

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VII.]

SEPTEMBER, 1874.

[No. 9.

For Jesus' Sake.

Col. iii. 17.

At morning dawn my heart resolved,
This day I'll make
A steadfast aim to do all things
For Jesus' sake.

The day, filled up with busy toil,
Passed quickly by,
And night, with all its quiet time,
Was drawing nigh.

With care I sought to scan each deed
Of might or mind:
Alas! one act for Christ alone,
I could not find.

An earnest wish to serve thee, Lord,
My mind could trace,
And many things I know, were wrought,
By thy rich grace.

But self, this world, stood high in all
That I had done,
And nothing seemed to prove my love
For thy dear Son.

As other days and weeks pass'd by,
'Twas still the same:
My pledged devotion to Christ's cause
Seemed but a name.

Yet, Lord, I know these worldly cares
Are thy design,
My powers of mind, my strength and will
Should all combine

To meet these cares thou sendest me,
From day to day,
And then fulfil them every one,
The best I may.

But in them all, let love to Christ
My impulse be,
My highest purpose and delight,
To honor thee.

And when the coming night of Death
This clay shall take,
My deathless being call to thee,
For Jesus' sake.

P. E. F.

NEWBURYPORT, 1873.

—S. S. World.

False Guides.

If one should set out to guide a traveller through an Alpine pass, of which he was himself ignorant, how fearful would be the result! Both would undoubtedly perish, as when "the blind lead the blind." When their sad fate was known, and their ghastly faces and mangled forms were seen far down in some icy chasm, how would all hearts be appalled! How wary the next travellers would be in choosing their guide!

But it is more fearful to think how many false guides there are, who profess to teach people the way to heaven. The results of such guidance is not revealed in this life. No one can come back to warn the brethren in his father's house. So the false guides have new victims always ready

to follow their lead. They delude them with promises of Heaven, while on the road to destruction. How small a matter to lose one's life on the mountains, compared with losing one's soul in hell!

In temporal matters men are wary. They will not trust their all to one about whom there can be a doubt. But when it comes to their eternal interest, they seem willing and even glad to be deceived.

But there is one test even here, that false doctrine cannot stand. It is the test of death. A great German philosopher, who died last year at Nuremberg, expired with these words on his lips, "Truth, O truth, where is it?" He had spent his life in earnest study, he had taught others, and now felt himself a castaway. All his boasted philosophy failed him. He had taught the doctrine of a deified humanity; that "God is only a name given to the ideal nature of man himself." But, oh, how this vain day-dream vanished, when the other life rose up before the soul. Like a scroll in the fire, it was consumed, and what of the poor soul that trusted in it?

If pantheism failed Ludwig Feuerbach in his last hours, so will any false doctrine fail you. The belief in universal salvation, may answer to live by, but it will not comfort you in death.

"Tell my old friend," said a dying man, who had held to this error, "not to trust in such refuges of lies, but to repent and be converted."

"Father," said a young man in his last hours, "I find eternal punishment, which I have so long disputed, an awful reality now."—*S. S. World.*

Two Ways of Teaching.

I WAS travelling one day to W. in my Sunday-school work, and in trying to follow the directions given me for going "across lots," so as to shorten my walk, became confused and lost the way. Coming to a boy picking strawberries, I asked him to set me right. Giving a flirt with his hand, but hardly looking up, he said: "You see that house?" Yes. "Well, go right on till you come to it, and then take one of them roads there and you'll go straight to W."

At another time I had been exploring a neighborhood, giving notice of a meeting, and found myself at sunset in a deep thickly wooded valley where a few Swede families had built their log cabins. There was no direct road to the place where I was to pass the night, so a little Swede girl volunteered to put me in a path which wound through the ravines and along the hillsides directly to the house I wished to reach. She piloted me a quarter of a mile, and then showing me a very narrow way and pointing out landmarks ahead, closed her directions by saying with much emphasis: "You follow that path there, *you must not turn off any where!*"

The speeches and the teachings I often hear in Sunday-school remind me of these two incidents. I thought, from the boy's remark, that *all* of "them roads there" led to W. But they didn't. Only one was the right one. And I have been afraid that children, in these you-must-be-good-boys-and-girls exhortations, get a very poor perception, if any at all, of what should be impressed upon each heart—"*You follow that road there; you must not turn off any where!*" Only one way leads through the strait gate into the Kingdom. May my tongue ever bear the cry, JESUS THE WAY!—*S. S. World.*

Nature as a Teacher.

If teachers, as well as parents, would take occasionally a day with their scholars to visit the country woods, they would find Nature a faithful ally for moral good. Go out in October or early November and gather the gentians, the yellow-fringed orchis, the lobelias with scarlet or blue flowers; or even gather the brilliant-hued leaves. Teach the young to get in love with Nature, to blend with the love of the True and the Good the love of the Beautiful.—*Selected.*

WHAT EVERY TEACHER SHOULD KNOW.—No one is fitted to teach a Sunday-school class until he knows four things: First, his personal Saviour; second, the truth taught in the Bible lesson for the day; third, the individual scholars of his class, with their peculiarities and needs; fourth, how to teach what he knows to his scholars severally.

Early Training of Children.

Upon the necessity for cultivating the habit of prompt obedience very early, *The Mother's Magazine*, speaks plainly and sensibly, as our readers may discover from the following:

Few persons are aware, or consider, how very early in life the tempers of children begin to be formed, and consequently how soon that important part of the business of education, which consists in training the mind to habits of discipline and submission, may be commenced.

"I wish," said a lady some years since, to the writer of a work on education, "I wish very much to consult you about the education of my little girl, who is now just three years old." "Madam," replied the author, "you are at least two years too late in applying to me on that subject."

The first principle of education to instil into the mind of a child is that of *unhesitating obedience*. The time for doing this is the moment at which it can be perceived that the child distinctly apprehends the nature of any command, no matter what, that is laid upon it. To ascertain this requires a little careful watching; but when it is ascertained, there should be no hesitation as to the course to be pursued. As soon as the infant clearly understands that the word "No!" signifies that it is not to do something which it desires to do, obedience to that command ought at all hazards, and under whatever inconvenience, to be enforced. In doing this, one or two collisions will generally occur between parent and child before the end of the first twelve or fourteen months, in which the patience and perseverance of the parent will be put to the test; these past, the *habit* of obedience is fixed in the child's mind for the rest of its life. Seeing that nothing is to be gained by resistance, it sinks down into submission as a matter of course.

While the foundation of parental authority is thus laid, how many other great lessons is the mind of the child imbibing! Every time that it refrains from doing some forbidden thing which it desires, it is practising self-control and self-denial, and is advancing a step towards the mastery of its passions.

Some people talk about the management of children as if it were a science, and read all the books they can find to instruct them in it. Nothing is, however, in reality more simple. Kindness, patience, undeviating firmness of purpose, and a strict regard to principle in all our dealings with them (means which are within the reach of all), will, under God's blessing, accomplish all that can be done by early education towards regulating the heart and understanding. And thus they will be prepared to receive the seeds of those higher moral and religious principles by which they are to be educated for a better and an endless life.

The entire submission which we are entitled to require at the hands of our children, is a type of that obedience which we, on our part, owe to the Great Father of the universe. In terms sufficiently plain He has made known to us His will. Does it become us to ask Him why His will is such as we find it to be? why He has not done this thing or that thing differently from the manner in which it is done? Just as reasonable is it in us to do this as it would be in our infant children to refuse obedience to our commands, until their understanding should be sufficiently matured to enable them to comprehend the reasons for which they were given.

Memorizing Scripture.

THE children of to-day, when they go into the pulpits and business circles ten years hence, will not have as minute and accurate acquaintance with the Bible promises and warnings as the men and women who were cultured in the inferior Sabbath-schools of twenty years ago. What we want more than any thing else for our children is the Bible packed away in their hearts, so that they can in times of trouble and temptation recall the inspired passages without the omission of a word or the transposition of a sentence. God's word is just right, and cannot afford to be twisted or misquoted. Long after we are dead, our children will be assaulted by troubles, where three chapters of general facts about Joseph will not do them as much good as one passage like this, resur-

rected from their memory: "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—*Christian at Work.*

Afterwards.

Now, the sowing and the weeping,
Working hard, and waiting long;
Afterward, the golden reaping,
Harvest home, and grateful song.

Now the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint, groping in the sea;
Afterward, the pearly guerdon
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit-conflict riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—*F. R. Havergal.*

Method in Working.

ALL God's developments have method. No matter how small a thing he sets himself to do, he does it with a plan. There is not a blade of grass under your feet but he has a perfect method in its development. God would never clothe our fields and woods as he does if he were to work as we work in haphazard dabs and dashes, here and there, persevering nowhere, finishing nothing, fragmentary patch-work.

Converted Teachers.

UNTIL one can say, with Job, "I know that my Redeemer liveth," or, with Paul, "I know whom I have believed," he is in no state to be a teacher of the truth, "as the truth is in Jesus." The apostolic reminder comes to all who, being "without Christ," hence "without God in the world," attempt to teach others: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." The words of Christ to his disciples, "Without me ye can do nothing," apply with peculiar force to those who would stand as his representatives to proclaim or expound his truth.—*Sunday-School Words.*

Bible-class Helps.

BY M. H. DORMAN, NEW YORK.

It is a fact well known to every teacher of adult classes that it is especially hard to create an interest in the lesson, among the members, strong enough to bring out from them much study previous to the session of the class. The object to be aimed at by the teacher is to overcome this and bring to his help their own. For this end, question cards have been prepared, one of which is handed to each member of the class every Sabbath with the question to be studied and answered the next Sabbath. These questions will be so arranged by the teacher as to bring out the main points of the lesson; other questions will grow out of them, and the position which so many hold of "lookers on in Venice," will be vacant for ever after.

A new enthusiasm and interest will be at once excited, and a long experience under this plan has convinced the writer that it is *the best*.

In a session of three quarters of an hours length not over eight questions can be satisfactorily disposed of, but even then should the questions reach an individual member every third Sabbath, more in individual responsibility could be felt, more individual study of the Word brought

about, than has fallen to the lot of many scholars for a long time in their experience.

It is hard even for a well posted person to answer a question suddenly asked with any degree of satisfaction to himself, and to many it is positively embarrassing. Even the most reticent—and these often think the most—will be brought out to give interest to the lesson and value to the study of it.

Prayerful consideration of the kind of questions to be asked, that each may receive a portion in due season will often lead to remarkable results, especially in leading the unconverted to "think on these things."

When any are absent at the time of giving out the questions, if mailed to the absentee, he will be more likely to be at his post the next Sabbath.

Hints on Teaching.

... Avoid teaching in an oracular or dogmatic manner.

... Beware of pretending or attempting to teach what you have yet to learn.

... Do not allow one or two scholars to answer for all the others.

... Take especial pains to call out and encourage the most diffident scholar.

... Prove every doctrine or duty enforced by an appeal to Scripture texts.

... Blessed are ye that sow beside all waters.—*Isaiah*.

... In reading hymns and in prayer avoid artificial *fa/setto* tones of voice.

... It is important to gain a clear idea of the divisions and the order of a lesson before attempting to teach it.

... Watch with the greatest care the effect of the truth upon the mind and conscience of each scholar.

... A constant changing of classes renders a teacher's work most harassing and difficult.

... Keep ever before you the joyful reward of a faithful teacher in the world to come.

... Many little sins make a great sinner; many little Christian acts make a Godlike character.

... Give the "small sums" out of a limited income, and you will have the heart to give princely amounts, when God places them at your disposal.

... In questioning on a Bible text be sure your pupils know: (1) the meaning of every word; (2) the meaning of each sentence; (3) the sense of the whole passage; (4) the practical lesson taught by it.

... There are three ways of explaining a Bible lesson to a class. One is to read the entire lesson, then close the books and question the class, giving needed information; the second way is to stop at every verse and question and explain; a third way is to mark the lesson into two, three or four natural divisions, read the verses under each, and by question and comment give a clear idea of each leading topic or truth presented in the text.

Who should Draw Library Books?

The idea that every scholar in the Sunday-school is entitled to the use of a book from the library each week, without regard to his punctuality or well-doing, no longer prevails as formerly. The practice grows in favour of holding the books as in some sense a premium for promptness and faithful attention to duty. Some schools have the library open only before the school session, closing it for the day at the tap of the first bell calling the scholars and teachers to their places. By this means scholars who are tardy lose their choice of a library book for the week. If they are detained at home by illness, the scholar or teacher who carries their request must be early at school or fail of securing the desired books. In some schools misconduct or neglect of study deprives a scholar for the week of his privilege of drawing books; or rather it may be said that books are loaned only to deserving scholars.

A method of using new library books as rewards of well-doing, employed in a Boston Sunday-school, has special advantages, since it offers inducement to effort without meantime depriving the scholars generally of the use of the ordinary library. When a lot of new books come in they are put in a case by themselves,

to be drawn from only by those scholars who were punctual, each Sunday of the preceding month, and who memorized faithfully the required lesson verses. Other scholars draw from the old library as before. The freshest and most attractive books are held for the more faithful scholars. So soon as a scholar has conformed to the required standard for a month he joins the number of those entitled to draw new books. After a few months the new books go into the general library, and others take their places on the premium list. In this way scholars find a reward in being faithful, without feeling that they are paid for doing their duty.—*S. S. World.*

The Sunday School Banner.

TORONTO, SEPTEMBER, 1874.

THE RELATION OF THE SUNDAY SCHOOL TO THE CHURCH.

It is often said that the Sunday-school is the nursery of the Church. There is a deep significance in the figure. A nursery is important, not as a place of permanent abode, but as a place of preparation for the duties of after life. We would be shocked and grieved if, when our children had to leave the nursery, for the public school and entering on active life, they were dwarfed in body, infantile in strength, and imbecile in intellect. So we should in like manner be grieved if our scholars, after passing through the Sunday-school, were still dwarfs in piety, ignorant in holy things, and instead of being able to teach others, needing rather that others should teach them what are the very first principles of the oracles of God. Yet this sad result often happens; and youths go forth from its fostering care, and from the parental roof, to engage in the rough conflict of

life, all unprepared for the battle, and unarmed against their foes.

Now, the Sunday-school fails of its chief object when it fails to secure the conversion of its scholars. For this, teachers and superintendent should never cease to labor and to pray. Their great object is not to teach the children to read, or to sing, nor to teach geography or history, or even a critical acquaintance with the Book of books. These things are only means by which to seek the salvation of their souls. Let that great end be ever kept in view. Toward this let every lesson tend, and every heart aspire.

When the School is successful in saving souls it becomes indeed the nursery of the church, nourishing and bringing up sons and daughters to take the place of the gray-haired sires and mothers when they are called away to the church above.

We rejoice to know that our Sunday-schools do not fail in accomplishing, in part at least, this desirable result. From the Report of the S. S. Committee in the *Minutes of Conference*, we glean the following very cheering statistics:

“A large number of scholars have been converted to God during the year, of whom 2,419 have united with the church—an increase of 410. There are 6,199 scholars meeting in class. These spiritual results are the crowning excellence of our noble work, and demand our most earnest thanks to God for these tokens of his favor.”

FICTION IN THE SUNDAY SCHOOL.

THE Rev. A. Andrews, the indefatigable Secretary of the S. S. Committee, has contributed to the last number of *EARNEST CHRISTIANITY*, an admirable article—terse

pointed and practical—on this subject. We wish every Sunday-school worker could read it. We make the following brief extract:—

“The influence of these books is injurious in many respects. In nine cases out of ten the heroes of the stories are not life-like, and the incidents are extravagant and delusive. Those who read them find their own lives tame in comparison with what they have read, and are often dissatisfied with life; they usually care to read no other books; indeed it is almost impossible to persuade our scholars to read a good biography, or a work on history or science. The truth is, the mental power seems to be weakened by being frequently excited without corresponding action, for when you have read a touching chapter in a novel, and then remember that it is only a piece of imagination, you will be less easily moved another time to mirth or tears.”

To correct as far as possible the evil here referred to, and to eliminate from our S. S. Libraries any books of doubtful orthodoxy, the S. S. Committee had a meeting recently at the Book Room and selected several hundred books to be sent out to ministers, who have promised to read them and to report their character. From this report will be compiled a list, containing as little fiction as possible, and that only of the most unexceptionable character, to aid Sunday-schools in selecting libraries. It is hoped that this list will be ready by the meeting of the General Conference. If any teacher or superintendent knows of any good book, not in the Book Steward's Catalogue, which they can recommend as suitable for libraries, if he will send its name and publishers address to Rev. A. Andrews, at Tilsonburg, he will endeavor to procure it for examination.

Scripture Lessons.

International Lesson Department, 1874

THIRD QUARTER—LESSONS ABOUT JESUS.

SUNDAY, SEPTEMBER 6, 1874.

LESSON X.—MARTYRDOM OF THE BAPTIST.

Mark vi. 20-29.

GOLDEN TEXT: Rev. ii. 10.

Berean Notes on the Lessons.

I. PRELIMINARY.

Enthusiastic Sunday-school teachers rarely fail to hold the fixed and delighted attention of their pupils. Enthusiasm impels the teacher to prepare for teaching. Enthusiasm vitalizes the knowledge he acquires. Enthusiasm is ingenious, and devises ways of “putting” the lesson which interest the pupil. Enthusiasm aids the memory. Enthusiasm quickens the affections. Enthusiasm enlivens the imagination. Enthusiasm lights up the countenance. Enthusiasm forgets to depend upon the Lesson Leaf or question-book. Enthusiasm is contagious. It is life and power in the Sunday-school. Christian enthusiasm is the right kind of enthusiasm. It is enkindled by the Holy Spirit and fed by the truth of God and strengthened by prayer and effort. Blessed teacher who has the chrism of Christly enthusiasm! Blessed pupil who has such a teacher every Sabbath day!

What do our teachers need? Answer: 1. Enthusiasm! 2. *Enthusiasm!!* 3. ENTHUSIASM!!!

II. GENERAL STATEMENT.

The first lesson for July presented John the witness and forerunner of Jesus in his opening ministry. The first lesson for September presents John as a *martyr* for Jesus—a faithful witness, sealing his testimony by his death. It is a lesson full of sharp contrasts—Herod and John; Herodias and John; Salome and John. What a contrast between the death of John at less than thirty-three years of age and that of Moses. (See June BANNER at page 134.) For analysis of John's character as a preacher see SUNDAY-SCHOOL BANNER for July, page 150.

Compare Matt. xiv. 1-12; Mark vi. 14-29; Luke ix. 7-9.

III. OUTLINES.

See "Lesson Leaf," page 212. Or, 1. The King's Fear, ver. 20; 2. The King's Feast, ver. 21; 3. The King's Folly, ver. 22-29. = 1. A holy prophet, ver. 20; 2. A weak king, ver. 21, 22; 3. A foolish girl, vers. 22-24; 4. A wicked mother, vers. 24-26; 5. A faithful witness, vers. 20, 27-29.

IV. NOTES AND ILLUSTRATIONS.

1. JOHN WAS A FAITHFUL WITNESS IN HIS WORDS. (1) To the people. See Luke iii. 7-9; (2) To the publicans, Luke iii. 12, 13; (3) To the soldiers, Luke iii. 14; (4) Concerning Christ, John i. 6, 7; 26-29; (5) To Herod, Mark vi. 17-19.

= Let us learn to speak for the truth faithfully, fearlessly, frequently.

2. JOHN WAS A FAITHFUL WITNESS IN HIS CHARACTER. He "did no miracle." John x. 41. He lived a miracle. He was a pure man among sinners, a brave man among cowards, a strong man among weaklings. JUST toward his fellowmen, HOLY toward God. Consecrated. Affections undivided. Eye single to God's glory. His character the product of grace, not of natural goodness. His name, *grace or favor*. "Filled with the Holy Ghost, even from his mother's womb." Luke i. 15. "Spirit and power of Elias," v. 17. "Strong in spirit," v. 80. At John's birth the people asked, "What manner of child shall this be?" Luke i. 66. We answer, (1) Of priestly pedigree, Luke i. 9; (2) Of pious parentage, vers. 6, 13; (3) Of prophetic promise, Isa. xl. 3; Mal. iii. 1; Matt. iii. 3; (4) Of angelic announcement, Luke i. 15; (7) Of heroic courage, Luke iii. 7, 19; (8) Of lowliest humility, Luke iii. 16.

= To be is better than to know or to talk. Just and holy men are worth more than learned and eloquent men.

3. JOHN IN CONTRAST WITH A TIMID KING. The Herod family descended from Antipater, son of Antipas, governor of Idumea. Antipater, aiding Cesar during the siege of Alexandria, received through his influence the citizenship of Rome, and the appointment as regent, prefect, or governor over Judea. He had four sons. Two of these are known in history, Phasael, governor of Jerusalem, and Herod, King of the

Jews. The subject of our present study, Herod Antipas, is elsewhere referred to in the New Testament: (1) Where he is called by Jesus "that fox." Luke xiii. 32; (2) To him Pilate sent Jesus on the day of his crucifixion. Herod "was desirous to see [Jesus] of a long season," but Jesus "answered him nothing." Luke xxiii. 7-9. We collect sufficient data to give us an insight into his character: (1) He had a *knowledge of truth* and a certain respect for it. He revered justice and integrity. Hence he FEARED JOHN, KNOWING THAT, ETC. (2) He had a *guilty conscience* which had been aroused by John's bold statements. He had taken to himself his brother Philip's wife—Herodias. This "was not lawful because Herod's wife and Herodias' husband were both living; and further, because the parties were within the forbidden degrees of consanguinity, Herodias being the daughter of Aristobulus, the brother of both Herod and Philip." (3) He had a *superstitious dread* of consequences. He knew that to live in sin is to bring down wrath and ruin. (4) He had a *motive in trying to conciliate John*. HE OBSERVED HIM. He guarded him by putting him in prison from Herodias' vindictiveness, and also kept him from doing him (Herod) any harm. Herod supposed that he was safer from the Divine vengeance while the Divine teacher and reprover was well kept in the castle of Macharus, or wherever the prison was. Perhaps he pretended to John that this OBSERVING, or guarding him, was to defeat the plottings of Herodias. If so, we did Jesus say "that fox." (5) He tried to *conciliate both John and his own conscience* by doing MANY THINGS. He tried to obey John in some things. But his resolutions were weak. The sun scorched them. The birds picked them up. The fires of passion burned them. (6) *The ruling force of his life mastered him*. With all his superstitious fear, and his reverence and ideal goodness and resolutions and occasional attempts at right living, he was a slave to luxury and licentiousness. He loved festal demonstrations. He delighted in the dance. CONVENIENT DAY. A holiday, or a day fit for the consummation of Herodias' plans and purposes. SUPPER TO HIS LORDS. "For his nobles and for the rulers of thousands, and the chiefs of Galilee."—*Roth*. (7) Herod showed his weakness by the *promise* he made the girl Salome. Inflamed by wine and by passion his senses left him. John's teaching had

not reached the root of Herod's life. (8) His oath in confirmation of his promise confirms our judgment as to his folly. (9) His final compliance with Herodias' request proves the meanness, the baseness of his character. He feared Salome. He feared Herodias.' He feared them WHICH SAT WITH HIM. Verily, "the fear of man bringeth a snare." It was weak in Herod: (1) To be pleased at such folly; (2) To make such a promise; (3) To seal it with such an oath; (4) To keep such a sworn promise.

= One sin leads to another. Little sin to larger sin. A look of lust to a lawless, cruel life. Beware of little sins.

... The worst effect of sin is within, and is manifest not in poverty and pain and bodily defacement, but in the disowned faculties, the unworthy love, the low ideal, the brutalized and enslaved spirit.—*Dr. Chapin.*

... We are saved from nothing if we are not saved from sin. Little sins are pioneers of hell. The backslider begins with what he foolishly considers trifling with little sins. . . . All the now evil is the numerous and horrid progeny of one little sin.—*Howell.*

4. JOHN IN CONTRAST WITH A TRIFLING GIRL. What difference between the strength, heroism, fortitude, and peace of the great-souled Baptist, and this pitiable, flippant princess of the Galilean court. Bad mother, bad child. Let our girls study this Salome, and despise the theory which would make them the senseless pets and ornaments of the world's society.

5. JOHN IN CONTRAST WITH A BASE WOMAN. "A stone is heavy and the sand weighty; but a fool's wrath is heavier than them both." Prov. xxvii. 3. "His mother was his counselor to do wickedly." 2 Chron. xxii. 3. "What is thy mother? A lioness; she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men." Ezek. xix. 2, 3.

... John was to Herod what Elijah was to Ahab. Herodias was a Jezebel, 1 Kings xxi. 25; a Potiphar's wife, Gen. xxxix. 14-20.

... The kingdom of Herod in contrast with the kingdom of heaven.

6. JOHN A FAITHFUL WITNESS EVEN UNTO DEATH. (1) He witnessed for God's law against all sin; (2) He witnessed for the Lamb of God that taketh away sin; (3) He witnessed impartially before the people and the king; (4) He

witnessed fearlessly; (5) He witnessed by his manner of life; (6) He witnessed by the manner of his death.

... Herodias to the head of John: "Now is my time, and revenge is sweet. I have thee, now, my bold man, who didst dare to speak those brave words to me. Speak now again if thou canst! Look now into my face as thou didst once look, if thou darest! Let thy lips speak! Let thine eyes look! Ah! I have crushed thee at last." But the white face with its spots of blood, and its stiffened tongue, and its shut lips, and its faded eyes, makes no response. But, alas! in Herodias' heart burn bitter words and sharp; and the more silent and speechless the treasure on her charger, the more the words in her heart do sting and torment her soul.

7. Learn here: (1) That the giddy world despises the good; (2) That the king on his throne may by his sin be made the slave of a silly girl and of a murderous woman; (3) That a man may hear words of wisdom "gladly," and yet behead the one who spoke them; (4) That murder cannot ruin a saint. It but shortens his term of service here and lengthens his life of joy in glory; (5) That the death of John did not cause Herod's solicitude to cease. Luke ix. 7-9.

English Teachers' Notes.

The relative importance of passages of Scripture is not always in proportion to their length. The greater part of the verses for reading in connection with this lesson is occupied with Herod's feast, and his oath so Salome. But the teacher will make a great mistake if he devotes the bulk of his lesson-time to a description of that scene. The verses on that to dwell are vers. 17-20, 27, 29, and then 14, with the parallel passages in the other Gospels. The natural divisions will be—the Baptist imprisoned, and why? the Baptist executed, and why? the Baptist remembered, and how?

How came John to be in prison? It is important to take this question, because otherwise there is nothing to lead up to the Golden Text, which speaks of being "faithful unto death." John was in prison because of his *faithfulness*.

Let a picture be drawn something like this: Herod wants to see and hear the great preacher every one is talking about—sends for him from the wilderness; see John in his rough garment and coarse girdle (Matt. iii. 4) standing in the royal palace—what will he say?—he told the

people of their sins, and he must treat the king just the same—what sin? by Herod's sits one who ought not to be there—why not? Can John dare to mention that?—he is "faithful," and says boldly, "It is not lawful."

Then will follow the result of John's boldness, the efforts made by Herodias to compass his death. And her failure for some time will bring in his strange influence over Herod, with its solemn application as to the uselessness of the sinner "doing many things" to win salvation if he clings to the darling sin which is dragging him down to ruin. (If there is a leak on one side of a boat, will an extra plank on the other side save it from sinking?)

But though John is not put to death for his boldness, he is put into prison—into that foul dungeon which Dr. Tristram found last year when examining the ruins of Herod's ancient palace, the castle of Machærus, on the east side of the Dead Sea—where we know from Josephus that John was confined. Picture him there in the dark cell, month by month slowly passing away, till one night a soldier comes in, one of Herod's guardsmen. What does he want? *John's head, and at once.* Another minute, and where is John? There lies the headless body on the floor of the cell; there goes the gory head upon Salome's dish; but his faithful spirit—where is that? Gone to receive the "crown of life."

And then—in answer to the natural question, How came this about?—the account of the feast (held, doubtless, in the banqueting-hall of the castle, above the dungeon) will be read and briefly explained.

If we then turn to the 14th verse, we shall see how John was remembered by Herod. The guilty king hears of Jesus and his miracles. Who can this new prophet be? Conscience can think of only one prophet—the one he murdered; "this must be he, come to life again!"

But others besides Herod remember the Baptist. His sorrowing followers do not forget him, see verse 29. They long for a last look at the face they loved; they "beg the body" (as Joseph of Arimathea did that of Jesus afterward.) but the face they cannot see, for the head is gone! What will they do now? Just what we should do in every sorrow. They "went and told Jesus." Matt. xiv. 12. And look at the next verse—"When Jesus heard of it, he departed thence by ship into a desert place apart." He "remembered his faithful fore-

runner, and showed how much he felt his cruel death by seeking retirement."

The following line of application will probably prove effective:

1. Faithful friends speak to us—parents, teachers, ministers. If they died, how should we remember them? Would it be as Herod remembered John, as one who had warned and pleaded with him, but whom he had rejected and ill-treated? Many a boy has stood by a mother's grave, and bitterly reflected that it was too late now to try and please her.

2. If we died now, how should we be remembered? As "faithful unto death?" And while men were bringing our body, where would our soul be?

For Senior Scholars.

I. DIRECTIONS.

1. Let one third of the class turn to Matt. xiv. 1-12; one third to Mark vi. 14-29; one third to Luke ix. 7-9. 2. Comparing these three accounts find answers to the following questions: (1) The cause of Herod's fear of John? (2) The cause of Herodias' hatred of John? (3) The things in Herod which may be commended? (4) The point of weakness in Herod's character? (5) What may young people learn from the character of *Salome*, Herodias' daughter? (6) Why was this a good time for John to die?

2. THEMES FOR BIBLE READINGS.

1. PERSEVERANCE IN THE RIGHT. Dan iii. 16-18; Acts iv. 19, 20; Heb. xi. 24-26.
2. BOLDNESS FOR GOD. 1 Kings xxi. 20; Ezek. ii. 6; Acts xx. 22, 23; 1 Cor. iv. 9; Rev. i. 9; Acts vii. 51-53; Psa. iii. 6.
3. THE PRICE OF FIDELITY. 2 Chron. xxiv. 19-21; Matt. x. 18, 21; John xvi. 2; 2 Tim. iii. 12; Acts vii. 59.
4. PROMISES OF SUPPORT. Mark xiii. 11; John xvi. 20; Prov. iii. 23.
5. PROMISES OF PEACE IN DEATH. Psa. xxiii. 4; xxxvii. 37; lxxiii. 26; 1 Cor. xv. 55-57; Isa. xlv. 17.
6. PROMISES OF JOY HEREAFTER. Psa. lxxiii. 24; Jude xxiv; Rev. xiv. 13.
7. THE CROWN OF LIFE. 2 Tim. iv. 8; James i. 12; Rev. ii. 10.

3. SEED-THOUGHTS.

1. Why should Herod fear John, he being a just man?

2. Why did Herod *observe* (respect or preserve) John?
3. Why was Herod *glad* to hear him?
4. Do men like to hear themselves *reproved*?
5. Why did Herodias seek John's life? (Matt. xiv. 4.)
6. What was her character?
7. *Rash promises* are a peculiarity of what person?
8. What was the *chain* of corrupt acts resulting at last in a cool *murder*?
9. What are the evidences that John's preaching had some good effect on Herod?
10. Could Herod have any *conscientious* respect for his oath?
11. If not, why did he sorrowfully execute it?
12. Which of the two, Herod or Herodias, showed the greatest heartlessness and brutality?
13. What was the *prime* cause of this martyrdom?
14. How does learning to *dance* play its part in this murderous debauch?

Blackboard.

FAITHFUL UNTO DEATH!

JOHN GOD'S MARTYR.		HEROD SATAN'S MURDERER.
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ONE SIN LEADS TO ANOTHER.

THE	FEAST ONLY DEATH.	OF OF
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Another way to place to-day's lesson on the blackboard is as follows: In a brief review of the lesson, on one end of the board write HEROD in large letters. On the opposite end write JOHN. By questions bring out the fact that Herod feared, observed, heard John. (Write the words in italics between the two names already written.) Why did he fear John? Because Herod was (write) *Wicked*, John was (write) *Holy*. After further questions write *A Feast*; then a large letter *S*, *A Dance*; then a large letter *I*, *A murder*; *S*, followed by a letter *N*, showing that SIN was in it all. Conclude by speaking of the enmity between sin and righteousness, and the terrible crime committed by a base woman and a trifling girl.

The Primary Class.

Words to be explained in this lesson: Lords, high captains, chief estates, damsel, charger, reject, executioner.

Ask about John. See if any know the difference between the apostle and the Baptist. Remind them that this John was the one who told the people of the coming of Jesus, and who baptized Jesus. Herod was a ruler or governor; sometimes called a king. Some things that John the Baptist preached Herod did not like, and he therefore put him into prison. Herodias was the wife of Herod, and a very wicked woman. She also hated John because of his preaching. She had a daughter. After describing these persons notice the birthday party which Herod gave. He was probably drunk when he promised the daughter of Herodias to give her whatever she desired, as a reward for her dancing. The girl asked her mother, and she, full of wickedness, told her daughter to ask for the head of John the Baptist. The girl then hurried to Herod and told him what she wanted. He, though sorry to kill John, felt that he must keep his word. Was this right or wrong? If wrong, what was the wrong in it? If you make a promise must you not keep it? But have we a right to promise to do a wrong thing? And if we thus promise, does that promise give us the right to do a wicked deed? Can you change your word into right in this way? Here is a good opportunity to impress an important moral principle on the minds of the children. Some even of the little ones can be made to understand it by the use of simple illustrations. Close by showing that a good man—one who trusts in Jesus—need not be afraid to die, even though the murderers came to kill him.

Miscellaneous.

FREEMAN'S HAND-BOOK: Birthday feasts, 75; Extravagant promises, 669. POSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: 1221, 1224, 458, 2288, 1743. PRAYER-MEETING TOPIC: Love not the world. TEXTS: 1 Kings xxi. 20; Mark iv. 16, 17; Prov. xxvii. 4.

SUNDAY, SEPTEMBER 13, 1874.

LESSON XI.—The Five Thousand Fed.
Mark vi. 34-44.

GOLDEN TEXT: cxlv. 16.

Berean Notes.

I. GENERAL STATEMENT.

The ministry of Jesus was a ministry of revelation and of helpfulness. He taught men and he healed and provided for men. He cared for individuals—the leper, the publican, the demoniac, the dead. He saved a company of disciples, as when the sea was "to tempest wrought." But can he minister to large multitudes? He reveals God's healing power in in single cases. Does God provide for multitudes as well? And how?

The lesson before us reveals, 1. The fact and method of God's providence over all men; 2. The method of spiritual teaching and feeding which ministers and Sunday-school teachers should adopt. This is the only miracle which all four of the evangelists report. Compare Matt xiv. 13-21; Mark vi. 30-44; Luke ix. 10-17; John vi. 1-13.

II. OUTLINES.

See "Berean Leaf," page 212, or, 1. The chief Shepherd, ver. 34; 2. The Under-shepherds, vers. 35-38; 3. The Well-fed Flock, vers. 39-44. = 1. Pity, ver. 34; 2. Poverty, vers. 35-38; 3. Plenty, vers. 39-44; = 1. Man in an emergency, vers. 34-44. = 1. An escape. [By whom? From whom? Wherefore? Whither?] 2. An eager multitude. Matt. xiv. 13; 3. The compassionate Master; 4. The evening conversation. Matt. xiv. 15, 16; Mark vi. 35-38; Luke ix. 12-14; John vi. 5-9; 5. The supper-table. [What was it? Where? Who surrounded it? How many at a table?] 6. The blessing asked; 7. The meal. [Who were the waiters?] 8. The fragments gathered.

III. NOTES AND ILLUSTRATIONS.

1. THE COMPASSIONATE CHRIST. (1) A fountain of compassion in his heart. (2) The more need the more compassion. (3) The more of the people in need the more compassion. (4) He pitied their ignorance and taught them, verse 34. (5) He pitied their hunger and fed them. MUCH PEOPLE. Perhaps residents of eastern Galilee. The caravans on their way to the passover at Jerusalem may have increased into all parts of the land. The apostles had been preaching. Luke ix. 10. Even Herod had heard of him. Matt. xiv. 1, 2. It was impossible for Jesus to avoid the curious and eager crowd. There were more than five thousand persons. Matt. xiv. 21. "There must have been about ten thousand souls."—Gray. Many were sick, all were weary. Matt. xiv. 13, 14.

... Christ and his disciples were exceedingly fatigued; having no leisure even to eat; and they sorely needed rest. Yet the Saviour, seeing the multitudes, "had compassion on them," and ignoring his own great need of rest, he again began teaching them. To what extent are Christians (especially Sunday-school teachers) to follow Christ's example, and forego needed rest to "teach" the glad tidings?—A Superintendent.

=Jesus cares for those who follow him.

=Here see how the good Shepherd cares for his sheep.

2. THE DOUBTING DISCIPLES. (1) The time of day fostered doubt. DAY FAR SPENT. "When it was evening." Matt. xiv. 15. "Day was now far spent." Mark vi. 35. "The day began to wear away." Luke ix. 12. The Jews had two evenings; one began at three o'clock p.m., and the other at sunset. "The time is now past" for the regular evening meal. Matt. xiv. 15. "Three days." Matt. xv. 32. [That these two miracles of feeding occurred in the spring is clear from two considerations: 1. It was a desert place, and yet there was green grass; this can only occur in the early spring in that country. 2. The passover, which is always observed in the spring, "was nigh" John vi. 4.] (2) THE DESERT PLACE. Fostered doubt. The two feedings, Matt. xiv. 15-21, and xv. 32-39, did not occur at the same place. The first was probably near Bethsaida Julias, on the north-east shore of the sea of Galilee. It was on the broad and beautiful plain of Batiheh or Butaiha. See "Robinson's Researches" vol. ii., page 410; also "Thomson's Land and Book," vol. ii. page 29. He says: "From the four narratives of this stupendous miracle we gather, 1. That the place belonged to Bethsaida. 2. That it was a desert place. 3. That it was near the shore of the lake, for they came to it by boat. 4. That there was a mountain close at hand. 5. That it was a smooth grassy spot, capable of seating many thousand people. Now all these requisites are found in this great locality, and nowhere else, so far as I can discover." (3) Their request shows their utter incompetency. SEND THEM AWAY. "It is not necessary to go away from Jesus for anything." Here see the helplessness of man!

3. THE SCANT SUPPLY. TWO HUNDRED, that is, two hundred *denarii*. A *denarius*=7 pence, 200d.=£5 16s. 8d.=over \$27. FIVE LOAVES. These found with a lad. That boy carried more in his burden that day than he dreamed of. We have our treasure in earthen vessels. But when the Lord blesses it, human weakness and littleness and scantiness become rich and great.

... "I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse." See 1 Kings xvii. 12.

... The loaves and fishes carried by the lad were "the seed-corn of a harvest" soon to be gathered by the multitude.

... Teacher, thy little truth, thy little tact, thy little time, though to thy thought

scanty, under the Master's blessing may feed a multitude.

4. THE MARVELLOUS MULTIPLICATION. SIT DOWN BY COMPANIES. "Order is heaven's first law." The Saviour commanded the multitude to recline on the pasture ground, viz., in ranks, (better, by parties or in groups, in square garden plats,) by hundreds and by fifties, (Mark vi. 40; Luke ix. 14; *by fifties in a company.*) "They probably formed two semicircles, an outer semicircle of thirty hundred, and an inner semicircle of forty fifties. This was a wise, symmetrical arrangement, which avoided all confusion, and facilitated an easy and just distribution of the food among all classes by the disciples."—*Dr. Schaff.* Thus they looked like plots in a garden—the garden of the Lord. Such is the Sunday-school—each company a class. Such is the well-ordered Church. Such are the several denominations uniting their "companies" to make one great multitude.

English Teacher's Notes.

THE great importance of this miracle is evident from the fact that it is the only one recorded by all four evangelists; and its teachings are so full and varied, that it would be quite impossible to take them all in one lesson. Three principal lines may be suggested; but a selection must be carefully made, and rigidly adhered to. The Sunday-school teacher's rule must be, "One thing at a time."

1. *The teaching of the miracle concerning the supply of our bodily wants.*

(a) Why did the people flock to the somewhat remote spot to which Jesus had retired? Not, as afterward, (John vi. 26,) to get fed. Jesus had never fed them before, so the idea of his doing so would not enter their minds. In fact, it was just the contrary. They went to be taught, see verse 34, and in their eagerness to hear Jesus they had neglected to provide themselves with food. So they were doing exactly what he had exhorted them to do, "Seeking first the kingdom of God;" and now the promise that, if they did so, "all these things should be added unto them," was literally fulfilled. The miraculous provision was "added" to the Divine teaching.

(b) *How did Jesus supply their wants?* Certainly he worked a great miracle; yet he used human means. He *could* have turned the green grass into bread, for them to gather and

eat as they sat. But he used what food was to be had; he made the disciples work hard in distributing, and he allowed no waste, (John vi. 12.) Thus he would teach them not to be improvident, not to expect miracles always, but to be content with getting supplied in common ways. See 2 Thess. iii. 10-12.

(c) But were these human means, these common ways, enough? Ah, no: His blessing was indispensable. God only "helps those who help themselves," but while helping ourselves we must look up to ~~his~~ help. While industrious, frugal, provident, we must not omit to pray, "Give us this day our daily bread."

2. *The teaching of the miracle concerning the supply of our spiritual wants.*

The connection of the great discourse of John vi. with this miracle cannot but remind us that in dispensing the loaves and fishes to the people, Christ was typifying the gift of himself to them as the Bread of Life. Notice three ways in which he is to the soul what bread is to the body. What does bread do for us? *It sustains*: it keeps life going, and is called the "staff of life." *It strengthens*: it not only keeps us alive, but makes us healthy and strong. *It satisfies*: we all know the effect of a good meal upon us. So Christ does for our souls: *sustains*—no life without him, 1 John v. 12; *strengthens*, Phil. iv. 13; *satisfies*, Psa. lxxiii. 5, 6; cvii. 9.

3. *The teaching of the miracle concerning the work of the Christian teacher.*

The subject affords a valuable opportunity of speaking to our scholars about our own office in relation to them. We might even compare their external arrangement in their classes with the arrangement of the multitude in "ranks." "You children sit down by companies," we might say, "as they did." We bring you your spiritual food; we use the gifts and talents we possess; we work hard in distributing the bread of life among you; we are careful to gather up the fragments of time and opportunity that nothing be lost. But, after all, we cannot satisfy you from our own stores: it is Jesus alone who can feed you with the living bread. It is true, he has said to us, Give ye them to eat; but then at the same time he gives us first what we are to pass on to you.

It is in this spirit that every teacher *ought* to go about his work; and if he does so, the scholars may just as well know it.

For Senior Scholars.

1. Examine the parallel passages : Matt. xiv. 15-21 ; Mark vi. 35-44 ; Luke ix. 12-17 ; John vi. 1-13. Ho does each evangelist describe the following facts : (1) The time of day ; (2) The place ; (3) The multitude, and how they came to be in the desert place ; (4) The conversation about feeding the people ; (5) The food ; (6) The arrangement of the people on the ground ; (7) The blessing ; (8) The distribution ; (9) The gathering up of the fragments.

2. Topic for essay : " *Christ's compassion toward the people, (Mark vi. 34,) and what it teaches us.*"

3. THEMES FOR BIBLE READINGS.

1. NEED. Deut. xv. 7, 8 ; Matt. vi. 8 ; Heb. iv. 16 ; 1 John iii. 17.

2. PITY. Psa. ciii. 13 ; Prov. xxviii. 8 ; James v. 11 ; 1 Pet. iii. 8.

3. HELPLESSNESS. Zech. iv. 6, 7 ; John xv. 5 ; Acts iv. 12 ; Rom. v. 6.

4. POWER. Psa. cxlv. 11 ; Dan. vii. 13, 14 ; Matt. xxviii. 18 ; John iii. 35.

5. LITTLE THINGS. Exod. xvi. 18 ; 1 Kings xvii. 12, 13 ; xviii. 44.

6. LARGE RESULTS. Exod. xiv. 21, 22 ; John v. 28, 29 ; James iii. 5.

7. GREAT PROMISES. Rom. xv. 8 ; 2 Cor. vii. 1 ; 2 Pet. i. 4.

4. SEED-THOUGHTS

1. How came this great company of people here ? (John vi. 4.)

2. Why should Christ work a miracle to feed these, rather than others ?

3. How did that *desert place* enhance the miracle ?

4. Does Christ care more for *bodily* than *spiritual* wants ?

5. What connection had the two in this case ?

6. When, if ever, does God specially favour us in temporalities ?

7. Why did the disciples wish Jesus to send the people away ?

8. Why did Christ *use* the five loaves and two fishes ?

9. Why did he *create* so as to leave *twelve times* as much as they had at first ?

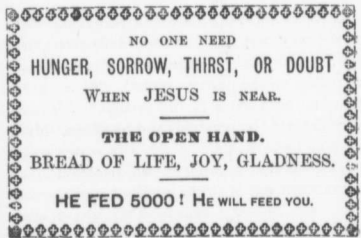
10. What lesson is taught in gathering up the fragments ?

11. Why did he feed those by miracle when he refused to feed himself when hungry ?

12. What does his abundant supply for the *body* suggest of his supply for the *soul* ?

13. How many witnesses of this miracle, and how many senses attested it ?

Blackboard.



In addition to the above blackboard exercise, we give the following : On one end of the board write **5000** in large figures. Next to them write **HUNGRY**. Underneath write, **HELPLESS** PEOPLE, with large **D**, *doubting disciples, desert place, and No food.* On the other end of the board write, **LOAVES, FISHES**, and before them a large figure **5**. Underneath write *Jesus and his love.*

Thus far that which is written on one end of the board will show the need and helplessness of the people, and opposite is written their means of salvation. Next draw a heart ; write in it *Hunger*. Explain that no one can relieve this want but Jesus. Erase *Hunger*, and write *Peace, Joy, Love* in the heart. Refer again to the large figure 5, and write five letters, **F-A-I-T-H**. By faith we feed on the precious promises of God,

The Primary Class.

A beautiful introduction may be made to this lesson by noticing the compassion of Jesus. The word *pity* will probably be more readily understood by most small children. Illustrate by the tender regard which the shepherd has for his sheep. He notices how many are lame, or weak, or wandering, and he cares for them. The "desert place" was not a barren spot, since there was grass there, but a place not inhabited. The people were hungry. In such a place there was not food enough for five thousand men besides women and children. There were two ways proposed by which they might get something to eat. The disciples had one way, and Jesus had another. The disciples asked Jesus to send the people away that they might go to the country round about and to the villages and buy bread. But Jesus' plan was for the disciples to give them food. A strange plan it seemed to them, for they only had five loaves and two fishes for these thousands of hungry people. The disciples thought he meant them to go and buy the food ; but he had a better way. Let the class tell what that way was. The bread and fish multiplied as the disciples gave out the pieces, so that when all were done twelve baskets full of fragments were left.

Use the lesson to illustrate not only God's goodness in supplying all our wants, but specially the supply that is made for the wants of the soul. It becomes *hungry*; Jesus is the "Bread of Life." Let the whole class say, "Evermore give us this bread."

Miscellaneous.

FREEMAN: Thanks at meals, 670; Baskets, 671. FOSTER: 3105, 2323, 4111, 4788, 3352. PRAYER-MEETING TOPIC: "Filling our hearts with food and gladness." TEXTS: Deut. viii. 2, 3; 1 Kings xvii. 13, 14; John vi. 12.

SUNDAY, SEPTEMBER 20, 1874.

LESSON XII.—*The Syrophenician Mother.*

Mark vii. 24-30.

GOLDEN TEXT: Matt. xv. 28.

Berean Notes.

I. GENERAL STATEMENT.

We have seen Jesus with individuals; with small groups; with the immense concourse. But these are Jews one and all. What is Jesus to the Gentiles outside? What privilege has a poor Syrophenician—a Greek—a "dog"—in the estimation of the Jews? What chance has she of help from the great Master? This lesson shows that it is not *blood*, nor *nationality*, nor *scholarship*, nor *money*—but *faith*, *faith*, *FAITH*, that Jesus demands in those who seek him. Compare: Matt. xv. 21-28; Mark vii. 24-30.

II. OUTLINES.

See "Berean Leaf," page 214. Or, 1. The *Land of the Gentiles*; 2. The *Cry of the Gentile*; 3. The *Argument of the Gentile*; 4. The *Success of the Gentile*. = 1. The *Excursion*. 2. The *Application*; 3. The *Conversation*; 4. The *Result*. = 1. The *Object of Faith*, v. 24; 2. The *Prayer of Faith*, v. 25, 26; 3. The *Testing of Faith*, v. 27, 28; 4. The *Triumph of Faith*, v. 29, 30.

III. NOTES AND ILLUSTRATIONS.

1. BY THE GREAT SEA.—FROM THENCE. From Capernaum and vicinity, where the Jews, returned from the late passover, renewed their assaults upon him. He left them, and with his disciples travelled in a north-westerly direction, (from Capernaum to Tyre, about 35 miles.) BORDER OF TYRE AND SIDON. The old Phenicia stretched along the sea-coast for about 120 miles. Its principal towns were Tyre, Sarepta, (or Zarephath,) and Sidon. A narrow rocky region, shut in between the mountains and the sea. TYRE. Hebrew, *Tsor*. Once a magnificent city. Now in ruins. Population

about 3,500. See Dr. Whitney's "Hand-book of Bible Geography." SIDON. Hebrew, *Tsidon*. Twenty miles north of Tyre. Now called *Saida*. Population 9,000. Jesus probably went into this region to find rest for himself and his disciples, and to give him an opportunity while in comparative seclusion to teach them many things. This rest he undoubtedly found, although his fame had gone before him, and HE COULD NOT BE HID. By a miracle he could have prevented being known, but God works no miracles, and has no plans against seeking souls. He does not care to gratify curiosity, but he delights in giving comfort to those needing and seeking it. HE COULD NOT BE HID. (1) By those desiring to retard his Gosp 1; (2) By those desiring to enjoy his Gospel; (3) By those who have once embraced his Gospel.

2. UNDER A GREAT SORROW. (1) *Young daughter*. Very tender and beloved. (2) *Unclean spirit*. Defiling and degrading the child against her own rational choice. (3) The woman a GREEK, A SYRO-PHENICIAN. Matthew says "a Canaanite." One of the descendants of the early settlers in that region. See Gen. x. 15, 19. A Gentile outside of the provisions of grace under the Jewish dispensation. (4) She *heard of Jesus*—of his wonderful deeds and power, and of his arrival in that region. (5) She *came to where he was*, and to *him*, and, (6) *Fell at his feet*—humbly and devoutly. (7) *Besought him*. Earnest pleading. Matthew gives her words: "Have mercy on me." It is a great thing to have a good mother.

... "One is always somebody's child, and that is a comfort."—*French Proverb*.

=Bring your pupils to Jesus in prayer.

3. TO A GREAT SAVIOUR. (1) Great power; (2) Great pity.

4. WITH GREAT FAITH. (1) Faith in his power, and pity on general reports concerning him. (2) A faith that overcame his silence. "He answered her not a word." Matt. xv. 23. (3) A faith that overcame his disciples' protest. "Send her away." Matt. xv. 23. (4) A faith that overcame Jesus' declaration, "I am not sent but unto the lost sheep of the house of Israel;" Matt. xv. 24. (5) A faith that overcame the Jewish argument, and the figure by which the Jews insulted the Gentiles. IT IS NOT MEET. . . CHILDREN'S BREAD. . . DOGS. She answered, YES, LORD, etc. She truly and firmly and invincibly believed in

his power and willingness to help her. The Jewish prejudice weighed nothing with her. The Master's silence and slowness weighed nothing. She had a marvellous faith—a mighty faith—an all-victorious faith. Faith is quick-witted. She saw at a glance through the comparison of the "children" and the "dogs."

... Was not that a master stroke? He snares Christ in his own words.—*Luther*.

... "A gentleman was addressing a ragged school in London on faith. A little boy could not understand, and asked for an explanation. The gentleman said, 'Meet me at ten to-morrow at King's Cross.' Punctually the boy appeared there. 'What do you want?' said the gentleman. 'You told me to come, sir.' 'How did you know I should be here?' 'I didn't think you'd deceive me, sir.' 'Well, my boy,' said the gentleman, 'that's faith.'"

... It is impossible to be a hero in anything unless one is first a hero in faith.—*Jacobs*.

5. FINDS A GREAT BLESSING. (1) Her faith received words of commendation. The Master's answer, "Great is thy faith," rests on that Syrophenician brow as a fadeless crown. "From the very word (dog) which seemed to make most against her, with the ready wit of faith, she drew an argument in her own favour."—*Trench*. (2) She received the assurance that her prayer was answered. (3) She found the Master's promise fulfilled on her return.

... "If, strangers to Thy fold, we call, imploring at Thy feet
The crumbs that from Thy table fall, 'tis all we dare entreat,
But be it, Lord, of mercy all, so thou wilt grant but this:
The crumbs that from Thy table fall are light and life and bliss."

(4) The interdependence of parent and child. The labours of a mother benefit her child. So do her prayers.

English Teacher's Notes.

Twice we have Christ expressing an admiration of "great faith:" first, that of the centurion, Matt. viii. 10; then that of this woman, see the Golden Text. Both these were Gentiles; and in the case before us a striking contrast may be drawn by referring, at the beginning of the lesson, to the circumstances which led Jesus to leave the scene of his labours and go "into the coasts of Tyre and Sidon."

A careful study of the history (particularly John vi. 26, 36, 41-43, 60, 66) shows that after the culminating point of Christ's popularity was reached, when the five thousand were fed, there was a sudden and serious revulsion of feeling

toward him—perhaps because of his refusing their offer to "make him a king." John vi. 15, —and immediately afterward we find him in Phenicia and other remote districts, avoiding public observation, (Mark vii. 24) Apparently the Galilean cities had settled down into that unbelief for which they were so solemnly denounced, (Luke x. 13-15;) and Jesus goes to that very Tyre and Sidon for which—with all their sins—it should be "more tolerable in the day of judgment." And there Jesus did find a bright example of that faith of which Galilee had manifested so little.

There are two features in this woman's faith which we should seek to imitate, and which can be enlarged upon in applying this lesson.

1. It was faith in the right Person.

The woman was a Gentile, perhaps a heathen; but she had heard of the promised Messiah, and of the claim of Jesus to be that Messiah, and of the mighty and merciful works by which he proved his claim. And to him she came with her trouble, plainly showing what she believed him to be by addressing him by the great Messianic name, "Son of David,"—a name which the Jews would not allow to Jesus, (John vii. 41, 42.)

Now even in these days of Gospel light, people do not always put their confidence in the right place. They want to be happy, and for this they rely upon getting more money. They want to be forgiven, and they trust in their unauthorized and unscriptural notion that "God will not be so hard as to condemn them." They want to go to heaven, and they trust in their "not being worse than o' her people," in their attendance at public worship, etc., etc. In short, the Lord Jesus himself, as a crucified, risen, and exalted Saviour, is just the very last object of faith with vast numbers of well-instructed, professedly Christian people. Are not some of our Sunday scholars among them?

2. It was persevering faith.

Apparently St. Mark does not relate the woman's first appeal to Jesus. In Matt. xv. 22-24, we find that she "cried after" him as he walked along with the twelve; so much so, that they asked him to send her away, either by granting or refusing her request. Then the twenty-fifth verse of Matthew is parallel with the twenty-fifth verse of Mark, and it is clear from the twenty-fourth verse of Mark that they had come into a house, and that thither the woman followed them, and fell at Jesus' feet

with her petition. And how wonderfully her faith stands the severe test to which he puts it! like gold tried in the fire. See 1 Pet. i. 7. The Jews used to call the Gentiles dogs, and Jesus adopts the hated name and applies it to the woman; but she will not give way; she prays on, and she gets the blessing.

Boys and girls are sometimes perplexed because they *have* prayed, and *have not* been answered. Let us say to them, "Perhaps Christ is *waiting* for you to go on asking. Who would grant you a favor if you asked it and then ran away and forgot it? If you really wanted Christ's blessings you would go on asking, *even if not sure* how he would receive you. But are we not sure? Remember all his promises; and "*He is faithful that promised.*"

For Senior Scholars.

1. Compare the accounts in Matt. xv. 21-28, and Mark vii. 24-30, in reference to the following facts: (1) Christ in Syrophenicia. (2) A woman's plea for her afflicted child. (3) The silent Saviour. (4) The discip's repulse. (5) The repeated plea. (6) The chilling argument of the Master. (7) The fervid, eloquent, believing reply of the mother. (8) The triumph of faith.

II. THEMES FOR BIBLE READINGS.

1. What is Faith? John xiv. 1; Rom. x. 6-10; 2 Cor. v. 7; Heb. xi. 1.
2. The Truth to be Believed. Psa. xxvii. 13; Matt. ix. 28-30; Mark xi. 24; Heb. xi. 3.
3. The Aim of Faith. Heb. ii. 6; John iii. 16; 2 Cor. i. 24; 1 Tim. i. 5.
4. The Results of Faith. Acts x. 43; Rom. x. 9-11; Gal. ii. 20; Eph. iii. 2.
5. The Testing of Faith. Gen. xxii. 15-18; John xi. 25-27; James i. 3; 1 Pet. i. 7.
6. The Power of Faith. Matt. ix. 28-30; Mark ix. 23; Eph. vi. 16; James v. 15.
7. From Faith to Fruition. Rom. iy. 3; Heb. iv. 3; James ii. 17; 1 John v. 4.

3. SEED-THOUGHTS.

1. Why did Jesus now desire *concealment*?
2. In what sense could he now say, *I am not sent but to the lost sheep of the house of Israel*?
3. Was he thus sent because Jews were *better* than Gentiles?
4. Did he intend to repulse the woman?
5. Did the disciples wish him to grant her request?

6. What did she acknowledge by *worshipping* him?

8. What can be said of her *modesty* and *humility*?

8. Did Christ intend to indorse Jewish prejudice against the Gentiles?

9. Were the disciples *yet* allowed to go to the Gentiles? (Matt. x. 9.)

10. Were the Gentiles allowed to come to Jesus before the Gospel was formally sent to them?

11. What is implied in his words: "Let the children *first* be filled?"

12. What *ground* had the woman for her faith in this case?

13. Why did Jesus *marvel* at her faith?

14. Is it probable she would have succeeded without her *earnest* and *importunate* prayer of faith?

Blackboard.

A MOTHER'S
HEART | FAITH
SORROW | JOY.

SHE HEARD OF
SHE CAME TO
SHE PRAYED TO
SHE PREVAILED WITH

JESUS

If preferred, the following blackboard lesson can be used:

Draw, in outline, the ends of five steps. Above them write, *The Mother's Way to Victory*. On the first step write SORROW, representing the mother's sorrow for the influence of the evil one. On the second step write ASKING; she inquires, Where is the means of salvation? On the third step write COMING; she hears of Jesus, and goes at once to him. On the fourth step write PRAYING; she besought him at once to save her child. On the fifth step write BELIEVING; she not only asked, but believed. Above the last step write *The Blessing*, which was the victory gained. Explain that in such a way the sorrowing sinner must go in order to be saved. He must follow in the steps of this faithful mother. In conclusion, write on the opposite side of the steps from where the words are written the five letters J-E-S-U-S, placing one letter on each step. The way of escape is by the way of Jesus.

The Primary Class.

Show on the map where Tyre and Sidon were. Jesus came near to these, and a Phœnician woman [show where Phœnicia was] came to him. Ask why she came, and what it was she asked of Jesus. Explain that by the "children" the Saviour meant Jews, and by the "dogs" Gentiles. As she was a Gentile she could not expect to get the blessings which belonged to

the Jews. Jesus was a Jew, and he came to his own people. As she was not one of these, why should she ask a favor of him? Jesus was willing to bless her all the while, but he wanted to see how much faith she had in him. Therefore he at first kept her off. Her answer was wonderful. [Let the class repeat it. Explain the probable allusion here to the ancient custom of dipping the hand into the dish containing the food, and then wiping the soiled fingers on pieces of bread, which were afterward thrown to the floor where the dogs got them.] The reply of the woman showed that she had faith in Jesus even though she did not belong to the Jewish people, and this faith saved her daughter. Show from this lesson that Jesus is willing to bless any one, whether Jew or Gentile, who will come to him.

Miscellaneous.

Freeman: Bread cast to the dogs, 782. *Foster*: 2080, 2104, 2102, 2114, 3340. *Prayer-Meeting Topic*: The faith that is invincible. *Texts*: Jer. xxxi. 10; Rom. i. 14; James i. 5-7.

REVIEW READING FOR THE MONTH.

Herod on his — made a — to his —, high — and chief — of —. The daughter of — came in, and —, and pleased —. The king said to her, Ask of me —, and I will — thee. She asked for the — of — the —. The king sent an — who went and — him in —. In a — place the people were gathered and had — to eat. The disciples had — loaves and — fishes. Jesus made the people sit down by — upon the —. He took the five — and the two —, and looked up to —, and — and — the —. The loaves and the — were then — among them all. In the borders of — and — he went into a house. A — woman was there and besought him that he would — out the — from her —. Jesus said, It is not — to take the — bread and cast it unto the —. The — answered, Yes, Lord, yet the — under the — eat of the children's —. Jesus said, The — is gone out of thy —.

TOPICS AND GOLDEN TEXTS.—*Witness*... truth: FAITHFUL.....CROWN; *Hearts*... gladness: SATISFIED.....DESIRE; *Faith*: ANSWERED; *Doeth*.....well: DEAF.....DUMB.

Lessons for October.

- Oct. 4. The Deaf Mute. Mark vii. 31-37.
Oct. 11. The Evil Spirit Cast Out. Mark ix. 17-29.
Oct. 18. The Mind of Christ. Mark ix. 33-42.
Oct. 25. Blind Bartimeus. Mark x. 46-52.

SUNDAY, SEPTEMBER 27, 1874.

LESSON XIII.—Review of Third Quarter.

GOLDEN TEXT: Mark vii. 37.

1. For Help-words to Topics and Golden Texts for the quarter see "Berean Leaf," page 214 of this BANNER.

2. Find below a series of twelve statements, each containing help-words which recall the TOPIC and GOLDEN TEXT.

3. This series of review-statements is published on three large sheets, each lesson being illustrated by a small blackboard cut. The three may be pasted together, forming one review chart.

Lesson 1. B.G. Mark i. 1-11. The beginning of the GOSPEL which came by THE SON OF GOD.

Lesson 2. A.J. Mark i. 16-27. The Son of God holds the sceptre of AUTHORITY, for to him ALL POWER is given.

Lesson 3. L.H. Mark i. 38-45. The Son of God is WILLING AND ABLE to make the vilest CLEAN.

Lesson 4. P.C. Mark ii. 13-17. The Son of God doth CALL us to follow him—THE LORD of grace and glory.

Lesson 5. J.S. Mark ii. 23-29; iii. 1-5. The Lord of the SABBATH gives that day as a SIGN of heavenly things.

Lesson 6. P.N. Mark iv. 35-41. The Lord of the SEA maketh THE STORM A CALM.

Lesson 7. P.D. Mark v. 1-15. The Lord of the spirits breaks the POWER of SATAN and destroys his WORKS.

Lesson 8. P.D. Mark v. 24-34. The Lord of the diseased shows his HEALING POWER, and the believing are MADE WHOLE.

Lesson 9. P.D. Mark v. 22, 23, 35-43. The Lord of the dead speaks, and who hears his VOICE shall LIVE.

Lesson 10. M.B. Mark vi. 20-29. The dying WITNESS winning a CROWN OF LIFE.

Lesson 11. F.T.F. Mark vi. 34-44. The LIVING GOD satisfying the DESIRE of his creatures.

Lesson 12. S.M. Mark vii. 24-30. The ASKING and the sweet reply: EVEN AS THOU WILT.

Blackboard.

THIRD QUARTERLY REVIEW.

JESUS!	{	THE SON OF GOD,	THE GREAT PHYSICIAN, PRIEST, AND KING.
		HIS CROWN, MERCY.	HIS SCEPTRE, LOVE.
HIS VESTURE, HUMILITY.	HIS MISSION, To SAVE You & Me.		

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

SECOND YEAR—1874—SEPTEMBER.

THIRD QUARTER: TWELVE LESSONS IN MARK.

SABBATH, September 6th.—LESSON X.—Martyrdom of the Baptist.—Mark vi. 20-29.

Leader. 20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

School. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee.

L. 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee.

S. 23 And he swore unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

L. 24 And she went forth, and said unto

her mother, what shall I ask? And she said, the head of John the Baptist.

S. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

L. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

S. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

L. 28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

S. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

TOPIC—John Bears Witness unto the Truth.

Golden Text—Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

Home Readings.

M. Mark vi. 20-29.
Tu. Matt. xiv. 6-12.
W. Esther v. 1-8.
Th. Rev. vii. 9-17.
F. Mal. iii. 1-12.
S. Matt. xi. 2-14.
S. Rev. xxi. 1-7.

QUESTIONS, ETC.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. A Faithful Witness in his Words. 2 Sam. xii. 7-12; 1 Kings xxi. 20; Psa. cvi. 12, 13. How had John witnessed against the sin of Herod? v. 18.

What effect had this rebuke upon Herod? What did Herod do to John in revenge?

2. A Faithful Witness in his character. Dan. v. 16; Ezek. ii. 5-7; John v. 35. What impression did Herod have of the character of John?

Did Herod "hear" John to any good purpose?

What was Jesus' testimony concerning John? Matt. xi. 10, 11.

What influence will a "holy and just" man always have upon the world?
3. In Contrast with a Timid King. Gen. xxvii. 41; Psa. xxxvii. 12, 13; Prov. vi. 2; xxxi. 4, 5; Acts xii. 2, 4. What had Herod promised to the daughter of Herodias? v. 22.

Why was he sorry for his oath? v. 26.

What other king made a promise resembling this? Esther v. 3.

4. In Contrast with a Trifling Girl. Esther vii. 2; 1 a. iii. 16. How did this girl know what to ask?

What did she ask of the King? Why did he not refuse her?

5. In Contrast with a Base Woman. 2 Kings ix. 30, 31; Psa. xxxvii. 12, 14; Ezek. xix. 2, 3. Who was Herodias? v. 17.

What did she really desire? v. 19.

In what way was she a murderess?

What hardened her heart? Prov. xxix. 1.

6. A Faithful Witness even unto Death. 1 Kings xiii. 29, 30; 2 Chron. xxiv. 16. What was done to John the Baptist? v. 27. What did the wicked girl do with the head? v. 28. What was done with the body? v. 29.

Who was the stronger and braver man—the great king or the great prophet?

Where are we taught from this lesson—

1. That the faithful man is faithful in rebuking sin?
2. That sin, unrepented of, hardens the heart?
3. That hatred is the parent of murder?

QUESTION AND ANSWER.

Q. What offices does the Holy Ghost perform for the Church of Christ?

The offices which the Holy Ghost performs for the Church of Christ are these; namely, that he calls and qualifies men from time to time, to preach the Word, and minister the Sacraments; renders their preaching effectual to the conversion of sinners, and the edification of believers; and is present in all the ordinances of public worship. Acts xx. 28; 1 Thes. i. 5; John xiv. 16.

SABBATH, Sept. 13th.—LESSON XI.—The Five Thousand Fed.—Mark vi. 34-44.

Leader. 34. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

School. 35. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

L. 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

S. 37. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

L. 38. He saith unto them, How many loaves

have ye? go and see. And when they knew, they say, Five, and two fishes.

S. 39. And he commanded them to make all sit down by companies upon the green grass.

L. 40. And they sat down in ranks, by hundreds, and by fifties.

S. 41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them;

L. 42. And the two fishes divided he among them all.

S. 43. And they did all eat, and were filled.

L. 44. And they took up twelve baskets full of the fragments, and of the fishes.

S. 45. And they that did eat of the loaves were about five thousand men.

TOPIC—The Living God . . . Filling our hearts with Food and Gladness.

Golden Text—Thou openest thine hand, and satisfiest the desire of every living thing. Psa. cxlv. 16.

OUTLINE:

I. THE COMPASSIONATE CHRIST, v. 34; 2 Chron. xviii. 16; Matt. xiv. 14; xv. 32; John x. 14; Heb. ii. 7.

II. THE DOUBTING DISCIPLES, v. 35-37; Num. xi. 13, 21-23; 2 Kings vii. 2; Matt. xv. 23; Mark iii. 21.

III. THE SCANTY SUPPLY, v. 38; Matt. xv. 34; Mark viii. 5.

IV. THE MARVELLOUS MULTIPLICATION, v. 39-44; 1 Sam. ix. 13; Deut. viii. 3, 10; Psa. cxlv. 15; Mark viii. 19, 20; Acts xxvii. 35; Col. iii. 17.

QUESTIONS, ETC.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *The Compassionate Christ.*—On whom did Jesus have compassion? Why?

Why had the people followed him?

How did he show his compassion toward them?

In what other way was his compassion toward them shown on this occasion?

2. *The Doubting Disciples.*—What did the disciples wish Jesus to do? Why?

What is a "desert place"?

[ANS. *An uninhabited sandy or rocky region.*]

What time was "far passed"?

[ANS. *The time for the evening meal.*]

What was Jesus' command? v. 37.

To whom did he speak? John vi. 5.

What was the disciples' answer?

How much would "two hundred pence" be in our currency?

[ANS. *About thirty dollars.*]

Should not the disciples have obeyed Jesus without doubting?

3. *The Scanty Supply.*—What provision had they on hand? v. 38.

Home Readings.

M. Mark vi. 34-44.

Th. 2 Kings iv. 1-7.

W. John vi. 4-14.

Th. Isa. lxi. 1-3, 7-11.

F. Exod. xvi. 4-16.

S. 2 King iv. 33-44.

W. Psa. cxxxviii.

Who had this small amount? John vi. 9.

How many were there to be fed? v. 44.

Does this number include the women and children?

4. *The Marvellous Multiplication.*—How were the people arranged? Why?

What did Jesus do before they began eating?

What example did he give to us here?

How could so many be fed with so little?

What miracles of feeding are recorded in 1 Kings 17?

Who waited upon or served the multitude?

What act of humiliation did Jesus perform with his disciples? John xiii. 3-5.

What do these examples teach us?

Who alone can help us when we hunger for spiritual food?

What does Jesus say about this hunger in Matt. v. 6.

In what way does Jesus provide for the hungry? v. 42, 43.

Where are we taught in this lesson—

1. That we lose nothing by following Jesus?

2. That a desert with Christ is better than a palace without him?

3. That Jesus gives no command which he will not help us to fulfill?

4. That it is honorable to help others?

5. That it is our duty to obey Christ, trusting in him for grace and strength?

QUESTION AND ANSWER.

10. *By what means may you obtain the help and comfort of the Holy Spirit?*

The way in which I am to obtain the help and comfort of the Holy Spirit is by prayer.

Luke xi. 13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?

SABBATH, Sept. 20th.—**LESSON XII.—The Syrophenician Mother.**—Mark vii. 24-30.

Leader. 24. And from thence he arose, and went into the borders of Tyre and Sidon.

School. And entered into a house, and would have no man know it; but he could not be hid.

L. 25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

S. 26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

L. 27. But Jesus said unto her, Let the

children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

S. 28. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

L. 29. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

S. 30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

TOPIC—Asking in Faith.

Golden Text—Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. Matt. xv. 28.

Home Readings.

M. Mark vii. 24-30.
Th. Matt. xv. 21-28.
W. Acts xvi. 16-24.
Th. Rev. xii. 7-11.
F. Matt. iv. 1-11.
S. Acts xix. 11-20.
M. Isa. viii. 13-22.

OUTLINE:

I. BY THE GREAT SEA, v. 24; Gen. x. 15, 19; Mark iii. 8; Acts xii. 20.

II. UNDER A GREAT SORROW, v. 25; Matt. xv. 22; Mark ix. 17-23.

III. TO A GREAT SAVIOUR, v. 25, 26; Isa. lvi. 2; lvi. 15, 16; Matt. v. 3; Heb. vii. 25.

IV. WITH GREAT FAITH, v. 27-29; Matt. viii. 9, 10; Luke vii. 6-8; Rom. iii. 29; x. 12.

V. FINDS A GREAT BLESSING, v. 29, 30; John iv. 50-52; Rom. xv. 8, 9.

QUESTIONS, ETC.—Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE.

1. *By the Great Sea.*—On the borders of what Great Sea were Tyre and Sidon?

How far was Tyre from Sidon?

[ANS. *About twenty miles.*]

What was the distance from Capernaum to the coast?

[ANS. *Nearly thirty-five miles.*]

2. *Under a Great Sorrow.*—Who came to Jesus in great grief?

Of what nation was the woman? Matt. xv. 22. Why is she called a "Syrophenician"?

[ANS. *Phœnicia, or Canaan, was the name given to the territory between Tyre and Sidon. Syria or Aram, the high land eastward. She was probably a woman of mixed race, speaking the Greek language.*]

What was her trouble? v. 25.

3. *To a Great Saviour.*—Why did she come to Jesus?

What did she say? Matt. xv. 22.

Who alone could help her?

To whom should we come in our troubles and griefs?

4. *With Great Faith.*—What answer did Jesus make to the woman? v. 27.

Whom did he mean by "children"?

Whom by "dogs"?

Why did he say this?

How did the woman answer Jesus?

Why did she not give up?

How did this answer show her faith in Jesus?

How did Christ recognize this faith? v. 29.

What is said of faith in Heb. xi. 6?

Have you this saving faith in Christ?

5. *Finds a Great Blessing.*—What did Jesus assure the woman about her daughter? v. 29.

What did he command her to do?

What did she find?

What may we expect when we obey the commands of Jesus?

Where are we taught from this lesson—

1. That faith brings a blessing?

2. The importance of earnestness and humility?

3. That Christ hears the cry of distress?

4. That persevering, believing prayer prevails with God?

QUESTION AND ANSWER.

1. *What is the law of God?*

The law of God is his will respecting mankind in general, both as to what they are to do, and to leave undone.

2. *Where is the law to be found?*

The law of God is to be found in the holy Scriptures of the Old and New Testament.

SABBATH, September 27th.—**LESSON XIII.—Review of Third Quarter.**

Read Mark i. 9, 11, 21, 22, 40, 41.

Sing: [L. M.]

There is a great Physician near;
 Look up, O fainting soul, and live:
 See, in his heavenly smiles appear
 Such help as nature cannot give.

Read Mark ii. 13, 14, 27, 28; iv. 38-39.

Sing: [L. M.]

Roar on, ye waves; our souls defy
 Your roaring to disturb our rest;
 In vain to impair the calm ye try—
 The calm in a believer's breast.

Rage, while our faith the Saviour tries,
 Thou sea, the servant of his will;
 Rise, while our God permits thee rise,
 But fall when he shall say,—Be still.

Read Mark v. 2, 15, 25, 27-29, 38, 39; vi. 22, 24, 41, 42.

Sing: [C. M.]

Let every mortal ear attend,
 And every heart rejoice;
 The Trumpet of the Gospel sounds
 With an inviting voice.

Eternal Wisdom hath prepared
 A soul-reviving feast,
 And bids your longing appetites
 The rich provision taste.

Read Mark vii. 25, 30, 37.

S. [GOLDEN TEXT:] He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. [7. 37.]

TOPIC.—He Doeth all Things Well.

GOLDEN TEXT.—[See above.]

HOME READINGS.—*Monday:* Psa. cxix. 1-24. *Tuesday:* Psa. cxix. 25-48. *Wednesday:* Psa. cxix. 49-72. *Thursday:* Psa. cxix. 73-96. *Friday:* Psa. cxix. 97-120. *Saturday:* Psa. cxix. 121-144. *SUNDAY:* Psa. cxix. 145-176.

REVIEW OUTLINE AND QUESTIONS.

1. Find the different NAMES and TERMS by which JESUS is described or referred to in the lessons for the past quarter.

2. What PERSONS are spoken of as having spoken to, or having been benefited by, Him?

3. Name and locate on the map the principal PLACES.

4. Study the MONTHLY REVIEW QUESTIONS for the Third Quarter.

5. Recite the TITLES, TOPICS, and GOLDEN TEXTS for the quarter.

TOPICS AND GOLDEN TEXTS.—*Beginning:* RECORD; *Authority:* CAME . . . POWER; *Willing:* CANST; *Follow:* WHOLLY.

TOPICS AND GOLDEN TEXTS.—*Sabbath:* SIGN; *Wind . . . Sea:* STORM . . . CALM; *Satan:* PURPOSE . . . DEVIL; *Power:* TOUCHED; *Voice:* DEAD . . . HEAR.

TOPICS AND GOLDEN TEXTS.—*Witness . . . truth:* FAITHFUL . . . CROWN; *Hearts . . . gladness:* SATISFIED . . . DESIRE; *Faith:* ANSWERED; *Doeth:* . . . well; DEAF . . . DUMB.

6. Bring written answers to one or more of the following queries:

(1) What is there in any of the lessons for the quarter to comfort the afflicted?

(2) What to encourage the penitent?

(3) What to rebuke the worldly?

(4) What to give hope to the despairing?

(5) What blessings are here for those who journey?

(6) What encouragement to those who are anxious about their children?

QUESTION AND ANSWER.

4. Did not Jesus Christ sum up the whole law of God in two great commandments?

Jesus Christ summed up the whole law of God in these two great commandments; namely,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it,—"Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. (Matt. xxii. 37-40.)

GOD IS KNOCKING AT THE DOOR.

"Behold, I stand at the door and knock."—REV. III. 20.

With Expression.

[Music by DR. BESSEY.]

1 God is knocking, ev - er knocking, At the heart's thrice bolt-ed door ;

Which we're lock-ing, ev - er lock - ing, As we oft have done be - fore ;

And we hear, yet hearing heed not, While we fast - er bolt the door.

REFRAIN.

rit.

Hear it, mort - all op - en quick - ly, God is wait - ing at the door.

2 He is calling,
Ever calling,
In a soft and gentle tone,
To the fallen
And the falling,
To the weary and the lone ;
Still they answer not the summons,
Till the Spirit-voice has flown.

3 He's entreating,
E'er entreating,
By His mercy, by His care ;
Knocking, knocking,
And repeating ;
Calling, calling—this His prayer :
"Let me enter !" Hear it, mortal,
Open wide the sin-lock'd portal.

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