

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME VI.]

NOVEMBER, 1873.

[No. 11.

Lilies.

MIDST the rough thorns they grow—
The budding lilies, springing at our feet,
Marred by the sin and poverty and woe
Of this sad earth—and yet how fair and
sweet!

Foul words and evil deeds,
The bitterness of want, the curse of strife
Have checked their growth with briars and
noxious weeds,
And spoiled the gladness of their tender life.

We pass them, day by day,
In streets and alleys of the crowded town;
Nor teach them what could wash their stain
away,
And make them meet for Christ's celestial
crown!

In patient, faithful toil
Aid us, O Master, lest we work in vain!
Strengthen our hands to labor on the soil,
And send the early and the latter rain.

Help us, Thou Lord of Love,
To make these little blossoms pure and bright,
That they may find in Thy fair land above
A place with those who wear the robes of white.

There shall be no more grief,
No blighted lily cleaving to the sod,
No thorny wilderness, nor withered leaf,
But a new world, made perfect for our God.

—Sabbath at Home.

A Place for Each One.

BY PARSON TRUE.

WE sometimes make the same error in the Sabbath-school department of the church, that we do in the worship department or charity department. We do not allow enough for diversity of temperament and adaptations. It requires a large number of trades not only to supply the wants of society, but to afford scope of action for the different tastes of men. It is so in the church activities; and no less so in the Sabbath-school division of the work. It is a great mistake to set all good experienced Christians to teach. And if all are expected to instruct in prayer meeting, there will be egregious blundering. I know one who is eminently adapted to talk, work and suffer for temperance—he does not seem to be good for anything else. At some time in life he was jogged out of his uniform tread by a shocking experience with the liquor fiend. He will work now anywhere and everywhere, as few can, to save men from intemperance. If he teaches a class he teaches little but temperance. Another is peculiarly adapted to search after the lower classes; an excellent mission school worker. Another is adapted to canvassing the field for stray scholars, but cannot teach at all. To give these and others a sphere where they will not go to waste is not so easy. One dear and noble mother in Israel, who shrank from public prayer, from teaching,

indeed from all the ordinary forms of work, annoyed me one evening after church by whispering in my ear, "I took some good tracts and visited thirty or forty rum shops, and gave them a few of the tracts, and asked them to have mercy on those who must suffer from this traffic. They were all polite to me." There was a character of remarkable firmness, matronly dignity and power, but her ways were her own. Some church members are utterly useless unless you have on hand a little work for the poor. A few old garments to patch are an inspiration to them greater than a prayer meeting. How their fingers fly, and their tongues too, about the gores, and—well, to tell the truth, those pieces and patches I know as little of as they know how to patch up a sermon.

The Sabbath-school can readily keep up these sub-divisions of labor, and thus give play to a very large range of individualities.

George B. is a capital singer; he is not much else unfortunately, has had no early culture, and does not take kindly to later culture. He is meddlesome and troublesome if unemployed. Why not set him to teach a class of little ones the rudiments of music. They can meet him once a week and do him some good, as well as prepare for future usefulness. I am sure that I lack in inventive skill to find out a wide enough range of Christian activities, else every one of my school would be at work in a telling way. As it is, a few do not seem to find a place. I am sure there is something in them, for they are now busybodies in other people's matters. They are the most restless, tireless of all in the school. Deacon B. is general critic. How would it do to put him in office formally; instal him as fault finder. Perhaps it might make him less troublesome. Dr. S. is the one who uniformly votes no. It is his office to sustain the negative. Mrs. N. is a very superior specimen of pure lake-ice. The hottest summer of loving work and grand success, or of severe want, never thaws the lady. She cools our teachers' meetings completely. We have half a dozen for whom I have failed to find just the place. Does not some one need them? For the young

converts there is nothing like work. Just as soon as one of them can be interested, deeply, in some friend, and set at work to win him to a better life, he is gaining strength. He may not be old enough to teach when quite old enough to save souls.

"Christian activities!" these are what we want, a large range of them, to give play to a large range of characters.

Reading and Thinking.

SUNDAY-SCHOOL teachers are often hurried in the preparation of their lessons, diffident of their own ability, and perhaps unaccustomed to independent thinking. They are, therefore, under a strong temptation to resort to commentaries, first and last for their ideas. We say temptation, because the habit of yielding involves the loss of a great good. If it were only last, never first, it would be quite otherwise. But thoughts received at second hand can never have the peculiar interest and power derived from the fresh suggestions of the living Word. Reading can never take the place of thinking. The truth is well told in these words:

Bacon asserts that reading makes a full man; but without digestion fullness is dyspepsia, and creates sleepiness and inert fat, incapable of action. Hazlitt says you might as well ask the paralytic to leap from his chair and throw away his crutch, or, without a miracle, to take up his bed and walk, as to expect the learned reader to throw down his book and think for himself. He is a borrower of sense. He has no ideas of his own, and must live on those of others. The habit of supplying our ideas from foreign sources enfeebles all internal strength of thought, as a course of dram-drinking destroys the tone of the stomach. The Word of God is pre-eminently a book for direct reading, and is never known in its glory if received through another man's comment. Pure and cool are its streams if we drink immediately from the well-head, but when the precious crystal has long stood in earthen vessels its freshness is gone; the truth is there, perhaps, but not the life. We should let texts lie on our hearts till they melt into them, like snow-flakes dissolving into the soil.—*Christian Advocate.*

Rules for Study.

1. Take a deep interest in what you study.
2. Give your entire attention to the subject.
3. Read carefully *once*, but think often.
4. Master each step as you go.
5. Think vigorously, clearly, and connectedly.
6. Let study, recreation, and rest be duly *mixed*.
7. Study systematically, both as to time and method.
8. Apply what you learn.

The student will do well to keep these rules before him until their observance becomes a life habit. Right habits of study are vastly more important than the knowledge acquired. *How to learn*, is the important lesson to be mastered by the young.

Teachers may safely post these rules over their desks, and train their pupils into the habits of observing them; school life will then mean more than the mere knowledge of a few branches—it will fit for real life.—*Journal of Education*.

Read an Hour a Day.

AN English paper tells of a lad who at the age of fourteen was apprenticed to a soap-boiler. One of his resolutions was to read an hour a day or at least at that rate, and he had an old silver watch, left him by his uncle, which he timed his reading by. He stayed seven years with his master and said when he was twenty-one he knew as much as the young squire did. Now let us see how much time he had to read in seven years at the rate of an hour a day. It would be 2,555 hours, which, at the rate of eight reading hours a day, would be forty-five weeks, equal to twelve months,—nearly a year's reading. That time, spent in treasuring up useful knowledge, would pile a very large store. Surely it is worth trying for. Try what you can do. Begin now. In after years you will look back upon the task as the most pleasant and profitable you ever performed.—*Journal of Education*.

The Sunday School Banner.

TORONTO, NOVEMBER, 1873.

THE S. S. CONVENTION to be held in this city promises to be an important and interesting one. We must of necessity go to press with this number too early to give any notice of its proceedings. We hope to be able to furnish our readers in our next issue with as full a report as our limited space will admit.

The following from the *S. S. World*, so accords with what we wish to say on the subject of S. S. CONVENTIONS that we give it instead of our own:

Local Conventions: Their Value and Work.

Local conventions of Sunday-school workers are of growing importance, in comparison with state and national gatherings. The larger assemblage cannot give its attention to many of the details which are of chief interest to those meeting in the lesser conference. The general impulse given to the Sunday-school cause, by the addresses and deliberations of the principal conventions, can be made practically effective only through work in the smaller neighbourhoods. Those who have received fresh stimulus and inspiration at the general gatherings, should come together in their county or township limits, to discuss their local needs, and to decide how best to do their local work. And as the neighbourhood conventions increase in frequency and power, the best result of the general conventions is secured and made apparent.

The programme of a local convention is of prime importance. It is easier to run the convention well after it has assembled, than it is to get a good programme for it in advance. A few suggestions on that point may be timely.

There is no one programme for all conventions nor yet for all neighbourhoods. The programme for each gathering should be arranged according to the wants of that locality at that particular time. Those having it to prepare should ask themselves

the question, "What is this convention called for?" "What are the crying needs of the hour, in this Sunday-school field?" Then they should plan the programme to meet the requirements of the place and season. And they should select a few of the more important and immediate wants of the locality for consideration, instead of attempting to discuss all the possible needs of the field. Not everything can be done at once. One point at a time, in the class, or at the desk, is better than a dozen, for the teacher or superintendent to press on those whom he would instruct. One lesson at a time is better than more for study in a school. One subject in an hour at any convention is better than two would prove. And the successive subjects of discussion should bear such a relation to one another in the order of their arrangement, that when the first topic is closed the second would follow almost as a matter of course, and so a natural and stimulating progress is made from the beginning to the close of the convention.

For example, if it was known that in this county only half of the Sunday-schools had adopted the International Lessons, many of the others having never tried a plan of uniform study, that few of the schools had teachers' meetings, and that parents generally seemed to have little interest in, or co-operation from the Sunday-school teachers of their children,—there would be quite enough indicated in these facts to fill the programme of a local convention for one day and evening. To bring out the needs of the neighbourhood, it might be well to open with an exhibit of "the field in review," showing by brief reports from the several schools what is the practice and what the lack on points in question. To confine these reports to desirable limits, the chairman might name the particulars on which the superintendents are to make report. Then a carefully selected person, whose school has found the advantage of uniformity in study, and who knows how to show this, might open the theme of "Uniform Lessons: their advantage and uses," or "International Lessons: their value and how to use them." When this theme has been well presented in an address of say fifteen minutes, and fully discussed in five minute

talks, the convention will be ready to take up "Teachers' Meetings: why and how to have them." Under this head might be included the discussion of union teachers' meetings in connection with the study of the International Lessons, or sectional meetings of teachers in the same school for study, in different parts of a country township, where not all can come together at a common point on a week-day evening. Perhaps two topics had best be made out of this general theme, such as, "The importance of teacher's meetings," and "The teachers' week-day work," or "The teachers' preparation for his work," and "The exercises and methods of a teacher's meeting." These exercises would fairly fill the forenoon and afternoon sessions of a convention, in addition to proper devotional services. The evening session could be given to addresses on some more popular theme like "The Home and the Sunday-school," "Parental co-operation with the teacher," "Co-work of the parent and teacher: what it is? and how to secure it." A convention limited to such themes in such a neighbourhood would be likely to accomplish far more good than a convention occupied in the discussion of twice or three times as many topics having no special relation to one another in their order of presentation.

But this programme would not be the best for all neighborhoods. Perhaps the Uniform Lessons are in common use in this county, but the schools are looked upon as chiefly for children, few adults sharing in their exercises, while the teaching in them is at the best but very poor. In this case, a good opening theme would be, "Who should be in Sunday-school? and how to get them there?" The question of "The time and place of holding the Sunday-school," so as to secure a large adult attendance, might be a proper one for free discussion at this point. "The need of better teaching, and how to have it," would follow naturally the consideration of the make up of the Sunday-school. Perhaps it will be well to discuss "The pastor's work for his Sunday-school;" "The superintendent's sphere and duties," "How to get good teachers," or "The teacher in his class," in the same convention. Possibly the need of local evangelization should have precedence, or the importance of Sunday-school work all the year round. Such themes as "Where to have Sunday-schools, and how?" or "When to have Sunday-schools, and why?" would then be in order. "The conversion and Christian culture of children," would prove a good evening topic at either of the conventions named.

In short, the first thing in planning a programme for a local convention, is to decide what work and reforms are most needed just here and just now; then the aim should be to select a very few of these, to arrange them in all the addresses and discussions of the gathering. Too much is usually attempted in a local convention; hence too little is done. The fewer subjects the better, within ordinary limits; but those few should be of chief importance to that neighborhood at that particular time.

Scripture Lessons.

THE INTERNATIONAL LESSON DEPARTMENT.

FOURTH QUARTER—STUDIES IN MATTHEW.

SUNDAY, NOVEMBER 2, 1873.

LESSON V.—*Jesus and the Young.*—Matt.
xix. 13-22.

GOLDEN TEXT, PROV. viii. 17.

An English Teacher's Notes on the Lessons,

BY EUGENE STOCK.

This lesson happily combines two narratives which, though contiguous, are not often taken together. First we see "Jesus and the young," that is, infants of tenderest age, as the Greek word used signifies. Then we see "Jesus and the young," that is, the young man in the full tide of manhood, just passing into middle life. The contrast shown in their respective receptions by our Lord is most instructive.

Inversions of the order of Scripture incidents are often helpful in teaching, and in this case it will be well to take the young man first. Of him we have two pictures :

1. *The young man coming to Christ.* Would he not be called a singularly happy man? (a) He was well off. (b) He was evidently highly respected; for, though still young, he was a "ruler," as St. Luke tells us, that is, a member of the great Jewish Council, the Sanhedrin. (c) He was not like many rich young men, the Prodigal for example, "wasting his substance in riotous living." "Touching the righteousness which is of the law," he was "blameless," (compare Phil. iii. 6.) And although he was not really happy, because he knew there was a *life eternal* which he had not secured, yet he was a seeker after the right way, and he came to the right person for guidance. No wonder that, as St. Mark says, "Jesus, beholding him, loved him."

2. *The young man going away from Christ.* "He went away sorrowful. Why? Because

he really wished to do what would gain him eternal life, and what Jesus said must be done he could not do. Two directions were given him : to give his wealth to the poor, and to come and follow Christ. Why the former? Abraham and David had great possessions; many in the early Church were well off, yet on them this test was not laid. No; but *their* riches did not keep their hearts from God; *his did*, as the result proves. Abraham had a harder test. He was called to give up his only son, the child of promise; and he stood the test, for he loved God *most*. The young ruler could not give up his money; what did *he* love most?

Yet possibly, if this giving to the poor would of itself have gained him eternal life, he might have thought it worth while—for he might get rich again. But it was the following Christ—the coming down from his high pedestal of influence, confessing himself a sinner, joining the despised Nazarene, entering the Kingdom "as a little child" (see Mark x. 15)—that was what he could not do.

Many in our Sunday-schools are like that young man. It may not be money that keeps them from Christ, but there is something that does. And although many are only too glad to keep away as far as they can, there are those who would *like* to be Christ's disciples, who know that to be so is the way to be happy, who feel it would be a "sorrowful" thing to go away altogether, and yet who are kept back. We have seen an eagle on a perch—it spreads its wings—rises into the air—longs to fly away—suddenly a check, it is pulled back *by the chain*. Let us entreat our scholars to find out what is *the chain* that holds them back from Christ.

Then will come in the previous narrative of the young children brought to Jesus. Why were they taken up in His arms and blessed? Were they more welcome to Him than the young man? Not at all. He loved both. But in their case there was *no chain*. Let us say, Come then to Christ while you are children; every day you grow older it will be harder to come, for sin's fetters are getting stronger day by day.

If you tarry till you're *older*,
You may never come at all.

As the Golden Text says, "Those that seek Me *early* shall find Me."

Berean Notes on the Lesson.

BY REV. G. H. WHITNEY, D.D.

I. GENERAL STATEMENT.

Jesus teaches that little children are subjects of the kingdom of God. He shows how to gain eternal life.

II. NOTES AND ILLUSTRATIONS.

Topic: "Except ye become as little children."

1. THE CHILDREN REJECTED BY THE DISCIPLES, ver. 13. (1.) *The occasion.* THEN. After Christ's discourse on marriage. Matt. xix. 1-12. Jesus was in Perea, (east of Jordan,) on his way to Jerusalem, a short time before his crucifixion, surrounded by self-righteous Pharisees. (2.) *The rejected.* CHILDREN. "Infants." Luke xviii. 15. Innocent. Teachable. Without guile, malice, or envy. Free from pride or covetousness. Humble. BROUGHT. By loving parents. (3.) *The rejectors.* DISCIPLES. Feeling their self-importance, they infer that little children are of no consequence to Christ. Heathens have little regard for childhood. The "Rabbis taught that children perished like brutes."—*Lightfoot.*

A child is a man in small letter, yet the best copy of Adam before he tasted the apple. His soul is yet a white paper, unscrubbed with observations of the world wherewith it becomes at length a blurred note-book.—*Bishop Erie.*

2. THE CHILDREN BLESSED BY THE SAVIOUR, vers. 14, 15. (1.) *Children subjects of God's kingdom.* SUFFER. FORBID NOT. Not only do not hinder them, but make it easy for them to COME UNTO ME. OF SUCH spirits is THE KINGDOM OF HEAVEN. Acts ii. 39. Children are doubtless more numerous than adults in heaven. Children part of Church in Old Testament dispensation. Deut. xxix. 10, 11; Isa. xlv. 3. (2.) *The blessing of love.* The imposition of Christ's hands symbolical. Gen. xlviii. 14; Num. xxvii. 18; Lev. xvi. 21. Conveyed the influence of grace to the heart. Godly parents will bring their little ones to Jesus for his blessing. A faithful Church gives constant attention to childhood.

I have during the past year received forty or fifty children into Church-membership. Among those I have had at any time to exclude from Church-fellowship, out of a Church of twenty-seven hundred members, I have never had to exclude a single one who was received while yet a child.

Teachers and superintendents should not merely believe in the possibility of early conversion, but in the frequency of it.—*Spurgeon.*

3. THE YOUNG MAN'S INQUIRY, ver. 16. (1.) *The questioner.* ONE. A "young man," ver. 20. A "ruler;" "very rich," Luke xviii. 18, 23. Compare John vii. 48. "Running," Mark x. 17. (2.) *Longing for eternal life.* The soul longs for immortality. This rich ruler purposes to DO some GOOD THING whereby to gain ETERNAL LIFE.

There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.—*Cicero.*

4. THE SAVIOUR'S ANSWER, verses 17-21. (1.) *Motives searched.* WHY? The Ruler had called Jesus GOOD through respect, courtesy, and admiration. MASTER. Flatteringly—not with faith in Christ's Messiahship. The young man is honest, but self-righteous. "If I am only *master*, why call me *god*? If I am *God*, why call me *Master*? Why not call me *God*? for there is none good but *God*."—*Wordsworth.* (2.) *The way of life.* KEEP THE COMMANDMENTS. Obedience to the law of God. "To obey is better than sacrifice." 1 Sam. xv. 22. Saved "by grace.. through faith ...not of works." Eph. ii. 8, 9. (3.) *Near to the kingdom.* ALL THESE...KEPT. Jesus said to him, "Thou art not far from the kingdom of God." Mark xii. 34. A "moral" man a vastly better citizen than an immoral one. (4.) *Condition of following Jesus.* To follow Jesus one must LACK nothing in purity of motive. The young man had not kept at least two of the commandments. Loved himself more than his God or his neighbor. Had not been PERFECT in his obedience. Over-estimated himself. His conscience demanded something he knew not what. GO..SELL. Had "great possessions." Seemingly Christ makes a great demand. Analyzed it means: Prefer Christ to self, to wealth, to all things.

Though good works may be our Jacob's staff to walk with on earth, yet they cannot be our Jacob's ladder to climb to heaven with. To lay the save of our services upon the wound of our sins is as if a man who is stung by a wasp should wipe his face with a nettle; or as if a person should busy himself in supporting a tottering fabric with a burning fire-brand.—*Secker.*

5. THE WONDERFUL CHOICE, ver. 22. (1.) *Halting between life and death.* HEARD. So earnest an inquirer would listen thoughtfully. SORROWFUL. He had some love for Jesus. "Jesus loved him." Mark x. 21. He thought of life, of death, of Jesus, of his wealth. "Shall sell all and stay with Jesus; or, keep all and lose heaven?" He is sorry to leave Christ, but more sorry to give up his riches. Money is his God. (2.) *The soul bartered for earthly treasure.* HE WENT AWAY. The struggle over. The question settled. He loves "this present world." 2 Tim. iv. 10. Cursed love of gold! "Very rich" in this world's goods; but the inheritance of eternal good gone forever.

See the young man running to Christ: kneeling...and lifting heart, voice, vision, in one impassioned prayer!...Noble youth!...But, see the suppliant rising from his knees! See him! recreant to duty: declining eternal life: and turning his back on Christ!...He is "sad," is he! "Grieved," is he? "Sorrowful," is he? Why? Because he...has "great possessions." Great possessions! Are they great? Great indeed! A pile of stones, a lot of dirt, a bag of metal! Or, if you prefer poetry to philosophy—a palace, a domain, a treasury filled with gold and silver and precious stones: These are great possessions are they? How great? Great as personal perfection?...Great as the benedictions of the poor? Great as treasure in heaven? Great as eternal life?...O, said I not well—he is no man, he is only a ruler?...Rich! Why, he is the veriest pauper; destitute of the love of God, the love of man, and the hope of glory.—*Stockton.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

Jesus,
We come near Thee,
For we hear Thee
Saying:
COME TO ME!

Jesus,
We believing
And sin leaving,
COME TO THEE!

There need be no difficulty in interesting the children in this lesson, since it contains the gracious invitation of Jesus to them. Have a picture of the scene in front of the class

during the lesson. Notice: 1. Why these children were brought to Jesus. No blessing without Christ. He prays for us now. 2. Who brought them. Probably their parents. How anxious parents are to get every thing good for their children. 3. The conduct of the disciples. Explain the meaning of "rebuked." 4. What Jesus said

and did. Let the whole class repeat the fourteenth verse. All this shows the love Jesus had for the little children; but shortly after this he showed his love for those who are older. A young man asked him a question and received an answer. What was the question? What was the answer? This young man knew the commandments and kept them. Do you know them? How many are there? What is the first? etc. [The Ten Commandments ought to be a part of the regular drill of every infant class. They should be repeated every Sunday. So ought the Lord's Prayer and the Apostles' Creed. A few minutes will suffice for all.] Something more is necessary than merely keeping the commandments. We must give up the world and follow Jesus. Repeat Golden Text.

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Incentives to early piety.....Texts: Prov. viii. 17; xxii. 6; Eccles. xii. 1; Isa. xlv. 3; Acts ii. 39; Eph. vi. 4..... Foster: 615, 627, 5096, 5099, 5101, 5271..... Blackboard:

LET US { LOVE
LIVE for
GIVE all to } JESUS

THAT WE MAY BE

Contented,
Honest,
Innocent,
Loving,
Dutiful,
Reverent,
Earnest,
Noble.

SUNDAY, NOVEMBER 9, 1873.

LESSON VI.—*Hosanna to the Son of David.*—
Matt. xxi. 8-16.

GOLDEN TEXT, Matt. xxi. 9.

English Teacher's Notes.

The success of this lesson will depend in no small degree upon the teacher's ability to picture the scene. To do so at all effectively he needs to know the exact route of the procession, from Bethany, round the corner of the ravine "over against" Bethphage, over the southern shoulder of Olivet, down into the steep Kedron Valley, and up again to the city walls, entering at what

is now called St. Stephen's Gate; and also to realize the successive incidents at successive points of the road. If the famous passage in Stanley's "Sinai and Palestine" is as familiar in Canada as it is in England, there will be few who will not be able to make themselves masters of the subject. And it is desirable to do so for two reasons: 1. Such a picture may awaken in the children's minds an entirely new idea of the interest of Bible narratives; 2. The application will gain much in impressiveness.

What is the application? If St. Luke's narrative could be brought in, the most forcible one would be that based on the contrast between the shouting multitude and the weeping King. Thus, Why did he weep? Because he saw into the future—the great sin Jerusalem would commit four days after in killing her Lord and Saviour—the great tribulation to come upon her forty years after in consequence. Then: Jesus "beholds" us—does he "weep over" us? What is it that grieves him? (a) To see us neglecting our "day of visitation." (b) To hear songs of praise from those whose hearts are not steadfast with him.

But if it be well to base the application on the appointed passage in Matthew, it must be worked out somewhat differently. The last point in the foregoing outline will be more prominent. After describing the scenes on the road from Bethany and in the temple, let the following be the line of thought:

1. *The praises which Christ loves not.*

(a) The praises that are only momentary, and may turn at any time to curses. Some who shouted "Hosanna!" that day on Olivet shouted "Crucify him!" before the week was out. Our boys and girls join heartily in Sunday-school hymns, catching enthusiasm from the measured rhythm and the swinging tune; but when they get into other company during the week, will they not be equally carried away by songs and cries of a far different kind? Might not God use to them his solemn expostulation in Hosea, (vi. 4), "O Israel, what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it goeth away."

(b) The praises that are insincere. Some of the rejoicing multitude that day thought nothing of their temple being desecrated by noisy and not too honest traffic. Are not some of our hearts, which should be God's temples, preoccupied with our own plans and projects,

business and pleasure? Here is his word to such: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded," (James iv. 8; see 2 Cor. vi. 14-17.)

2. *The praises which Christ loves.*

(a) The praises of children. Priests and scribes might conspire, and Pharisees cavil; but "out of the mouth of babes and sucklings" God "ordained strength because of his enemies;" and these very hymns confounded the objectors. So it will be now. (b) The praises of those who rejoice that their King is coming. The King is coming again, in a far greater blaze of triumph. Does the thought of it make us afraid? or can we say, "Even so, come, Lord Jesus."

Berean Notes.

I. GENERAL STATEMENT.

Christ's public entry into Jerusalem. His visit to the temple. The people receive him with joy; the children adore him; the priests are sore displeased.

II. NOTES AND ILLUSTRATIONS.

Topic: The people worshipping the Messiah.

1. THE GREAT RECEPTION, vers. 8-11. (1.) *The route.* About two miles along the road from Bethany to Jerusalem round the southern swell of Olivet. Jesus is riding upon "a young ass," John xii. 14; Mark xi. 7. On Sunday: Palm-Sunday: Palm-entry. Four days before the crucifixion. (2.) *The attendants.* Hundreds of thousands, doubtless. Vast numbers crowded the city to attend the Passover feast. SPREAD.....GARMENTS. Ancient mode of paying reverence to conquerors and kings. BRANCHES—of palm—emblem of victory. For Mordecai the streets were covered with myrtle, and the porches with purple. Esther vi. Refer to Lev. xxiii. 40; 2 Kings ix. 13.

I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for "my respect." I must walk on them to show I accepted the honor.—*Roberts.*

(3.) *Shoutings of the people.* MULTITUDES THAT WENT BEFORE—coming out of the city to meet those who FOLLOWED Jesus. CRIED—with a loud voice—doubtless prompted by the Spirit of God. Even the disciples did

not now fully understand these things. John xii. 16. HOSANNA. *Save now, we beseech thee!* Part of the paschal hymn. Psa. cxviii. 25, 26. Christ thus acknowledged king and deliverer. SON OF DAVID. A term applied to Messiah. IN THE HIGHEST. A great hosanna, with all the emphasis of joy—let it reach to the very heavens! Type of the mighty rejoicings when Jesus shall come with his saints into the New Jerusalem. Rev. vii. 9; xxii. 2, 3. (4.) *Arrival at the city.* ALL... MOVED. Doubtless by a divine impulse. This wondrous arrival is the theme at every turn. Citizens and strangers herald this triumphal entry far and wide. The whole day long before was "troubled" by the *Blow* of Bethlehem. Matt. ii. 3. (5.) *Eager questions; ready answers.* WHO. Who is worthy of this honor, such as only kings and mighty men receive? Asked by strangers in the city, and the less informed of the populace. THIS IS JESUS, THE PROPHET. Answered by hundreds of converts in the crowd, and by the multitude who had recently (John xi.) seen the raising of Lazarus, and other of Christ's miracles. This entry, with all its publicity and glory, was planned by the wisdom, grace, and power of God. Matt. xxi. 4-6. Amid all the exuberance of joy here exhibited by the crowds, Jesus wept bitter tears over sinful Jerusalem. Forgetful of self, the Messiah bewails the destiny of sinners. Luke xix. 41-44.

When Mr. Dawson was preaching in South Lambeth on "The Offices of Christ," he presented him as Teacher and Priest, and then as the King of saints. He marshalled patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime, to place the insignia of royalty upon the head of the King of the universe. The audience was wrought up to the highest pitch of excitement; and, as if waiting to hear the anthem peal out for the vast assemblage, the preacher commenced singing, "All hail the power of Jesus' name." The audience started to their feet, and sang the hymn as, perhaps, it was never sung before.—*Gray.*

2. JESUS CLEANSING THE TEMPLE, vers. 12, 13. (1.) *Visit to the temple.* WENT. About his Father's business." TEMPLE OF GOD. The magnificent temple on Moriah. To the devout Jew the "joy of the whole earth." Psa. xlvi. 2. To the narrow Jew it was the Temple of the *Jews*; to Christ it is *God's* Temple. To the true Christian the Church is not simply *his* Church; it is *God's*. (2.)

*

Abominations in the temple, that is, in the court of the Gentiles. The temple itself not large; but the inclosure of courts, chambers, cloisters, etc., half a mile in circuit—the whole forming one vast and splendid structure. Jesus himself never entered beyond the "courts." SOLD... BOUGHT. A cattle market—in the sacred precincts. Avarice of priests equal avarice of traders. 1 Tim. vi. 5; Luke xx. 1. "Persons who sold animals for sacrifice."—*Cyril.* "Innumerable beasts being requisite."—*Lightfoot.* MONEY-CHANGERS. Exchangers of foreign for current coin needful for purchase and tax money. DOVES. The sacrifice of the poor. Lev. v. 7; xii. 6-8. (3.) *Christ's zeal for the House of the Lord.* CAST OUT ALL. The same thing he had done three years before. John ii. 15. One man against a multitude. A specific and glorious miracle.—*Origen, Jerome.* WRITTEN. Scripture for all good deeds. Isa. lvi. 7. OF PRAYER. Temple not for gain, nor worldly pomp, but for worship; for communion with the living God. Publican's prayer in the temple (Luke xviii. 13) worth more than all the money of the mercenary. The glory of the temple not in its wealth, but in its purity. THIEVES. Jer. vii. 11; Mal. iii. 1, 8; 1 Sam. ii. 36; Isa. lvi. 11; Acts xix. 25. Sold for exorbitant prices; dishonest merchants. Would sell their souls for money. Christ called men and things by their right names. Isa. v. 20; Matt. xxii. 18. Yet he laid down his life for these thieves. The BLIND and LAME CAME TO HIM during the course of the day. HEALED. The temple a fit place for mercy.

The true and Godly zeal . . . eateth and devoureth up the heart, even as the thing that is eaten is turned into the substance of him that eateth it; and as iron, while it is burning hot, is turned into the nature of fire, so great and so just is the grief that they which have this zeal conceive when they see God's house spoiled or his holy name dishonored.—*Bishop Jewell.*

A converted Indian, when he heard some strictures on too great eagerness in religion, remarked: "Surely it is better that the pot should boil over than not boil at all."—*Sunday Teacher's Treasury.*

3. THE INDIGNANT PRIESTS AND SCRIBES, vers. 15, 16. (1.) *Cry of hypocritical zealots.* CHIEF PRIESTS. Chief officers of Jews' religion. SCRIBES. Writers, secretaries, skilled in the law, (Ezra vii. 6,) usually respected by the people, (Luke xx. 46.) SORE

DISPLEASED. Enraged, and sought the ear of Jesus with their peevish, scornful questionings. (2.) Cause of their wrath. SAW... WONDERFUL THINGS. The casting out of the traders, the healing of the blind and lame, the adoration of the people, the joy of childhood. Precisely what should have made them rejoice! But the vile rejoice in iniquity. 1 Cor. xiii. 6.

Hypocrites resemble *looking-glasses*, which present the faces which are not in them. O how desirous are men to put the fairest gloves upon the foulest hands, and the finest paint upon the rottenest posts! . . . Christians, remember the sheep's clothing will soon be stripped from the wolf's back. The velvet plaster of profession shall not always conceal the offensive ulcer of corruption.—*Secker*.

The abbot in Melancthon lived strictly, and walked demurely, and looked humbly, so long as he was but a monk; but when, by his seeming extraordinary sanctity, he got to be abbot, he grew intolerable, proud, and insolent; and being asked the reason of it, confessed, "That his former lowly look was but to see if he could find the keys of the abbey."—*Brooks*.

4. PRAISE FROM THE CHILDREN, ver. 16. IN THE TEMPLE. Appropriate place. CRYING. Singing, shouting, chanting. On every Sabbath children's voices should be joined in the songs of the sanctuary. No quartette choirs to do all the singing. Heman had "fourteen sons and three daughters . . . under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God." 1 Chron. xxv. 5, 6. Praise is not PERFECTED either in the home or the sanctuary unless our children unite in the service. Psa. viii. 2; cxlviii. 12; Matt. xviii. 1-5; xix. 13, 14.

Young men and maidens, raise
Your tuneful voices high;
Old men and children, praise
The Lord of earth and sky.—*C. Wesley*.

During a revival in the central part of New York a little boy was converted, who desired to join the Church. His father told him he had better wait six months, and see if he could live his religion first. Shortly after he was in the field with his father and found a lamb, separated from its dam, bleating piteously. The father directed the son to put the lamb with its mother. The boy replied, "I think we might as well leave it six months and see whether it will live or not; and then, if it lived, we could put it with its mother." Feeling the force of the application, the father said, "Put the lamb with its

mother, and join the Church, if you wish to."—*Foster*.

HINTS FOR INFANT CLASS TEACHERS.

WHISPER-SONG.

Hosanna!
Praises bringing,
Joyful singing,
To the King we bow!
Hosanna!

Gone our sadness,
Full of gladness,
To the Saviour now!
Hosanna!

Another scene in which children are specially interested: The Songs of Hosanna! Describe the multitude crowding the road on the way to the city, and for joy at sight of Jesus spreading garments

and branches of trees in the way, and shouting Hosanna. [Meaning *save now*, and used as a form of blessing. No doubt children were in this crowd, though it is not so stated, for where can you find a crowd without children? After they entered the city and went into the temple the cry of Hosanna was continued, and here children are expressly said to have been among them. Ver. 15. Jesus refers to it as a fulfillment of what was said by the Psalmist. Psa. viii. 2. The lesson learned here is that little children may praise Jesus. Let the class here repeat the words, "Little children may praise Jesus," and then all sing one verse, "All hail the power," &c.

After singing, the other incident of the lesson may be referred to: the casting out of the buyers and sellers. The lesson taught from this may be, correct behaviour in the house of God—it is a place of prayer.

MISCELLANEOUS.

Prayer-Meeting Topic: Jesus worthy of all praise from men and angels...*Texts:* Psa. cxxxviii. 4; Eph. i. 6, 12; 1 Tim. i. 15; Heb. ii. 12; xii. 22-24; Rev. i. 5, 6...*Foster:* 2465, 3119, 4517, 5637...*Blackboard:*

GOD'S TEMPLE
PRAISE YE { WITH A } THE LORD.
 { PURE HEART }

THE INDWELLING SPIRIT.

How we may sing Hosanna to Jesus. By having his Spirit in our hearts.

SUNDAY, NOVEMBER, 16, 1873.

LESSON VII.—*The Lord's Supper.*
Matt. xxvi. 26—30.

GOLDEN TEXT: 1 Cor. xi. 26.

English Teacher's Notes.

It will greatly help the teacher in both understanding and explaining the design of the Lord's Supper if he consider first the significance of the analogous feast in the Jewish dispensation, the Passover. It was when Jesus, in common with the whole nation, was keeping the Passover that he instituted the Christian Eucharist. The latter grew out of the former. The bread which Christ solemnly blessed, and ordained to be the sign of his body, was the unleavened bread placed on the table to be eaten with the Passover lamb; the cup which he passed round as representing his blood was one (probably the third) of the "four cups of wine" drunk, according to Jewish usage, at stated intervals at the Passover feast. The hymn which he and the eleven sang was no doubt the one hundred and twentieth and following Psalms, always chanted after the Paschal Supper, and called "the Great Hallel," (whence our word Halleluia.)

What, then, was the meaning of the Passover? First, it was the commemoration of a past deliverance—from the destroying angel, from Egyptian bondage. Secondly, it was the type of a future deliverance—from a worse bondage than that of Egypt, (John viii. 34; 2 Pet. ii. 19)—from a judgment more terrible than came upon the first-born, (Rom. ii. 3, 5, 8, 9.) From this we are delivered *by the blood of a Lamb*, (1 Pet. i. 18, 19)—the Lamb of God, (John i. 29)—sprinkled, not on the door-posts of Goshen, but on the heart of the believer, (Heb. x. 19, 22.)

To commemorate this greater spiritual deliverance the Lord's Supper was instituted.

"Do this in remembrance of me." (See Luke's account.) What were the disciples to "do?" To sacrifice a lamb and eat its flesh, as the Jews did year by year? No; Jesus was going, next day, to be slain once for all; there must be no more sacrifices after that, (Heb. vii. 27; ix. 26; x. 12.) Only to eat bread and drink wine. This they did "do." See Acts ii. 42, 46; xx. 7; 1 Cor. x. 16; xi. 26. And this has been "done" ever since. No thought can be more likely to

impress our scholars than this, that the simple yet solemn act of "breaking bread" has been "done" wherever Christians have met together from that day to this—probably not one week gone by for 1,840 years without a celebration of the Lord's Supper somewhere!

It may be asked, Could we not remember Christ's death without this? Perhaps so; but—

1. Is mere "remembering" enough? We are not satisfied with "remembering" that we were born on a certain day in the year: we *keep* our birthdays in some special way. And shall we not also *commemorate* the death of the Son of God for our redemption?

2. Even as a reminder the Lord's Supper is good and useful. When we receive the broken bread and the poured out wine, we can feel, "This began that very night when Jesus was betrayed—*He* commanded it—*how true* it all is! He really did die for me!" And as to those who turn away, the commemoration is a witness against them that Christ did die for them though they reject him. Thus, to both partakers and refusers, the Lord's Supper does, as the Golden Text expresses, "*show the Lord's death.*" And so it will continue to do, "as often as we eat this bread and drink this cup"—"*till he come!*"

Berean Notes.

I. GENERAL STATEMENT.

The Lord's Supper instituted.

II. NOTES AND ILLUSTRATIONS.

Topic: The table of the Lord spread for all his children.

1. THE SACRED FEAST, ver. 26. (1.) *Where?* In Jerusalem. Matt. xxvi. 18. In an upper room. Mark xiv. 15. One of the *best* rooms. (2.) *When?* Thursday evening, March 17, A.D. 29. On the night before the crucifixion. (3.) *Nature of the feast.* The Passover or Paschal feast was one of the chief yearly festivals of the Jews. It commemorated the great deliverance of the Israelites when in Egypt the Lord *passed over* their dwellings and saved all their people. Exod. xii. On this Thursday evening Jesus and the twelve were celebrating, as loyal Jews, this deliverance. The meal consisted of wine, a roasted lamb, unleavened bread, bitter herbs, and thick sauce. At the conclusion of this supper, (Luke xxii. 20.) AS THEY WERE EATING,

Jesus took BREAD, unleavened cake or biscuit, and GAVE IT TO THE DISCIPLES. Thus the PASSOVER merges into the Lord's Supper. The one was sacred to every Jew ; the other must yet become sacred to the whole world.

Like as, of old time, God decreed his wondrous benefits in the deliverance of his people to be kept in memory by the eating of the Passover, with its rites and ceremonies ; so our loving Saviour ordained and established the remembrance of his great mercy, expressed in his passion, in the institution of his heavenly Supper, where every one of us must be guests and not gazers, eaters and not lookers-on, feeding ourselves and not hiring others to feed for us, that we may live by our own meat, and not perish for hunger while others devour all.—*Cawdray*.

2. THE BODY OF JESUS, ver. 26. EAT—the bread. THIS IS—this represents, is a symbol of—MY BODY. The lamb upon the table before the disciples reminded them of the lamb slain at the first passover in Egypt. Now the bread shall evermore remind them of the BODY OF JESUS, the body of the LAMB OF GOD—"Christ our passover." 1 Cor. v. 7 ; John vi. 50, 51. As the bread was broken, so Christ's precious body was "broken for you." 1 Cor. xi. 24 ; John iii. 16 ; Eph. v. 2 ; Isa. liii. 5. Christ's "whole life on earth was giving and breaking."—*Van Doren*.

I look at a map and say, "This is England ; that is France," I point to a picture and say, "That is Luther." I show you a bust and say, "This is Julius Caesar." These things, you know, are nothing more than representations. "The seven stars are the angels of the seven Churches ; and the seven candlesticks which thou sawest are the seven Churches." (Rev. i. 20.) "The seven heads are seven mountains." (Rev. xvii. 9.) "And the ten horns which thou sawest are ten kings," (ver. 12.) These are nothing more than representations. . . . Paul says of the rock that Israel drank from in the wilderness, "And that Rock was Christ," (1 Cor. x. 4.) It represented Christ who was smitten for us. In like manner, how beautifully do the bread and the wine represent his blessed body and blood !—*Gray*.

3. THE BLOOD OF JESUS, vers. 27, 28. (1.) Symbolized by wine. HE TOOK THE CUP—of wine—the red wine—symbol of blood. (2.) To be received with thanksgiving. GAVE THANKS. From the Greek, *eucharisteo* ; hence this sacrament is termed the *Eucharist*, that is, *thanksgiving*, or *thank-offering*. (3.) Unites God's people in holy communion. YE ALL. A feast of unity, of love, of faith, of spiritual fellowship. 1 Cor. x. 16, 21. All—none excused. Christ

drank not—for he shed not blood for himself. Blood of atonement. Some eminent modern scholars think that Judas did not take of the cup. Some others, with most of the fathers, hold that he did. In Luke xxii. 21, Christ says, "Behold the hand of him that betrayeth me is with me on the table." Compare ver. 20. BLOOD OF THE NEW TESTAMENT. At the Passover, before eating, the Jews were wont to drink a cup of wine and water, which the rabbis called the "*Cup of the Old Testament*." Old covenant not "without blood." Heb. ix. 18. The new covenant sealed with the blood of the lamb of God—the blood of the everlasting covenant. Heb. xiii. 20 ; Zech. ix. 11. (4.) *The cleansing fountain*. SHED FOR....REMISSION OF SINS. Rom. v. 15 ; Heb. ix. 22 ; Lev. xvii. 16. "Precious blood." 1 Pet. i. 19. "CLEANSETH FROM ALL SIN." 1 John i. 7. Shed "for every man." Heb. ii. 9.

Science finds some difficulty with iron dyes, but most difficult of all are Turkey-red rags. This color cannot be removed, and the rags are made into red blotting paper. What a striking illustration of the fitness and force of this figure of God's word, and of the power of "the precious blood of Christ" to change and cleanse, is furnished by the above explanation ! The Spirit of God led the prophet Isaiah to write, not though your sins be as blue as the sky, or as green as the olive leaf, or as black as night ; he chose the very color which modern science with all its appliances finds to be indestructible.—"Though your sins be as scarlet, they shall be as snow ; though they be red like crimson, they shall be as wool."—*Sunday Teachers' Treasury*.

4. THE FEAST IN THE COMING KINGDOM, ver. 29. (1.) *Christ's sacramental feast on earth*. NOT DRINK...UNTIL. Christ did eat and drink with his disciples after his resurrection, but not in the holy Eucharist. Luke xxiv. 42, 43 ; John xxi. 12 ; Acts x. 41. (2.) *The communion in heaven*. THAT DAY. When old things shall have passed away and all things have become new. The day of Christ's exaltation in glory. The supper at "the marriage of the Lamb." Rev. xiv. 7, 9. Symbolical expressions for communion ; (a) Of the Lord with his people ; (b) Of believers with each other ; (c) Of believers with heaven. The Lord's Supper unites believers to Christ, and earth to heaven.

If a friend give us a ring at his death we wear it to keep up the memory of our friend ; much more then ought we to keep up the memorial of Christ's death in the Sacrament.—*Watson*.

The Passover carried the Jews backward to salvation out of Egypt : the Lord's Supper carries us both backward to the sacrifice of Calvary, and forward to eternal salvation in the kingdom of grace and glory.

5. THE HYMN OF PRAISE, ver. 30. Probably the "Hallel," so called from *halelu-yah*, the first word (in the Hebrew) of Psa. cxiii. Customarily with the Jews to sing at the Passover Psalms cxiii—cxviii. Singing a means of grace. Heaven filled with song, of the redeemed. James v. 13; Rev. xiv. 3; Rev. xv. 3. Bengel says, "Jesus often prayed, but never sang." Says Dr. Brown, "The Lord being *silent* among the eleven singing, inconceivable." MOUNT OF OLIVES. East of Jerusalem. A frequent resort of our Lord. A place dear to every Christian. The place of Christ's agony and bloody sweat; of his arrest by the mob; and of his glorious ascent from earth to heaven. Matt. xxiv. 3; Luke xix. 37; John viii. 1; Acts i. 9-12.

At a gathering of children on Christmas day, a gentleman present related a very interesting incident: A little girl but three years of age was very curious to know why Christmas evergreens were so much used, and what they were intended to signify. So Mr. L. told her the story of the Babe of Bethlehem—of the child whose name was Jesus. The little questioner was just beginning to give voice to the music that was in her heart: and after Mr. L. concluded the narrative she looked up in his face and asked, "Did Jesus sing?" If you look at Matt. xxvi. 30, you will find almost conclusive proof that Jesus sang with his disciples.—*Gray.*

HINTS FOR INFANT CLASS TEACHERS.

WHISPER-SONG.
 Jesus!
 Up in heaven,
 Thinks of me;
 Gives me blessings
 Rich and free.
 Jesus!
 I would daily
 Thankful be;
 I will give my
 Heart to thee.

This lesson affords a good opportunity of explaining, what to many little children is a great mystery, the meaning of the Lord's Supper which they often see in the church. Tell first the story of the Passover,

and of the feast which was kept in commemoration of it. Then speak of the Passover which Jesus and his disciples kept, and of the Lord's Supper which he immediately afterward began. Show the connection between the two: Christ being the real Passover, and this Supper keeping it all the time before the world—the bread

representing his body, and the wine his blood. Christian people thus eat and drink to remember the sufferings and death of Christ, and also to show their trust in him as their Saviour. After this explanation question the class to see if they understand it. Repeat these questions the first Sunday after the next communion in the Church.

MISCELLANEOUS.

Prayer-Meeting Topic: Jesus, the Lamb of God, whose blood cleanseth from all sin... *Texts:* Lev. xvii. 11; John i. 29; 1 Cor. v. 7; Heb. viii. 6, 12; ix. 22; 1 John 1, 17... *Foster:* 886, 3662, 3668, 5148, 5412, 5413.

SUNDAY, NOVEMBER 23, 1873.

LESSON VIII.—*Jesus in Gethsemane.*
 Matt. xxvi. 36-46.

GOLDEN TEXT: Matt. xxvi. 42.

English Teacher's Notes.

The great thing to be aimed at in giving this lesson is exceeding solemnity. If by reverent language and a subdued tone of voice the teacher can succeed in conveying to his scholars the impression that the passage introduces us to something that stands almost alone in Scripture in its awful mystery, an important point will be gained. But the solemn manner must not be put on. It should be the natural outcome of the teacher's own feelings, and it will be if by study and prayer he has entered into the spirit of the narrative. And he who in his ordinary teaching is most bright and cheerful will best succeed, by the very force of the contrast, in communicating his solemnity on this occasion to his scholars.

Christ's agony—how may we appreciate it?

No one can understand any pain which he has never felt; that pain, then, who can imagine? But we may get a distant idea of it by comparing the expressions in the various Gospels—"very heavy," "exceeding sorrowful," "sore amazed," "in an agony," "even unto death." See, also, the descriptions of great mental suffering in Psa. xxxviii. 8-10; xl. 12; lv. 4, 5; lxxviii. 3, 6, 7; and Christ suffered more than all that, for Jeremiah's words (Lam. i. 12) were prophetic of

him: "Behold and see it there be any sorrow like unto my sorrow!"

Christ's agony—how shall we account for it?

It was not bodily pain, as in the soldier's hall and on the cross next day. Here in the quiet garden, with only three friends near him, his suffering was purely mental.

It was not from fear of what he knew was coming. If an apostle could say, "None of these things move me," (Acts xx. 24.) would the Master be less brave? Nay, he went to his death steadfastly, (Luke ix. 51,) eagerly, (Luke xii. 50,) deliberately, (John x. 18.)

It was not merely owing to Satan's assaults. No doubt Satan was there, making a last desperate attempt to overcome him. (See John xiv. 30; Luke xxii. 53.) But Jesus had resisted him before in the wilderness, and he was not then in an agony like this.

It was not merely that he felt the shame of being treated, holy and harmless as he was, like a vile criminal. Certainly it is very hard to be "numbered with transgressors" when you are innocent, but even that Jesus bore without shrinking.

No, it was more than all this. It was that he was "wounded for our transgression," that upon him were then being laid "the iniquity of us all." And this is why we cannot fathom that suffering.

We cannot understand the woe
Thy love was pleased to bear;
O Lamb of God, we only know
That all our hopes are there.

A very interesting application may be drawn in this lesson from the contrast between Christ and the three apostles. We see—

1. *A picture of what we are.* Think—Have we never slept when we ought to have prayed? Have we never fallen into sin when we might have been safe if we had prayed in time? Have we never, like Peter, thought, "I would never do such a thing," and then done it?

2. *A model of what we ought to be.* See 1 Pet. ii. 21. If Jesus needed to pray, how much more do we! If he could say, "Not my will, but thine be done," how much more should we say it!

Then observe the result in either case. Jesus prayed: and when the traitor and the soldiers appeared, he could meet them with such calmness that his quiet words felled them to the ground, (John xviii. 4-6.) Peter and the others slept,

and when the testing time came, "they all forsook him and fled."

Are we conscience-stricken? feeling that we are so like the picture, so unlike the Model? Let us come to him. The willing Sufferer will be a willing Saviour.

Berean Notes.

I. GENERAL STATEMENT.

Leaving Jerusalem at the conclusion of the Last Supper, Jesus with his disciples goes across the Kedron to the garden where he was wont to pray.

II. NOTES AND ILLUSTRATIONS.

Topic: Jesus treading the wine-press alone.

1. JESUS SORROWING IN THE GARDEN, vers. 36-38. (1.) *The place of prayer.* COMETH—from Jerusalem—(on Thursday night) to GETHSEMANE—a "garden." John xviii. 1. The term signifies *oil-press*. A retired spot just across the Kedron. Here Jesus often went to pray. John xviii. 2; Luke xxi. 37. (2.) *The favored companions.* PETER AND JAMES AND JOHN. "The elect among the elect." They were before chosen to see his glory on the mount. Matt. xvii. 1, 2. The humanity of Jesus sought companionship, sympathy, both in joy and in sorrow. (3.) *The sorrowful soul.* BEGAN, and grew more and more sorrowful, and VERY HEAVY. The two terms signifying a sorrow that *dissolves* the spirit and *overwhelms* body and soul in anguish. EVEN UNTO DEATH. Soul and body must separate, unless help come. TARRY YE HERE. His anguish is too great for sympathy. Jesus will be utterly alone. "Of the people there was none with me." Isa. lxiii. 3.

O! there are times of awful loneliness upon the earth; times when, as the sun sinks beneath the horizon, our hearts sink with it. . . . Times when, as the sun rises again in its freshness and strength, we feel that it brings to us no light, no heat, no healing on its wings. We have no flowers in our hearts to unfold beneath its beams, our flowers have been plucked, and bloom with us no more; we have no jewels to flash and glitter in its rays, we have had our treasure taken from us, and our heart is like the rifled casket, good for nothing in itself.—*Power*.

2. THE AGONY OF PRAYER, vers. 39, 42, 44. WENT!...FURTHER. "About a stone's cast," Luke xxii. 41, so that, possibly, the three disciples heard his prayer of agony. THIS CUP.

His anguish, overflowing, as a cup filled with poison. Cup a symbol of sorrow, anguish, terror, death. Psa. xi. 6; lxxiii. 10; lxxv. 8; Rev. xvi. 19. The weight of a world's woe rests on Jesus. He was "made a curse for us." Gal. iii. 13. PASS FROM ME. The cry of the human in Christ. "Our Saviour's sinless body felt pain."—*Luther*. NEVERTHELESS. . . . AS THOU WILT. Submission. Victory. Christ PRAYED the SECOND TIME and the THIRD TIME in the SAME WORDS of agony and submission. Relief came from the Father. Heb. v. 7. The deathly dregs of the cup were not received. Jesus was willing to suffer all things, but God delivered him. Through prayer "he enjoyed perfect assurance of victory." An angel strengthened him. His agony caused him to "sweat as it were great drops of blood." Luke xxii. 43, 44.

Thou who hast power to look
Thus at Gethsemane, be still! be still!
What are thine insect-woes compared to His
Who agonizeth there? Count thy brief pains
As the dust atom on life's chariot-wheels,
And in a Saviour's grief forget them all.

Mrs. Sigourney.

Have you heard prayer in your heart?
You shall see the angel in your house. . . .
Even as the cloud foreshadoweth rain, so
prayer foreshadoweth the blessing; even as
the green blade is the beginning of the
harvest, so is prayer the prophecy of the
blessing that is about to come.—*Spurgeon*.

Who ever knew an eminently holy man
who did not spend much of his time in
prayer? . . . Whitefield says, "Whole days
and weeks have I spent prostrate on the
ground, in silent or vocal prayer." "Fall
upon your knees, and *grow* there," is the
language of another, who knew that whereof
he affirmed. These, in spirit, are but
specimens of a feature in eminent piety,
which is absolutely uniform.—*The Still
Hour*.

3. THE WEARY DISCIPLES, vers. 40, 41, 43.
ASLEEP. It was near midnight, and the
disciples were weary. "Sleeping for sorrow,"
Luke xxii. 45. Grief stupefies. "The Redeemer
sweating blood, and the disciples *sleeping!*"
Poor, weak humanity! Christ trod "the wine-
press alone." Isa. lxiii. 3. NOT WATCH. . .
ONE HOUR. Compare this rebuke of Peter
with his boast, ver. 33. Had they hearkened
to the admonition of Jesus, "Arise and pray,"
(Luke xxii. 46,) the disciples would not have
been ASLEEP AGAIN. Had they been pray-

ing and watching, the "weak" flesh would
have become as strong as the "willing spirit."

When I am out of heart I follow David's
example, and fly for refuge to prayer, and
he furnishes me with a store of prayer. . . .
I am bound to acknowledge that I have
always found that my prayers have been
heard and answered.—*Sir F. Buxton*.

Temptation may come unawares even to
the earnest Christian soul, and blur the
image of Christ impressed there; even as a
banner may be ruffled by the breeze till the
device upon it cannot easily be discerned.
—*Pilkington*.

Ah souls! you are no longer safe and
secure than when you are upon your watch.
While Antipater kept the watch Alexander
was safe; and while we keep a strict watch
we are safe. A watchful soul is a soul
upon the wing, a soul out of gun-shot, a
soul upon a rock, a soul in a castle, a soul
above the clouds, a soul held fast in ever-
lasting arms.—*Brooks*.

4. THE HOUR OF BETRAYAL, vers. 45, 46. (1.)
The sluggish disciples. SLEEP ON. The third
time, failing to watch and pray, the disciples
yield to the flesh. TAKE YOUR REST—
watching will not avail now—your opportunity
to sympathize with my grief is past—"behold
a multitude," THE HOUR IS AT HAND.
Luke xxii. 47, 53. (2.) *The ruffian band*. Led
by Judas. Composed of soldiers and a riotous
rabble. BETRAYED. By one of his "friends."
Bought by priests of the Church. SINNERS.
Gentiles, heathen=enemies. See Matt. xxvi.
47-50. (3.) *The heroism of Jesus*. RISE—
not to flee, but to face the mob. LET US BE
GOING—where duty calls, into darkness, suf-
fering, death. Jesus knows just where and to
what he is going, yet he shrinks not. "Twelve
legions of angels" (Matt. xxvi. 53) will come
at his call, yet, alone, friendless, defenceless, he
follows the traitor and the mob. In his agony,
the disciples sleep; in the hour of his betrayal,
they all forsake him and flee, ver. 56.

"Friends!" said Socrates, "there is no
friend." Another says, "A friend is a
changeable creature, like the colors of the
peacock." Many friends are not more fickle
than false; like deep ponds, clear at the
top, and muddy at the bottom. Try before
you trust, and when you have tried, trust
not over far, lest you cry out as Queen
Elizabeth, "In trust I have found treason,"
or as Julius Cæsar, when stabbed by
Brutus, "What, thou Brutus!" He re-
ceived twenty-three wounds, mostly at the
hands of those whose lives he had spared.
—*Conder*.

The servants of the Lord should be as bold for their Master as the devil's servants are for theirs.—*Countess of Warwick.*

So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with their music; but when the blossom is over, and the honey gone, they, too, will disappear. The same happens in the world among men. In the abodes of fortune and pleasure friends will be found in plenty; but when fortune flies away they depart along with it. Temporal gain is the world's honey, and the allurements with which you may entice it whithersoever you will; but where the gain terminates, there, likewise, do the love of the world stop.—*Gotthold.*

III. HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.

In the garden's
Lonely shade,
Lo! our Master,
Jesus, prayed,
Sweetest prayer beneath the sun,
"Lord, thy will, not mine, be
done."

To impress this sorrowful scene of the Saviour's agony on the minds of the children, the teacher needs to have his own heart filled with it. A quiet half hour's meditation upon it before going to the class will help very much. Let all the services in connection with this lesson be peculiarly solemn, not repulsively so, but sufficiently so to make an impression on the minds of the children. Stories and illustrations which bring a smile, and which might be appropriate for other lessons, should be omitted here. The Redeemer of the world is *AGONY*, such as we cannot conceive, and the heart should be sad in contemplation of it. Notice: 1. The place of Jesus' agony; 2. The three companions he took with him; 3. The three distinct prayers he offered for deliverance. He was suffering for our sins. Ask the class the question, Why did Jesus suffer? Let all answer, "For our sins."

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Jesus, the world's burden-bearer..... *Texts:* Isa. liii. 4, 5, 12; Matt. viii. 17; Gal. iii. 13; Heb. iv. 15; 1 Pet. ii. 24; v. 7..... *Foster:* 2396, 2397, 4583, 4583, 5976, 5977.

SUNDAY, NOVEMBER 30, 1873.

LESSON IX.—*Jesus before the High Priest.*
Matt. xxvi. 59-68.

GOLDEN TEXT: Heb. vii. 26.

English Teacher's Notes.

A vivid picture may be drawn of the incidents of the night of Christ's betrayal and trial, as an introduction to this lesson. It was, as already noticed, the Passover night. The message that the hated Nazarene teacher was arrested, and safe in custody at last, and the summons to attend a night meeting of the Council, must have reached the members of the Sanhedrin either while they were yet at the Paschal supper-table, or soon after they had retired for the night. There was no time to lose: now they had got their enemy, they must put him out of the way quickly, "lest there be an uproar among the people;" and we can imagine the priests and scribes hurrying through the streets to the palace of Caiaphas by the light of the Paschal moon.

How different from our idea of the dignity and impartiality of a judge! What should we think of a magistrate whose only desire was to condemn his prisoners as fast as possible? We expect him to be patient—to see that every thing is said that can be said in the prisoner's favor—to be truly glad when a verdict of "not guilty" can fairly be recorded. But with these Jews the one thought was, "He must die somehow."

Then look at the witnesses. If all who knew anything of the prisoner had been invited to come and speak, what evidence might have been given! The once blind, lame, sick—the once dead Lazarus himself—might have testified of Him. But these partial judges call for witnesses only for the prosecution. And, *finding none*, they get lying witnesses to come and swear falsely. Even then they "found none"—plenty of invented evidence, but all contradictory—and they dare not condemn him without the *form* of justice. At last two men agree; but about what? About a single saying uttered three years before!

No wonder Jesus "held his peace." There was what we should call "no case;" why then

trouble to reply? Then Caiaphas, enraged and disappointed, seeks to get the prisoner to "criminate himself." "On his oath," (so verse 63 means,) "is he the Son of God?" Jesus is not silent now: the Jews shall have one last plain testimony—shall not be able to say that they were not told. "I AM," he says, and solemnly assures them that they shall one day see him at God's right hand in glory.

Then the verdict—"guilty of death." For what? For blasphemy—just as before, (John x. 33,) "Thou being a man, makest thyself God." Really, it was the reverse: He, being God, had made himself man! See Phil. ii. 6, 7.

In these concluding lessons on the Lord's Passion and Death, the application, for once in the way, is of secondary importance. The teacher's object should be to make the narrative as it stands as distinct and real to the scholars as possible. Let the details of the history once be fixed in their minds and memories, and how great will be the benefit! Such a foundation laid, how much may afterward be built upon it! A few words of application will suffice in the present lesson; but those few words may be very impressive. Thus—

Think of the change of places of judges and prisoner at the last day—He, then on the judgment-seat—they, then at his bar! Will they deserve to endure the wrath of the Lamb? Ah, but perhaps we are more guilty. "In ignorance they did it," (Acts iii. 17.) We know who he was, and what he has done for us. If we reject him, "of how much sorer punishment shall we be thought worthy?" (Heb. x. 29.)

The Golden Text suggests a different line of thought, namely, the contrast between the high priest Caiaphas and the High Priest Jesus. This would work out in an interesting way, and might lead up to nearly the same application.

Berean Notes.

I. GENERAL STATEMENT.

From Gethsemane Jesus was led to the palace of the ex-High Priest Annas. Thence he was sent bound to the residence of the High Priest Caiaphas, and arranged before the Sanhedrin.

I. NOTES AND ILLUSTRATIONS.

Topic: Jesus, our victorious and ever-loving High Priest.

1. CAIAPHAS, THE CORRUPT HIGH PRIEST, vers. 59-65. (1.) *The villainous plot.* ALL THE COUNCIL. The Sanhedrin, the highest council of the Jews. Its sessions were usually held in the temple; but on this occasion in the house of Caiaphas. The vile PRIESTS AND ELDERS, having no accusation against Jesus, seek FALSE WITNESS—testimony of perjured men. John vii. 51. BUT FOUND NONE—on which a charge could be legally rested. Luke xxii. 56. AT...LAST...TWO—being bribed, testify falsely. Compare verse 61 and John ii. 19-21. But they disagree. Luke xxii. 59. (2.) *The solemn adjuration.* ADJURE. To solemnly entreat, as if under oath. The high priest, overwhelmed with the evidence of his own baseness, assumes an air of pious zeal for the right. TELL US. Caiaphas is eager, not for truth, but for some word by which to criminate Jesus. (3.) *The impious charge.* Christ having replied, and claimed to be the Messiah, (ver. 64,) Caiaphas makes the charge of BLASPHEMY. See Matt. xxvi. 1-4, and John xi. 47-53 for the motive. RENT HIS CLOTHES. To tear the garments was a custom indicating indignation, grief, etc. Compare Lev. x. 6; xxi. 10; and Gen. xxxvii. 29, 34; Job i. 20; 2 Kings xviii. 37; xix. 1; Acts xiv. 14. In Caiaphas we see the thorough hypocrite.

A hypocrite may be both the fairest and the foulest creature in the world. How commonly do such unclean swans cover their black flesh with their white feathers!—Secker.

"An evil soul producing holy witness
Is like a villain with a smiling cheek
A goodly apple rotten at the core.
O, what a goodly outside falsehood hath!"

What wilt thou say when thine abominably corrupt and filthy heart shall be opened before the sun, and men and angels hear thy lies and hypocrisies laid bare before thee? Wilt thou play the hypocrite then?—Spurgeon.

2. JESUS, OUR EVER PERFECT HIGH PRIEST, (see Golden Text, Heb. vii. 26.) The office of high priest among the Jews was one of great dignity, the priest being the immediate representative of God. He was required to be HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS. Caiaphas met none of these demands. Christ fulfilled them all. He was higher than Caiaphas, higher than all mortals, HIGHER THAN THE HEAVENS. In him dwelt the "fulness of the Godhead

bodily;" he is "all and in all." Col. ii. 9; iii. 11. "He offered up himself for us." Heb. vii. 27.

As all waters meet in the sea, and as all the lights meet in the sun, so all the perfections and excellences of all the saints and angels meet in Christ; nay, Christ hath not only the holiness of angels, the loveliness of saints, and the treasure of heaven, but also the fulness of the Godhead...fulness of grace, fulness of knowledge, fulness of love, fulness of glory.—*Dyer*.

3. INSULT AND ABUSE ON EARTH, vers. 66-68. *A question of malice. WHAT THINK YE?* Addressed to the Sanhedrin. The question has the form of justice, but the spirit of murder, Mark xiv. 1; Luke xxii. 2. THEY. "All" the council "condemned him." (Mark xiv. 64.) Joseph of Arimathea was probably absent purposely. Luke xxiii. 51. So also Nicodemus. Compare John vii. 50, 51; xix. 39. GUILTY OF DEATH. On perjured testimony. With the haste of demons. Arrested at midnight. A mockery of trial before Annas, before Caiaphas, and the Sanhedrin by the day dawn. No examination. No proof of any thing. Surely here again is the "hour and the power of darkness." Luke xxii. 53. THEY. Probably the mob. (Luke xxii. 63.) SPIT. A mark of supreme contempt. Even spitting before one was considered offensive. Compare Job xvi. 10; xxx. 10; Isa. 1. 6; Num. xii. 14; Deut. xxv. 9. BUFFETED. Smote with clenched fists—violently. OTHERS—"servants"—while he was blindfolded, Mark xiv. 65; Luke xxii. 64)—SMOTE...SAYING, PROPHESY. Sarcastically, sneeringly. From Luke (xxii. 65) we learn that "many other things blasphemously" were said, and doubtless every thing done that depraved natures could do. And yet all this is but a small part of the vile abuse that Jesus was called to endure. Mark xv; Luke xxiii. Behold the amazing meekness of Christ, who bore these terrible insults without a murmur.

It is said of Antiochus, that being to fight with Judas, captain of the host of the Jews, he showed unto his elephants the blood of grapes and mulberries, to provoke them the better to fight. And so the Holy Ghost hath set down unto us what injuries, what contumelies, and torments our Saviour Christ hath borne. And how patiently he

did bear them, to encourage us to endure whatsoever calamities shall betide us during this our pilgrimage... "What a shame is it if we will not be ready to suffer any thing for his name's sake that hath suffered so much for our sins.—*Spencer*.

4. JOY AND DOMINION IN HEAVEN, ver. 64.

In reply to the High Priest, Jesus declares that he is the Christ, the Messiah. Mark xiv. 62. NEVERTHELESS. Moreover. HEREAFTER. Both at the resurrection of Jesus, and at the resurrection of the last day. Matt. xxiv. 30, 31; Dan. vii. 13; Rev. i. 7. POWER. Before Caiaphas and the mob Jesus holds his power in abeyance. On earth a man of sorrows. After his resurrection he will give power to his disciples to evangelize the world. Matt. xxviii. 18. The powers of darkness shall not always hold sway. Jesus is Omnipotent. IN THE CLOUDS OF HEAVEN, at last, he will establish his throne of power. Wickedness and the wicked shall be shut up together in the bottomless pit. Rev. ix. 11; Psa. ix. 17. The righteous shall be forever with the Lord. Christ's love is as great as his power. He will bring the vilest sinner who is willing to be saved to share in the glory of eternal life in heaven. Heb. ii. 9; Rev. xxii. 12, 17.

Heaven is a place of complete victory and glorious triumph... O what a thrill of joy shall shoot through the hearts of all the blessed when their conquests shall be complete in heaven; when death itself, the last of foes, shall be slain; when Satan shall be dragged captive in the chariot-wheels of Christ; when he shall overthrow sin, and trample corruption as the mire of the streets; when the great shout of universal victory shall rise from the hearts of all the redeemed!—*Spurgeon*.

"Burst ye emerald gates and bring,
To my enraptured vision,
All the ecstatic joys that spring
Round the bright Elysian."

Think you it will be a small honor to stand before the throne of God and the Lamb, and be clothed in white, and be called to the marriage supper of the Lamb, and to be led to the "fountain of living waters" and to put your own hand to the tree of life, and take down and eat the sweetest apple in God's heavenly paradise—Jesus Christ, your life and your Lord? Up, your heart! Shout for joy!—*Rutherford*.

HINTS FOR INFANT CLASS TEACHERS.

Whisper-Song.
 "Brought before
 His false accusers,
 Like a lamb
 The Saviour stood,
 All their insults
 Meekly bearing;
 O how gentle,
 Pure, and good!"

Show connection between last lesson and this. Speak of the betrayal by Judas, his coming to Get h s e m a n e by night with a band of armed men who took Jesus. Then

notice the bringing of Jesus before the High Priest. Describe the High Priest and the council, and Jesus among them. Wicked men told falsehoods about Jesus, but he said nothing. Others spit upon him, and struck him, and mocked him, but in all this he remained perfectly silent. The points in connection with this examination of Christ the little children cannot understand, but they can be impressed with the patience and meekness of Jesus under insult, and this may be to them the chief feature of the lesson. Jesus is to be set before them as an example. They are to be taught to control their passions and tempers, and to be meek and Christ-like under abuse.

Blackboard—

"JESUS ONLY."

IV. MISCELLANEOUS.

Prayer-Meeting Topic: Jesus our intercessor at the throne of grace.....*Texts:* Psa. cx. 1; Mark xvi. 19; Rom. viii. 34; Col. iii. 1; Heb. vii. 25; ix. 24.....*Foster:* 77, 91, 2889, 2892, 3397, 3114, 3110.

Lessons for December.

- DEC. 7.—Jesus before the Governor. Matt. xxvii. 11-26.
- DEC. 14.—The Crucifixion. Matt. xxvii. 45-54.
- DEC. 21.—The Resurrection. Matt. xxvii. 1-8.
- DEC. 28.—Fourth Quarterly Review.

MISCELLANEOUS ITEMS.

In Great Britain, there is said to be an increase of over 400 per cent. in the number of Sabbath-school scholars in thirty-three years, the population in the same time having increased little more than 53 per cent. As long ago as 1850, it was claimed that every fifty-sixth person was a Sabbath-school teacher.

The Sunday-school Society of France reports 912 in its connection in that country.

The London Sunday-school Union states that there are 1,209 Sunday-schools now in active operation in Germany, containing 4,578 teachers and 80,152 scholars.

The Sunday-schools of Sweden claim an average attendance of 20,000 scholars every Lord's day.

The London Sunday-school Union at its last anniversary reported 13 metropolitan and 185 country auxiliaries, including a total of 3,944 schools, 93,409 teachers, and 810,813 scholars.

Eighty-four per cent. of the teachers in the Metropolitan schools are members of churches, and 75 per cent. of those in the country schools belong to the Sunday-school Union.

During the year, 9,245 scholars from the London schools have joined Christian churches. Truly, faithful teachers have their reward!

The Gospels of Mark, Luke and John are translated into Japanese, and are being diligently read by many in that Empire.

Philip Phillips, the "Singing Pilgrim," conducted 100 Services of Song in Great Britain during the past year, which were attended by over 90,000 persons. His concerts were given under the auspices of the London Sunday-school Union, and added £889 to the Continental Mission Fund of that Society.

Foster pointedly says: "All pleasure must be *bought* at the price of pain; the difference between false pleasure and true is just this—*true* the price is paid *before* you enjoy it; for the false *after* you enjoy it."

"Truthfulness," says a good observer, "is a corner-stone in character; and, if it be not firmly laid in youth, there will always be a weak spot in the foundation."

Berean Lesson Leaf.

INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1873—NOVEMBER.

FOURTH QUARTER: TWELVE LESSONS IN MATTHEW.

SABBATH, Nov. 2.—**LESSON V.—Jesus and the Young.**—Matt. xix. 13-22.

Leader. 13. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.—Luke xviii. 15.

School. **Q** 14. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. xviii. 3.

L. 15. And he laid his hands on them, and departed thence.

S. **Q** 16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Luke x. 25.

L. 17. And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

S. 18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, (Exod. xx. 13.)

L. 19. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. Lev. xix. 18.

S. 20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

L. **Q** 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 1 Tim. vi. 18, 19.

S. **Q** 22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

TOPIC—"Except ye become as little children."

Golden Text—I love them that love me; and those that seek me early shall find me.—Prov. viii. 17.

Home Readings.

- M. Matt. xix. 13-22.
- Th. 1 Sam. iii. 1-21.
- W. Matt. xviii. 1, 6-10.
- Th. 2 Kings xxii. 1-20.
- F. Luke xvi. 19-31.
- S. 1 John iii. 1-18.
- S. Luke ix. 37-48.

LESSON SCHEME.

BIBLE SEARCHINGS:

Matt. xv. 23.	Luke xviii. 28-30.	Matt. xxii. 35-40.
Mark x. 15.	Mark x. 24.	Luke xii. 33.
Matt. xiii. 44.	Luke xviii. 39.	James ii. 17.
Matt. xxv. 21.	Rom. iii. 20.	Matt. vi. 20, 21.

OUTLINE:

1. THE CHILDREN REBUKED BY THE DISCIPLES, v. 13;
2. THE CHILDREN BLESSED BY THE SAVIOUR, v. 14, 15;
3. THE YOUNG MAN'S INQUIRY, v. 16;
4. THE SAVIOUR'S ANSWER, v. 17-21;
5. THE MOURNFUL CHOICE, v. 22.

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

1. Why were little children brought to Jesus? v. 13. Why did the disciples object to their coming? [They feared the interruption of the Master in his work.]

Did the disciples at any other time attempt to hinder Jesus in his work of mercy? [Matt. xv. 23; Luke xviii. 39.]

2. What command did Jesus give to his disciples? v. 14. What reason did he give for this command?

What did Jesus say concerning those who sought him? [Matt. xviii. 3.]

Is not the Gospel of Christ especially a Gospel to the young?

What Scriptural encouragement have we for coming to Jesus in early life? [Eccles. xii. 1; Golden Text; Mark x. 15.]

3. What position did the young man occupy? [Luke xviii. 18.]

What important question did he ask? v. 16. Can eternal life be purchased by good works? [Eph. ii. 8, 9.]

What was his final question? v. 20.

4. How did Jesus answer this question? v. 21. What did this command test? [His love for the world; the sincerity of his inquiry.]

5. Which did the young man choose,—Jesus, or the riches of this world? v. 22.

Why was he sorrowful? Have you made the wise choice?

Where in this lesson do we learn—

1. That none are shut out of heaven by their youth?

2. That the early gift of our love is acceptable to the Saviour?

3. That older Christians should encourage the young to enter upon a Christian life?

4. That all should aim to win eternal life?

5. That only one thing is essential in order to win eternal life?

6. That to have eternal life one must consecrate ALL to God?

7. That we are lost if we turn our backs upon Jesus?

QUESTIONS AND ANSWERS.

25. What is God's Providence?

God's providence is his most holy, wise, and powerful preservation and government of all his creatures and all their actions.

His kingdom ruleth over all.—Psalm ciii. 19.

The very hairs of your head are all numbered.—Matthew x. 30.

King of kings, and Lord of lords.—1 Tim. vi. 15.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.—Psalm lxxvi. 10.

26. You have learned that man was made to know, love, and serve God: have all men done so?

Although man was made to know, love, and serve God, yet he has not done so; for "all have sinned, and come short of the glory of God."—Rom. iii. 23.

SABBATH, Nov. 9.—**LESSON VI.**—“**Hosanna to the,**” &c.—Matt. xxi. 8-16.

Leader. 8. And a very great multitude spread their garments in the way.

School. Others cut down branches from the trees, and strewed them in the way. Lev. xxiii. 40; John xii. 13.

L. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest. Ps. cxviii. 25.

S. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

L. 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

S. 12. And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and over-

threw the tables of the money-changers, and the seats of them that sold doves. Dent. xiv. 25.

L. 13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. Isa. lvi. 7.

S. 14. And the blind and the lame came to him in the temple; and he healed them.

L. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

S. 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? Ps. viii. 2.

TOPIC—The people worshipping the Messiah.

Golden Text—Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matt. xxi. 9.

LESSON SCHEME.

BIBLE SEARCHINGS:

Esther vi. 11.	Acts iii. 1.	Jer. vii. 11.
Zech. ix. 9.	Ps. viii. 2.	Mal. iii. 1.
2 Kings xviii. 4.	Ps. cxviii. 25, 26.	Acts xxii. 17.
Isa. lvi. 7.	Luke xix. 38.	Matt. xi. 25.
Hag. ii. 9.	2 Kings xxiii. 4.	

OUTLINE:

1. THE GREAT RECEPTION, v. 8-11;
 2. JESUS CLEANSING THE TEMPLE, v. 12, 13;
 3. THE INDIGNANT PRIESTS AND SCRIBES, v. 15;
 4. PRAISE FROM THE CHILDREN, v. 16.
- Recite Title, Topic, Golden Text, Selected Verses, and Outline.

1. Where was Jesus going? v. 1.
- On what was he sitting? v. 7.
- Of what prophecy was this a fulfillment? [Isa. lxii. 11; Zech. ix. 9.]
- What mark of homage did the people show? v. 8.
- Of what tree were the branches which were cast at his feet? [John xii. 13.]
- What was the song of the multitude? [Recite GOLDEN TEXT.]
- How was Jesus the “Son of David?”
- What Scripture is quoted in this song? [Ps. cxviii. 26.]
- What was the cry of the multitude only a few days after? [John xix. 15.]
2. What is meant by the “temple of God?”
- What did Jesus do there? v. 12.
- What Scripture did Jesus quote? [Isa. lvi. 7.]
- How should we regard the house of God?

SABBATH, Nov. 16.—**LESSON VII.**—**The Lord’s Supper.**—Matt. xxvi. 26-30.

Leader. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples.

School. 27. And said, Take, eat; this is my body. Mark xiv. 22; Luke xxii. 19.

L. 28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

S. 28. For this is my blood of the new testament,

3. Who were displeased with this homage to Jesus? v. 15.

Why were they opposed to Jesus? [Because he rebuked their hypocrisy and wicked deeds.]

What did Jesus declare about them? [Matt. xxiii. 2, 5.]

4. Of what were they especially displeased? v. 16.

In what cry had the children joined?

Is it the privilege of children now to sing praises to Jesus?

Where is the Scripture quoted written? [Ps. viii. 2.]

Where in this lesson do we learn—

1. That the prophecies of the Old Testament concerning the Messiah are fulfilled in Jesus of Nazareth?

2. That God would have the service of his house a heart service?

3. That the term of reproach may become the watchword of triumph?

4. That the praise and service of the young are acceptable to Jesus?

QUESTIONS AND ANSWERS.

27. *Did our first parents continue in the state in which God created them?*

Our first parents did not continue in the state in which God created them; for they fell from that state by sinning against him.

28. *What is sin?*

Sin is any want of conformity to, or transgression of, the law of God.

Whoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Home Readings.

M. Matt. xxi. 8-16.
 Tu. 2 Kings ix. 15-27.
 W. Acts iii. 1-16.
 Th. 1 Kings i. 28-40.
 F. Matt. xxvi. 47-56.
 S. 1 Kings viii. 10-23.
 S. Rev. xxi. 1, 11, 22-27.

TOPIC—The table of the Lord spread for all his children.

Golden Text—For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.—1 Cor. xi. 26

Home Readings.

M. Matt. xxvi. 26-30.
 Tu. Isa. liii.
 W. John xix. 25-37.
 Th. Ps. cxvi.
 F. 1 Cor. xi. 18-34.
 S. Isa. lv.
 S. Heb. x. 15-31.

LESSON SCHEME.

BIBLE SEARCHINGS:		
Gen. xiv. 18.	Heb. xii. 24.	John vi. 53-58.
Luke xxiv. 30, 35.	Rev. xix. 9.	Heb. ix. 20, 22.
I Cor. v. 7.	Exod. xii. 11-14.	Rev. vii. 16, 17.
Mark i. 4.	Acts xxvii. 35.	Eph. v. 19.

OUTLINE:

- I. THE SACRED FEAST, v. 26;
- II. THE BODY OF JESUS, v. 26;
- III. THE BLOOD OF JESUS, v. 27, 28;
- IV. THE FEAST IN THE COMING KINGDOM, v. 29;
- V. THE HYMN OF PRAISE, v. 30.

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

1. What was the occasion on which Jesus was eating with his disciples? [Matt. xxvi. 17.]
Why was the passover instituted? [To celebrate the deliverance of the Jews from the bondage of Egypt.]
In what was the paschal lamb typical of Christ? [1. Without blemish. Exod. xii. 5; 1 Peter i. 19. 2. Previously chosen. 1 Peter ii. 4. 3. Taken of the flock. Exod. xii. 46; John xix. 36. 5. Slain by the people. Exod. xii. 6; Acts ii. 23. 6. The blood a memorial. Exod. xii. 13; 1 Cor. xi. 25.]
Of what was this new feast to be a token? [1 Cor. xi. 26.]
2. What did Jesus say of the bread? v. 26.
What is the meaning of this? [Symbolizes my body; a token of the death he was soon to suffer.]
Where does Jesus call himself "bread"? [John vi. 33-35.]
Is Jesus the "bread of life" to you?
3. What is meant by "this" in v. 28.
Was the wine really his blood?
What is meant then by "this is my blood"?
What is said in Heb. ix. 22?
Do you ask that your sin may be taken away through the blood that was shed for you?
4. What was meant by "my Father's kingdom"?

What is the gathering of the saints of God called in Rev. xix. 7?

5. What did Jesus and his disciples do at the close of the supper? v. 30.

Where are we taught in this lesson—

1. That the presence of Jesus makes even sad occasions joyous?
2. That Christ has provided a ransom for our sins?
3. The duty of remembering the sufferings and death of Jesus?
4. That those who truly remember Christ on earth will be remembered by him in his kingdom?

QUESTIONS AND ANSWERS.

29. *What was the sin by which our first parents fell from that holy and happy state in which they were created?*

The sin by which our first parents fell from that holy and happy state in which they were created was the eating of the forbidden fruit.

Genesis ii. 16, 17. The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.

Genesis iii. 6. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat.

30. *Why were they commanded not to eat of this fruit?*

They were commanded not to eat of the forbidden fruit, to try them whether they would obey God or not.

SABBATH Nov. 23.—LESSON VIII.—Jesus in Gethsemane.—Matt. xxvi. 36-46.

Leader. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. Mark xiv. 32-35.

School. 37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Matt. iv. 21.

L. 38. Then said he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. S. 39. And he went a little further, and fell on his face, and prayed, saying,

L. 40. O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. Phil. ii. 8.

S. 40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, couldst thou not watch with me one hour?

L. 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Eph. vi. 18.

S. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

L. 43. And he came and found them asleep again: for their eyes were heavy.

S. 44. And he left them, and went away again, and prayed the third time, saying the same words.

L. 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

S. 46. Rise, let us be going: behold, he is at hand that doth betray me.

TOPIC—Jesus treading the wine-press alone.

Golden Text—He went away the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Matt. xxvi. 42.

LESSON SCHEME.

BIBLE SEARCHINGS:

Isa. lxiii. 3.	Luke ix. 32.	Heb. ii. 10.
Luke xii. 50.	Matt. xvii. 22.	Psa. xl. 8.
2 Cor. i. 5.	Mark v. 37.	Heb. x. 7.
1 Pet. i. 11, 12.	John vii. 30.	Mark xiii. 37.
Acts xx. 22-24.		

OUTLINE:

- I. JESUS SORROWING IN THE GARDEN, v. 36-38;
- II. THE AGONY OF PRAYER, v. 39, 42, 44;
- III. THE WEARY DISCIPLES, v. 40, 41, 43;
- IV. THE HOUR OF BETRAYAL, v. 45, 46.

Home Readings.

- M. Matt. xxvi. 36-46.
- Tu. John xvii. 1-17.
- W. 2 Cor. xi. 20-33.
- Th. Matt. xxv. 1-13.
- F. 2 Tim. ii. 1-15.
- S. Matt. xxv. 31-16.
- S. Lam. iii. 1-24.

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

1. Who were with Jesus? v. 20.

What transaction had just taken place? v. 17.

Where was Gethsemane? [A garden on the west side of Olives, not far from the brook Kedron.]

On what other occasion were Peter and the two sons of Zebedee alone with Jesus? [Matt. xvii. 1, 2.]

What did Jesus say to them? v. 38.

2. How often did Jesus pray in the garden?

To whom did he pray? [Mark xvi. 36.]

Compare the passages describing Jesus' grief in the garden. [Luke xxii. 44; John xii. 27.]

What caused this suffering of Jesus?

3. When he came to his disciples how did he find them? v. 40.
 Of what other occasion does their sleep remind you? [Luke ix. 32.]
 4. What did Jesus say to the disciples the last time? v. 45.
 Did Jesus know who would betray him? [John vi. 70, 71; xliii. 21-27.]

Where are we taught from this—

1. That seasons of endearing communion with Christ may be followed by seasons of great trial?
2. That prayer is the true preparation for temptation and sorrow?

QUESTIONS AND ANSWERS.

31. *Wherein did the evil of eating the forbidden fruit consist?*

The evil of eating the forbidden fruit consisted in their unbelief, and disobedience to God; to whom, as their Creator, Benefactor, and Governor, they ought to have implicitly submitted themselves.

32. *Into what state did the fall bring mankind?*
 The fall brought mankind into a state of sin and misery.—Rom. v. 12.

SABBATH, Nov. 30.—LESSON IX.—Jesus Before the High Priest.—Matt. xxvi. 59-68.

Leader. 59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

School. 60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

L. 61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

S. 62. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

L. 63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Isa. liii. 7; Lev. v. 1.

S. 64. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven Dan. vii. 13.

L. 65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

S. 66. What think ye? They answered and said, He is guilty of death.

L. 67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, [Isa. l. 6; lili. 3.]

S. 68. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

TOPIC—Jesus, our victorious and ever-loving High Priest.

Golden Text—For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. vii. 26.

LESSON SCHEME.

BIBLE SEARCHINGS:

2 Sam. i. 11.	1 Kings xxii. 24.	Lev. xxi. 10.
Acts vi. 11-15.	Dan. vii. 13, 14.	Judges xvi. 25.
Rev. i. 5.	John ii. 19.	Psa. cx. 1.
Lev. xxiv. 16.	Isa. lxi. 9.	Matt. xxx. 31, 32.

OUTLINE:

- I. CALAPHAS, THE CORRUPT HIGH PRIEST, v. 59, 63-65;
- II. JESUS, OUR EVER PERFECT HIGH PRIEST, (Golden Text);
- III. INSULT AND ABUSE OF EARTH, v. 66-68;
- IV. JOY AND DOMINION IN HEAVEN, v. 64.

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

1. Who composed the council before whom Jesus stood? v. 59.
 Why did these men hate Jesus? [See John iii. 19, 20; v. 18; vii. 7; xi. 47-53.]

2. What was the office of a high priest? [To make a sin offering for the people: an intercessor between God and his people.]

What offering for sin was Jesus now making?
 Which was the true High Priest, Calaphas or Jesus?
 Recite GOLDEN TEXT.

3. What was the verdict of the council? v. 66.
 What insults did they offer to Jesus? v. 67.
 Where is this foretold? [Isa. l. 6.]

How did they further mock Jesus? v. 68.

4. What prophecy does Jesus make? v. 64.
 What question and answer does Luke record before this? [Luke xxii. 67, 68.]

Where in this lesson are we taught—

1. The extent to which malice and hate may lead men?
2. Our great example of patience in trial?

Home Readings.

M.	Matt. xxvi. 59-68.
Tu.	Acts v. 17-29.
W.	1 Kings xxi. 1-19.
Th.	Luke xii. 1-12.
F.	John xv. 13-27.
S.	Acts iv. 1-21.
S.	John xvi. 1-20.

3. That wicked men may make religion a cloak for wicked deeds?

QUESTIONS AND ANSWERS.

33. *Wherein consists the sinfulness of that state into which man fell?*

The sinfulness of the state into which man fell by eating the forbidden fruit, consists in the want of original righteousness; and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Romans v. 19. By one man's disobedience many were made sinners.

Romans iii. 10. There is none righteous, no, not one.
 Psalm li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

34. *In what consists the misery of that state into which man fell?*

The misery of the state into which man fell consists in this, that all mankind, being born in sin, and following the devices and desires of their own corrupt hearts, are under the wrath and curse of God, and so are made liable to the miseries of this life, to death itself, and to the pains of hell hereafter.

Ephesians ii. 3. And were by nature the children of wrath, even as others.

Galatians iii. 10. Cursed is every one that continueth not in all things which are written in the Book of the law to do them.

Romans vi. 23. The wages of sin is death.

"WHITER THAN SNOW."

Words by JAS. NICHOLSON.]

[Music by WM. G. FISCHER.]

1. Dear Je - sus, I long to be per - fect - ly whole; I want thee for ev - er to

live in my soul; Break down ev' - ry i - dol, cast out ev' - ry foe; Now,

CHORUS.

wash me, and I shall be whit - er than snow. Whit - er than snow, yes,

whit - er than snow; Now, wash me, and I shall be whit - er than snow.

2.
Dear Jesus, let nothing unholy remain,
Apply thine own blood, and extract every stain;
To get this blest washing I all things forego,
Now, wash me, and I shall be whiter than snow.
Chorus—"Whiter than snow," &c.

3.
Dear Jesus, come down from thy throne in the
skies,
And help me to make a complete sacrifice;
I give up myself, and whatever I know—
Now, wash me, and I shall be whiter than snow.
Chorus—"Whiter than snow," &c.

4.
Dear Jesus, thou see'st I patiently wait;
Come now, and within me a new heart create.
To those who have sought thee thou never said'st:
No,—
Now, wash me, and I shall be whiter than snow.
Chorus—"Whiter than snow," &c.

5.
Dear Jesus, for this I most humbly entreat;
I wait, blessed Lord, at thy crucified feet,
By faith, for my cleansing, I see thy blood flow—
Now, wash me, and I shall be whiter than snow.
Chorus—"Whiter than snow," &c.

6.
The blessing by faith I receive from above;
O glory! my soul is made perfect in love;
My pray-er has prevailed, and this moment I know
The blood is applied—I am whiter than snow.

Chorus—Whiter than snow, yes, whiter than snow;
Dear Jesus, thy blood makes me whiter than snow.