

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

SEPTEMBER, 1873.

[No. 9.

He Knows.

I KNOW not what may befall me,
God spreads a mist before mine eyes;
At every step in my onward path
He maketh new scenes to rise ;
And every joy he sends me
Comes with a sudden and strange surprise.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future his mercy will clear,
And what looks dark in the distance
May brighten as it grows near.

It may be the bitter future
Is less bitter than I think,
The Lord may sweeten the waters
Before I come to drink—
Or if Marah must be Marah
He will stand himself by the brink.

It may be he is keeping
For the coming of my feet,
Some gift of such rare blessedness,—
Some joy so strangely sweet,
That my lips would only tremble
The thanks they cannot speak.

Oh blessed, happy ignorance !
'Tis better not to know,
It keeps me so still in the tender arms
That will not let me go,—
It hushes my soul to rest
On the bosom that loves me so.

And so I go on not knowing,
I would not if I might ;
I'd rather walk in the dark with God
Than go alone in the light,
I'd rather walk with him by faith
Than go alone by sight.

My heart shrinks back from the trials
The future may disclose,
Yet I never had a sorrow
But what the dear Lord chose ;
So I force the coming tears back
With the whispered word, "He knows."

How to Spoil the Work.

BY REV. E. P. POWELL.

A FEW receipts that have been worked from might be appropriately put into print for those who desire to use them. If the directions look bad, the work looks worse.

1. Put a bad motive to every action of the superintendent or earnest teacher. It works precisely as when a pastor's best labours are criticised instead of seconded.

2. Doubt the soundness of the conversions. Let it get around to a young soul, just in its first battle, that he is considered by some Christians as dishonest, or at least as not thoroughly converted, and you will be the best ally the devil has found.

3. Balk work just as work is mostly needed. It brings you into prominence.

Probably the superintendent will have to come and beg of you to hold on to your class. You can then do so, and plague him in a number of little ways.

4. Sneer at the young Christians whenever they do wrong. Taunt them with their profession, and infer that they disgrace Christ. This works thoroughly in the family or in the school. A mother can ruin her children as quickly in this way as by any known method.

5. Don't say anything to discourage, but let everybody see that you are calmly surveying the field. It is possible that some good may be done; but if so, it must be done by more prayer, or by some other means that you only have been wise enough to discover. The pastor can use this receipt, or a Bible class teacher, who ought to be the right hand helper.

6. Shut down the gates of the church, and let it be discussed whether these children shall be taken into the fold. If you can simply prevent a hearty full welcome, you will have done enough to check the growth of the converts. What they need is to feel that the church is a home for them, that they belong with their parents.

7. If one or two ultimately go back under such treatment, and become worse than before, say that you expected as much from such teaching, and that the pastor or superintendent or teacher is doing no good. Tell that you doubt if harm is not being done—positive damage. Cast slurs and hints.

8. Now is a good time to withdraw from the school, or withdraw your children.

9. If that don't accomplish sufficient damage, go back again and undermine every plan of the officers.

10. In case of too much prominence being given to a practical good, suggest what is *not* being accomplished. Show how the prayer meeting is thinly attended; how the teachers' meetings are dull; how poor teachers are employed; insist that none but church members be allowed to teach; criticise the collection of hymns; the prayers; annoy the school organist; suggest a change of choristers.

11. Be terribly alarmed if a disagreement or ill feeling arises between two teachers; tell of it everywhere; try to settle it by scolding about it in public places.

These are a few of the plans for spoiling much good, allying yourself with Satan, and breaking the heart of the honest teacher. It is a pity that there are two sides to Christian life and work, but there are.—*Sunday School World*.

The Superintendent's Word.

A SUPERINTENDENT should be very careful to keep his word with both scholars and teachers. Yet he is peculiarly liable to make a promise and forget it, while it is remembered by them. Just before or after the school session, scholars and teachers often come to the Superintendent with their special requests, and he is likely to answer them according to his purpose at the hour, without having clearly in mind the importance of the work involved. It is an unfortunate thing if he ever forgets the most hastily given promise concerning the smallest matter. Nothing that he has given his word to do is unimportant. His good name, his character, his influence depend on his performance of every special duty assumed by him. Forgetfulness is dishonour to him. A scholar may have failed to receive his monthly paper with the others. He tells the Superintendent, who promises to see that one is provided for him the next Sunday. The scholar is not likely to forget that promise. If the Superintendent has given ten or twenty promises of little things that day, he is liable to let this one slip his mind. The next Sunday the scholar is disappointed, and the Superintendent stands in a measure disgraced. His word has failed. The scholar may feel it keenly. Perhaps a teacher asks the Superintendent to speak a word of Christian council to a scholar in peculiar need. The promise to do this during the week is quickly passed, possibly as quickly forgotten, since another item is immediately pressed on the Superintendent's notice. The failure to perform this mission lowers the Superintendent in the teacher's respect.

However correct in purpose he may be counted, it looks as if his word was not to be relied on. The promise may be of new books for the library, or of a last month's lesson paper to replace a lost one, for illing, or of a collection envelope, or of the repair of a broken seat or window, or of a word to the pastor, or to the parents of a scholar, or of information on a Bible, theme, or of the address of a Sunday-school publisher, or of any one of the many matters in which the Superintendent's aid is commonly invoked—whatever it is, if a teacher or a scholar thinks it worth while to ask about it, and the Superintendent consents to make a promise of action, it cannot be safely slighted. A sacred pledge rests on it. The Superintendent must keep his word or be proved so far unfaithful. Some Superintendents, feeling the importance of this thing, are careful to make an immediate note of every such promise given to a scholar or teacher, that they may not fail in the performance of one jot or tittle thereof.

A Chance for Service:

BY REV. WAYLAND HOYT, NEW YORK.

ALMOST the last command which Jesus gave was this, "Feed my lambs." It is well enough to think what a large opportunity for Christian service must open for any one of us through obedience to this command.

John Falk, of Weimar, was a great Christian. It was a terrible time in Weimar. Napoleon the Great was scathing Europe. The dark nights of winter were lighted with burning homesteads. Almost all the men in the little duchy were driven off to the wars and killed. Plague and famine were raging. Orphans were numbered by the thousands. In one small village sixty orphans wept both parents. John Falk himself had a brood of six sweet children. He could not keep the pestilence from smiting them. Four out of the six were carried off, and as he declared, he buried with them the best part of his own life in their graves. But what did John Falk do? Uselessly bewail his fate and sit in sackcloth with folded hands? Call God cruel, and declare

that Providence was a grand mistake? No. John Falk was a great Christian. He heard this command of Christ, "Feed my lambs." He would obey it. He gathered the homeless children off the streets and waysides. He took them for his own. "Come in," he cried, "God has taken my four angels and spared me that I might be your father." And out of that beginning sprang the "Inner Mission" of Germany, which in orphanages and training schools has spread the kindly roof of Christian homes over thousands of homeless children, and been a large element in making Protestant Germany the mighty nation she has become. Now, of course, I do not mean to say that we ought all of us to do, or that we all can do as John Falk did. Our necessity is not the same. Our circumstances are different. But I do mean to say that we all of us have a chance for Christian service just there where John Falk found his.

We are very sentimental in our religion. As Falk himself once wrote, "We all like the glory on Tabor, but we cannot bear to spend our nights in Golgotha." We glow with fervours of feeling. We rejoice with meditative enthusiasm. We are stirred by sermons and lifted in emotion by the solemn voices of our sacred songs. Then in a vague and aimless way we go forth in longing toward some large service for the Lord. We dream, perhaps, that some day we may do some great thing for him. And then we straightway forget that the chances for the highest service are just as numerous as are the little children about our way. Washington Irving tells somewhere, a story about a man who determined that he would jump over a great mountain rather than walk over. So he took a run of three miles to gather impetus, and when he reached the mountain could only sit down and rest having no strength to jump. So we sometimes gather ourselves in desire and emotion for some huge and impossible service, and uselessly exhausting ourselves refuse quietly to walk into the daily opportunities opening along our way. It is worth the learning to be willing to walk where we cannot jump.

Christ said, "Feed my lambs." Quietly feed them then. The children are all

around you. The household is a place of the largest and highest service. What greater thing can any person do than taking the parent's duty, train a child for a useful life on earth and for the heavenly glory! The Sabbath-school is a place of service. What larger opportunity can any person want than that of teaching the impressive minds and hearts of children the great truths of the kingdom.

It was a bitter winter's day. Little Pat was standing behind the board on which lay his papers waiting to sell them. A bright-faced and tender-hearted girl stepped up and bought one, and as she laid the money down she kindly asked, "Ar'n't you very cold?" "I was till *you passed by*," returned the boy. Exquisite answer. Her kind word had warmed through and through the little fellow's heart. Go thou and do likewise.

Friend, he who makes a child's heart brighter pleases and serves his Lord. He who said, "Feed my lambs," said also, "He that receiveth one such little child receiveth me," and he who said that said also, "Inasmuch as ye did it to one of the least of these ye did it unto me." Friend, he who serves a little child, for Jesus' sake, right in that service shall serve his Lord as well. How large a chance for service in the lowliest life!—*Sunday School World*.

Sunday-school Singing.

BY REV. W. H. WYNN.

IN no respect is the Sabbath-school system capable of being made a greater moral power with children than by the singing which they practice there, and in no other particular does the system seem to be under such loose and indifferent management.

My object is to suggest a scheme. Since the Sabbath-school work began great changes have been going on in the public schools with reference to the whole subject of vocal music, so that now, for the most part, children are instructed in the rudiments of the science, in progressive lessons, advancing step by step in this, as in the other branches of their graded system.

Now the officers of the Sabbath-school should note this fact, and turn it to practical account.

The general principle is *that the singing of the Sabbath-school should be conducted scientifically as far as practicable*. Here is the scheme.

1. Let those who furnish the Lesson Papers for the Sabbath-schools, furnish along with them large cards, containing simply the notes of some suitable tune for the children to learn, the notes large enough, and so coloured, as to be easily seen in any portion of a large room, when tacked to an elevated board on the desk.

2. Accompanying these cards, of which there should not be more than two per month, there should be placed in the hands of every member of the school who can read, a slip printed on cheap paper—as prepared to share the fortune of the Lesson Papers, and furnished by the same parties—containing the same notes that are printed on the cards, together with the words, respectively, to which these notes are set. These may be carried home, and preserved in the same way that the Lesson Papers are.

The advantages are these: (1) In almost every Sabbath-school there are those who know enough of music to instruct from cards, but would not be confident, and often would not be disposed, to transcribe a piece on a blackboard or canvas. (2) A few pieces are correctly and thoroughly learned, and committed while learning, instead of many pieces caught up in snatches here and there, and one or two favourite pieces in a book blown fearfully to death. It would be an inconceivable advantage to a school to be able to take up a piece which it has scientifically mastered and thoroughly committed, and give it, where occasion required, such a ringing rendering as this kind of confidence will inspire. (3) The music caught intelligently by the older scholars, and imitatively by the younger, but by both in this more vivid way by cards, will go deeper into the hearts of the children, and linger longer with them, and what is better than all, be carried to their homes and become the familiar strains there, and, in their tenderer moments, that inward,

devotional singing, which the great apostle recommends. (4) That portion of the Sabbath-school work which is capable of deeper and more lasting effects than any other, the embalming and consecrating of Christian sentiment in song, now so wholly without supervision, and subject to such damaging abuses, would be recovered to the place in the system it should occupy.—*Sunday School World.*

Prayer in the Infant Class.

WHILE in our Sabbath-schools we are striving by methods of all kinds, careful study and illustrations without number, to help the little ones understand and love God's word, do we not forget, often, when we lift our voices in prayer, that they cannot join us? Our wants are not theirs; our very words and forms of expression are far beyond their comprehension; and so the moments which should mean so much to them, are passed in restlessness or open indifference.

While this is true in regard to all the smaller scholars in our Sabbath-schools, it is especially true of those in the Infant Class. When the rooms are thrown together during the opening and closing exercises, the one who leads in prayer is often at such a distance that his very words are not heard, or, if heard, he speaks in an unknown tongue as far as they are concerned; so, folding the hands and closing the eyes becomes a mere matter of form to the little ones, and their teachers dread that exercise as they do no other.

And so our word to-day is especially to the Infant Class teachers. When the doors are closed and you have the children alone for a precious half-hour, do you realize what a golden opportunity is granted you for teaching them to pray, even as our Lord taught His disciples? Perhaps not by repeating the Lord's Prayer always, but by some simple and earnest petitions touching the child's every day life and wants.

Their eyes are sparkling with joy; their limbs active; so many things for which to thank God, if you only hint it to them. Draw out from them, briefly, what things

they wish most of all to thank him for; varying the questions, at different times, so they shall not always ask for the same things. Then in simple words, and short sentences, let them repeat after you their own prayer, and if your manner is solemn and earnest they cannot fail to be impressed.

But we have thought, prayer with the little ones means most to them and to us at the close of the lesson. When the children have been quiet and attentive, it seems to be the most natural thing to say, "Now let us ask God to help us remember these things." But when they are restless, and every effort to instruct or interest them fails, then, disappointed and faint-hearted, when we have lifted up our hearts with theirs in simple petitions, we have felt our own burdens roll away, and peace and content fill our hearts,—content to fail in our efforts, or to seem to fail, for God sees not as we see! And the children themselves have seemed hushed and quieted, and who can tell what God's Spirit had been whispering to them!

"It is not what you say or do that the little ones remember the longest," said a friend to us, in a moment of discouragement, "it is the impression you make upon them." And believing this, these few moments of prayer may be more precious than any others, for if we can but lead them to lift their hearts to Him, will not the Great Teacher do the rest,—seeing He has promised that wherever two or three are gathered together in His name, that there He would be in the midst of them, to "bless them, and to do them good?"

We know it is not an easy matter for some of us to lead the little ones in prayer; our voices frighten us, or the presence of others troubles us, till it seems to ourselves that our best endeavours are but lip-service. Yet God looks deeper, and knows how much it costs us to bring even so incomplete an offering to Him; or, as George Herbert quaintly says:

"When the heart, sighing to be approved,
Whispers, 'Oh, could I love!
God writes it, 'loved!'"

F. H. M'C.

—*Sunday School World.*

There are yet Four Months.

"LIFT up your eyes, and look on the fields; for they are white already to the harvest." So saith the Lord of the harvest. All about us it is waving, and is ready for the reaper's sickle. Let any man that hath a sickle, and an arm to wield it, go forth into the field, and he shall be amazed and rejoiced to see how the ripe grains fall before him. He shall be amazed to discover how many there are whose hearts were prepared and just waiting for his coming; how many, like mellow fruit, that only needed the gentlest touch to make them drop from the stem to which they clung, apparently with such tenacity. How many scholars there are in Sunday-school classes who, if the teachers would turn aside from speculative questions, and dry didactics, and historical details, and plead with them personally to be reconciled to God, would listen with eager ears, and answer with glistening tears! How many children are tormented with vague fears, and have deeper thoughts and feelings than even parents for a moment suspect—that are wishing they were Christians, but know not how they may be! There are children, on the sunny face of whose nature there is not visible the slightest ripple of religious emotion, and yet if, some time when you and they are all alone, you put your arm around them, and tenderly whisper your solicitude, you need not be surprised if convulsive sobs attest that you have opened a fountain whose pent-up waters have only been waiting for such a providential vent. Oh! how many hearts, all around us, are aching for the Gospel! They are ready for us, but we are not ready for them. We keep saying, "Are there not *four months*, and then cometh the harvest?" We are not expecting present results. We have learned "to labor and to wait"—especially to wait.

There is a physical necessity for such waiting in the natural world, which does not exist in the spiritual. We concede that there are certain seasons that on some accounts are especially propitious—as the winter in the city and the summer in the country—but we have yet to be

convinced that the sun's obliquer or director rays have aught to do with the ripening of God's harvest.

We do not ignore the sovereignty of God in the sending of special "times of refreshing," when a tidal wave of spiritual influence sweeps over whole communities; but we still maintain that the whitening harvest always waves, and whenever we will, we may enter in and gather fruit unto eternal life. We expostulate with sinners on the folly and wickedness of waiting supinely for some fancied favorable time in the far-off future, and then persist in practising the very procrastination we condemn; and in supposed submission to God's sovereign grace, we fold our "faith-clad arms in lazy lock," and supinely wait. There is a wicked indifference to the salvation of souls, which sometimes passes for pious resignation to the will of God. John Knox was a staunch believer in God's sovereign purposes of grace; but it was he that, with almost audacious impertunity, cried out, "Lord, give me Scotland, or I die."

Parents and teachers, if Christians, cannot indeed be indifferent to the ultimate salvation of the children committed to their care. They think of it, work for it, pray for it; but it lies away among the possibilities of the future. They are waiting for something, they know not what, to happen. Aye, and they have only to wait, and something *will* happen. Fever will come, and pain will come, and delirium, stupor, and death. That sternest of harvesters not only reaps "the bearded grain at a breath," but the flowers that grow between." Parents, teachers, save yourselves from future pangs by doing your duty now.—*B. Teacher.*

What the School Lacks.

SOME Sunday-Schools freeze up for the winter, others are frozen the year round. Their atmosphere chills you the moment you enter the door. A sensitive Christian shivers in them as he would if plunged into a bath of ice-water. It is sometimes difficult to discover the cause.

The school, for example, is held in a very comfortable room. All the teachers

seem to be in their proper places. The scholars are plainly no dullards. The superintendent is evidently a man of learning, and appears to be as pious as he is scholarly. The school is very orderly, and no reasonable fault can be found with its plans of instruction.

It employs every proper modern appliance. The walls are covered with the best Bible maps and appropriate Scripture mottoes and texts. A reversible black-board is at the desk, a well-printed song roll behind it, and a good piano in front of it. Well arranged infant class rooms open to the right, and ample Bible class rooms to the left of the superintendent's desk. The school has adopted the Uniform Lessons, and pursued the study of them with painstaking and commendable industry. The opening and closing exercises are conducted with special reference to proper harmony with the lesson, and all the exercises of the school are intended to aid in adding interest or information upon the Bible topic for the day. There is nothing to offend the strictest Christian taste. Everything moves with promptness and precision.

The improved methods of the school, and the promptness, precision and harmony of the exercises justly awaken admiration. But the stiff, cold tread with which they move forward, and the atmosphere of the school repel and send a chill through you. By consulting the accurately kept record of its secretary, you will learn that the accessions to the church have been few and far between. None deplore this fact more than do the superintendent and his diligent co-workers. Outwardly the school seemed to be complete in every respect. No expense is spared to provide generously for its support. Its teachers are well informed, of high social standing, and are worthy church members, and they aim to perform all their duties towards their scholars intelligently and with real fidelity. With apparent confidence and sincerity, the members of this school could ask, "What lack we yet?" The answer must be—spiritual life, the one thing needful in all Christian work.

The superintendent selects his plans for the school with excellent judgment; he speaks learned and weighty words, but

without putting inspiration into his methods, or fervor into his thoughts. The teachers copy their leader. They give sound instruction, but put no life nor soul into it. The whole process of teaching is a cold intellectual transfer of facts and doctrines. There is no spiritual power in it, and no spiritual warmth in the school. It reminds you of a Spitzbergen winter. An earnest young Christian goes out from it completely and painfully frost-bitten at heart. He feels the lack of fervent prayer and a warm Christian sympathy in the school-work.

Does not such a hard, cold, purely intellectual presentation of the truth have a tendency to grieve the Holy Spirit? The Church at Ephesus failed not in works, patience, correct doctrine, but its warmth of love had given place to a lifeless orthodoxy. So this school needs warmth. The superintendent should strive to have a spiritual fire kindled in his own heart and then in the hearts of all the teachers. The Holy Spirit must give life to the dead truth and to lukewarm souls. Open the doors, unlock the blinds and throw open the windows of the soul to let in the heavenly light and warmth, which follow the illuminating power of the Holy Spirit, and gives the soul a healthy, cheerful life. Adopt and use all the most improved appliances, and improved methods of teaching, but do not *rest* in them. Enlist all available learning, insist upon good order, and thorough discipline in the school, but avoid destroying its life by making these the chief end for which it exists. Guard against making it simply an intellectual school. Nor should it become merely a place for exciting emotions. Aim not at the head alone, nor even at the heart only, but rather aim at purifying the life of the child through the head and the heart.—*S. S. World.*

“It is a standing rule in my church,” said one clergyman to another, “for the sexton to wake up any man that he may see asleep.” “I think,” replied the other, “that it would be much better for the sexton, whenever any man goes to sleep under your preaching, to wake *you* up!”

The Sunday School Banner.

TORONTO, SEPTEMBER, 1873.

A WORD FOR THE SEASON.

THE season through which we are now passing is one of peculiar trial to all branches of Christian work. A feeling of depression, caused by the sympathy of the human frame with the state of the weather, seems to affect those engaged in the various fields of labor for the Saviour. This is the time for vacations. Every one who finds it possible leaves the more densely populated parts of the country, and endeavors to obtain rest and relief where nature's sovereignty is undisturbed. The clerk leaves his desk, and flings aside his business cares with his well-worn pen; the accountant brings his ledger together with a "bang," and rejoices in the thought that, for a few weeks he shall bother his brain with no long columns of figures that seem resolved *not* to come right; the preacher closes his study, and locks his MSS. carefully away, and seeks, by recreation, to fit himself anew for the work of soul-saving; and the lawyer, needing no calendar to remind him that the "heated term" has come, forsakes his briefs and clients, to wander in other fields than those of legal fame.

And this is natural. But there is a disposition in some quarters to carry the thing too far. Thus we read, with deep regret, that during the warm weather certain churches and schools will be closed. Yes, this happens not to be the case in the Dominion; but is not the infection spreading? We blame no one for seeking renewed vigor through means so abundantly provided; but is it never the case that duty's calls are neglected, and the cause of the Redeemer made to suffer, that this should be brought about?

Even where this is not the case, we have observed the disposition to let things take their own course in such seasons as this; the school is opened with less punctuality; the lessons are less carefully prepared; the singing is lazily engaged

in; the absent scholars are not looked after with the customary diligence. We are not unfamiliar with the excuse, "It is so hard to make much effort now." So it is. And yet, as the professed followers of Christ, should not a little extra effort and self-sacrifice be made, that there may not be ground lost? We have feared sometimes that our revivals in the winter season but make up for our losses in the summer, when we permit almost everything to go at loose ends.

We do not notice any less activity on the part of Satan because it is "dog days." The daily papers contain no less "amusement" advertisements. We never knew of a bar-room being closed on account of dull times occasioned through heat. Oh! is it not so that "the children of this generation are wiser than the children of light?"

It seems to us that we should never be more watchful than now,—that the preachers should preach their best (and shortest) sermons,—that the lesson should be more carefully prepared, and the session should be made throughout lively and interesting. Shorten the exercises by all means, an hour is long enough for a school when an August sun is strong; but don't put less of Christ in the lesson, nor less of life into the exposition.

Are we asking too much? Are we requiring more than flesh and blood can endure? We would not willingly do so. We ask it for the thousands of our children who never know the joy of a holiday; and for the thousands whose temptation lies in the very fact that holidays are so abundant; we ask for the sake of those to whom next winter's special service will be of no avail; for their sake we ask every Sabbath-school teacher to endeavor now, at the cost, perhaps, of some pleasure and personal comfort, not to yield the battle to the enemy. Don't wait for the cool weather before you speak to that scholar for Christ. It may be the autumn winds may whistle around his grave, or that, before the flame of a revival shall kindle, the lips that should have spoken the message may be closed by death. Let us work, then, while it is day, for "the night cometh when no man can work."

Scripture Lessons.

THE INTERNATIONAL LESSON DEPARTMENT.

THIRD QUARTER—STUDIES IN MATTHEW.

SUNDAY, SEPTEMBER 7, 1873.

LESSON X.—*The Twelve Called*—Matt. x. 1-15.

GOLDEN TEXT, 2 Tim. ii. 15.

An English Teacher's Notes on the
Lessons.

BY EUGENE STOCK.

This passage should be read in connection with the preceding verses, (chap. ix. 35-38.) There we have Christ's compassion for the "sheep without a shepherd;" here we have the shepherds he appointed to tend the sheep. Not (in this case) the heathen; not the despised Gentiles. The multitudes who followed Jesus were Jews; they regarded themselves as emphatically the "sheep of God's pasture." Psa. lxxix. 13; xcv. 7; c. 3; they *had* shepherds—the priests and scribes—to feed them with good teaching, and lead them in the right way. But these shepherds were like those whom Esekiel denounced, (Ezek. xxxiv. 1-10;) they had so neglected their charge that Christ actually reckoned his preaching of glad tidings to the poor along with his miracles—so new and strange a thing was it. (See chap. xi. 5.) They had *lost* their sheep, and it was to "the lost sheep of the house of Israel" that Jesus sent the twelve apostles, (ver. 6.)

Jesus still "has compassion" on the "lost sheep" everywhere. He himself is the Great Shepherd, (Heb. xiii. 20,) the Chief Shepherd, (1 Pet. v. 4,) the Good Shepherd, (John x. 11,) who came "to seek and to save the lost" And he still appoints shepherds—"pastors"—ministers and teachers—to care for his sheep. See their duties. John xxi. 15-17; Acts xx. 28-35; 1 Pet. v. 1-4.

Who were the shepherds he appointed on this occasion? Not learned scribes and rabbis, but

humble fishermen and mechanics. What were their qualifications for such a work?

One they had: they *believed in him*. This was, and is, the first and greatest qualification. But it was not, as some will too hastily conclude—the only one. They needed to be trained. A comparison of the parallel passages in Mark and Luke shows that they did not go forth at once to preach. Jesus "ordained twelve that they should be with him," (Mark iii. 41.) Thus they would learn what to say and do, and how to say and do it; and then when they went preaching themselves, they would practice what they learned; just as a child learning to write has two things to do—(1) to look at the copy; (2) to practice the imitation of it.

A very important lesson is here suggested. The teacher must first be *taught*. The twelve men were "disciples," that is, learners; then Jesus made them "apostles," that is, men sent, missionaries. It is right for disciples to become apostles, but apostles must be disciples first. To use the language of the Golden Text, the "workman that needeth not to be ashamed" is he who has learned his trade, and can handle his tools.

Perhaps the most attractive way of treating the passage will be, not to expound Christ's instructions to the twelve verse by verse, but to imagine two of them, (see Mark vi. 7) actually on a preaching tour, and from the instructions to trace out their mode of action. Picture them on the road, without money, or staves, or spare clothes, hastening forward without stopping to exchange long and ceremonious salutations with those they meet. Picture them in the towns and villages, preaching "the kingdom," and in simple faith healing the sick; rejected here, received there, yet always courteous, always patient, always contented. Such a picture may be made very interesting without adding a single imaginary feature to what is implied in the passage.

In the application of this subject, the teacher will naturally urge the scholars themselves to work for Christ. There are things that even a child can do, and that without the undue assumption so unbefitting a young disciple. A gentle word of instruction, counsel, or warning given to a younger brother or sister, or to a school companion or playmate; a fearless refusal to join others in sin, a childish prayer on behalf of another, an unselfish act, a kind word, a forgiving look, a trifle given (if from the child's own little money) to the missionary box *may* save a

soul. Let us remember God's words to the youthful Jeremiah. (Jer. i. 6-9.)

Berean Notes on the Lesson.

BY REV. G. H. WHITNEY, A.M.

I. GENERAL STATEMENT.

Call of the twelve apostles. Their names, their authority, their mission.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: The call to Gospel work.

1. THE TWELVE MISSIONARY WORKMEN, vers. 1-4. (1.) *The number.* TWELVE. Referring, doubtless, to the twelve patriarchs or tribes of Israel. Matt. xix. 28; Luke x. 1; xxii. 30; Rev. xxi. 12-14. (2.) *Title.* DISCIPLES—*learners*, followers, scholars. APOSTLES—*persons sent forth*, messengers, ambassadors. All plain, unlearned men. First pupils, then preachers. (3.) *Names.* PETER. A *stone*, *rock*, John i. 42; Matt. xvi. 18; THE FIRST in this list, and first in all the lists. "A relation of primacy, not of supremacy."—*Wordsworth*. He had no authority over the rest. Matt. xxiii. 8-12; 2 Cor. xii. 11; Gal. ii. 11. ANDREW. Probably resided with Peter. Mark i. 29. JOHN. *Johanan*—whom *Jehovah bestows*. Christ surnamed John and his brother James, "Sons of Thunder." Mark iii. 17. PHILIP. See John i. 43, 44. BARTHOLOMEW. *Son of Tolmai*. Supposed to be identical with *Nathaniel*, who is "associated with none but apostles," John i. 45; xxi. 2. THOMAS. The Hebrew signifies *twin*, as also does his Greek name, *Didymus*, John xi. 16; xx. 24; xxi. 2. MATTHEW. Called also *Levi*, "the son of Alphaeus," Mark ii. 14; Luke v. 27. He calls himself THE PUBLICAN, tax-gatherer, revenue-officer, (at Capernaum.) JAMES. "Son of Alphaeus," or "Cleopas," Luke xxiv. 18. In Mark xv. 40, "James the Less." He was cousin of Jesus, his mother being a sister of the Virgin Mary. John xix. 25; Luke xxiv. 10. LEBBEUS, surnamed THADDEUS. Mark iii. 18. Called by Luke (vi. 16) "Judas," (Greek form of Judah.) Probably brother of James the Less. Jude I. SIMON. Contracted from Simeon. CANAANITE—properly Kananite, *Zealot*. In Luke vi. 15; Acts i. 13, "Simon Zelotes." Supposed, probably, to have formerly belonged to the

sect of the Zealots. JUDAS (or Judah, *praised*), son of one "Simon," John vi. 71; xiii. 2. ISCARIOT, *man of Kerioth*, from *ish*, (man,) and Kerioth, a small town in the tribe of Judah. Christ had many other disciples. Luke x. 1. Also Paul was "called to be an apostle." Rom. i. 1. (*Illus.* 1.)

2. THE ERRAND OF THE GOSPEL, vers. 5-7. (1.) *Authority* of the heralds. SENT FORTH by the head of the Church. JESUS. COMMANDED, not simply requested. GO. Short, quick, incisive word. Go! with the authority of heaven and the commands of the Almighty! (2.) *To whom sent*. Not then to the GENTILES, that is, nations non-Jewish. In the SAMARITANS "no doubt the heathen element predominated; but there was an intermixture of Israelitish blood." 2 Kings xvii. 24, 28, 29; John iv. 7, 9, 12. THE LOST...OF ISRAEL shall have the Gospel first. Thus God remembers his covenants with Abraham and Jacob. Gen. xvii. 7; xxviii. 13-15. (*Illus.* 2.) But Samaritans and Gentiles soon also heard the Gospel. John iv. 5, 39-41; Luke x. 1; xxiv. 47; Acts i. 8. (3.) Their *chief business*. To PREACH—to invite, urge, warn the "lost" to come to Jesus. The grandest business of earth. (*Illus.* 3.) THE KINGDOM OF HEAVEN IS AT HAND. Messiah is come. Leave the kingdom of sin and hell, and become subjects of holiness and heirs of heaven. "This sublime phrase, used in none of the other Gospels, occurs in this peculiarly Jewish Gospel nearly thirty times."

3. THE POWER FROM THE MASTER, ver. 8. HEAL...CLEANSE...CAST OUT DEVILS. Power from God, manifested in attestation of their preaching. (*Illus.* 4.) In Christ's perfect kingdom are no SICK, no LEPERS, no DEVILS. The clause RAISE THE DEAD is wanting in many MSS. "No evidence that the disciples raised any dead person previously to the resurrection of Christ." Matt. x. 1; Luke ix. 6, 10; x. 19, 20. Christ gave them the treasures of his grace and power most FREELY. FREELY GIVE. Christianity wholly UNSELFISH. "Without money and without price." Isa. lv. 1. "Blessed to give." Acts xx. 35.

4. DIRECTIONS FOR THE MISSION, vers. 9-14. (1.) *Preparation*. No GOLD...SILVER...BRASS in PURSES, that is, "belts," in which money was usually kept. Trust in God for all things. Psa. xxxvii. 3; cxv. 1. NOR SCRIP.

No pouch or wallet (made of kid skin) to hold food. TWO COATS. As little apparel or baggage as possible. NOR...STAVES. Mark vi. 8. If ye have a staff take it, if not, tarry not to "provide" one. Ye need nothing for defence. Job xxii. 25. (*Illus.* 5.) In subsequent journeys "purse," "scrip," etc., were allowed. Luke xxii. 35, 36. (2.) *Expenses*—how met? WORKMAN. The true preacher not an idler, but a toiler. Such WORTHY OF HIS MEAT, "food," "support." Luke x. 7, "hire." "Reward," 1 Tim. v. 18. (*Illus.* 6.) (3.) Christian *hospitality*. In many a CITY some WORTHY, "well-disposed," "congenial," or "pious" family would be found with whom they could abide. (4.) Christian *courtesy*. SALUTE IT. Say "Peace be to this house," that is, every house, of sinner or of saint. Christianity is polite, permits no boorishness nor rudeness. "Be courteous." 1 Pet. iii. 8. (*Illus.* 7.) Innumerable WORTHY homes have blessed God's ministers, and have received PEACE and prosperity from God himself.

5. BELIEVE AND REPENT, vers. 14, 15. (1.) *Hope for the lost*. Christ came to "save that which is lost." Matt. ix. 13; xviii. 11. Salvation for "whosoever will." Rev. xxii. 17.) *Ruin for unbelievers*. SHAKE OFF THE DUST. Symbolical. Neh. v. 13. Jews did this in leaving a heathen city, considering it polluted. So a house that will not receive the Gospel shall remain polluted; its sin and corruption shall be its overthrow. SODOM and GOMORRAH ruined by sin. Gen. xix. 24, 25. Awful as was their punishment, IT SHALL BE MORE TOLERABLE for them in the DAY OF JUDGMENT than for THAT CITY in the present Gospel dispensation that rejects God's ministers and God's truth. (*Illus.* 8, 9.)

Learn: 1. "Teachers" must "learn" before they can "instruct." 2. A commission from Christ better than all merely human qualifications. 3. The "called" will be "qualified." 4. Despise not the poor. 5. Salvation for all the world. 6. Individual citizens often responsible for the morality of their community. 7. Punishment certain to rejecters of the Gospel.

ILLUSTRATIONS FOR LESSON X.

1. "Grace is not tied to names." As with titles, so with names of men. It is not the nominal but the real name that weighs with

God. Abraham is a good name, but "father of the faithful" is better. David is a good name, but "a man after God's own heart" is better. Paul is a good name, but a "chosen vessel of the Lord" far better.

2. Not as the world loves doth God love. They love to-day and hate to-morrow; wearing their friends like flowers, which we may behold in their bosoms while they are fresh and sweet, but soon they wither, and soon they are laid aside. Whereas the love of God to his people is everlasting, and he wears them as a signet upon his right hand, which he will never part with.—*White*.

3. Preach a crucified Saviour in a crucified style.—*Philip Henry*.

4. A gardener, when he transplanteth a tree ... before the tree takes root he sets stays to it, he poureth water at the root of it daily; but when it once taketh root he ceaseth to water it any more, and pulleth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influences of the heavens. So the Lord, in planting religion, put the help of miracles as helps to stay it; but when it was once confirmed and fastened and had taken deep rooting he took away such helps.—*Spencer*.

5. Looking from his window one summer evening, Luther saw, on a tree near at hand, a little bird making ready for a night's rest. "Look," said he, "how that little fellow preaches faith to us all. He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him!"

6. In 1662 the town of Eastham agreed that a part of every whale cast on shore be appropriated for the support of the ministry. . . . For my part, if I were a minister, I would rather trust to the bowels of the billows to cast up a whale for me than to the generosity of many a country parish that I know.—*Thoreau*.

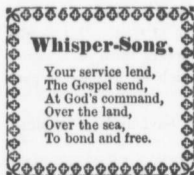
7. Courtesy allureth men's minds, as fair flowers do their eyes. . . . Your haughty upstarts the French call gentle-villains.—*Trapp*.

8. It is reported of Zica, the valiant Bhemian captain, that he commanded that after his decease his skin should be made into a drum which should be used in battle, affirming that as soon as the Hungarians or any other of their enemies should hear that drum they would never be able to endure it. Now, if Zisca's drum and the beating thereof was so terrible to the poor Hungarians, how fearful shall the sounding

of the last trumpet be to the wicked, when the Lord Jesus shall show himself from heaven with his mighty angels to judge the quick and the dead.—*Spencer*.

9. The saddest road to hell is that which runs under the pulpit, past the Bible, and through the midst of warnings and invitations.—*Ryle*.

III. HINTS FOR INFANT CLASS TEACHERS.



Whisper-Song.

Your service lend,
At God's command,
Over the land,
Over the sea,
To bond and free.

The lesson gives an account of the manner in which Jesus accomplished his wonderful works. The first thing to be done in teaching it is to speak briefly of the incidents of the

lesson. These may be classified thus :

1. Jesus sent out twelve men. They are called "disciples," which means scholars, because they learned of Jesus ; and apostles, which means those who are sent out. They were men whom Jesus taught how to do good, and then sent them out to do it.

2. They were to go especially to the "the lost sheep of the house of Israel." [Explain the meaning of this—the Jews.]

3. They were to preach.

4. They were to heal the sick and raise the dead.

5. They were not to burden themselves with unnecessary baggage.

6. They were to preach in every place where they could find admission.

This classification is intended as an aid to the teacher, and need not be presented in a formal way to the scholars. The point to be made is, that Jesus was preparing these men for their work, which was to help him in his work.

When this is made clear to the scholars the practical application may be made. We have all a work to do for Jesus. Even children can help. The great work of Jesus was to save the world and to do good to every body. He blesses us, and then asks us to help him in doing good to others. But if we want to work for Jesus we must first learn of Jesus. The twelve were disciples before they became apostles. That is, they learned from Jesus before they were sent out by him.

"But what can children do?" is a very natural question. Not much, but yet something. The parable of the talents may be told by way of illustration. Many illustrations can be given of

what even a little child may do for the good of others. One can help to carry a basket to some poor family ; another can take medicine to the sick ; another can go on an errand for some one in trouble. Little Jennie Stearns went to the baker's and got a loaf of bread for old Auntie Jackson, who had a lame foot and could not leave the house.

Children must not forget that they are first to learn of Christ. He says, "Learn of me." He is called the "Great Teacher." We can learn much about him in the Sunday-school, and if we pray to him, and try to become like him, then we may do some good in the world.

(From a Correspondent.)

The children have been learning about the daily life of Jesus. Help them to recall and describe the scene of the lesson a few weeks ago—the Lake of Galilee ; the fishing boats ; Andrew and Peter washing their nets ; John and James mending theirs as they sit in their boat with their father ; the call, first of these four, afterward of others, until twelve men were numbered among the disciples.

These men were the *scholars* of Jesus. They went with him that they might listen to his words of wisdom ; they were witnesses of all his mighty works ; every day they grew wiser from his teachings.

At last comes the time when Jesus sends them out two by two to carry to others the Gospel news ; to perform themselves the wonderful works they have seen their Master perform. They begin their mission now as *teachers*.

Describe the preparations necessary when we start on a journey. Get the children to add vividness to the description by their own suggestions—the packing of trunks or valises, the filling of a lunch-basket, the supply of umbrellas, waterproof wraps, overshoes, &c.

Contrast this with the simple, unburdened setting-off of these apostles—not even a change of raiment, and no money. A description of the Eastern mode of dress, the loose garment, fastened at the waist by a girdle, (which girdle also answered the purposes of a purse,) the loose sandals, &c., will interest the children, and enable them more vividly to realize the scene.

Then ask them how the wants of these men are to be supplied. As they have laid aside their fishing, &c., to go to preach the Gospel, those to whom they are sent must supply their needs.

Apply the lesson to our own times. The fisherman, the carpenter, or the farmer has his heart

filled with the love of Jesus; day by day he reads God's holy word, and God teaches him more and more of its meaning, till at last there comes the feeling into his heart that God would have him go out and preach to others; he must leave his work; he cannot make money any more in his boat, or in his shop, or in the field—how will he support himself and family?

The Church who listen to his teachings must remember that "the workman is worthy of his meat," and they must bring their offerings for his support.

MISCELLANEOUS.

Prayer-Meeting Topic: The glory of Gospel work. . . . *Texts:* Matt. v. 12; Rom. xvi; 1 Cor. i. 27; iii. 9; Phil. iii. 14; 2 Tim. i. 9; Rev. xxi. 7. . . . *Foster:* 716, 2545, 3415, 3975, 4070, 4787. . . . *Blackboard:* Place on board the initials **M. S. J. P. B. T. A.** To fix them in memory make following acoustic: **Messiah's-Salvation Joyfully Published By Twelve Apostles.** The figures above the initials show how many names begin with each. Explanation: **M**atthew; **S**imon (Peter); **S**imon (Zelotes); **J**ames (son of Zebedee); **J**ames (son of Alphaeus); **J**udas (brother of James); **J**udas (Iscaiot); **J**ohn; **P**hilip; **B**artholomew; **T**homas; **A**ndrew.

QUESTIONS AND ANSWERS.

11. *Where do we learn that God is gracious and merciful?*

EXODUS xxxiv. 6, 7.—The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

PSALM cxlv. 9.—The Lord is good to all; and his tender mercies are over all his works.

12. *Are there more Gods than one?*

There is but one God only, the living and true God.

DEUTERONOMY vi. 4.—Hear, O Israel: the Lord our God is one Lord.

JEREMIAH x. 10.—The Lord is the true God, he is the living God, and an everlasting King.

SUNDAY, SEPTEMBER 14, 1878.

LESSON XI.—*Jesus and John.*—Matt. xi. 1-11.

GOLDEN TEXT: John v. 33, 35.

English Teacher's Notes.

It seems strange that John the Baptist, who had borne such clear and faithful testimony to

Christ, should send to him to make the inquiry of ver. 8. But it should be noticed that Jesus was not doing what John had been inspired to predict that he would do. Where was the manifest "baptizing with the Holy Ghost?" Where was the "purging of the floor," the "burning up of the chaff?" Herod's court as vicious as ever, the Pharisee enters as hypocritical as ever, and the Messiah spending his time healing the sick and teaching the poor in Galilean villages—no wonder John was perplexed. He did not doubt *who* Jesus was; but could it be that *he* was only to be the meek sufferer, the "Lamb," and the sterner Messianic work was to be done by "another?" And, in a certain sense, John was right if he so thought. The baptism of the Spirit, and the judgments on the Jewish nation, were not the work of the humble Nazarene, but of the glorified King; only these were in fact the same person, and *this* John could scarcely then fully understand.

What was Christ's answer to the inquiry? Simply a repetition of the same miracles he had done before. This was as much as to say, "Be not impatient: if I can do these works, cannot I do the others when the right time comes?"

Then Jesus turns to the people. He incidentally vindicates the character of his faithful witness; but this is not the main purpose of his words. They are meant to enforce his own claims as the Messiah. They may be paraphrased thus: "When you all crowded down to the Jordan, what did you go for? To look at the waving reeds by the river? More than that. To see an easy, indulgent man who would introduce you to a life of pleasure? For *that* you would go, not to the Jordan, but to Herod's court. To hear a stirring preacher? Well, he is that—but much more than that; he is the promised Messenger to prepare Messiah's way;" and then, in ver. 15, Jesus significantly points the moral in words which, translated into modern parlance, say, "*You know what I mean:* if he pointed to me, why not believe in me?"

The application of this lesson can be based on ver. 11, the teacher dwelling on the greatness of the privileges possessed by even Sunday-school children under the Gospel dispensation, compared with those of the greatest of prophets, who, living before the death and resurrection of Christ, was perplexed by what seems so clear to us,—privileges for which they should thank God, but privileges entailing special responsibility.

Or, John the Baptist can be regarded as a

model of what Sunday-school teachers ought to be. Notice :

1. John's preparation for his work. It was (a) in retirement, (b) in self-denial.

2. What his work was. To "prepare the way of the Lord" by levelling the hard hearts of the Jews and straightening their crooked ways. See Isa. xl. 3, 4; Luke iii. 4, 5.

3. How he did his work. (a) He told of sin—practically (Luke iii. 11-14—searchingly (Matt. iii. 7-10.) (b) He urged a public profession of repentance by submission to his baptism. (c) He told of the Saviour—"Behold the Lamb of God!"

4. His estimation of his work. He "preached not himself but Christ." (See 2 Cor. iv. 5.) He was not content with drawing disciples to himself, he pointed them and sent them to Christ. See John i. 35-37; Matt. xi. 2; and especially John iii. 26-31.

Let it not be thought that all this is unsuitable for Sunday scholars. It is well for the teacher from time to time to speak to the children about himself—about his objects and desires in relation to them—in order that they may learn the better to appreciate his office and work.

Berean Notes.

I. GENERAL STATEMENT.

John the Baptist being in prison sends a message of inquiry to Jesus. Jesus returns an answer, and delivers to the multitudes an eulogy on John.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: The light, sent to bear witness of the LIGHT.

1. THE LIGHT IN THE DARK PLACE, ver. 2. (1.) *The prisoner.* JOHN the Baptist. In prison now for many months, by reason of his fidelity in reproving the licentious Herod Antipas. Matt. iv. 12; xiv. 3. In his dungeon he HAD HEARD . . . THE WORKS OF CHR'IST. Every prisoner shall yet hear of Jesus. Isa. lxi. 1. (2.) *The prison.* The castle of Machærus, nine miles east of the northern part of the Dead Sea, near the southern extremity of Herod's dominions. Ancient prisons were cells under castles and palaces. (3.) *The messengers.* Long confinement, the delay of Christ in developing the glory and power of his mission; anxiety, not concerning the divinity of Jesus, but concerning the precise nature of his kingdom; these things evidently

moved John to send some OF HIS DISCIPLES to make inquiry of Christ. (*Illus. 1, 2.*)

2. THE LIGHT LIGHTING THE WORLD, ver. 1. (1.) *Lawgiver.* COMMANDING. By divine right Jesus makes commands for the whole world. Heaven's laws are not only for God's glory, but equally for man's highest welfare. Law and Christ—our two best friends. The TWELVE obey the commands of Jesus and fill the world with joy. (2.) *Teacher.* DEPARTED. Jesus ever active. TO TEACH. To tell an ignorant race what they knew not before; to explain eternal truth; to guide the lost into the right way; to counsel; to illustrate with the light of heaven the path of duty and the way to immortality. Christ the GREAT TEACHER. (3.) *Preacher.* TO PREACH IN THEIR CITIES sermons filled with divine wisdom; to arouse men from the sleep of sin; to warn and to invite; to cry aloud the glad tidings that Jesus came to save from the power of sin and death. Thus as Lawgiver, as Teacher, as Preacher, Christ is THE LIGHT OF THE WORLD. John i. 9. (*Illus. 3.*)

3. THE MESSAGE AND THE ANSWER, vers. 3-6. (1.) *Messiah expected.* For centuries the Jews had looked for one THAT SHOULD COME to save their nation. Gen. xlix. 10; Dan. ix. 24; Mal. iii. 1. John asks, ART THOU the long-promised Messiah? OR DO WE LOOK FOR ANOTHER? John believes in the divine power of Jesus, but he wants the question of Messianism to be settled by Jesus himself. (2.) *Christ's affirmation.* GO . . . SHOW . . . HEAR . . . SEE. Jesus willing to answer any reasonable question—to listen to any honest doubt. On this vital point his reply is not in words. "Deeds are mightier far than words." (3.) *Attestation of miracles.* Crowds surround Jesus. "In that same hour," (Luke vii. 21,) in presence of the messengers, Jesus wrought miracles. Thus the disciples may report to John the wonders performed on THE BLIND . . . THE LAME . . . THE LEPERS . . . THE DEAF . . . THE DEAD. Especially may they relate the crowning glory of Christ's works, that THE POOR—for whom sects and systems never cared—now HAVE THE GOSPEL PREACHED UNTO THEM. Thus Christ's deeds fulfil prophecy: He is THE MESSIAH. Isa. xxix. 18; xxxv. 5, 6; lxi. 1, 2. (*Illus. 4.*)

4. THE QUESTION TO THE FOLLOWERS, vers. 7-9. (1.) *What the people think of John?* Christ asks the MULTITUDES their motive for going INTO THE WILDERNESS of Judea. Did you

think JOHN to be a REED—a fickle, vacillating man? Did you expect to find him IN SOFT RAIMENT—effeminate, luxurious, a sycophantic courtier? Or A PROPHET—a strong, manly, heroic ambassador of the living God? Plenty of “reeds” and weak courtiers in Jerusalem without going to the desert places of the Jordan. The people found John to be firm as the rocks of Machærus, rugged as the mountain fastnesses in which he lived. (2.) *Christ's eulogy.* I SAY. A divine sanction of their high estimate. MORE THAN A PROPHET. Greater than any of his great predecessors, greater than their highest estimate: earth honors him, heaven exalts him. John saw Christ, pointed him out to vast multitudes, and sealed that testimony with his blood. He was one of the very few whom Christ personally eulogized. (*Illus. 5.*)

5. JOHN, THE MESSENGER OF THE LORD, vers. 10, 11. (1.) *The prophet's testimony.* WRITTEN, by divine inspiration, about 400 B. C., Mal. iii. 1; and also about 700 B. C., Isa. xl. 3. I SEND. Every true minister is commissioned of heaven. God's MESSENGER in the highest sense. THY WAY. John exalted Christ, not himself. Model for all teachers. (2.) *Testimony of Jesus.* Not only “more than a prophet,” but none GREATER THAN John in all the essentials of truest, broadest manhood. All merely earthly distinctions are far below him. (3.) *Believers in Jesus exalted.* LEAST IN THE KINGDOM. Christ's kingdom one of greater light, privilege, liberty, hope, than the dispensation under which John lived. Luke x. 22, 23. GREATER. John abased himself: Christ exalted him. The “believer” in Jesus is exalted to the heavens in privilege and heirship. He is “greater” in knowledge of Christ's real character than was John; his opportunities and his responsibilities are greater. (*Illus. 6, 7, 8.*)

Learn: 1. The noblest men may suffer the severest trials. 2. In Christ alone the world has light and hope. 3. The patience of Jesus. 4. Christ's divinity attested by his miracles. 5. Every act of our life under the notice of Christ. 6. The good deeds of the righteous shall be rewarded. 7. Care for the poor one of the chief aims of the Gospel.

ILLUSTRATION FOR LESSON XI.

1. Trouble is a kind of Christian touch-stone that will try what metal men are made of, whether they be gold or dross, whether they be

real or carnal professors, sincere Christians or vile-hearted hypocrites. To John, the dungeon of Machærus shines with all the glory of a heaven.

2. It is rough treatment that gives souls as well as stones their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people's graces.—*Sunday Teacher's Treasury.*

3. Precopius reports that near to the pole, where the night endures many months together, the inhabitants in the end of such a long night, when the sun begins to appear, get up to the top of the mountains, striving who should have the first sight; and as soon as they see it they deck themselves in their best apparel, and, with mutual embraces of joy, congratulate each other, saying, “*Ecce Sol!*” (Behold the sun.) How, then, should we rejoice in the happy light of the Gospel? Once it was light only in Goshen, and all Egypt dark besides; in Jewry only was God known. But now, *Ecce Sol!* light is come into the world. Let us rejoice!—*Spencer.*

4. When people would say, “Would it not be better to have the miracle repeated?” we answer, “If you once place your signature and the impression of your seal upon a deed or lease, lawyers would not think of asking you to come back and repeat it once a year, or once in six years, or twenty years. Once done its significance lasts. So a miracle once done as an appendage to the document is never exhausted.—*Illustrations of Truth.*”

5. God's reward is exceeding great. He will also recompense our losses for his sake, as the King of Poland did his noble servant Zelliaus. Having lost his hand in his wars, he sent him a golden hand for it; so Caius gave Agrippa, that had been imprisoned for his sake, a chain of gold as heavy as his chain of iron had been.—*Tropp.*

6. The earth is our work-house; but heaven is our store-house. This is a place to run in, and that is a place to rest in.—*Secker.*

7. It is really very difficult to believe our own greatness and nobility in Christ. The catalogue of our privileges always seems to be only a sort of devout exaggeration.—*Faber.*

8. The most important thought I ever had was my individual responsibility to God.—*Daniel Webster.*

HINTS FOR INFANT CLASS TEACHERS.

Wisper-Song.

O Christ of might,
Who gives us light,
Who gives us sight,
Who gives us breath,
Who conquers death,
Our songs we raise,
Thy name to praise!

This lesson is mainly about John the Baptist, and the testimony which Jesus gave concerning him. Ask the children if they ever heard of John the Baptist? Who was he, and what did he do? Why called "the Baptist?" Remind them of a former lesson in which the account is given of the baptism of Jesus. Then speak of John's imprisonment by his enemies. While here he heard of the wonderful works of Jesus, and sent two of his disciples to ask if he were really the Messiah, or the one whom God had promised to send as a deliverer. Give a brief explanation to the class of the Jewish longings for the Messiah. Then note the answer which Jesus sent to John. He did the works of the Messiah, and therefore he must be the Messiah. It might be well to notice in passing that if Christ could be known by his works, so can his followers. If little children love Jesus, and are trying to be like him, it will be seen and known by others.

Jesus then describes John, and asks the people if they expected to find him like a reed shaken by the wind? or a man living at ease? He was a prophet sent out by God to tell of the coming of Jesus. This was a great honor given to him. We, too, may tell of Jesus to others, and we may help to send men to go with the "glad tidings" where we cannot go ourselves." This is the object of our missionary societies, and of every Christian work, "to prepare the way of the Lord."

MISCELLANEOUS.

Prayer-Meeting Topic: Jesus the Light of the world. . . *Texts:* Psa. xxvii. 1; xevii. 11; Isa. lx. 19; Matt. iv. 16; John viii. 12; xii. 46. . . *Foster:* 84, 87, 3399, 3975, 5697. . .

Blackboard: Place on board these words: DO WE LOOK FOR ANOTHER? After words place below: NEITHER IS THERE SALVATION IN ANY OTHER.

QUESTIONS AND ANSWERS.

13. *How many persons are there in the God-head?*

In the Godhead there are three persons, the Father, the Son, and the Holy Ghost; and these

three are One God, the same in substance, equal in power and glory.

MATTHEW xxviii. 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

14. *In what manner, then, ought you to think of God?*

I ought to think of God with fear and love.

JEREMIAH x. 7.—Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

MATTHEW xxii. 37.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

SUNDAY, SEPTEMBER 25, 1873.

LESSON XII.—*The Gracious Call.*
Matt. xi. 25-30.

GOLDEN TEXT: John vi. 37.

English Teacher's Notes.

This is a subject which will severely test the teacher's power of constructing a lesson. There is no narrative to be pictured out, no striking analogy to be traced; while the very familiarity of the "gracious call" itself, in ver. 28, is apt to hide from us the essential difficulty of making out of the passage a lesson that will really interest the children. In such cases it is often a good plan to look for *some one word* susceptible of illustrative treatment, to serve as a starting point.

Let us try the word "reveal" in verses 25 and 27. "Revealing" is lifting the veil, drawing aside the curtain, which conceal a thing. Let the teacher literally put up a blind, or draw back a curtain, before the class, thus explaining in action the meaning of the word. The children will certainly never forget that explanation.

Then come three questions: What is it that Christ speaks of as being revealed? Who is the revealer? To whom is the revelation made? It is only necessary here to touch upon the third question.

The revelation spoken of is granted to "babes." Here at once is a fact to excite the scholar's curiosity. Why only to babes? Is God unwilling to teach and to save the "wise and prudent?" By no means; and it should be carefully noted that in ver. 25 a "though" is understood—"though thou hast hid"—as in Rom. vi. 17,

"God be thanked that (*though*) ye were the servants of sin." Every teacher can name great men who were truly "wise and prudent" and to whom certainly the revelation was made. But the point is this: the "wise and prudent" must become as babes. (See Matt. xviii. 3; Mark x. 15; 1 Peter ii. 2.) And what is meant by this? A little child is characteristically docile, submissive, trustful; it thinks little of itself, is content to be thought little of, has no wish for great honors, does as it is bid, trusts in those that are older and wiser. *That* is what all must become who would be taught of God; and whoever will not become so must not find fault with God if nothing is revealed to him.

To illustrate this: Suppose a father about to show his boys the moon or the planets through a telescope. Harry is a little boy, and is content to look through the telescope while his father holds it for him ready focussed. Robert is a big lad, vain and self-sufficient; he insists on managing it for himself, and resolutely looks through the wrong end. To Harry the celestial glories are "revealed;" whose fault is it that they are completely "hid" from Robert? *Let Robert become like Harry*, and he will see as Harry sees.

This illustration may be carried further, to show the connection of the "gracious call" with the preceding verses. Robert tries the telescope all manner of ways without success, till he is utterly "weary;" then the father says, "Come to me," and now he is willing to be taught in the father's way. Let us put it to our scholars—"Are you trying to find the way to be happy? Every effort will fail—you will only get wearied out—till you come to Christ. You will be more than weary; you will be *heavy-laden*, burdened with a sense of your sin and ingratitude in not having come before: therefore come now, and you will not be cast out."

And what an example we have to humble ourselves as little children! The Son of God "humbled himself" (Phil. ii. 8)—became literally a child—nay, more, took the form of a slave and died the death of a slave—to win happiness, not for himself, but for us. Well may he say, "Learn of me, for I am meek and lowly in heart!"

Berean Notes.

I. GENERAL STATEMENT.

God's grace as free to the poor and unlearned as to the rich and wise. In Jesus the weary may find rest

II. TOPICAL AND EXPOSITORY NOTES.

Topic: The invitation—gracious, full, rich, and free.

1. THE GOSPEL FOR THE HUMBLEST AND WEAKEST, vers. 25, 26. (1.) *Thanksgiving*. AT THAT TIME. After the woes pronounced in verses 21-24. ANSWERED. Gives a brighter picture. I THANK THEE. The Greek includes the idea of concurrence. If Chorazin is cursed for her pride, there are blessings for those who count themselves neither WISE nor PRUDENT. (2.) *The Gospel's heavenly origin*. LORD OF HEAVEN—and thus having the right to curse or to bless. AND EARTH. Uniting love with authority, God makes his plans for man's highest good. Earth shall share with heaven. (3.) *Exaltation of the lowly*. The would-be "wise" in philosophy, in science, or in religion, exalt themselves even above Divine wisdom. God passes them by. To them heavenly THINGS are HID. Eternal wisdom is REVEALED—made known—UNTO BABES—unto the humble, the simple-hearted, those willing to learn. Heb. v. 13; 1 Cor. xiii. 11; xiv. 20. "These things" must remain unknown without a "revelation." Matt. xvi. 17. (*Illus. 1.*)

2. THE OMNISCIENT SON OF GOD, ver. 27. (1.) *Jesus equal to the Father*. ALL THINGS. All plans, purposes, secrets, and thoughts in God's mind are equally known to Jesus—being DELIVERED to him, not "revealed." No limit to his knowledge," Col. ii. 9. "I and my (the) Father are one," John x. 30; Eph. i. 22. (2.) *The finite cannot fully know the Infinite*. NO MAN can comprehend the "mystery" of the divine Sonship. 1 Tim. iii. 16. BUT THE FATHER. Only Omniscience can fully grasp omniscience. NEITHER can finite man know THE infinite FATHER in the fullness and glory of his Godhead. But THE SON knoweth, because in all things equal to the Almighty. John i. 1-5, 14. (3.) *Jesus the Mediator*. Between a holy God and our unholy race is an infinite separation. Jesus brings us nigh. Eph. ii. 13. Our ignorance cannot find God—he is to us "THE UNKNOWN GOD," Acts xvii. 23. Jesus WILL REVEAL HIM to any who ask in sincerity. John xiv. 6, 14; vii. 17; 1 John v. 20. (*Illus. 2, 3.*)

3. THE INVITATION OF GRACE AND MERCY, ver. 28. (1.) *It is tender*. COME TO ME. A whisper of love. The door of heaven open.

Come as you are—tarry not. "As one whom his mother comforteth, so will I comfort you." Isa. lxi. 33. (2.) *Comprehensive*. ALL. Of every condition, race, age. King, beggar, Pharisee, murderer, drunkard, sinners of every type. THAT LABOR . . . HEAVY LADEN. The whole world. Every heart feels or shall feel some burden too heavy to be borne. (3.) *Free*. Salvation in Jesus is not for sale. I WILL GIVE—without money. Isa. lv. 1, 2. A "free gift." Rom. v. 15-18. (*Illus. 4.*)

4. THE FULLNESS OF REST IN JESUS, vers. 29, 30. (1.) *Heavenly burden*. MY YOKE. Christ lays some restraint on his children, (Rom. xii.) but it is EASY. Sin's yoke chafes, galls, destroys. Christ's BURDEN IS LIGHT. He who bears it may "run and not be weary," or "mount up . . . as eagles," Isa. xl. 13. (2.) *Heavenly help*. LEARN. Divine wisdom imparted to us makes us strong. OF ME. Christ is the sum of all knowledge and all strength, Psa. lxxii. 7; cxxxviii. 3; Phil. iv. 13. Without Jesus all are both weak and ignorant, Psa. lxxii. 2, 22; xcii. 6. MEEK . . . LOWLY. Pride, vanity, vainglory, lay mighty burdens upon their votaries. Let men become meek and lowly, then these yokes and burdens disappear. (3.) *Heavenly rest*—FOR YOUR SOULS. All that sin and Satan can give is a lofty spirit, a guilty conscience, disquiet "like the troubled sea," "a certain fearful looking for of judgment and fiery indignation." Isa. lvii. 20, 21; Heb. x. 27. In Christ we have "peace," John xiv. 27; freedom from trouble and anxiety, John xiv. 1; Rom. viii. 28; "joy unspeakable," 1 Pet. i. 8; "grace and glory," Psa. lxxiv. 11; "eternal life," Rom. ii. 7. (*Illustration 5.*)

Learn: 1. God is no respecter of persons. 2. Those who humble themselves shall be exalted. 3. No knowledge of God without a revelation. 4. Jesus and the Father are equal. 5. To be thankful for what knowledge we possess. 6. The infinite tenderness of Jesus. 7. The Gospel rest is for earth as well as for heaven; but its fullness is to be realized in heaven only.

ILLUSTRATION FOR LESSON XII.

1. Many a poor man makes a bright Christian; God keeps him humble that he may dwell in his heart, and that the beams of his grace may shine in his soul. See yon evening star, how bright it shines, how pure and steady are its rays; but look, it is lower in the heavens than those stars which sparkle with a restless twinkling in the

higher region of the skies. God keeps you low that you may shine bright.

2. We know a little of Christ our Saviour, but O! how small a portion have we seen of the fullness that is in him. Like the Indians, when America was first discovered, we are not aware of the amazing value of the gold and treasure in our hands.—*Ryle*.

3. There is a great difference between what is called a discovery and a revelation. . . . Columbus discovered America; but a child in a Sunday-school knows more about America . . . than Columbus knew three centuries ago when he first discovered it. What one man discovers, another may further explore, and a third may greatly enlarge; but when God makes a revelation, it comes from a height to which created wing cannot soar, and it deals with things that the human mind cannot penetrate.—*Dr. Cumming*.

4. It is a remark, I think, of Archbishop Whately, that in all European languages the words which express forgiveness imply a *free gift*. Wiclif used quaintly to pray, "Lord save us gratis." . . . It was this doctrine that brought comfort to Luther's troubled heart when the poor simple monk, who had not the ability to solve his doubts, and to whom he turned in his wretchedness and despair, repeated to him his own ground of hope—"I believe in the forgiveness of sins."—*Pilkington*.

5. Every thing around us has a capacity for rest as well as for action. The stormy winds and restless waters can be calm as a slumbering infant. The railway with its snorting engines, and crowded stations, and lightning speed, seems as if it knew no rest; yet, a moment after the flying train, there is no sign of life or motion on the iron rails. There is a double capacity, however, in the Christian life: not restless at one time, and calm at another—not working first, and then taking rest; it is composed of united labor and repose. It is only the Christian who can combine these two apparently anomalous states, namely, that of work and rest.—*Illustrations of truth*.

6. How sweet the thought to the true follower of Christ that after the toils, trials, and sorrows of this life are ended, there are mansions in his Father's house awaiting him, "where the wicked cease from troubling and the weary are at rest." Yes, a sweet haven of rest, peaceful, calm, and refreshing to the weary ones of earth—to the careworn, broken-hearted, who have oftimes

longed to depart and be with Christ, bask beneath His heavenly smile, and enjoy his blessed presence for ever. To him they are a comfort such as earth cannot give in the dark hour of trouble, grief, and sadness—a comfort which stills the heart's repinings and quells the tumult there.—*Guide to Holiness.*

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

"Come," said Jesus'
Sacred Voice,
"Come and make
My paths your choice
I will guide you
To your home;
Weary pilgrim,
Hither come!"
—Barbauld.

A strange fact is here announced, which is of special interest to children. There are some things about religion which even children can understand, while some worldly philosophers do not understand. They might if they would, but they do not care to. Many things are mysteries to us all, but the way to be saved need not be a mystery to any. It is simply "Come to Jesus." The teacher may write on the blackboard:

IF YOU ARE $\left. \begin{array}{l} \text{SICK,} \\ \text{INFUL,} \\ \text{SORROWFUL,} \\ \text{TEMPTED,} \\ \text{ROUBLED,} \\ \text{RIED,} \end{array} \right\} \text{'COME TO JESUS.'}$

Represent a man with a heavy burden pressing him down to the ground. Groaning and nearly crushed by the load, he is ready to drop dead, when some one says, "Come to me and I will take your load off." He hears and heeds, and the strong hand takes off his load. So Jesus does with our load of sin and sorrow.

But when he takes off one load he puts on another, though of a different kind. This is called a "yoke." [Explain the figure, especially to city children.] He expects us to work for him as the patient ox under the yoke works for his master. It is a blessed work, and brings peace.

Let the class recite simultaneously the 28th, 29th, and 30th verses of the lesson, and then let all sing the familiar chorus:

"Come to Jesus, just now,
He will save you, just now," &c.

MISCELLANEOUS.

Prayer-Meeting Topic: Salvation for all men through Jesus.... *Texts:* Isa. xi. 10; liii. 4; lv.

1; John. iii. 15; Acts iv. 12; Heb. ii. 9....
Foster: 708, 4484, 5174, 5181, 6043.... *Blackboard:*

THE MESSAGE OF
LOVE!

COME: $\left. \begin{array}{l} \text{Matt. xi. 28; Heb. iv. 16;} \\ \text{Isa. i. 18; 2 Cor. vi. 17;} \\ \text{Matt. xxv. 34; Isa. lv.;} \\ \text{Rev. xxii. 7; Luke xiv. 17.} \end{array} \right\} \text{COME!}$

QUESTIONS AND ANSWERS.

15. How ought you to speak of God?

I ought to speak of God with reverence and praise.

EXODUS xx. 7.—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

PSALM lxxxix. 7.—God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

16. Do you know what you are?

I know that I am a creature of God, for he made me, both body and soul.

ISAIAH xiv. 11, 12.—Thus saith the Lord: I have made the earth, and created man upon it.

JOB x. 11.—Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

ZEPHANIAH xii. 1.—The Lord formeth the spirit of man within him.

Lessons for October.

OCT. 5.—Parable of the Sower, Matt. xiii. 18-23.

" 12.—Walking on the Sea, Matt. xiv. 22-33.

" 19.—The Cross foretold, Matt. xvi. 21-28.

" 26.—The Transfiguration, Matt. xvii. 1-8.

ONE act of self-denial, one sacrifice of inclination to duty, is worth, as proof of Christian character, all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves.—*Newman.*

STAND by your superintendent. He may not be the best man; he does many things wrong. But for the sake of the school, for the sake of the cause of Christ, give him a generous support. Let him feel that every teacher is a friend.—*Dr. Eggleston.*

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1873—SEPTEMBER.

THIRD QUARTER: TWELVE LESSONS IN MATTHEW.

SABBATH, September 7.—**LESSON X.—The Twelve Called.**—Matt. x. 1-15.

Leader. 1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—Mark iii. 13, 14.

School. 2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother (John i. 42);

L. 3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;

S. 4. Simon the Cananite, and Judas Iscariot, who also betrayed him. John xiii. 26.

L. 5. These twelve Jesus sent forth, and commanded them, saying,

S. Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;

L. But go rather to the lost sheep of the house of Israel. Isa. liii. 6.

S. 7. And as ye go, preach, saying, The kingdom of heaven is at hand.

L. 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

S. 9. Provide neither gold, nor silver, nor brass in your purses (1 Sam. ix. 7);

L. 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

S. 11. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

L. 12. And when ye come into a house, salute it.

S. 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, shall your peace return to you.

Leader. L. 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.—Neh. v. 13.

School. S. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

TOPIC—The call to Gospel work.

Golden Text—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.—2 Tim. ii. 15.

Home Readings.

M. Mat. x. 1-15.

Tu. Acts xi. 1-18.

W. Rom. x. 1-15.

Th. Acts ii. 1-21.

F. John iv. 38-54.

S. Acts xiii. 38-52.

Sa. Psa. lxxvii.

LESSON SCHEME.

BIBLE SEARCHINGS:

Mat. xix. 28.	John xiv. 27.	Acts i. 4, 8.
Acts i. 13.	Gen. xliii. 23.	Luke x. 17.
John iv. 9, 25.	Mark vi. 7.	Acts xx. 35.
Eph. ii. 12-16.	2 Kl. xvii. 24, 28, 29.	Judges xix. 20.

OUTLINE:

- I. THE TWELVE MISSIONARY WORKMEN, v. 2-4;
- II. THE ERRAND OF THE GOSPEL (to the lost), v. 5-7;
- III. THE POWER FROM THE MASTER, v. 8;
- IV. DIRECTIONS FOR THE MISSION, v. 9-14;
- V. BELIEVE AND REPENT, v. 14, 15.

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

1. Had Jesus other disciples beside those here mentioned?

Why are these called "his twelve disciples?" [Because they were selected by him from the rest, to be near him at all times.]

What name is given them in the second verse? What is the meaning of the word "Apostle?" [A messenger.]

What other person not named in this list is called an Apostle? [Rom. i. 1.]

How did Jesus prepare for these appointments? [Luke vi. 12.]

What should be our preparation for every important work?

2. To whom were the twelve apostles sent? v. 6. Is not Jesus the Saviour to all who are "lost"?

3. What authority was given to the apostles? v. 8. In whose name were they to do these things? [Acts xvi. 18.]

4. What provision were they to make for their journey? Who was to be their provider? In what way? What salutation were they to make to the worthy? [Luke x. 5.]

What were the disciples to do when rejected? v. 14.

5. What was the message the disciples brought to the "lost sheep of the house of Israel?" v. 7.

What was the fate of Sodom and Gomorrah? [Gen. xix. 24, 25.]

Why is a more terrible punishment pronounced upon those who reject the Gospel?

Where do we learn from this lesson—

1. That all power for good is a gift of God?
2. That the Gospel of Jesus is a message to the sinful?
3. That the enemies of Jesus are sometimes numbered among his disciples?
4. That kindness to the suffering, and help to the needy, are among the duties of those who would truly preach Christ?
5. That the "peace of God" rests upon those who receive his word?
6. That it is a terrible thing to reject the message of salvation?

For the "Lesson Hymn" see next page.

SABBATH, September 14.—LESSON XI.—Jesus and John.—Matt. xi. 1-11.

Leader. 1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

School. 2. Now when John had heard in the prison the works of Christ, he sent two of his disciples, (Luke viii. 18, 19).

L. And said unto him, Art thou he that should come, or do we look for another? Gen. xix. 10; Dan. ix. 24.

S. 4. Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

L. 5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. Isa. lxi. 1.

S. 6. And blessed is he whosoever shall not be offended in me.

L. 7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

S. 8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses.

L. 9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

S. 10. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.—Mal. iii. 1.

L. 11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist;

S. Notwithstanding, he that is least in the kingdom of heaven is greater than he.

TOPIC—The light, sent to bear witness of the LIGHT.

Golden Text—Ye sent unto John, and he bare witness unto the truth. . . . He was a burning and a shining light.—John v. 33, 35.

LESSON SCHEME.

BIBLE SEARCHINGS:

Matt. xiv. 3-5.	Matt. xvii. 10-13.	John xv. 24.
Isa. lxi. 1, 2.	Acts. i. 5.	Matt. iii. iv.
John xiv. 11.	Isa. xxxv. 5, 6.	Luke x. 24.
Mal. iii. 1.	Matt. vii. 16-18.	

OUTLINE:

- I. THE LIGHT IN THE DARK PLACE, v. 2;
- II. THE LIGHT LIGHTING THE WORLD, v. 1-4;
- III. THE MESSAGE AND THE ANSWER, v. 3-6;
- IV. THE QUESTION TO THE FOLLOWERS, v. 7-9;
- V. JOHN THE MESSENGER OF THE LORD, v. 10, 11.

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

1. Who was the "John" named in this lesson? [See v. 11. Who had placed John in prison? [Luke iii. 19, 20.] Why? What had John said of himself? [John i. 19-23.] What is said of John the Baptist in John i. 8? What did Jesus say of John? [Recite GOLDEN TEXT.]
2. Who is called the "True Light"? [John i. 9.] In what way is Jesus the "light of the world"? Are those who reject Jesus benefitted by the light? What alone can drive the darkness of sin out of our hearts? Have you the true light shining there?
3. What question did John ask of Jesus? v. 3. What did he mean by "He that should come?" [The expected one—the Messiah.] What answer did Jesus send to John? [E. site v. 5.] Was this a complete answer to John's inquiry?
4. What is meant here by a "reed shaken by the wind"? [An unstable person; one easily shaken.] How was John clad? [See Mark i. 6.] How was he "more than a prophet"? [More distinguished and honored than the Old Testament prophets, because he was the immediate forerunner of Christ.]
5. Where is the prophecy quoted by our Lord to be found? [Isa. xl. 3; Mal. iii. 1.] In what way was John greater than all else? [In the dignity of his mission.]

Home Readings.

- M. Matt. xi. 1-11.
- Th. 2 Kings ii. 1-15.
- W. Luke vii. 16-30.
- Th. Matt. xi. 12-24.
- F. Mark iv. 1-13.
- S. Matt. xiv. 1-12.
- Sa. Mal. iii.

Where is taught in this lesson—

1. That the works of Jesus prove his divinity?
2. That our true character is better shown by our works than by our words?
3. That the Gospel of Jesus is a mission to the poor and destitute—the weak and helpless?
4. The dignity of being a follower of Jesus?

Hymn for Lesson X.

TUNE—Silver Street, S. M.

The Lord's eternal gifts,
The Apostles' mighty praise,
Their victories and high reward,
Sing me in joyful lays.

Lord of the Churches they;
Triumphant chiefs of war;
Brave soldiers of the heavenly court,
True lights for evermore.

There's was the saint's high Faith;
And quenchless hope's pure glow;
And perfect Charity, which laid
The world's fell tyrant low.

In them the Father shone;
In them the Son o'ercame;
In them the Holy Spirit wrought,
And filled their hearts with flame.

Hymn for Lesson XI.

TUNE—Sessions, L. M.

Light of the Gentle world, appear;
Command the blind thy rays to see;
Our darkness chase, our sorrows cheer,
And set the plaintive prisoner free.

Me, me, who still in darkness sit,
Shut up in sin and unbelief,
Deliver from this gloomy pit,—
This dungeon of despairing grief.

Open mine eyes the Lamb to know,
Who bears the gent'ral sin away;
And to my ransomed spirit show
The glories of eternal day.

SABBATH, September 21.—LESSON XII.—The Gracious Call.—Matt. v. 25-30.

Leader. 25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Luke x. 21; Psa. viii. 2.

School. 26 Even so, father; for so it seemed good in thy sight.

L. 27 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither

knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

S. 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

L. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. John xiii. 15; Zech. ix. 9.

S. 30 For my yoke is easy, and my burden is light.

TOPIC—The invitation—gracious, full, rich, and free.

Golden Text—Him that cometh to me I will in no wise cast out. John vi. 37.

Home Readings.

M. Matt. xi. 25-30.

Tu. Isa. lv.

W. Rom. viii. 31-39.

Th. Isa. liv. 4-17.

F. Rev. vii. 9-17.

S. Isa. lx. 1-17.

S. John viii. 12-32.

LESSON SCHEME.**BIBLE SEARCHINGS:**

Isa. xxxv. 8.	John vi. 37, 68.	John vii. 37.
Luke x. 21, 22.	2 Cor. iv. 16, 17.	Psa. lv. 22.
John xiv. 8, 9.	Matt. xviii. 3.	John xiv. 1, 27.
Rev. xxii. 17.	Phil. ii. 9-11.	2 Cor. xii. 9, 10.

OUTLINE:

I. THE GOSPEL FOR THE HUMBLED AND WEAKEST, v. 25;

II. THE OMNISCIENT SON OF GOD, v. 27;

III. THE INVITATION OF GRACE AND MERCY, v. 28-30;

IV. THE FULNESS OF REST IN JESUS, v. 29.

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

1. Who are the "wise and prudent" from whom the Gospel is hid? [See Prov. xxvi. 12.]
Where should we seek wisdom? [James i. 5.]
What must be the spirit of those who would seek Jesus in truth? [Matt. xviii. 3.]

2. What must He be who knoweth all things?
What did the disciples say to Jesus in John xvi, 30?
How may we have a knowledge of God?

3. To whom is this precious invitation given? v. 28.
Is there any other relief from the weariness and heavy burden of sin?
Need any despair of help? [Note the "all."]

What promise has Jesus given to encourage us in coming? [Recite GOLDEN TEXT.]

Is there any excuse for remaining burdened with guilt?
Have you accepted this gracious invitation?

For what are we to exchange this burden? v. 29.
What is said of the demands of Christ upon our service?

v. 30.
Who is the great "burden-bearer"? [1 Peter ii. 21-24.]

4. What promise is given to those who learn of Christ? v. 29.

Why should we learn of Christ? v. 29.
What is meant by "rest"? [Freedom from guilt and the disturbing of an unquiet conscience; cessation of strife with God.]

What consolation have all God's people? [Heb. iv. 9.]

Where do we learn from this lesson—

1. That true wisdom is a gift from God?
2. That the weakest of earth may enjoy the richest of God's blessings?

3. That none need be miserable?

4. That to have right views of God we must learn his character through his Son?

5. That there is a "rest" for every weary soul?

6. That service for Christ is a rest for the troubled heart?

Hymn for Lesson XII.

TUNE—Hamburg, L. M.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou did'st me come to thee,
O Lamb of God, I come, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve!
Because thy promise I believe,
O Lamb of God, I come, I come!

Just as I am—thy love unknown
Hath broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come, I come!

SABBATH, Sep. 28.—THIRD QUARTERLY REVIEW.—1873 A. D.

GOLDEN TEXT FOR THE THIRD QUARTER.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

HOME READINGS.

M. Matt. ii; Tu. Matt. iii; W. Matt. iv; Th. Matt. v. 21-29; F. Matt. x. 1-15; S. Mal. iii; Sab. Matt. xi.

TOPICS AND GOLDEN TEXTS.

Lesson 1. REJOICING IN THE REDEEMER OF THE WORLD.
... "When they saw the star, they rejoiced with exceeding great joy." Matt. ii. 10.

Lesson 2. GOD'S WAYS ARE NOT AS OUR WAYS. ... "For he shall give his angels charge over thee, to keep thee in all thy ways." Psa. xci. 11.

Lesson 3. THE SON OF GOD FULFILLING HIS FATHER'S LAW. ... "And there came a voice from heaven, saying,

Thou art my beloved Son, in whom I am well pleased." Mark i. 11.

Lesson 4. OUR HELP IN TIME OF TEMPTATION. . . . "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. ii. 18.

Lesson 5. "THE GLORIOUS GOSPEL OF THE BLESSED GOD." . . . "Never man spake like this man." John vii. 46.

Lesson 6. BLESSINGS FROM THE AUTHOR OF EVERY GOOD AND PERFECT GIFT. . . . "Blessed is every one that feareth the Lord; that walketh in his ways." Psa. cxxviii. 1.

Lesson 7. "LORD, TEACH US TO PRAY." . . . "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. vi. 6.

Lesson 8. JESUS CHRIST, THE ONLY FOUNDATION. . . . "Behold I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." 1 Peter ii. 6.

Lesson 9. FORGIVENESS AND SALVATION ONLY IN JESUS. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts xiii. 38.

Lesson 10. THE CALL TO GOSPEL WORK. . . . "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15.

Lesson 11. "THE LIGHT, SENT TO BEAR WITNESS OF THE LIGHT." . . . "Ye sent unto John, and he bare witness unto the truth. . . . He was a burning and a shining light." John v. 33, 35.

Lesson 12. THE INVITATION—GRACIOUS, FULL, RICH, AND FREE. . . . "Him that cometh to me I will in no wise cast out." John vi. 37.

GEOGRAPHICAL.

Locate on the map the following places

Bethlehem,	Jerusalem, *	Nazareth,
Judea,	Galilee,	Jordan,
Egypt,	Babylon,	Decapolis,
Syria,	Sea of Galilee,	Capernaum.

RESPONSIVE READINGS.

Lead v. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isa. lii. 10.

School. Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Isa. xxviii. 16.

L. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way thou shouldest go. Isa. xlviii. 17.

S. Behold my servant, whom I uphold; of mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Isa. xlii. 1.

L. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 7.

S. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Isa. lii. 8.

L. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. Isa. lii. 9.

S. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isa. li. 11.

L. The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the door to them that are bound; (Isa. lxi. 1.)

S. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; (Isa. lxi. 2.)

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. Isa. lxi. 3.

L. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 6.

S. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. John v. 23.

L. Let this mind be in you, which was also in Christ Jesus: (Phil. ii. 5.)

S. Who, being in the form of God, thought it not robbery to be equal with God: (Phil. ii. 6.)

L. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. ii. 7.

S. Wherefore God also hath highly exalted him, and given him a name which is above every name. Phil. ii. 9.

HYMNS.

[These may be introduced during the responsive reading.]

TUNE—*Warwick, C. M.*

Hark, the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

THE STAR OF BETHLEHEM.

TUNE—*Bonnie Doon.*

When marshalled on the nightly plain,
The glittering host bestud the sky,
One star alone, of all the train,
Can fix the sinner's wandering eye.
Hark! hark! to God the chorus breaks,
From all the host, from every gem,
But one alone the Saviour speaks,—
It is the Star of Bethlehem.

TUNE—*Duke Street, L. M.*

How sweetly flowed the Gospel's sound,
From lips of gentleness and grace,
While listening thousands gathered round,
And joy and reverence filled the place.

ITALIAN HYMN.—6s & 4s.

Glorify to God on high!
Let heaven and earth reply,
"Praise ye his name!"
His love and grace adore,
Who all our sorrows bore;
Sing loud for ever more,
"Worthy the lamb!"

Join all ye ransomed race,
Our Lord and God to bless;
"Praise ye his name!"
In him we will rejoice,
And make a joyful noise,
Shouting with heart and voice,
"Worthy the Lamb!"

THE NAME OF JESUS.

Words by JOSEPHINE POLLARD.

Music by MRS. JOS. F. KNAPP.

1.—His name we love to hear, Such joy it can im-part, 'Tis mu-sic to the

ear, 'Tis rap-ture to the heart. It fills our songs of praise; We

breathe it o'er and o'er, And dark and cloud-y days return, Return no more.

CHORUS.

To save our souls from death, our dear Re-deem-er came, And

all our hope and ref-uge lies in Je-sus'-Je-sus' name.

2. His name is full of power,
And full of sweetness too,
Each heart, like thirsting flower,
Drinks in the gracious dew.
This world would sink, we know,
In wickedness and shame,
If 'twere not for the word we sow,
In Jesus' name.—Chorus.

3. His name we love to hear,
His praise we will repeat,
'Till contrite souls draw near
To Him, with willing feet.
O Jesus, may we all,
Like true disciples be;
For help and strength we call on Thee,
We call on Thee.—Chorus.