any, be in the number and variety rather than in the cost. A few pennies will go far in making them happy.

There should be at Christmas time a remembrance of the poor. The glory of Christ as a gift and a Saviour, was in the fact that he gave himself for the poor. He was the first great teacher who paid special attention to the poor. God and the people, bless the poor at Christmas time!

The Two Neighbours.

BY CECIL MAY.

THERE were once two men, who were neighbours, and who both had families, which families were, of course, their principal care and concern. The thought, "If I were to fall sick and die, what would become of my wife and children?" occurred to both these men; but one was wise, and dismissed it speedily as possible with the remark,—

"God, who knows all His creatures, and cares for them, also knows me, and cares for my wife and children."

But the other was foolish, and allowed himself so to dwell upon this gloomy idea and its attendant evils that at length it gnawed at his heart in pretty much the same manner as a worm gnaws at and gradually eats away the fruit in which it lies concealed; and so he knew not a moment's rest, whilst his wiser neighbour lived in perfect peace. One day, as our unhappy hero was at work in the fields, he saw some birds fly into a bush close by, then leave it, and after a time again re-enter. He went to the shrub, and looking in, espied two nests, on the same bush, lying side by side; in each of them were several little newly hatched birds. Curiosity gratified, he returned to his work, but he could not refrain from constantly raising his eyes and watching the mother birds as they went and came, seeking and fetching food for their little ones. Just as one of them had reached her nest for the fourth time with a full bill, a vulture pounced upon her and carried the poor creature away, struggling vainly in its talons, and uttering piercing cries. With a shudder the labourer returned to his work, more troubled than ever at seeing the mother's inevitable doom.

"My family, like hers, depends solely on me for support; what will become of them if I die?" he asked himself.

The next morning, being again at his work in the fields, his thoughts naturally turned to the little birds.

"They are sure to be dead, poor things," were his words, as, stepping softly to the bush, he looked anxiously into the nest.

But what was his surprise to find all its inmates quite well and chirping loudly for

their breakfast, with which they were shortly supplied by the mother of the neighbouring nest, who adopted them with loving pity, and now fed them, turn by turn, along with her own brood! So the parentless birds were not abandoned in their misfortune. And the father who had mistrusted Providence had learnt a lesson of faith from the little new-born songsters in the hedge. That same evening he related his adventure, as he termed it, to his next-door friend and neighbour, who silently heard the story to the end, and then said,—

"Why should you have troubled yourself thus, John? God never forsakes His own, but has secret ways of working of which we know nothing, as the incident you have just now told me clearly proves. Let us strive to possess the three virtues—faith, hope, love—and, having them, pursue our way in happy peace. But as we are told in the Bible that "faith without works is dead," let us from this moment agree that if I die before you, you will be a father to my children; and if you die first, I will do the same kind office by yours; but should we both die before they have reached an age when they can provide for themselves, they will have for their Friend One who never "slumbers nor sleeps," and "whose arm is not shortened that it cannot save."

The contract was sealed by a few more earnest words on both sides, and a hearty shake of the hand.



Luther's Christmas Hymn.

THIS hymn, written in 1535, when Luther was fifty-two years old, was prepared for his own Christmas festival. Luther was then living in what had formerly been the monastery in Wittenberg. On this occasion he invited to his house Melancthon, and Walther. The scene has been preserved. "The Christmas-tree occupies a conspicuous place. They spent the evening with holy cheerfulness. With hearts full of joy they read the narrative of the Saviour's birth and unite in songs of praise to his name. A spirited conversation ensues, in which all take a part. The mother, with much delight, says she

thinks their room is a paradise. Little Paul says he expects to find much brighter and prettier trees in Heaven. Martin wishes the angel hovering over the tree would announce to them good tidings; but thoughtful John considers this quite unnecessary, now we have the Holy Bible in our hands, and all can read the blessed message for themselves." Little Hans then repeats the hymn which his father had written for the festival. This is a translation:

"From Heaven above to earth I come,
To hear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

"To you this night is born a child,
Of Mary, chosen Mother mild;
This little child of lowly birth
Shall be the joy of all the earth.

"'Tis Christ our God who far on high,
Hath heard your sad and bitter cry;
Himself will your salvation be,
Himself from sin will make you free.

"Ah, Lord, who hast created all!
How hast thou made Thee weak and small,
That thou must choose thy infant bed
Where ass and ox but lately fed?

"Thus hath it pleased Thee to make plain
The truth to us, poor fools and vain,
That this world's honor, wealth and might
Are nought and worthless in thy sight.

"Glory to God in highest heaven,
Who unto men his Son has given!
While angels sing with pious mirth,
A glad new year to all on earth."



The Village on the Cliff.

THERE were—I believe there are still—two ways to Sarepta: the higher and the lower road, across the plain and beneath the cliff. It is most certain that Elijah trod the upper way; famine spread all around him; upon the fields, instead of the bladed grass—

"Lay the white scurf as on a leper's face;"

and as he passed along we may be sure "all the villages stood still as tota's," for famine was everywhere; it was in the depths of the silent hills, and in the mountain or the plain all the wells were dry, and the famine had drunk up the moisture from the earth and the spring.

"I have commanded a widow woman to sustain thee there." What is the story of Sarepta, and what does the old seaport say? It says even the same old thing we have heard so often, that man's extremity is God's opportunity. The prophet comes this way footsore and weary, his heart breaking for Israel, his soul full of indignation against Israel's king, full of scorn against Israel's queen—something of doubt even concerning the Divine ruling: "I only am left alone; where is the Lord God of Elijah?" And the only reply, the melancholy beat of the sea-waves dashing against the cliffs. No; perhaps rather beneath that cruel sky, the sea itself, like a dread, shining slimy serpent—a sea, too, awfully becalmed:—

"Every day
The sunrise, broken into scarlet shafts
Among the palms and ferns and precipices;
To blaze upon the waters to the east,
To blaze upon the waters to the west,
Or the low moan of laden-coloured seas."

And there, as he approaches the famine-stricken village, the woman gathering her sticks—he a famished body and a famished heart, she mourning over her little breadless household. Says she, "Ah, he knows nothing of the agony of the widow's heart;" and he, "Ah, she knows nothing of the heavy burden of the prophet of the Lord." Thus it has often been a way of God to bring, as at Sarepta, burdened hearts together; they shall do each other good, those two; though most likely their intellectual and moral stature are so different, they shall avail for each other, be useful to each other; the prophet shall be very much to the Sareptan woman, and by and by she will forget, as people usually forget, what the prophet has been—when the prophet begins to be misunderstood.

But Sarepta, that old seaport—what an unlikely place! Yet there, in that strange retreat, beneath the very shadows of the darkest idolatry, he walked to and fro; for the melancholy of the sea has a way even of extracting the melancholy from a moody man and mind by ministering to it, and by driving it on itself, arming it, and charging it, and giving purpose to it. And there stretched the Mediterranean, its waters washing yonder Isle of Tyre—an island then—and Africa, and Spain,

and Italy so near; yonder it went on, forming then the delta of the Adriatic for the foundations of a city, the mighty Venice, which shall rise there and plunge up to the future gulf. Did the prophet's eye of second sight greet all the future? Did the curtains draw up from before those mighty, to us ancient, sea-margins? Perhaps to some in that day history seemed old; to us those times seem almost like the childhood of history, and the platforms preparing, the great historical peoples mustering, who were yet to create what we call history.—*Rev. Paxton Hood's "Villages of the Bible."*

Three Kings of Orient.

WE Three Kings of Orient are,
 Bearing gifts we traverse afar,
 Field and fountain,
 Moor and mountain,
 Following yonder Star.
 O Star of Wonder, Star of Night,
 Star with Royal Beauty bright,
 Westward leading,
 Still proceeding,
 Guide us to Thy perfect Light.

GASPARD.

Born a KING on Bethlehem plain,
 GOLD I bring to crown Him again,
 King for ever,
 Ceasing never,
 Over us all to reign.
 O Star, &c.


MELCHIOR.

FRANKINCENSE to offer have I,
 Incense owns a Deity nigh:
 Prayer and praising
 All men raising,
 Worship Him GOD on High.
 O Star, &c.

BALTHAZAR.

MYRRH is mine: its bitter perfume
 Breathes a life of gathering gloom;—
 Sorrowing, sighing,
 Bleeding, dying,
 Sealed in the stone-cold tomb.
 O Star, &c.

Glorious now behold Him arise,
 KING, and GOD, and SACRIFICE;
 Heaven sings
 Hallelujah:
 Hallelujah, the earth replies.
 O Star, &c.

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

The Sunday School Banner.

TORONTO, DECEMBER, 1875.

How to Supplement the Library.

THE difficulty of furnishing a supply of suitable books for large schools is becoming increasingly felt as their voracious young readers devour the entire catalogue of various publishers. Some of our schools have been trying the experiment, we think with very flattering success, of supplementing the library with our Connexional periodicals. In our various publications, we give ample variety to suit all grades of scholars, from the infant class up to those of adult age. The excessive amount of fiction with which many of our libraries are deluged is, to our most thoughtful Sunday-school workers, a matter of profound dissatisfaction. It might with advantage give place to a not less interesting and vastly more instructive literature, vitalized with the discussion of the great living questions of the day. This Connexional literature possesses, also, the guarantee of being loyal to the doctrines of Methodism, and to the institutions of our country, which the literature of the neighbouring country, whether periodical or other, very often is not.

THE SUNDAY-SCHOOL ADVOCATE has already a large and increasing circulation in our schools, but that circulation might easily be doubled, in which case the publisher would be able to furnish a juvenile paper superior to any now in the country, for a less price.

THE SUNDAY-SCHOOL BANNER is admirably adapted for scholars of a more ad-

vanced age. Its Lesson Notes give the results of the careful study of the most eminent biblical critics; and its large amount of miscellaneous matter cannot fail to create in its readers a more intelligent interest in all matters pertaining to the grand Sunday-school operations of the day. We have received during the year very kind testimonials, as to the increasing interest taken in its pages, and no effort will be spared to make it still more useful in the future.

Its circulation, we are happy to say, has largely increased, but we look for still further extension of its usefulness in this respect.

The *Canadian Methodist Magazine* will supply a variety of interesting and instructive reading, suitable to almost every taste. Each number will contain at least one short story, one distinctly religious article, graphic sketches of religious biography or missionary adventure, sketches of travel and discovery, especially in Bible lands, and well-written essays on topics of religious or social importance. It is one of the cheapest forms in which good reading can be furnished to the schools. Each number contains about as much matter as an average Sunday-school book, and costs only about one-fourth the price. The twelve numbers for the year 1875 will form almost a library in themselves, and will be sent post free to any school for \$2 00, or neatly bound in two volumes of 576 pages each, blue cloth and gilt lettered, for \$3 00 post free.

The numbers for the year will be sent, as they are published, at the same rate. This is one of the cheapest Magazines in the world, the English and American periodicals of the same size costing about twice as much.

The *Christian Guardian and Evangelical Witness* will be found to contain a large amount of interesting reading for

young and old. Its departments of Family Reading, Connexional Intelligence and General Literature abound in sound and wholesome information, that will educate both head and heart in a way that the vapid story books, to which many are so addicted, never can. Our young people by the use of these means may be brought into intelligent acquaintance and sympathy with our Church operations, and at the same time the use of our own Connexional publications will help to build up a sound Methodist literature and foster our Connexional institutions, as all the profits of these publications are devoted to important Church interests.

A Church Library.

WHY shouldn't our churches combine with the Sunday-school and get a library suitable for adults as well as children? The best recent books and current literature, especially on Biblical subjects, could thus be brought at a trivial expense, within the reach of large numbers who could not otherwise have access to them at all. The young people, it is likely, would often be induced to abandon the more juvenile literature for that of a more mature character. This is how they manage it out West, according to the *National Sunday-School Teacher* :—

"In the school of Rev. L. S. Hand, of Polk City, Iowa, they must have a library that is pretty much according to our notion. It seems to be both a church and a Sunday-school library, and the books are given out during the week at any church meeting, instead of during the lessons of the Sunday-school. A certain percentage of good marks is made a pre-requisite of drawing books by the scholars. Whether this condition is wise or not, we feel sure that the general plan is. Books are slowly but constantly added to the library, and, as a consequence, they are well worth

having. Those who really want them come for and get them, and the Sunday-school is not bothered with the distribution of books at inconvenient and unsuitable times."

The Banner for 1876.

WE are persuaded that our friends who have used the BANNER for the last year will wish the continuance of its monthly visits for 1876, and we trust that they will use their endeavours to largely increase its circulation. They will thus greatly extend the sphere of its usefulness and enable the publisher still further to improve its character. Subscriptions should be sent, if possible, by the first of December, in order that we may know how many to print.

It seems a long time ahead, writing as we do early in November, to talk about Christmas; but before the Schools are done with this number of the BANNER the close of the year will be at hand. We therefore wish all our readers a very happy Christmas and New Year; and hope that we shall have the pleasure of continuing our mutual relationships through the circling months of another year.

THE *National Sunday-School Teacher*, Chicago, is one of the "livest" journals we know. Its only fault is its long name. In the last number it thus refers to Dr. Vincent, the author of the invaluable Lesson Notes used in the BANNER:—

"Dr. Vincent, we regret to hear, has been suffering exhaustion and depression consequent upon his excessive summer labors at Chautauqua and elsewhere. We hear that now he is very nearly himself once more, but it won't be his fault, nor the fault of his friends, if he is not soon down again. The editor of the Sunday-school book and tract department of the

Methodist denomination, and of two of its Sunday-school periodicals, its general Secretary, the manager of three conventions like that of Chautauqua, the Normal Class lecturer for Brooklyn, superintendent of the Methodist Sabbath-school in Plainfield, general speaker and address maker in conventions and institutes anywhere within five hundred miles of New York, and having the oversight of all the Methodist Sunday-school field,—all these seem to be enough data for a first-class obituary notice. If the American people like a man they love him to death."

A very successful Sunday-school social was held at the Yorkville Methodist Church on the last Monday evening in October. The speakers were Messrs. Wallace, Withrow, Hughes and Britton, Mr. McDowell in the chair. This school has greatly increased during the year. Good music was furnished by the choir.

Book Notices.

The Religion of Life: or, Christ and Nicodemus. By JOHN G. MANLY. 12mo. pp. xxiv-155. Toronto: S. Rose.

THIS book is one of the most beautiful specimens of fine Biblical exegesis, of chaste eloquence, and of earnest exhortations to practical piety that we have ever read. The scriptural argument is as firmly linked and as closely woven as a suit of chain armour, impenetrable to any shaft of adverse criticism. It is a singularly forcible and beautiful interpretation of one of the most important passages of Holy Writ, and is a noble vindication of the freedom of the human will, and of the ways—the wondrous ways—of God with man. Some of the incidental illustrations of Scripture are very felicitous, notably that on page 11, with reference to the question of baptism, and that on the "many mansions," on page 25. So great is the concentration of thought, and so condensed is the manner of printing, that

this modest volume contains much more matter than many twice the size.

Glauca. A Story of Athens in the first century. By EMMA LESLIE. New York: Nelson & Phillips. 12mo. pp. 308. Three engravings.

IN this tale of early Christian trial and triumph the author has endeavoured, and with remarkable success, "to show some of the many difficulties with which Christianity had to contend on its first introduction to the centres of civilization, not only from paganism and philosophy, but from every mode of life, and the whole tone of thought then prevailing." Such books are truer than much of the history that is written. They clothe its dry bones with flesh, and make the dead past live again, instinct with human sympathy. This volume discusses the greatest problem in the universe, the planting and early spread of Christianity, and is vastly more wholesome for youthful readers than many of the sensation stories or unreal religious novels which are to be found in some of our Sunday Schools.

Flavia; or, "Loyal unto the End." A tale of the Church in the Second Century. By EMMA LESLIE. 12mo. 311 pp. Five engravings. New York: Nelson & Phillips. Toronto: S. Rose.

THIS pathetic story gives a vivid portrait of a most interesting period of the heroic age of the Christian Church. The world will never grow tired of hearing this heroic tale; and it is well to tell it to the young, who might be repelled by dry ecclesiastical history, in such vivid narratives as these, to which so much of human interest is given by introducing us to the social and family life of the period, with their holy joys, their poignant sorrows, their deep tragedies, and their sublime triumphs, even amid the fiery pangs of persecution and martyrdom. Although we have personally long and carefully pondered this subject, we thank the accomplished author for fresh insight into the spirit of early Christian life and character.

Quadratus. A Tale of the World in the Church. By EMMA LESLIE. 12mo. 308 pp. Three engravings. New York: Nelson and Phillips. Toronto: S. Rose.

THIS we consider the best that we have yet read of the series of stories illustrating

the different periods of the history of the Church, now in course of publication by the enterprising agents of the Methodist Book Concern. The period is one of absorbing interest. The alliance of the State was found more dangerous to the Church than its bitterest persecution. The great Arian controversy was raging. The strifes and jealousies of Jews, Pagans and Christians, orthodox and heretics, were kindled to intense bitterness. The varied and richly coloured phases of Christian life and character in the great cities of the Empire are vividly presented. A striking picture of the great Council of Nicaea, a sketch of the pagan reaction under Julian, and a glimpse of the cenobitic life of the Thebaid, exhibit diverse aspects of the social phenomena of the times. Among the historical characters are the great heretic and orthodox combatants, Arius and Athanasius; Constantine and Julian; Augustine and Monica; Chrysostom and Arethusa. These great historic names, to many readers, are only names, and nothing more. In these pages the great characters of the age live again, with a personal and human interest that enriches and intensifies our conception of the entire period, and of the part they played therein.

WE have also received the Report of the first International Sunday School Convention, held at Baltimore, Maryland, in May, 1875. It is a well printed 8vo., of over 150 pages, and in every way worthy of the grand occasion which it commemorates, and is monumental of one of the great movements of the age. From personal knowledge we can testify to the completeness and accuracy of its reports of the addresses delivered and business transacted. We are glad to observe that the Canadian delegates, several of whom were members of our own Church, took their full share of work, and did it so well. Several admirable illustrations of Sunday School architecture embellish the book.

Communications.

(From Our Special Correspondent.)

THE PROVINCIAL SUNDAY SCHOOL CONVENTION.

Kingston justly claims the honour of holding the first Sunday-school Convention for the Provinces of Upper and Lower Canada. The attendance on that occasion was so large that the

Mayor had to come forward and pledge the credit of the city for the entertainment of the delegates. Eight years passed away before another assembly was called, when the ambitious little city of Hamilton tendered her generous hospitality to delegates from every Sabbath-school in Canada. They met in Dr. Ormiston's new church, in 1865, he being the President. On that occasion the Sabbath-school Association of Canada was organized, and Conventions have been held without intermission every year since. We met this year on the 12th, 13th, and 14th of October, in the same church in which we met ten years ago.

This Convention has in some respects been a decided improvement over any of its predecessors. The experience gained by the business committee enabled them to give us a programme as free as possible from mere routine work, that being mainly done in committees. A fine spirit of genuine Christian catholicity was felt throughout, and not an unkind or uncharitable remark was heard in any of the sessions. Great clearness of doctrinal teaching was manifest, and especially was the absolute necessity of the conversion of children enforced on several occasions.

The attendance was large; it was estimated that about five hundred delegates were present. The unavoidable absence of some of the invited workers was a cause of regret. Howard Doane, Esq., was engaged to conduct the service of song, but was taken ill and could not attend. Nor had we any one like our old friend Mr. Coates who seemed able to fill the vacancy. So far as affording any particular satisfaction to the delegates, or as a model for Sabbath-school music, the singing of the Convention was a failure.

Professor Cavan was also absent from a similar cause, and Dr. John Hall, of New York, had a pressing engagement, preventing his attendance. Mr. B. F. Jacobs, of Chicago, though not on the programme for this year, was present and supplied in a great measure the lack of service, to the great profit of the Convention. We regretted the inability of the committee to secure any proper Normal Class work, which in the present advanced condition of Sabbath-school Conventions seems very desirable.

The sessions were opened by His Honour Judge Jones, of Brantford, the retiring president. He was succeeded in office by Mr. Edgar, of Hamilton.

The reports from Committees and that of the

Rev. W. Millard, the General Secretary, indicated a great amount of work done during the year just closed.

The address of welcome was delivered by Rev. H. Johnson, of the Centenary Church, and was well calculated to put the delegates quite at ease on the matter of feeling themselves quite at home in the city, the Convention, and the homes of their various hosts and hostesses.

Rev. A. Munro gave a general description of the International Sabbath-school Convention held in Baltimore in May last. Rev. Alfred Andrews followed with an account of the principal topics of discussion at that gathering. The paper read by Rev. F. H. Marling is deserving of a careful perusal by Sabbath-school workers; its subject, was "What have we gained by past Sabbath-school Conventions?" Rev. James Harris of Fingal, read an essay on "Our future aims." The stirring addresses by Rev. J. B. Stevenson on "The Sabbath-school, the bulwark against modern Scepticism," was full of suggestive thought and was warmly applauded.

Rev. S. J. Hunter rendered efficient service by his address on "The preparation essential to success in Sabbath-school teaching." Dr. O'Meara, of Port Hope, was favoured with an attentive hearing as he read a long paper, on "The Revision of the New Testament." The article was well written and equally well delivered. The Rev. J. P. Lewis gave a capital address, on "How to gather in and teach the unevangelized masses!" He spoke mainly of the importance of gathering them in; considering that *ways and means would soon be found*, if only our hearts were earnestly set on the work.

We give in another column notes of some of the many admirable and soul-stirring addresses which were delivered. A full report will be found in the printed volume of Minutes which will shortly be issued by the Secretary, Rev. W. Millard, of Toronto, who will be happy to supply all who desire them at a moderate charge.

A very large number of persons took part in the discussion of the various subjects brought forward, whose names we are not able to insert.

One of the greatest difficulties of the association is, to obtain the funds needful to carry on its operations effectually. The Convention broke up with an estimated deficiency for the coming year of about \$800. Three invitations for next year were tendered, viz., from Belleville, Guelph and St. Catharines. The first named had the

largest number of votes, and became the choice of the meeting.

Few who attended the Convention, could fail on returning home to feel that they had been materially benefited by an improved knowledge, skill and spirit in Sabbath-school work, as the result of the Twelfth Provincial Convention of Ontario and Quebec. ALFRED ANDREWS.

SUNDAY SCHOOL ANNIVERSARY, BELLEVILLE.

The fifty-second anniversary of the Methodist Sabbath School, of Belleville, was celebrated in Bridge Street Methodist Church, on the evening of November 1st, by a concert, responses, and speeches. A large number of the scholars were well seated upon a raised dais, and the rest occupied the centre of the church. On the platform were the Rev. S. P. Rose, Rev. W. McLean, and a number of lay gentlemen.

The chair was occupied by Mr. Wm. Johnson, Superintendent of the School. The Church choir and the scholars contributed the musical part of the programme. Addresses were delivered by the Rev. W. McLean, Dr. Palmer and the Chairman. The following history of the School was read by Mr. John J. B. Flint, Assistant Superintendent, as follows:

We are met to-night to celebrate the 53rd anniversary of the Bridge Street Methodist Sunday-school. Very nearly 53 years, with their precious freight of human lives, have rolled away into the past, since the organization of the first Sunday-school in Belleville, and we have in our town to-day but two persons who were scholars in that School, J. H. Meacham, Esq., and Mrs. G. C. Bogart, his sister; and it affords the School, as I am sure it will this audience, great gratification to know that they are present with us this evening.

To-night our minds are directed to the past. Memory will be busy with many; they will recall the faces and forms of old friends. In imagination they will visit the old Pinnacle Street Church—they will people the pews with familiar faces long since gone to the spirit-land—then the forms of the departed will enter at the open door—the beloved, the true-hearted come, to visit us once more.

They, the young and strong, who cherished noble longings for the strife,
By the roadside fell and perished, weary with the march of life;

They, the holy ones and weakly, who the cross of suffering bore
Folded their pale hands so meekly, spoke with us on earth no more.

There will be many who long for the touch of a vanished hand and the cordial greeting. It has been well said that we may build more splendid habitations—fill our rooms with paintings and sculpture—but we cannot buy with gold the old associations; they steal into our hearts and take possession of them. Old associations are the links in the chain that bind us to the past; and although we form new friendships, yet they do not crowd out the old. We reserve the warmest nook in our hearts for the friends of "aud lang syne." In endeavouring to glean from the records of the past the history of this School, we have experienced no little difficulty. The first Sunday-school was a Union School established in 1822, originated by a Mr. Osgoode, a Church of England Missionary, in the old Pinnacle St. Church, and supported by all Protestant denominations. Shortly after its commencement, the late Dr. Marshall and Dr. Cooper, with Messrs. Bickford and Selton also, assisted in the conduct of the School. The exercises consisted in reading the Scriptures, and the recitation of verses committed to memory by the scholars. No public prayers were offered up in the School, and even the hymns as sung by the old folks were not indulged in, it being considered advisable that sinning should not form part of the exercises. Until Mr. Flint came to Belleville, the School was only kept open during summer. Since that time, to use the language of our worthy Superintendent, it is in one sense at least, an *evergreen* School. As churches were built, denominational Sunday-schools were commenced in connection with the Churches, and the Union School ceased to exist. From that parent School a goodly crop of thirteen Schools has sprung up. Of the gentlemen who have been Superintendents, may it not be said

"Their was no death, what seemed so was transition;
Their life of mortal breath was but a suburb of the life Elysian,
Whose porta we call death;
In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
They live whom we call dead.

The present members are as follows: Infant class, 51; Intermediate classes, 181; Senior classes, 74; Total, 306.

INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—DECEMBER.

FOURTH QUARTER: TWELVE LESSONS IN NEW TESTAMENT HISTORY.

SUNDAY, DECEMBER 5, 1875.

LESSON X.—JESUS AND MARY.—John 20.
11-18.

L. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

School. 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

L. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

S. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

L. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

S. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say Master.

L. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

S. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

HOME READINGS.

M. John 20. 11-18. *Th.* Acts 13. 23-37.

Tu. John 20. 1-10. *F.* 1 Cor. 15. 1-20.

W. Mark 16. 1-11. *S.* Psa. 16. 1-11.

Sabbath, Rev. 1. 4-29.

TOPIC: *The Risen Christ Comforting a Weeping Disciple.*

GOLDEN TEXT: *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, Mark 16. 9.*

OUTLINE:—1. *Mary looking for Jesus, v. 11-13.*
2. *Mary talking with Jesus, v. 14-17.*
3. *Mary telling of Jesus, v. 18.*

GENERAL STATEMENT.

Our last lesson presented *Jesus on the Cross*. Its final statement was: "And he bowed his head and gave up the ghost." This event occurred *Friday, March 18, A.D. 29*. On the following *Sunday, March 20*, the events of this lesson took place. Its scene was some unknown spot near Golgotha. Between the last lesson and this we must insert the events connected with the burial of Jesus, the sealing of the stone, the setting of the guard, his release from the tomb, the coming of the women to the sepulchre and their surprise, the coming of Peter and John, to whom Mary had carried word, and, finally the return of Mary after Peter, John, and the others had all left, at which time she met the Lord, as this lesson

shows. In this interview between *Jesus and Mary* we see *The risen Christ comforting a weeping disciple*. The fact of his appearance to Mary, and the priority of this to other appearances, are both asserted in the GOLDEN TEXT: "*Now when Jesus was risen,*" etc. In the OUTLINE we see: 1. MARY LOOKING FOR JESUS; 2. MARY TALKING WITH JESUS; 3. MARY TELLING OF JESUS. Before attempting to teach this lesson, teachers should become imbued with the spirit of the occasion. The sorrow for his death; the active love coming to complete the burial rites; the lurking fear of his cruel foes; the buried hopes; the vague expectations; the surprise; the bewilderment; the hasty message; the anxious return; the solitude at the grave; and then the wonderful interview. May each teacher be as near to Jesus in this day's work as was Mary according to the lesson!

QUESTIONS.

Recite the TITLE. What statement about Jesus and Mary is given in the GOLDEN TEXT? What in TOPIC? Recite OUTLINE and SELECTED VERSES.

1. *Mary looking for Jesus*, v. 11-13.

Give some facts about this Mary. [See Mark 16, 7, etc.]

Where was Mary, and what doing? v. 11.

As she wept, what did she do?

For whom was she looking?

Why did she look when she knew Jesus was gone?

Whom did she see in the sepulchre?

[Read Matt. 28. 2-4.]

What kind words did the angels say to her?

What sad answer did she make?

What does her conduct show of her feeling to Jesus?

In what was her course better than that of Peter and John, as described in v. 10?

In what is her conduct a good model for us?

2. *Mary talking with Jesus*, v. 14-17.

After speaking with the angels, whom did Mary see?

Whom did she suppose him to be?

What kind words did Jesus say to her?

Why does she tell over the same trouble?

What does her offer to take the body show?

Why did she recognize him when he said "Mary?"

Why did she reply "Rabboni?"

What did Jesus forbid her, and why?

What did he command her, and why?

3. *Mary telling of Jesus*, v. 18.

What did Mary do?

How do you suppose she felt?

What may we learn from her case about—1.

Looking for Jesus? 2. *Talking with Jesus?*

3. *Telling of Jesus?*

Where in this lesson do we see—

1. That Christ has special honor for those who seek him earliest and most persistently?
2. That the Resurrection of Jesus was a matter of joyful interest even to angels?

LESSON HYMN.

Tune, "Aletta."

7's.

"Seek him not among the dead,
He is risen, as he said;"
Gladden'd by the angelic word,
Turning, she beheld her Lord.

Fain like Mary, Lord, would we
In thy glorious presence be;
Hear thy voice and see thy face,
Praise thee for thy wondrous grace.

QUESTION AND ANSWER.

11. *What sentence will he pronounce on the righteous?*

The sentence that Christ will pronounce on the righteous shall be, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25. 34.)

OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. Jesus sought by those who love him; 2. Jesus found by those who seek him; 3. Jesus praised by those who find him. 1. Sowing in tears; 2. Reaping in joy. 1. Anxious seeking; 2. Joyous finding. 1. Sorrow without Jesus; 2. Joy with Jesus. 1. Mary disconsolate; 2. Mary comforted. 1. Mary with the angels; 2. Mary with the Lord; 3. Mary with the disciples.

2. NOTES.

THE MARYS. 1. Mary, the mother of Jesus; 2. Mary, wife of Cleophas, and sister, or cousin, of Jesus' mother; 3. Mary Magdalene, the one of our lesson. Spoken of by the poet as the one who

"—While apostles shrunk, could dangers brave;
Last at the cross, and earliest at the grave."

4. Mary, sister of Lazarus; 5. Mary, the mother of Mark, Acts 12. 12; 6. Mary, saluted by Paul, Rom. 16. 6.

THE APPEARANCES OF JESUS. The order of Jesus' appearances after his resurrection and the authorities therefor, may be succinctly stated as follows: 1. To Mary Magdalene—John and Mark; 2. To the other women—Matthew; 3. To Peter—Luke and Paul, (1 Cor. 15. 3-8); 4. To two disciples—Luke and Mark; 5. To the ten, Thomas absent—Mark, Luke, John, and Paul; 6. To the eleven—John; 7. To the seven at Galilee—John; 8. To the apostles and five hundred others—Matthew, Mark, and Paul; 9. To James—Paul; 10. To the apostles—Luke, Acts, and Paul; 11. At the ascension—Mark and Luke; and some add, 12. To Paul—1 Cor. 15. 8. *Strong's Harmony* gives a slightly different order.

MARY STOOD WITHOUT WEEPING, etc., ver. 11. She had been there before, but had run to tell Peter and John; they had come, and, like the women, had gone again, and Mary now is there alone. AS SHE WEPT, SHE STOOPED DOWN, AND LOOKED INTO THE SEPULCHRE. Love lingering and looking at the place where the Lord lay.

TWO ANGELS, ver. 12. Heb. 1. 14, "Are they not all ministering spirits?" etc. Matt. 4. 11, "Behold, angels came," etc.

"The party of women . . . saw, first outside the tomb, an angel sitting on the stone, (Matt. 28. 2;) afterward they entered into the tomb and 'saw a young man sitting,' etc., (Mark 16. 5-7.) These together Mary saw when she stooped down and looked."
—*Minpriss*.

WOMAN, WHY WEEPEST THOU? ver. 13. Mournest even then to heirs of salvation. BECAUSE. She knew why she wept. No vague sorrow filled her soul. Jesus was gone, and she knew not where, therefore she wept.

SHE TURNED . . . AND SAW JESUS, ver. 14. Blessed vision, but she "knew not that it was Jesus." She supposed him to be "the gardener." His radiant glory awaited him, but did not yet rest upon him. He asks: WHY WEEPEST THOU? WHOM SEEKEST THOU? ver. 15. She had but one answer. It was Jesus she sought, and Jesus only.

MARY, ver. 16. Jesus spoke the name. A name capable of tenderest utterance. In that

address she recognized the Lord, and cried: RABBONI.

"It is not now the distant, though respectful, 'Woman.' It is the oft-repeated name, uttered, no doubt, with all the woful manner, and bringing a rush of unutterable and overpowering associations."—*David Brown*.

TOUCH ME NOT, etc., ver. 17. Very many explanations of these words are given. Their true aim is, however, not far from this, namely: Do not catch at my visible presence as though it were to continue here; I am not yet ascended, but I am to ascend, and spiritual communion, rather than tangible embrace, behooves my followers. BUT GO, etc. Work remains for you, rather than personal indulgence of joy. He commissions the faithful woman to first proclaim his resurrection. No wonder that she CAME AND TOLD THE DISCIPLES.

3. LESSONS.

1. Many disciples weep because they do not know the truth as it is in Jesus; 2. Angels minister to Jesus, and to his saints; 3. Sympathy with the sorrowing is both angelic and Christlike; 4. True piety cannot be comforted when Jesus is absent; 5. Jesus draws near its unexpected forms; 6. A single word from Jesus can dispel the deepest darkness; 7. Duty before even spiritual enjoyment; 8. Christ's disciples are his brethren; 9. Our brother has ascended; 10. His God and father is the God and father of each saint; 11. Tell what you know of Jesus; 12. Woman's sad part in the fall amply compensated by her glad part in the resurrection scenes.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

As the Golden Text reminds us, Mary Magdalene was the first who was privileged to see the risen Saviour. From a cursory reading of the four narratives it does not clearly appear how this could be. Matthew tells us that the women together met him on their way to tell the disciples of the empty grave and the vision of angels; while John tells us that one of them, after two of the disciples had been informed, and had visited the sepulchre, and returned home, met him. How could the latter meeting have been earlier in time than the former?

These difficulties are very old, and their solution very uncertain. Our records are brief

and fragmentary, and many links are missing which, we doubt not, would make all clear. But our faith in the resurrection of Christ as a fact rests on far too firm a basis to be disturbed by perplexities which arise only from lack of sufficient information. Still I venture to suggest a possible, and, as it seems to me, quite reasonable, order of the events on that memorable morning.

Four men seem to have come together to Joseph's garden. From Mark (16. 4) we gather that they could see that the stone was rolled away while they were yet some distance from the sepulchre, "for," he says, "it was very great," that is, large. John tells us that Mary Magdalene, as soon as she saw that, ran back to the city to tell Peter and John. The others went on, looked in, saw the angels, were told by them what had occurred, and then returned; but meanwhile, supposing Mary Magdalene had but a short way to go, she and Peter and John may have got back to the grave almost immediately after they left it; and if, as is quite possible, they had a longer distance to walk, it might well be that Jesus could appear to Mary Magdalene first, and even after that to them before they reached their destination.

The only real difficulty in this arrangement is that Matthew seems to imply that Mary Magdalene was one of the women who went quite up to the sepulchre at first; but this is not necessary, as we know there were others besides the two Marys, which would explain the plural in Matthew's 5th verse. Luke 24. 10 is no difficulty, for it merely gathers into one sentence two or more separate incidents.

Now look at Mary Magdalene as she stands alone in the gray morning weeping by the sepulchre. Peter and John have gone home again, but the same love that made her the last to linger there on the night of the burial detains her now. Then she was sad, indeed, for her adored Master was dead, and her hopes of his kingly glory extinguished; but now what is her grief? His body gone, removed no doubt by unfriendly hands, perhaps to have yet further insults heaped upon it; and even the sorrowful pleasure of performing the last office is denied her. So absorbed is she that even the sudden appearance and voices of angels (vers. 12, 13) cannot startle her. She simply tells the one cause of her grief in reply to their gentle question and at once turns away, neither fear,

nor wonder, nor hope, moving her. She is conscious now of another figure close to her, but, blinded by her tears, she takes no more heed of it than of the angelic guards at the tomb. With a kind of half recollection that the gardener might be there, she speaks to him, but only of the same one thing of which she is full. Then in a moment *His* voice, uttering her own name, has gone to her heart, and she is at his feet with the one word, *Rabboni*—"O! dear Master!"

The seventh verse needs careful explanation, and to see its meaning we must consider the whole conduct of Christ during those forty days. Why did he stay so long on earth, and yet associate with the disciples so little? If he wished merely to prove his resurrection, forty hours would have sufficed for that. If he wished to stay with them longer, why were his appearances so few, so short, so mysterious? We cannot expect to answer these questions fully, but there does seem a reason that is adequate. Had he merely flashed upon them, as it were, and then gone to heaven at once, they would have worshipped his divinity, but not have perceived that he was still "the man Christ Jesus." Had he lived with them as before, on familiar terms, they would have loved his manhood, but have failed to appreciate his Godhead. What he *did* do was exactly calculated to teach *both*.

Now this explains his words to Mary, "Touch me not." That touch would have been the touch of the old human affection, and she must now know that their relations are altered. He *did* let the other women touch him, (Matt.,) and the Apostles, (Luke,) and Thomas, (ver. 27;) but theirs was the touch of adoring worship. But why? "for I am not yet ascended." Perhaps we should paraphrase it thus: "Touch me not now with thy bodily hands, but when I have ascended to my Father, touch me spiritually by faith."

For the application of this lesson, take two sentences in the passage:—

1. The message Christ sent to the disciples, ver. 17—"Go to my brethren," etc. She was to go to those who had denied and forsaken him. Was the message one of wrath, dismissing them from his service? They deserved that, but he was not "ashamed to call them brethren," (Heb. 2. 11.) We, too, are sinners, but our elder Brother has not cast us off, but "even liveth to make intercession for us."

2. Mary's announcement to the disciples, ver. 18—*I have "seen the Lord."* It was *personal* testimony. Not *some one* has seen him. Not merely *you* may see him. But *I* have seen him. Is that our testimony concerning Christ? Nothing else has so much weight. "That which we have seen and heard declare we unto you."

13. What did the risen Lord show Mary was more important than *social* enjoyment?

14. Who did Christ *first* employ to preach his resurrection?

3. DOCTRINE.

"*The resurrection of Christ.*" Matt. 28. 5-7; Acts 2. 24, 32; 4. 33; Rom. 1. 4; 8. 11; 2 Cor. 4. 14; 13. 4; 2 Tim. 2. 8; Phil. 3. 11.

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. JESUS DEAD. John 19. 30; Mark 15. 37; Matt. 27. 50; Rom. 6. 10; 1 Cor. 15. 3.
2. JESUS BURIED. John 19. 38-42; Matt. 27. 59, 60; Luke 23. 53; Rom. 6. 4.
3. JESUS RAISED. Mark 16. 9; Luke 24. 45, 46; Rom. 1. 4; 1 Cor. 15. 4; Eph. 1. 20.
4. JESUS SEEN. John 20. 14, 16; 20. 19, 26; 21. 24; Acts 1. 3; 1 Cor. 15. 5-8.
5. JESUS THE FIRST-FRUIT. 1 Cor. 15. 17, 20, 23; Acts 26. 23; Col. 1. 18; Rev. 1. 5.
6. THE RESURRECTION BODY. 1 Cor. 15. 35-44; Phil. 3. 21; 1 Cor. 15. 50-57.
7. THE GENERAL RESURRECTION. Dan. 12. 2; Psa. 49. 15; Heb. 6. 1, 2; Acts 4. 2; Rev. 20. 13.

2. SEED-THOUGHTS.

BY L. D. BARROWS, D.D.

1. Why did not Jesus reveal himself to Peter and John, who first entered the sepulchre?
2. Why now to Mary Magdalene?
3. Had not what occurred at the cross some connection with this order of things?
4. Why did angels announce his birth, attend his resurrection and ascension?
5. Why did Mary *turn back*?
6. Why did she know him when he called her *Mary*, and not when he called her *woman*?
7. Did she find him without *searching* for him? Does any one?
8. Did Mary expect him to rise from the dead?
9. Why was she forbidden to *touch* or *cleave* to him?
10. Was, *I am not get ascended to my Father*, the simple announcement of a *fact*, or a *reason* why she should now leave him?
11. Had she touched him, how would that have affected the *virtue* of her faith?
12. Why, differently, was *Thomas* allowed to touch him?

The Primary Class.

BY L. J. R.

1. REVIEW. If the children hesitate, the sight of the Leaf Cluster or Blackboard exercise, if it has not been erased, will assist them in recalling the lesson of the preceding week.

2. THE *Q*-AND *T*HOUGHT to be impressed upon the minds of the children is *JESUS RISEN*, in contrast with the last lesson of *JESUS CRUCIFIED*.

3. APPROACH the lesson and connect with review, by giving the Bible history from the time of the last lesson. Tell how Christ's body was taken from the cross and laid in the new tomb—describe in comparison with our tombs and graves. Speak of the great stone, the seal, and the guard of soldiers. Picture Mary, whom Christ had healed, mourning through the sorrowful Sabbath, coming early to the tomb and finding the stone rolled away and the precious body gone.

4. TEACH THE LESSON, (1) By *giving the narration*, and the words of the conversation. If the teacher herself be perfectly familiar—not only with the facts, but with the spirit of the lesson—if the wonderful and touching story be impressed upon her heart as well as mind, she will find this simple recital sufficient to rivet the attention of all. (2) *With black-board basis*. Print a large "M" on the board. "Our lesson to-day is about—do you know whom?" Print "M-ARY." Tell about her, healed of a dreadful disease, (Luke 8. 2,) ministering to Jesus, (Mark 15. 40, 41,) at the cross, (John 19. 25,) and finally at the sepulchre. . . . "When?" "M-ORNING" when it was yet dark. "How do you think she felt?" "What did she do?" "Wept and M-ORNEED." But while she was weeping who came to her? Print on the other side of the board, while you talk, a large "J," suggesting the answer to the last question—"J-ESUS." Give conversation. "How do you think Mary felt when she knew him?" "J-oy-

FUL." All men are joyful when Jesus comes to them, and they learn to know him. Illustrate this fact to suit childish experience. The black-board will now present the following appearance:—

MARY.
MORNING.
MOURNED.

JESUS.
JOYFUL.

I give an outline of summary. Let the teacher point to the board while the class supplies the missing words. "Three days after the Saviour was crucified—a woman who loved him came to the sepulchre very early in the— . But she found the tomb open and the body gone. She wept and—but—came to her, and then she knew he had risen from the dead and then she was—."

WHISPER SONG.

Mary, "Whom seekest thou"
Here in death's prison?
Mary, "Why weepest thou?"
Jesus is risen.

Worthy the Saviour,
For me he was slain;
Worthy the Saviour,
To live and to reign.

SUNDAY, DECEMBER 12, 1875.

LESSON XI.—JESUS AND THOMAS.—John 20.
24-31.

Leader. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

School. 25 The other disciples therefore said unto him, We have seen the Lord. **But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.**

L. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

S. 27 Then saith he to Thomas, **Reach hither thy finger, and behold my hands;**

and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

L. 28 And Thomas answered and said unto him, **My Lord and my God.**

S. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: **blessed are they that have not seen, and yet have believed.**

L. 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

S. 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

HOME READINGS.

M. John 20. 24-31. *Th.* Heb. 11. 1-10.
Tu. Luke 24. 13-35. *F.* Heb. 3. 12-19.
W. Acts 8. 26-38. *S.* 1 John 5. 1-13.
Sunday, Rom. 10. 1-13.

TOPIC: *The Risen Christ assuring a Doubting Disciple.*

GOLDEN TEXT: *Believe in the Lord your God, so shall ye be established.* 2 Chron. 20. 20.

- OUTLINE:** 1. *Not having seen—Faithless,* v. 24, 25.
2. *Having seen—Believing,* v. 26-29.
3. *Not having seen—Believing,* v. 29.

GENERAL STATEMENT.

The interview between *Jesus* and *Thomas* took place on Sunday, March 27, A. D. 29. On the day Jesus arose he appeared to his friends several times. In the evening he met his disciples, Thomas being absent. This led directly to the words in v. 24, 25 of to-day's lesson. Jesus permitted the case to stand in this way for another week, when he again appeared, and gave Thomas the interview detailed in v. 26-31. We here see, as stated in our TOPIC, *The Risen Christ assuring a Doubting Disciple.* The whole drift of the lesson is well expressed by the GOLDEN TEXT: "*Believe in the Lord your God, so shall ye be established.*" The OUTLINE presents three classes of persons: 1. THOSE NOT HAVING SEEN—FAITHLESS; 2. THOSE

HAVING SEEN—BELIEVING; 3. THOSE NOT HAVING SEEN—BELIEVING. From the beatitude announced by Jesus in verse 29, teachers may well press the desirableness of a faith which grasps God's words irrespective of sight or sense. See 2 Cor. 5. 7.

QUESTIONS:

Recite TITLE, TOPIC, GOLDEN TEXT, and OUTLINE. The gathering place of the disciples, where the events of this lesson occurred, was a retired room in Jerusalem.

1. *Not having seen—Faithless*, v. 24, 25.

Who was Thomas? [See Matt. 10. 3; John 11. 16; Acts 1. 13.]

What strange story had the disciples told him?

What three conditions of believing does Thomas make?

In what spirit did he probably make this assertion?

Would his doubting be apt to shake the faith of the other disciples? Why?

2. *Having seen—Believing*, v. 26-29.

When did they all meet again?

On which day of the week were their meetings?

What does it show as to their habit?

What does the fact that Jesus appeared so often on this day teach us?

Why was Thomas very naturally present at this time?

How did Jesus come among them? v. 26.

Whom did Jesus first salute?

What did he then say to Thomas? [Recite SELECTED VERSES.]

How did Jesus know just what Thomas had demanded?

Do you suppose Thomas did what Jesus bade him?

What is meant by Thomas' reply in v. 28?

What does Jesus say, in v. 29, of Thomas' faith?

Is a belief like this better than none at all? Why?

3. *Not having seen—Believing*, v. 29.

What is the most blessed sort of belief? v. 29.

Why are the "signs" of Jesus written? v. 30, 31.

Do you believe that Jesus is the Christ?

What have believers "through his name"?

What have unbelievers?

What have you personally?

Where does this lesson drop a hint—

1. About keeping the first day of the week?

2. About coming early to meeting?

3. About avoiding foolish vows?

LESSON HYMN.

Tune: "Brown."

C. M.

The highest place that heaven affords,
Is to our Jesus given;

The King of kings, and Lord of lords,
He reigns o'er earth and heaven—

The joy of all who dwell above,
The joy of all below,

To whom he manifests his love,
And grants his Name to know.

QUESTIONS AND ANSWERS.

12. *What shall then take place?*

When Christ has pronounced sentence on the righteous and on the wicked, then shall the world be destroyed by fire, and the wicked shall go away into everlasting punishment, but the righteous into life eternal; the misery of the wicked, and the happiness of the righteous, being equally endless.

Revelation 20. 11. I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

2 Peter 3. 10. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burned up.

OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. Thomas and the Disciples; 2. Thomas and Jesus.—1. Unbelief; 2. Conviction; 3. Faith; 4. Revelation.—1. The wilful demand; 2. The genuine conviction; 3. The new beatitude; 4. The gracious opportunity.—1. The Doubt of Thomas; 2. The manifestation to Thomas; 3. The confession of Thomas; 4. The opportunity for faith.—1. Doubt; 2. Conviction; 3. Confession.

2. NOTES.

THOMAS, ver. 24. See John 11. 16; 14. 5; and Matt. chap. 10. His absence upon the first Sunday, when Jesus met the other disciples, warrants the idea that he had gloomily dropped

the matter. He considered it substantially at an end.

WE HAVE SEEN THE LORD, ver. 25. To them the vision was undoubted. To Thomas it seemed an impossible thing. Not that he doubted their intended truthfulness, but he considered them deceived; as having reached a conviction hastily and upon insufficient evidence. EXCEPT I SHALL SEE, etc. He requires minute, irrefragable evidence, perhaps with a spice of consciousness as to his own intellectual superiority.

... "He represents honest, earnest, inquiring, truth-loving skepticism, or that rationalism which anxiously craves tangible evidence, and embraces it with joy when presented."—*Schoff*.

..... "How Christ himself viewed this state of mind is evident from Mark 16. 14. But whence sprang this pertinacity of resistance in such minds? Not certainly from reluctance to believe, but as in Nathanael, (John 1. 46,) from mere dread of mistake in so vital a matter."—*David Brown*.

I WILL NOT BELIEVE. Not merely "I will believe if I, too, see," but, "Unless my special tests can be applied, I will not believe." Not mere passivity waiting to be impressed, but real activity requiring evidence of special force that it may be subdued. The conquest of such men for Christ was a wonderful trophy of grace.

AFTER EIGHT DAYS, ver. 25. The Jewish manner of designating a week, thus bringing this appearance to the second Sunday of his resurrection life. WITHIN. Within the place of meeting, the doors shut, etc. John 20. 19. STOOD IN THE MIDST. A phrase indicating the suddenness of his appearance there. He did not knock and enter in an ordinary way, but the first observed fact was he "stood in the midst." Happy they to whom Jesus comes! PEACE BE UNTO YOU. Repeating a former salutation. John 20. 21. It was a greeting in common use, but now specially adapted to quiet their rising fears.

REACH HITHER THY FINGER, etc., ver. 27. He uses the words of Thomas, so that the exact demand of Thomas might be met.

... "There is something rhythmical in these words, and they are purposely crouched in the words of Thomas himself, to put him to shame."—*Lutherdt*.

..... "The Lord is silent about the print of the nails, which would have recalled the

malice of his crucifiers, and points simply to the wounds as the abiding monument of his dying love to Thomas and to all."—*Schoff*.

MY LORD AND MY GOD, ver. 28. Not a mere exclamation, for, (1) No such phrase was in use among the devout Jews; (2) An undevout use of it would savor of profanity; (3) None there but Jesus could be addressed as "My Lord," but he also was called "My God."

..... "The highest apostolic confession of faith in the Lordship and Divinity of Christ, an echo of the beginning of this gospel: 'The Word was God,' " John 1. 1.—*Schoff*.

..... "That Thomas did not do what Jesus invited him to do, is plain from ver. 29: Because thou hast seen me, etc."—*Brown*.

BLESSED ARE THEY, etc., ver. 29. A new beatitude belonging especially to us, who never saw, but who do believe. See 1 Pet. 1. 8.

MANY OTHER SIGNS, etc., ver. 30. Some are written in the other gospels, and some have been permitted to sink from history as unnecessary for the uses of the Church. Many of these will be heard of when the saints gather around their King above.

THESE ARE WRITTEN, etc., ver. 31. Belief in Christ, and salvation through his name, the object of John's gospel. Inferentially, the object of the other gospels, of all Scripture, and of all true Christian work. Teachers may take the key-note for work from this statement.

3. LESSONS.

1. Absence from among Christ's disciples hinders the progress of the absentee, see Heb. 10. 25, "Not forsaking the assembling," etc.
2. The naturalness and the duty of telling what we know of Christ.
3. Honest inquiry to be distinguished from stubborn unbelief.
4. Some unbelievers are ready to believe.
5. Christ sometimes comes when unlooked for.
6. Christ's coming a mission of peace to men.
7. Christ ready and able abundantly to convince men.
8. The very wounds of Jesus proclaimed his Lordship and Divinity.
9. The benefit of an assured faith.
10. The certainty of the resurrection should put to flight all doubts.
11. Thomas' doubt overruled for our confirmation in the faith.

English Teacher's Notes.

At first sight this looks an unpractical subject for a Sunday-school lesson. There is plenty of skepticism in these days, but it does not show itself much among boys and girls. In the case of those boys who catch up infidel questions at their workshops, the difficulties started are of a different kind, paltry and annoying enough, but not of a serious or fundamental nature. How, then, can we teachers hold up Thomas, a man who doubted the resurrection of Jesus, as a warning to those who never felt the smallest doubt or question on the subject?

The fact is, that Thomas' unbelief, when examined, has a far nearer application to ordinary people in a Christian land, children included, who accept Christ's resurrection as a fact because they have been taught it, than to open and avowed skeptics. For Thomas was no skeptic in the modern sense. He lived in an age of universal belief in the supernatural, and so far from being different from other people in this respect, he attached himself to a prophet whose fame chiefly rested on his many miracles. He was no Sadducee; and, indeed, even the Sadducees did not deny the possibility of miracles. No, his unbelief was that of the heart, and of that there is abundance among professing Christians, both young and old.

Let us try and trace out the character of Thomas, and the cause of his refusing to believe the testimony of his comrades.

The only two other notices we have of him both show distinctly that his was not that cold and hard nature in which skepticism flourishes. In John 11, 16, we find him expressing an ardent affection for Jesus in words that even Peter might have spoken. Christ proposes to go over from "beyond Jordan" into Judea again. The other apostles dissuade him, knowing that his going there will be at the risk of his life; but Jesus has loving purposes to fulfill at Bethany. Then it is Thomas that exclaims, "Let us also go, that we may die with him." That is not a skeptic's utterance. Nor is that in John 14, 5, where Thomas, after Christ's intimation that he is going to leave them, displays an anxious desire to know whither he is going, evidently that he may again follow after him.

But if these two glimpses into Thomas' character show us a loving nature, they show us, also, a desponding nature. Sadly on the former occasion he anticipated that if they went to Judea they would all die together. Sadly on

the latter occasion he expressed his inability to understand his Master's meaning. Evidently it was his way to look at the dark side of things and whenever he took a gloomy thought into his head, as no doubt he often did, instead of struggling against it, or trying to see the brighter side, he cherished it and brooded over it. He might have used the psalmist's words in their most literal sense, "My soul refuseth to be comforted."

Now imagine what must have been the effect upon Thomas of the arrest and condemnation and execution of him whom he had believed to be Messiah. Hopeless despondency would take possession of him, mingled probably with some murmurings at his hard lot in having been led into what would now seem to him a fatal mistake. He even avoids the society of his fellow-disciples; and when they meet together on the third evening, full of excitement at the reports of Jesus having been seen alive, he will not come. The next day, we can imagine, they seek him out: "It is all true! We have seen the Lord." With a sad smile and a shake of the head he receives the news; perhaps, with his propensity to see the dark side, he suggests that it was only a spirit they saw—they acknowledge that they thought so at first—did they really "handle it and see?" No, they can't say they did, for they were quite satisfied—ah, well, he won't be satisfied with any thing less than *feeling* as well as seeing—"Except," etc., "I will not believe."

Nevertheless, what they have told him does make some impression. He will not acknowledge it; but he does come to their gathering the following week. The doors are fastened with all care, yet suddenly *there is Jesus!*—and after the salutation, his very first words are that gentle rebuke to Thomas. Now Thomas would know that the others had not seen Jesus again during the week, and could not have told him of his (Thomas') unbelief; so that those words are a far stronger proof to him *who* stands before him than any touch could be, for they show the Lord's knowledge of his words and his thoughts! Does he want to feel the wounds now? Ah, no; the great fact is clear to him in a moment. Nay, he sees more than that he rest do. This risen man who has been watching his gloomy thoughts all the week is not only the true Messiah after all—he is "My Lord and my God!"

Now, how does all this apply to our scholars?

They have not got to be convinced that Jesus rose from the dead, or that he is "Lord and God." They know that. It is not their *brains* we have to reach, but their *hearts*. They do not "believe in the Lord Jesus Christ" as their own Saviour, who has taken away the guilt of their own sins. Why not? In nine cases out of ten, simply because it's too good to be true. One does not need to have a desponding nature as Thomas had to be like him in this respect. Take a careless, volatile boy. He will believe that Christ has washed away the sins of that other boy who is so good—but *his!*—no, he's not good enough, and an incredulous smile is on his face. Of course he believes that Christ did die for him, and that God is willing to forgive him; that he has been told too often to have any doubt about it; but then all that, he thinks, does not *avail* for him personally until he becomes a better boy, and then he will be saved. This is the thought of thousands of Sunday scholars. They do not often think about it at all, it is true; but I believe most of those who have earnest teachers do at *some* time. And what is his thought but unbelief in God's free gift, and trusting to be saved by works?

Thomas would not believe till he had touched. He was like those who trust to *feeling*. But blessed are they that have not *felt*, and yet have believed.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. WE SHOULD DOUBT SELF. Prov. 28. 26; Matt. 26. 33, 34; Rom. 11. 20; 1 Cor. 10. 12; Phil. 2. 12.
2. WE SHOULD DOUBT MAN. Jer. 17. 5; Isa. 2. 22; Psa. 146. 3, 4; 118. 8, 9.
3. WE SHOULD DOUBT THE WORLD. Luke 12. 19, 20; 1 Tim. 6. 9, 10; Job 27. 8; James 4. 13, 15; Luke 15. 14.
4. WE SHOULD NOT DOUBT GOD. Psa. 34. 8; Isa. 26. 3, 4; 1 Tim. 6. 17; Heb. 11. 6.
5. WE SHOULD NOT DOUBT CHRIST. John 14. 1; 6. 21; 2 Tim. 1. 12; Mat. 14. 21.
6. WARNINGS AGAINST DOUBT. 1 John 5. 10; Rev. 21. 8; Mark 12. 29; Heb. 3. 12.
7. REWARDS OF TRUST. Psa. 2. 12; Isa. 30. 18; Jer. 17. 7, 8; Matt. 21. 21; Prov. 16. 20.

2. SEED-THOUGHTS.

1. Why may it be supposed Thomas absented himself from the disciples?
2. In leaving the company of the most believing and devout what is liable to follow?
3. What must have been Thomas' reflections during those *eight days*?
4. What advantage had the ten disciples by cleaving to one another?
5. What rendered *ocular* demonstration necessary for Thomas?
6. How did Jesus regard the *faith* that came of such evidence?
7. What rendered the faith of the ten more acceptable?
8. What is the *moral* quality of a demand for signs and wonders in order to faith?
9. On what day of the week did Jesus repeatedly reappear to his disciples?
10. What practical inference comes from that fact?
11. Why did Jesus work miracles *after* his resurrection?
12. Why were not all his miracles recorded?
13. What may we infer respecting his unrecorded miracles?
14. *That ye might believe* is applicable when and to whom?

3. DOCTRINE.

"The Christian Sabbath." Acts 20. 7; 1 Cor. 16. 1, 2; Rev. 1. 10; Matt. 12. 1-7; Mark 2. 27; Luke 6. 5; Matt. 12. 10-12; Lev. 23. 2, 3; Exod. 20. 8-11.

The Primary Class.

On the evening of the same day that Jesus arose from the dead the disciples were met together in a quiet place. The doors were shut because they were afraid that the Jews would find them out and disturb them. Suddenly Jesus came among them and said, "Peace be unto you." This was the way that the people of that land had of speaking to each other when they met, just as we say, "How do you do?" But when Jesus said it there was more in it than when a y one else said it, because he can give real peace to every troubled heart. To make them sure that he was the Lord, who had been crucified and who had risen from the dead,

he showed them his hands and his side. Can you tell me what they saw in his hands and side that made them know it was Jesus?

There was one disciple who was not there when Jesus came. His name was . . . [Let the class answer.] As soon as he came the others told him that Jesus had been there; but he would not believe unless he could see for himself. A week after this they were met together again. At this time Thomas was with them. Again Jesus came and said as before, "Peace be unto you." He looked at Thomas, and, knowing what he had said, he told him to touch the wounds in his hands and side, and make himself sure that he was Jesus. Then Thomas knew him and said: . . . [Class respond.] Then Jesus told him that he had believed because he had seen, but that those were blessed who believed, though they had not seen.

You see in this lesson how much Thomas missed by staying away from the meetings of the disciples. Had he been there when Jesus came at first he would have seen him. People often stay away from church and miss a great deal; so do children who stay away from Sunday-school. The best plan is to go every time you can and not let any little thing keep you away. Jesus meets with his disciples now as much as he did when Thomas was alive, but not in the same way. Then he was seen, now he is not seen. It seems hard to understand how Jesus can be among his people and yet we not see him. But so it is. He is present by his Holy Spirit, and we may pray to Jesus and feel that he hears and answers our prayers. This is what Jesus meant when he said to Thomas, "Blessed are they that have not seen and yet have believed." That means *us*; it means the thousands on thousands of people who believe in Jesus and yet have never seen him. He says we are blessed, that is, we are happy. It is Jesus who makes us happy while we trust in him. He is here in this class to-day, and though we cannot see him and touch him, as Thomas did, we may trust him, and feel that he blesses us while we do it.

WHISPER SONG.

Listen, O soul of mine;
Jesus to thee
Speaks with a voice divine,—
"Lovest thou me?"

SUNDAY, DECEMBER 19th, 1875.

LESSON XII.—JESUS AND PETER. John
21. 15-22.

L. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

S. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

L. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

S. 18 Verily, verily, I say unto thee, When thou wast young, thou girded thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

L. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

S. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

L. 21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

S. 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

HOME READINGS.

M. John 21. 15-22. *Th.* Psa. 32. 1-11.
Tu. Luke 22. 31-34, 54-62. *F.* 2 Cor. 7. 1-12.
W. Acts 4. 8-22. *S.* Acts 11. 1-18.
Sabbath, 2 Pet. 1. 12-21.

TOPIC: *The Risen Christ Correcting an Erring Disciple.*

GOLDENTEXT: *Lovest thou me?* John 21. 17.

OUTLINE:—1. *Jesus tests Peter's love,* v. 15-17
2. *Jesus foretells Peter's death,* v. 18, 19.
3. *Jesus reproves Peter's curiosity,* v. 20-22.

GENERAL STATEMENT.

The interview between *Jesus and Peter*, which forms this day's lesson, took place on the shore of the Sea of Galilee, probably on Wednesday, March 30, A. D. 29. The Topic presents *The Risen Christ Correcting an Erring Disciple*. The key-note of the subject is found in the GOLDEN TEXT: "*Lovest thou me?*" The OUTLINE is as follows: 1. JESUS TESTS PETER'S LOVE; 2. JESUS FORETELLS PETER'S DEATH; 3. JESUS REPROVES PETER'S CURIOSITY. The view of Jesus in this lesson is a charming one.

QUESTIONS:

Recite TITLE, TOPIC, GOLDEN TEXT, and OUTLINE. The scene of this narrative was the Sea of Galilee.

1. *Jesus tests Peter's love*, v. 15-17.

Why did he begin so formally, "Simon, son of Jonas?"

To what does the word "these" refer in Jesus' question?

Why may we judge Peter's reply to be especially honest?

Repeat Christ's second question, and Peter's second answer.

Repeat Christ's third question.

What effect had this third asking on Peter? v. 17.

Why did the Lord press this *three* times?

[Read Matt. 26. 74, 75.]

What command did Jesus give after each answer?

Why did he link *work* with *love*?

Who will work most for the flock of Jesus?

2. *Jesus foretells Peter's death*, v. 18, 19.

Why does Jesus here begin with "Verily, verily?"

How do the words of v. 18 show by what death Peter should die?

Why did Jesus tell this to Peter.

What effect would such a message have on you?

What does it appear to have had on Peter's after life?

[Read 2 Tim. 4. 6-8.]

3. *Jesus reproves Peter's curiosity*, v. 20-22.

How did Peter show an unwise curiosity?

How did Jesus reprove it?

Why did Jesus talk so plainly to Peter?

[Read Heb. 12. 9, 10.]

Where in this lesson do we see—

1. That Jesus is a faithful friend?
2. That Jesus demands our love?
3. That Jesus demands our work?
4. That Jesus knows our future?

LESSON LXXII.

Hark, my soul, it is the Lord;
'Tis thy Saviour, hear his word;
Jesus speaks, he speaks to thee;
Say, poor sinner, lov'st thou me?

Lord, it is my chief complaint
That my love is still so faint;
Yet I love thee and adore;
O for grace to love thee more!

QUESTION AND ANSWER.

1. *How long was God in making the world?*

God made the world by his Word in the space of six days, and he rested on the seventh, and called that day holy.

OUTLINES, NOTES, AND LESSONS.

1. OUTLINE.

1. Discipleship tested; 2. Duty enjoined; 3. Futurity unveiled; 4. Curiosity rebuked.—
1. Questions and answers; 2. Prophecy and precept.—1. Peter's discipleship proved: (1) By three searching questions; (2) By three hearty answers; (3) By three solemn charges. 2. Peter's apostleship confirmed: (1) In significant prophecy; (2) By faithful chastening.—Christ as the head of his Church, (1) Establishes his members; (2) Determines their destiny.

2. NOTES.

THE PLACE. The Sea of Tiberias, ver. 1-21. That scene of so many wonderful words and works, and of which we read so much in Scripture.

... The blessed feet of Immanuel have hallowed every acre, and the eye of divine love has gazed a thousand times upon this fair expanse of lake and land.—*Taylor's Biblical Cyclopaedia*.

THE TIME. Some ten days after the resurrection.

SIMON, SON OF JONAS. The particular thrice-repeated address omits the name Peter

or Cephas, which betokened his apostolic standing, (John 1. 42,) and returns him in thought to what he was by nature.

LOVEST THOU ME MORE THAN THESE? That is, more than these men love me, alluding to the recent boast of Peter, Matt. 26. 33. Peter has no boasting now; he indulges in no comparisons; but conscious of love to Christ he asserts it as under the eye of him who sees and knows all, "*Thou knowest that I love thee.*"

LOVEST THOU ME? In ver. 16 this is the same question as was previously asked, except only the comparison, "more than these." In ver. 17 Jesus changes the verb, (in the Greek,) using one of deeper meaning. To the first question Peter responds, using the stronger verb, which is not essentially different from the phrase, "*Thou knowest that I dearly love thee.*" Jesus then drops the comparison and asks, "*Lovest thou me?*" That is, do you *absolutely* love me, irrespective of the love of others? Peter answers exactly as before, though doubtless more emphatically. Then Jesus takes Peter's own verb, saying, "*Lovest thou me thus dearly as thou sayest?*" He thus teaches Peter carefulness in his assertion; but Peter responds warmly, and doubtless truly, "*Lord, thou knowest,*" etc.

... Notice the gradation in these questions: (1) Lovest thou me *more*? etc. (2) Lovest thou me *at all*, irrespective of others? etc. (3) Lovest thou me *with thy asserted tenderness*?

FEED MY LAMBS . . . SHEEP. So Christ charges in vers. 15, 16, 17, respectively. The exact shading of Jesus' words is as follows: Ver. 15, "*Lambs,*" the little tender ones of the fold; ver. 16, "*sheep,*" the mature ones of the flock; ver. 17, "*sheep*" in our version, but according to the best authorities, "*sheep needing special care,*" "weaklings," who need nursing. The three phases covering all the apostolic work.

... "Little lambs, sheep, sheepings."—*Schaaf.*

FEED. In ver. 16 a word is used different from that in vers. 15, 17. It means "*tend.*" This includes feeding, and all else needed by sheep.

... "Shall we say (with many) that Peter was here reinstated in office? Not exactly, since he was never actually excluded from it. But after such conduct as his . . . his own effort required some such renewal of his call and re-establishment of his position."—*David Brown.*

... For Scripture allusions to shepherds and sheep, see Psa. 23; Isa. 40. 11; Ezek. 34. 11-19; Mark 6. 34; Luke 15. 3-7; John 10. 7-16.

WHEN THOU WAST YOUNG, etc. The contrast of his early freedom with his coming bondage and martyrdom. John's comment in ver. 19 invests martyrdom with radiance. God is glorified when his saints are enabled to persevere unto death, and in the face of death's greatest terrors.

... See Acts 5. 41. "*Rejoicing that they were counted worthy,*" etc. Acts 21. 13. "*I am ready not to be bound only,*" etc. 1 Pet. 2. 21. "*Christ also suffered,*" etc. Matt. 10. 22. "*And ye shall be hated,*" etc. 1 Pet. 4. 12-19.

FOLLOW ME. A new summons to work, even though the progress be toward the cross.

WHAT SHALL THIS MAN DO? A strange inquiry, but John had not been directly addressed, and possibly Peter supposed him to need some new summons to toil. Jesus' reply recalls Peter to personal duty, and rebukes his curiosity.

3. LESSONS.

LOVEST THOU ME? the question of questions: (1) If one does, see John 14. 21, "*He that loveth me,*" etc.; John 14. 23, "*If a man love me,*" etc. (2) If one does not, see 1 Cor. 16. 22, "*If any man love not,*" etc.—He who loves the shepherd will care for the sheep.—Jesus probes for positive experiences in his people.—The future of his servants is in the hands of Christ.—To die for Christ is high honor.—"Anywhere with Jesus," and everywhere with him.—None but those who love Jesus are permitted to tend his sheep.—The true servant distinguishes between the lambs and the sheep.—The true servant has undying concern for the flock. See 1 Pet. 5. 1-4.

English Teacher's Notes.

THE two first appearances of Christ after his resurrection were to the women, whose faith and devotion had lasted when all the disciples forsook him and fled. But the third was to that apostle who had sinned the most deeply, who had denied his Lord with oaths and curses. See Luke 24. 34; 1 Cor. 15. 5. What passed at that solemn interview we know not; but this we may be sure of, that Peter then received the Saviour's free and full forgiveness. In the

evening of the same day, he, in common with the rest, was invested with the Divine commission, (John 20. 21-23;) he was one of the band on whom Jesus breathed when he said, "Receive the Holy Ghost."

But still Peter was only as one of twelve. He had not yet been restored to that specially honorable place which had been first assigned to him on the occasion of his great confession at Cesarea Philippi, Matt. 16. 16-19. Now, however, this also was to be given him again.

The narrative before us contains not only the re-appointment of Peter to his former office, but the *conditions* on which alone he could receive it. They were two: "Lovest thou me?" and "Follow me." And these are still the conditions of all successful work for Christ. This lesson, therefore, though it has indirect teachings for all, is emphatically one for Christian workers of all ages, and however humble. Many Sunday scholars are Christian workers, or think that they are, so that this lesson may be to them a very practical test.

1. "Lovest thou me?"

Why was the question put three times? Obviously in gentle reminder of the threefold denial; thus to make Peter think what he was saying, and not burst out with ardent but unstable profession, as he had done before.

But why was the question put at all? That all might know that talent and energy and capacity to lead others were not qualifications enough for work for Christ. Peter possessed all these in a rare degree; but—did he love the Saviour whose love he was to make known? He might speak like an angel, might prophesy, might be able to fathom deep mysteries, might give all he had to the poor; but without "charity" or *love*—love first for his Lord, and then love for his Lord's wandering sheep—he was nothing, and his words but "as sounding brass or a tinkling cymbal." 1 Cor. 13. 1-3.

It is well known to most teachers that the Greek words in vers. 15-17 are very significant, and the distinctions that are lost in our version so interesting that an attempt ought to be made to give an idea of them to intelligent classes at all events.

(a) Two words are used for "love." Jesus in his first two questions uses a word expressive of love in its highest sense as including reverence, honor, gratitude—a word always used of love to God. Peter, probably shrinking, after his late fall, from a word of such meaning, replies with

one expressive of ardent personal attachment, such as may subsist among men. It was a humbler and yet a warmer word. And in his *third* question Jesus condescends to his self-doubting servant, and adopts his lower expression.

(b) Two words also are used for "feed," the second being derived from the word for "shepherd," and signifying rather "tend."

(c) So also there are (according to the best MSS.) two words for "sheep," the latter meaning *choice sheep*. So the three commands are: "Feed my little lambs;" "Tend my sheep;" "Feed my choice sheep."

In dealing with the subject of love to Christ, the very common test, "How may you know that you love him? do you obey him?" should be sparingly used and with caution. We do not set a child to examine its conduct in order to see whether it loves its mother. Love is an emotion consciously felt. Peter knew he could not point to his conduct as a proof of his love; its evidence went the other way. Yet he *knew* and felt he did love his Master, and he confidently appealed to that Master's omniscience. Rather should we say, "If you love Jesus you must feel and know that you do; you may lament that you do not show it more, but still you must be conscious of it;" and then go on, not to urge the *duty* of loving him, but to dilate on his love to us. If we wish others to love and esteem a dear friend of ours, is not the most effective way to awaken the desired feelings in them this—to tell them what he is!

It will be helpful, however, to search out what the Bible says about loving Christ. Here are a few heads:—

(a) What kind of love does he expect? Matt. 10. 37; Ephes. 6. 24.

(b) Who are they that do love him? Cant. 1. 4; John 8. 42; Luke 7. 47.

(c) How can we show our love? John 14. 15; 1 John 5. 2.

(d) What is said of those who love him not? 1 Cor. 16. 22.

(e) What is promised to those who do love him? James 1. 12; John 14. 21, 23.

2. "Follow me."

Only a few weeks before Peter had declared he was ready to follow Jesus "even unto death;" but what came of the rash utterance? Now Jesus lays upon him the same duty; yes, and tells him what it will lead to, vers. 18, 19. Peter had done as he liked, had his own way;

but the time was coming when he should go "whither he would not," "stretch forth his hands," and be "girdled" by others. And so he was. His hands in his old age were stretched forth and nailed to a cross. He did follow Jesus, and it came in his dying like Jesus.

There is no fear of such a death befalling us. Yet "following Christ" even now means braving opposition and persecution of some kind. But Jesus "endured the cross," "for the joy set before him;" and if we endure as he did, we shall "enter into the joy of our Lord."

For Senior Scholars.

I. THEMES FOR BIBLE READINGS.

1. THE LIFE OF PETER. John 1. 40-42; Matt. 4. 18-20; 10. 2; 16. 16; Mark 8. 29.

2. THE LIFE OF PETER. Luke 9. 20; John 6. 69; Mark 8. 32, 33; Matt. 26. 33-35; Mark 14. 29-31.

3. THE LIFE OF PETER. Luke 22. 33; John 13. 38; Mat. 26. 70-74; Luke 22. 55; John 18. 17, 25, 27.

4. THE LIFE OF PETER. John 13. 6; 18. 10; 20. 3; Luke 24. 34; John 21. 15-17.

5. THE LIFE OF PETER. Acts 2. 14; 4. 3, 8, 12, 3, 6; 9. 32; 10. 34.

6. GEMS FROM PETER. 1 Peter 1. 3-5; 2. 24, 25; 3. 18; 4. 16; 5. 10.

7. GEMS FROM PETER. 2 Pet. 1. 5-8, 16-18; 2. 9; 3. 9, 18.

2. SEED THOUGHTS.

1. Why was this after-dinner discourse *timely*?
2. What effect has hunger, fatigue, and sickness on hearing the Gospel?
3. What does Christ mean by *these*—their earthly comforts, or the other disciples?
4. Had Peter ever said any thing that seemed to rate his attachment to Christ above that of the other disciples?
5. Why did Jesus *thrice* put this question?
6. What special caution should Peter have drawn from it?
7. Why was such emphatic and forcible teaching needed in Peter's case?
8. What alone fits a man to care for Christ's flock?
9. Will the love of the flock be sufficient?
10. For what offence of Peter's was this severe testing?

11. What good fruit came of Peter's grief?
12. What could have been Jesus' design in these obscure hints about the death of Peter and John?
13. Was this method common with Jesus?
14. In what did Peter still betray a restless impetuosity?
15. When such natures as Peter's are subdued and chastened, what usually results?

3. DOCTRINE.

"Christ worthy of supreme love." Psa. 45. 1, 2; 1 Pet. 1. 7-9; 1 John 4. 19; John 21. 15-17.

The Primary Class.

BY L. J. R.

1. REVIEW.
2. THE LAST ADVANCE LESSON of the year! One more fit could not have been chosen. Tender, touching, personal, it should be sent home to the heart of every child; and, if the teacher has carefully prepared the lesson, if she has—what she may always have—the direction and help of the Holy Spirit, there are very few child-hearts that will not respond to the loving question of the Golden Text.
3. THE GREAT TRUTH to be left with the class is, *Jesus desires our love.*
4. Give INCIDENTALLY the prominent facts of Peter's life. Show how much Christ had done for him. (Matt. 4. 18-19.) See if the children recall the lesson of the Denial, taught last year. Bring out the connection between his professed zeal, (Luke 22. 33,) his denial, and the Saviour's searching question.
5. PLAN OF TEACHING. (1) By word-picturing. Sketch the place, time, occupation of disciples, the miracles by which they knew Jesus—Peter hastening to him, and the repast. Give the conversation. Picture the motives and feelings of the actors in your scene. Help yourself by blackboard. Draw the outline of the sea, a — and some upright marks in it, for boat and fishers, and another mark for the Saviour on the shore. No matter how rough it is, it will help wonderfully. *Try it.*
6. APPLICATION. Teach the Golden Text. "To whom was Jesus speaking? But does he wish all men to love him? little children too? He speaks to every one of our hearts *now*, saying, 'Lovest thou me?' Why does he want

us to love him? (That he may save us.) Do we all love him? How can we show that we love him?" etc.

7. RESPONSIVE PRAYER. (I give this, not to be used word for word, but as a suggestion to teachers, many of whom never use such an exercise. Let the children repeat after the teacher, phrase by phrase.) "Dear Saviour, thou didst love us. Thou didst die on the cross, that we might be saved. Help us to love thee! We do love thee, Lord, help us to love thee more! Help us to show our love by trying to please thee every day. May we never forget thee as long as we live, and when we die take us to heaven—to live with thee always; for thy name's sake. Amen."

WHISPER SONG.

Jesus, draw near to me,
Faithless and sad.
Help me to trust in thee,
Make my heart glad.

SUNDAY, DECEMBER 26, 1875.

LESSON XIII.—THE MINISTRY OF JESUS.—
John 20. 31.

Reader. 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God;

School. And that believing ye might have life through his name.

HOME READINGS.

M. John 12. 23-33; 13. 1-9.
Tu. John 14. 1-7; 15. 1-8.
W. John. 15. 11-19; 16. 7-14.
Th. John. 17. 15-21; 18. 33-38.
F. John 19. 25-30; 20. 11-18.
S. John 20. 24-31; 21. 15-22.
Sabbath, Psa. 103.

TOPIC: *The Risen Christ, and his Written word.*

GOLDEN TEXT: *But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. John 20. 31.*

GENERAL STATEMENT.

John's object in his narrative of *The Ministry of Jesus* is stated in the very brief LESSON SERVICE, which also constitutes the GOLDEN TEXT, namely: "But these are written, that ye might believe," etc. The double TOPIC suggested by this text is, *The Risen Christ, and his Written Word.*

REVIEW LESSON HYMN.

Tune: "Coronation."

C.M.

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

REVIEW SCHEME:

REVIEW FOR THE FOURTH QUARTER.

1. Recite TITLES, TOPICS, and GOLDEN TEXTS of quarter.
2. Recite OUTLINES AND SELECTED VERSES.
3. In which lessons are the following doctrinal points taught or suggested?

The Lowliness of Jesus.

The kingship of Jesus.

Christ crucified, the central attraction of the world.

The resurrection of Christ.

The atonement.

Jesus the intercessor.

Jesus worthy of supreme love.

Personality and work of the Holy Spirit.

The Christian Sabbath.

Personal holiness.

Brotherly love.

The heavenly state.

4. Which lesson contains special instruction—
 - (1) As to how and where Satan works?
 - (2) As to how the world treats Christians?
 - (3) As to how Christ relieves trouble?
 - (4) As to how Christ reveals himself?
 - (5) As to how Christ removes doubts?
 - (6) As to how Christ tests love?
 - (7) As to how Christ illustrates humility?
 - (8) As to how Christ supplies his own absence from the world.

- (9) As to how Christ looked forward to us?
 (10) As to Christ's power on the cross?
 (11) As to Christ's perfect work?
 (12) As to the open way to heaven?

5. What facts have you learned, and in which lesson, about the following persons?

- (1) Pilate.
 (2) Thomas.
 (3) Simon Peter.
 (4) Judas Iscariot.
 (5) Mary Magdalene.
 (6) Mary, wife of Cleophas.
 (7) The disciple whom Jesus loved.

Also about SATAN, ANGELS, THE SON OF MAN, THE SON OF GOD, THE COMFORTER, and THE FATHER.

6. The entire review may be worked on the basis of the LESSON SERVICE, or the GOLDEN TEXT, by grouping so many of the above-mentioned facts as may be used under the following analysis:—

1. The facts John wrote about Jesus.
2. The character of Jesus as proved by these facts.
3. Our personal duty to this Jesus.

The matter of duty may find illustration in the words spoken by Jesus, and also in the conduct of various persons as enumerated under No. 5. A review may be founded on the TOPIC by grouping facts as follows:—

1. The Risen Christ—what have we learned about him?
2. His Written Word—what lessons has it taught us?

These various methods are given merely to allow of a choice, or to indicate different ways of reaching the same end. No session will afford time for all the work suggested. Superintendents must choose that best adapted to themselves and to their schools.

II. Review for Third and Fourth Quarters.

These two quarters are so closely bound together that they may with great propriety be made the subject of a joint review. This had better proceed upon the acrostical combination of Topics as given below. From these as starting points questions upon any of the lessons may be asked. Choice must here be exercised. Time will not permit fulness of questioning. In questioning here call for the C topics; the H topics, etc.

QUESTION AND ANSWER.

2. *Who were the first man and woman that God made?*

Adam and Eve were the first man and woman that God made.

TOPICS FOR THIRD AND FOURTH QUARTERS.

July.

COMMENCEMENT of the Christian Doctrine.
 COMMENCEMENT of the Christian Church.
 COMMENCEMENT of Christian miracles.
 COMMENCEMENT of Christian life.

August.

HELP for the thirsty soul—Jesus the Water of Life.
 HELP for the impotent soul—Jesus our strength.
 HELP for the dying soul—Jesus the Bread of Life.
 HELP for the world in sin—Jesus the anointed.
 HELP for the world in bondage—Jesus the Liberator.

September.

RECEIVING sight from the true Light.
 RIGHT guidance by the Good Shepherd.
 REDEEMED from death by the Lord our life.
 REJECTION of the Redeemer.

October.

IMMANUEL lifted up.
 IMMANUEL serving.
 IMMANUEL'S home.
 IMMANUEL, the Vine.
 IMMANUEL, the Friend.

November.

SENDING the Spirit to teach the truth.
 SUPPLICATING the Father for his disciples.
 SOVEREIGN of the Heavenly Kingdom.
 SUFFERING death for a world of sinners.

December.

THE Risen Christ comforting a weeping disciple.
 THE Risen Christ assuring a doubting disciple.
 THE Risen Christ correcting an erring disciple.
 THE Risen Christ and his written word.

III. Review for the year 1875.

Some scholars and some teachers will doubtless be able to give the TITLES, TOPICS, GOLDEN TEXTS, OUTLINES, and perhaps the SELECTED VERSES for the entire year. Such proficiency should be recognised and honorably mentioned. This may be done by a selected committee, who

during the week preceding review day shall meet all candidates and examine them. Those successful on all the specified points to have the **FIRST HONORS**, those on all but one the **SECOND**, and so downward. Which school will return the largest proportion of **HONOR PUPILS**?

A public review may be had in most schools upon the two acrostical combinations, **ISRAEL** and **CHRIST**. The former, covering the first six months' topics for 1875, we subjoin for convenience of workers.

TOPICS FOR FIRST AND SECOND QUARTERS.

JANUARY.

IN the Way of Duty—Strength.
IN the Waves of Jordan—Safety.
IN the Way of Deliverance—a Memorial.
IN the Work of Conquest—a Leader.
IN the Way of Obedience—Victory.

FEBRUARY.

SIN of Covetousness and its Consequences.
SOLEMN Choice between Life and Death
SAINTLY Service and its Reward.
SURVEYING the Heritage of God's People.

MARCH.

REFUGE and Strength in Trouble.
RIGHT Understanding among Brethren.
RETURN to God Displeasing to God.
REVIEW of God's Mercies.

APRIL.

APROMISE of Service promptly Made.
APROMISE of Service soon Forgotten.
APROMISE to Save from a Faithful God.
APROMISE to Save by a Faithful Few.

MAY.

FARNEST Deeds of a Hero.
FARNEST Devotion of a Daughter.
FARNEST Devotion of a Mother.
FARNEST Piety of a Child.
FARNEST Grief of an Old Man.

JUNE.

LEADING Israel to the Lord.
LONGING to be Like the World.
LEANNESS of Soul from the Love of the World.
LOVING Words of the Faithful Prophet.

IV. IN CLOSING THE REVIEW, whether of the quarter merely or of the entire year, do not omit to press the great aim of this entire revelation, which the **GOLDEN TEXT** states so

forcibly, namely: "*That ye might believe . . . and that believing ye might have life through his name.*"

- Here is—**1. A precious opportunity.**
2. A fearful responsibility.

THE FOURTH QUARTER'S LESSONS.

1. Jesus Lifted Up. John 12. 23-33. Golden Text: John 12. 32.
2. Washing the Disciples' Feet. John 13. 1-9. Golden Text: Phil. 2. 5.
3. Many Mansions. John 14. 2-7. Golden Text: Heb. 11. 16.
4. The Vine and the Branches. John 15. 1-8. Golden Text: Matt. 7. 20.
5. Friends and Foes of Jesus. John 15. 11-19. Golden Text: James 4. 4.
6. The Work of the Spirit. John 16. 7-14. Golden Text: John 14. 26.
7. Jesus Interceding. John 17. 15-21. Golden Text: Heb. 7. 25.
8. Jesus the King. John 18. 33-38. Golden Text: Rev. 17. 14.
9. Jesus on the Cross. John 19. 25-30. Golden Text: Isa. 53. 6.
10. Jesus and Mary. John 20. 11-18. Golden Text: Mark 16. 9.
11. Jesus and Thomas. John 20. 24-31. Golden Text: 2 Chron. 20. 20.
12. Jesus and Peter. John 21. 15-22. Golden Text: John 21. 17.
13. The Ministry of Jesus. John 20. 31. Golden Text: John 20. 31.

LESSONS FOR JANUARY, 1876.

- JAN. 2. Saul Rejected. 1 Sam. 15. 10-23.
JAN. 9. David Anointed King. 1 Sam. 16. 1-13.
JAN. 16. David and Goliath. 1 Sam. 17. 38-51.
JAN. 23. David in the Palace. 1 Sam. 18. 1-16.
JAN. 30. David and Jonathan. 1 Sam. 20. 35-42.

"MORE LIKE JESUS."

Words by Fanny Crosby.

Music by W. H. Doane.

I More like Je - sus would I be, Let my Sav - iour dwell with me;

Fill my soul with peace and love— Make me gen - tle as a dove;
D.C. Poor in spi - rit I would be, Let my Sa - viour dwell in me. *Fine.*

More like Je - sus, while I go, Pil - grim in this world be - low. *D.S.*

2 If He hears the raven's cry,
 If His ever watchful eye
 Marks the sparrows when they fall,
 Surely He will hear my call.
 He will teach me how to live,
 All my simple thoughts forgive;
 Pure in heart I still would be—
 Let my Saviour dwell in me.

3 More like Jesus when I pray,
 More like Jesus day by day;
 May I rest me by His side,
 Where the tranquil waters glide.
 Born of Him through grace renewed,
 By His love my will subdued,
 Rich in faith I still would be—
 Let my Saviour dwell in me.

(List of Books—Continued from Second Page of Cover.)

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