

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 8.]

NOVEMBER, 1875.

[No. 11.

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THE SUNDAY-SCHOOL BANNER

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

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SUNDAY SCHOOL BANNER

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TEACHERS
AND
YOUNG PEOPLE.

VOLUME VIII.]

NOVEMBER, 1875.

[No. 11.

The Home Coming.

BY W. H. WITBROW, M.A.

Cold blew the bitter wind,
Fast fell the snow,
Loud howled the storm without,
The fire burned low ;
Dreary and desolate
Seemed that lone room,
Filled with deep darkness,
Shadow and gloom.

Save where a taper light,
Shed its faint ray,
And a pale woman watched
The long hours away ;
Swiftly her needle flew,
While through her tears,
Still gazed she on the scenes
Of vanished years.

There was her childhood's home—
There the bright bowers
Where, in her childhood, she
Spent the glad hours ;
There she was wooed and won,
There she was wed ;
Now all life's happiness
From her had fled.

These sad and bitter thoughts
Flash through her brain,
Reclining with weariness—
Maddened with pain ;
How came this fearful change ?
Sad tale to tell !
Sad—but how often told !
Known but too well.

Tale of the wine cup's power
To blast and destroy ;
Tale of temptation's hour,
Blighting each joy ;
Story of Cice's cup—
Bright, sparkling wine ;
Story of Cice's curse,
Making men swine.

Tale of the lover's fond
Feelings estranged—
Tale of the husband's heart
Woefully changed ;
Then to that happy home
Famine and Want
Came with their faces pale,
Ghastly and gaunt.

Therefore it was that she
Painfully wrought,
Mingre each blinding tear,
Each burning thought ;
Still the long hours drag on
Remorselessly slow ;
Colder the room it grows,
The fire more low.

Loud howls the wintry wind !
Hark ! on its swell,
Comes the soul-awing sound
Of midnight's bell.
Drearily, drearily,
Through the long night,
Still the sad hours pass by
With leaden flight.

When, hark ! that heavy tread !
Hear the loud tone !

As which the weary wife
 Low maketh moan !
 Hear the deep muttered curse !
 See the harsh blow !
 Hear the low sorrow wail
 Of anguish and woe !

While from his tiger gaze
 Shrinks that frail form,
 Frail as a blighted flower—
 Oh ! how forlorn !
 Is this the fond return
 For plighted love ?
 Dwells right upon the earth ?
 Dwells God above ?

See—on a pile of bones
 Children's and wives',
 Moloch sits 'throned on high
 Blasting men's lives !
 Scatters his red right hand
 Death and dismay,
 Old age and budding youth
 Fall 'neath his away.

Hurl down thy thunder, God !
 Swift dash him thence ;
 Soon and far away remove
 The red ruin hence !
 Man ! ban the cursed trade
 In tears, lives and blood,
 Stay with thy strong right arm,
 Murder's red flood !

Spread no more over it,
 Law's ermine white,
 No longer sanctify
 Ruin and blight :
 Offer no longer up
 In red sacrifice,
 Daily a hecatomb
 Of human lives.

—New Dominion Monthly.



THE LIBRARY.—When a superintendent says, just before the closing hymn, or address, or review exercise, "That no time may be lost, the library books will be distributed during this exercise," he seems to say, "This exercise is of little account ; neither scholars nor teachers need trouble themselves about it." And it is commonly so understood. Whatever general exercise has fairly a place in the school hour, is worthy the entire attention of all.

Irregular Attendance of Sabbath-School Teachers.

THE trials of a Sabbath-school superintendent are many and various. Among these there is none more disheartening than that which arises from the irregular attendance of teachers. If there were not in the Sabbath-school some extraordinary and inherent vitality, it would die out in nine cases out of ten for this single cause. No other business with which we are acquainted could survive the incessant shocks to which this is subjected.

Look at a case. Here is a class of eight or ten boys. Their Sabbath lesson comes only once a week. With all the faithfulness and vigilance that the teacher may give, the chances are that the lesson will be but indifferently learned, even if it has not been forgotten entirely. One boy was absent the last Sabbath, and depended upon a classmate to tell him where the lesson would be. That classmate was not attending when the lesson was given out, so two of the class are entirely unprepared. Thus, for one reason and another, no matter how faithful the teacher may be, the actual progress of the class in scriptural knowledge is subject to continual drawbacks and interruptions. But let the teacher be absent, and these evils are multiplied indefinitely. In the first place, on the given Sabbath when the teacher is absent, the whole lesson is lost to the whole class. Here is one entire week of religious instruction gone. On the following Sabbath, should the teacher be present, the result will be about the same. The scholars will not know whether to learn a new lesson or the old one, and in the doubt will learn none at all. One day's absence of the teacher does in fact cause the loss of two weeks' instruction. Where there is occasional irregularity of the scholar also, the scholar absent one Sabbath and the teacher the next, all instruction comes to an end. A large experience in this matter has led to the conviction that it takes at least three weeks of diligent attendance on the part of a teacher to repair the injury to his class of one day's absence, and that a teacher who is absent from his post on the average as often as once in four weeks cannot possibly be making any headway. The class will

not make any substantial advance in scriptural knowledge. It is like going up a slippery ascent. It takes three or four strides upward to overcome the loss of a single slip or fall. The man who misses his footing every third or fourth step will never reach the summit. Irregularity in lessons is mischievous enough in the week-day school, where the same subject is pursued from day to day. But where the interval from one lesson to another is an entire week, any considerable interruption or irregularity is fatal.

This is only the first and least of the evils of the irregular attendance of teachers. The children to whom the instructions and influences of the Sabbath-school are most important, are those upon whom the school has least hold. The children of well ordered and godly families will attend the school whether they are particularly interested or not. If such children, moreover, fail to receive adequate instruction in the school, they have a chance of receiving it at home from their parents. But the larger part of the children in our Sabbath-schools belong to families where God is not feared. This is the class of children to whom the Sabbath-school is of the most vital importance. But to benefit them it must be made attractive. There is no parental authority behind the child to compel his attendance, if he is disinclined to go. Often it is the reverse. The utmost that can be got from many such parents is a reluctant assent to their children's attendance. It needs no argument to show what must be the effect upon such scholars of the teacher's failing to meet his class. They gradually lose all interest in the lesson and in the school. They get discouraged. They become irregular in their own attendance. They cease to come altogether. Every superintendent knows how impossible it is to retain such scholars when there is any uncertainty about the teacher's being regularly at his post. The zeal of the superintendent and of his fellow-workers may bring in new recruits by the score. Sabbath after Sabbath new scholars may be registered upon the books. Yet at the end of the year the school is no fuller than it was at the beginning. The punctual teachers generally have their classes full.

There is no room for the new scholars with them. So the superintendent is obliged to assign the new scholars to the classes where there are vacancies, and from these classes they soon drop out and disappear, as scores of others have done before them. The attempt to fill up such classes is simply to pour water into a sieve. It is all lost labour.—*Dr. Hart.*

Compensation.

WHEN methods of teaching are discussed, or a model lesson is given, Sunday-school teachers often experience a feeling of discouragement. Their own methods fall so far below the ideal presented, that it seems a hopeless task to undertake to reach it, and they are disposed to give up in despair. A similar feeling is experienced by those who are merely studying the problem of Sunday-school teaching as a method of indoctrinating the young in Scripture truth. The professional skill brought into the service of the Sabbath-school bears no proportion to that employed in the week-day school. Probably not one teacher in ten in the Sabbath-school, more commonly not one teacher in twenty, has professional skill. They have never studied teaching as a science, they have never been trained to it as an art. They could not obtain employment in a seminary of learning where the various branches of science are taught. The observer who notices with critical eye what is done in the Bible-school on Sunday, and then goes into a first-class grammar-school on Monday, is apt to feel that the teaching of religious knowledge is at a terrible discount, as compared with the teaching of secular knowledge, and that the Sabbath-school is and must be a failure as a means of indoctrinating the young in the truths of religion.

It is not to be disguised that there are sad deficiencies in our Sunday-school methods. Yet there is another side to the picture. The advantages are not all in favour of the secular school. In the common schools, where the great majority of the children are taught, and where on the whole are to be seen the best specimens of professional skill, the classes are usually

so large as to preclude, to a great extent, that direct contact of the teacher's mind with the minds of individual pupils, which is indeed a part of the very essence and life of teaching. It is this living and quickening contact of mind with mind, which distinguishes learning under a teacher from learning by private study. The teacher in the public school cannot give the needed amount of this individualising process. He is obliged to teach too much in the mass. Often, in our public schools, the pupils number from fifty to seventy to a teacher. The average is nearer forty than thirty.

With such a number of pupils, no amount of skill can do justice to the subject. A large number of scholars, like a large number of soldiers, may be drilled to great exactness and uniformity in certain general movements, both mental and bodily, and these movements are usually of a showy kind, that make a fine exhibition for spectators. But there is one great difference between drilling school children and drilling soldiers. This perfection of simultaneous movement on the part of soldiers is in itself a great end. It promotes their efficiency in actual service. They move with power in battle in proportion as they move together. The whole mass becomes an irresistible unit by each one merging his own individuality. Not so with the scholar. The object of his going to school is not to make his class or his school famous, or to promote the brilliancy of its organization, but for his own personal advantage.

Sunday-school teachers seldom have more than five or six scholars. Ten is counted a large attendance. This by necessity brings the mind and heart of the teacher into close and intimate communion with those of the scholar. The teacher can become acquainted with the peculiarities of each child, not only those arising from natural character, but those arising from home and social influence; and so there can be a greater adaptation of the mental food to the particular wants of each individual pupil. Where the Sunday-school teacher has any amount of tact and skill, this superiority of his position is quite sufficient to compensate for the lack of that high degree of talent sometimes pos-

sessed by the professional teacher. A man or woman of very ordinary ability, with only five or six pupils, can accomplish more in the development of the individual mind and heart, than the most skilful professional teacher who has from fifty to sixty pupils.

Another advantage of the Sunday-school teacher, not so marked perhaps as the foregoing, yet clearly perceptible, grows out of the fact that his services are unpaid and voluntary. This gives him a kind of claim to the attention and respect of his scholars that no other teacher can have, and it secures for his instructions often a degree of deference far beyond what they would otherwise command. Instructions in themselves feeble become strong through the love that prompts them.

In this connection, too, it may be remarked that the Sabbath-school teacher, from the nature of his work and the necessities of his position, has more than other teachers the affections of his scholars. The child usually loves no one out of his own family as much as he loves his Sunday-school teacher; and how great a power love is in the business of teaching, every one knows who knows anything on the subject. We learn with twice the facility anything in which we take delight, whether that delight springs from our love of the subject matter of study, or from our love of the one who is teaching it to us.

Nor should we forget that there is something in the topics of the Sunday lesson that gives them a natural advantage over the week-day lessons. The Sunday-school teacher has to do with subjects that appeal at every step to all that is warm and generous in a child's nature, that come home to his heart and conscience, his personal hopes and fears. How to conjugate an irregular verb, or solve a question in fractions, or remember a fact in history, can be at best only a matter of intellectual interest to him. But whether he shall meet his sainted mother in the heavenly mansions, how he shall gain the favour of his heavenly Father, how he shall avoid grieving the Holy Spirit, how he shall obtain for himself the wedding garment which is to make him a welcome guest at the marriage supper of the Lamb; these and other like questions, involved in every Sunday-

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school lesson, give to those lessons a moment and an interest and a power of affecting the heart and conscience, that in themselves are no small compensation for the feebleness and the want of culture which many teachers experience.—*The Hive*.

Directions for Prayer.

I.

How should we pray? We should pray as God tells us:—

1. With *confession* of sin.—1 John 1. 9; Psa. 51. 3, 4.
2. With *repentance* for sin.—Acts 8. 22; Psa. 38. 18.
3. With *humility* on account of sin.—James 4. 10; Ezra. 9. 15.
4. With *confidence* in God's mercy.—Heb 4. 16; 1 John 2. 21, 22.
5. With *faith* in God.—Mark 11. 22; Heb. 9. 6.
6. With *earnestness*.—James 5. 17; Psa. 116. 4
7. With *importunity*.—Luke 11. 5, 8; Gen. 18. 23, 33.
8. With *sincerity*.—Matt. 6. 12; Psa. 66. 18
9. With *soberness*.—1 Tim. 2. 8; Isaiah 6. 5
10. With *innocency*.—1. Tim. 2. 8; Isaiah 6. 5
11. With *unity*.—Mat. 18. 19, 20; Acts 2. 1.
12. With *charity*.—Matt. 5. 44; Acts 7. 60.

II.

When should we pray? God teaches us to pray:—

1. When we need *pardon*.—Luke 18. 13; Psa. 25. 11.
2. When we need *parity*.—1 Thes. 5. 23; Psa. 51. 10.
3. When we need *strength*.—Psa. 131. 1; Psa. 102. 23, 24.
4. When we need *wisdom*.—James 1. 5; 1 Kings 3. 9.
5. When we need *guidance*.—James 3. 4; Ex. 33. 13.
6. When we are in *trouble*.—Psa. 50. 15; Psa. 120. 1.
7. When we are in *danger*.—Psa. 56. 9; Luke 8. 23.
8. When we are *afflicted*.—James 5. 13; Psa. 9.
9. When we are *young*.—Jer. 3. 4; Lam. 3. 27.
10. When we are *old*.—Psa. 71. 9; Psa. 71. 18.

11. When we want *prosperity in the Church*.—Psa. 122. 6; Heb. 3. 2.
12. At *all times*.—Luke 18. 1; 1 Thes. 5. 17.

III.

Where should we pray? The word of God says we should pray:—

1. In the *closet*.—Matt. 6. 6; Dan. 6. 10.
2. In the *prayer meeting*.—Matt. 18. 20; Acts 16. 13.
3. In the *sanctuary*.—Ex. 20. 24; Acts 3. 1.
4. In the *sick room*.—James 5. 14; Matt. 25. 36.
5. In *every circumstance*.—Phil. 4. 6; Rom. 12. 12.
6. In *all places*.—1 Tim. 2. 8; Jonah 2. 1, 4, 7.

JAMES LAWSON.

Sunday Retirement.

CHURCH goes, and especially Church workers, should endeavor to secure to themselves some part of every Sunday for devotion at home. Whatever else your Sundays are, never forget that they should not entirely lose the character of Sabbath days—days of rest. No doubt the Christian Sunday, the day of the Lord's resurrection, is not an exact counterpart of the Jewish Sabbath. Yet, apart from all argument as to the obligation of Sunday rest, I am sure that Christian people require a weekly Sabbath for their own health, spiritually as well as bodily; and that some part of the day should be spent, if possible, not merely in religious duties, as distinguished from what are called secular, but in private religion as distinguished from public religious services—class-teaching, visiting the sick and infirm, tract distribution, looking up those who neglect public worship, and other activities. It is quite possible to spend the Sunday in a whirl of church services and other occupations, all in themselves excellently befitting the Lord's day, but so closely following one another as to make Sunday anything but a day of rest. For your minister it must be so; but then they having much command over their own time, can choose another day for their Sabbath. For most of you it is not so; your Sabbath must be on Sunday or not at all.—*Advance*.

The Bible the Key of History.

THE learned Swiss writer (Juan de Muller) while engaged in historical studies at Cassel, in the year 1782, wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works it occurred to him to glance at the New Testament, and we give in his own words the impression it produced on him:—

"How shall I express what I have found here? I had not read it for many years, and when I began I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious, or more surprising to him than what I suddenly discovered was to me:—the accomplishment of every hope, the perfection of all philosophy, the explanation of all revolutions, the key of all the apparent contradictions of the material and mortal world, of life and immortality. I see the most astonishing things effected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises; as one likes to entrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favourable to its establishment, and in the way least likely to prompt its reception. The world appearing to be arranged solely with reference to the religion of the Saviour. I can understand nothing if such a religion be not from God. I have not read any book about it, but in studying all that happened before this epoch, I have always found something wanting; and since I have known our Lord, all is clear to my sight; with him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man who had suddenly received the gift of sight."—*The Christian Age.*

MERE reformation differs as much from regeneration as whitewashing an old rotten house differs from taking it down and building a new one in its room.

"The End."

BY REV. JAMES MARSHALL.

WHEN I was a Sabbath-school scholar after I finished reading my library books, I would look at the words on the last pages, "The end," and underneath these words were pictures, some of them I remember.

There was a hand holding an inverted torch, and it seemed to say, "The flame is dying out, this is the end."

Another picture was a candlestick with a candle burnt almost out, and the last flickering light of the candle said, "The light is going out, soon it will leave you in darkness."

In another book, a man was seen as having left his house, the door was closed and he was shut out in the outer darkness. He was walking in a narrow path, and just before him there was a narrow pitfall and in it were the words, "The end;" truly man steps out of this life (into the next).

There was a picture that I saw only once, but I never can forget the impression that it left on my mind. It was a midnight scene, with the moon and stars lighting up the darkness that hung over a graveyard, and on a tombstone more prominent than the rest, were these impressive words, "The end."

So there is an end to a book, an end to our days, our months, our years, our lives, and an end to every thing on earth. There is an end of working, of learning, and whether neglected or improved, there will be an end of all our teaching.

Sabbath-school scholars and teachers, "Work while it is day, for the night cometh when no man can work."

The Best Persuasion.

A SOLDIER lay dying in the hospital. A visitor asked him, "What church are you of?" "Of the church of Christ," he replied. "I mean of what persuasion are you?" then inquired the visitor. "Persuasion?" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord.

The Sunday School Banner.

TORONTO, NOVEMBER, 1875.

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

Sunday School Normal Classes.

TEACHING is an art as well as a science. It requires training as well as knowledge. A man may be very learned and yet a very poor teacher. A person may have little learning and yet have a special aptness for imparting what he knows. This aptness may be greatly increased by cultivation and practice under wise guidance. It should be the ambition, as it is the duty, of every teacher to become as skilful in the performance of the functions of his office as he possibly can. We demand in the secular instructors of our children a special training and demonstrated competence for their task. Is their religious training less important? or does it require less skill and efficiency in its agents?

The great army of Sunday-school workers have long felt the need of more adequate preparation for their self-imposed labours of love. Hence the efforts by means of Sunday-school Conventions, Associations and Institutes, to meet this want. The comparison of different modes of operation is of course advantageous; but the time spent at these assemblies is too short to be of much value in practical training except by way of suggestion.

To meet a felt want, the leading Sunday-school workers of the United States have arranged a course of study and prepared a series of text books on the topics of greatest importance to teachers. One of the most

striking incidents of the late Baltimore S. S. Convention, was the address of Dr. Vincent, on the necessity of such special training, of which the following is a brief outline:—

1. The true Sunday-school teacher is a **TEACHER OF CHRISTIAN TRUTH.**

2. The teacher of Christian truth should himself be a **CHRISTIAN**, having

- (1) A Christian *faith*; (2) A Christian *evidence*; (3) A Christian *character*; (4) A Christian *reputation*; (5) A Christian *habit* of daily life.

3 The Christian teacher should have **SPIRITUAL DISCERNMENT** of the truth.

4. The Christian Teacher must **ACQUIRE A KNOWLEDGE OF THE TRUTH** he would teach.

1. Must be able to *consult* the Bible.
2. Must know the *evidences* which support it.
3. Must know the history and principles of its *construction*.
4. Must understand the *laws of its interpretation*.
5. Must have a general idea of its *contents*.
 - (1) Its *historical* elements.
 - (2) Its *doctrinal* scheme.

1. The teacher needs this knowledge of the truth **FOR PERSONAL GROWTH AND COMFORT.**

2. He needs it for **INSTRUCTIONAL PURPOSES.**
 - (1) To arrest the *attention* of his pupils.
 - (2) To retain the *confidence* of his pupils.
 - (3) To impart *thorough instruction* to his pupils.
 - (4) To prepare his pupils for the *highest spiritual illumination*.

5. The Christian Teacher must understand the **TRUE THEORY AND THE CORRECT METHODS** of teaching the truth.

- (1) The true theory as to the ecclesiastical, religious, and educational relations and aims of the Sunday-school.
- (2) The laws of mental and spiritual life and culture.
- (3) The best and most effective methods of work.

6. The Christian Teacher should therefore receive, as far as practicable, a **PREPARATORY TRAINING.**

- (1) To guide him in the **ACQUISITION OF THE KNOWLEDGE** he needs.
- (2) To give him a **PRACTICE IN THE ACTUAL WORK** of the teacher.

- (a) Practice in the *study* of specific lessons.
- (b) Practice in *teaching* specific lessons.
- (c) Practice with a *class* of persons who seek the same training.
- (d) Practice *under skilful and experienced leaders*.
- (e) Surrounded by *helpful appliances*.
- (f) Having *ample time*.
- (g) Aided by a *prescribed course of reading and study*.

(3) This training should, if possible, be enjoyed before assuming the charge of a regular class in Sunday-school.

7. The organization, the name, the precise methods of such preparatory training classes are matters of comparatively small moment. IT IS OF THE UTMOST IMPORTANCE, HOWEVER, THAT IN SOME WAY THE TRAINING ITSELF BE SOUGHT.

8. The following GENERAL COURSE OF STUDY has been approved by official representatives of the Sunday-school work in connection with the American Sunday-School Union and the Sunday-School Departments of the Baptist, the Methodist Episcopal and the Presbyterian Churches.

COURSE OF STUDY.

I. THE BIBLE :

1. Evidences of its Divine Origin ;
2. The Classification and Design of its Several Books.

II. INTERPRETATION OF THE BIBLE :

1. Rules of Interpretation ;
2. Helps to Interpretation ;
3. Types and Symbols ;
4. Difficulties in Scripture, and How to Treat Them.

III. CONTENTS OF THE BIBLE :

1. History and Chronology ;
2. Geography ;
3. Manners and Customs ;
4. Religious Appointments ;
5. Doctrines.

IV. HOW TO TEACH THE BIBLE :

1. The Place and Purpose of the Sunday-school ;
2. The Organization and Management of the Sunday school ;
3. The Sunday-school Teacher's Office—its Sacredness and Power ;
4. How to *Study* a Sunday-school Lesson ;
5. How to *Teach* a Lesson ;
6. How to Win and Hold Attention ;
7. Methods of Illustrating and Questioning ;

8. Common Mistakes in Teaching ;
9. Reviews ;
10. Week-day Work of the Sunday-school ;
11. Jesus, the Model Teacher ;
12. The Holy Spirit the Sunday-school Teacher's Guide and Helper.

V. TOPICS FOR SPECIAL LECTURES before the class, or for essays or conversations by the class.

1. Home and the Sunday-school ;
2. Preaching and Teaching in the New Testament Times ;
3. The Story of our English Bible ;
4. False Religions mentioned in the Bible ;
5. Natural History of the Bible ;
6. The Link between the Old and New Testaments ;
7. The Church in the Early Centuries of the Christian Era ;
8. Modern Discoveries in Bible Lands ;
9. Children and Youth at the Church Service ;
10. How to develop the Spirit of Benevolence ;
11. Memory—its Use and Abuse ;
12. Unconscious Influence ;
13. The Sunday-school Teacher's Reward.

9. FORMS in which the training-class for Sunday-school teachers may exist.

1. THE TEACHER'S MEETING, where the best methods of teaching may be illustrated in connection with the lesson for the ensuing Sabbath ; and some time be spent in the study of general subjects on which Bible teachers need instruction.

2. THE NORMAL CLASS, held on a separate evening for a series of weeks or months, during which a prescribed course of study may be prosecuted.

3. THE PREPARATORY NORMAL CLASS, held at the same hour as the Sunday-school, composed of older pupils who are to be teachers in the future, and taught by the most competent person who can be secured for the purpose.

4. THE SEMINARY NORMAL CLASS, in connection with institutions of learning. Two hours a week may be spent in exercises adapted to give our young students an idea of the dignity and importance of the Sunday-school work, and to prepare them for useful service there. This will apply also to our theological seminaries.

5. THE SPECIAL NORMAL CLASS EXERCISES in connection with Sunday-School Conventions, Institutes, etc.

With the approach of winter we hope that many of our most effectual Sunday workers will organize some such classes as are above described. They will find the "Normal class," noticed on another page, an admirable help in carrying out this purpose.

Temperance in the Sunday School.

A CORRESPONDENT asks our opinion as to the introduction of the Temperance pledge into the Sunday-school. We beg to refer him to our editorial on this subject in the April number of the BANNER, from which we make the following extract: "In many places Bands of Hope and Temperance Societies are organized in connection with the Sunday-school. We have no objection to this; but we think that the school itself should become a Band of Hope and a Temperance Society. We would suggest that each teacher keep a pledge-book, and that every scholar be invited to sign a pledge not only against intoxicating liquors, but against tobacco as well. Many a boy by the use of tobacco has been led to the use of liquors, and to all the worst associations of drinking saloons."

WE are indebted to the kindness of Dr. Robinson, of this city, for the admirable piece of music on our last page. The hymn was expressly written, by the Rev. T. Bowman Stephenson, for the Brighton Convention, for the promotion of the Higher Christian Life. The chorus is translated from the German, and was sung in the original and also in French, Dutch, and Italian, at the Convention, as well as in English. Dr. Robinson's copy was sent by a private hand and is perhaps the only one in the country.

THE *Sunday School Times*, which has achieved such distinguished success under the editorial management of Prof. Hart and Mr. Baker, we are persuaded will lose none of its prestige under the control of that veteran and enthusiastic Sunday-school worker, H. Clay Trumbull. It is the

most comprehensive Sunday-school paper in the world. It is a wonderful illustration of the growth of this great movement that, in addition to all the S. S. monthlies, this well printed 16 page quarto weekly commands such a large circulation. We shall be glad to welcome it among our exchanges.

Book Notices.

THE NORMAL CLASS. J. H. Vincent, D. D., Editor. New York: Nelson & Phillips. 48 pp. monthly. \$1 50 a year.

Dr. Vincent is justly, we think, recognized as in practical efficiency perhaps the very foremost worker in the United States or in the world. And in his *Normal Class* he gives us his very best thoughts and best methods of instruction. It is characterized by his admirable analytic method, which so fully develops the meaning of the lesson and impresses it on the mind. The *Normal Class* has been a great success in the United States, and cannot fail to be of vast advantage to any one making use of it. It may be ordered through our Book Room. The following is an example of Dr. Vincent's succinct manner of treating his subjects:

PRACTICE IN QUESTIONING.—A lively conversation may be started in a normal class or a teachers' meeting by introducing the following questions upon questioning. Should the interest demand it, call another session:

1. What is the difference between the *Catechetic* and the *Socratic* method of questioning?
2. What is the value to teachers and pupils of good questions in a lesson book?
3. When should the questioning in a class proceed rapidly?
4. When should it proceed slowly?
5. Should we question "up and down" a class?
6. Should the name of a pupil be called at the beginning or at the end of a question put to him?
7. Should we begin a lesson by asking a simple or a difficult question?
8. What are some of the advantages of simultaneous answers?
9. What are some of their disadvantages?
10. Why should a pupil be encouraged to frame his own questions?

11. What should we do when pupils ask questions not in the line of the lesson?

12. Is it well to encourage pupils to question each other in the class?

PRACTICE IN ILLUSTRATION.—Taking up the subject for the ensuing Sabbath, follow the appended order:—

1. Draw, on slates or paper, maps to illustrate the topography.

2. Prepare a diagram or outline to present several facts, topics, or truths contained in the lesson.

3. Select the elements of the lesson which may be pictured or otherwise represented by pencil or crayon.

4. Two or three incidents may be called for by which the truths of the lesson may be illustrated to the average pupil.

5. A word picture may be prepared on the blackboard, the members of the class suggesting descriptive words to the leader.

6. Comparisons, metaphors, etc., may be given by which to illustrate the leading truths of the lesson.

7. The leader may call for facts of history, sacred or profane, by which to illustrate and enforce the lesson.

LITTLE PITCHERS HAVE LONG EARS.—As is the superintendent so are the scholars. Let him have clean hands and a pure heart. He will create the real atmosphere of the school. The pupils' training must come by power from above them or not at all. This is not done by words alone, but by deeds. Nothing is detected sooner than inconsistency, and "eyes looking upward see sharply." "Those who stand low on the ladder observe the dirt under the boots of those above them, however spotless their coats may be, and are apt to care little for preachments dropped down from aloft, telling them to keep clean and be good. Those who look up ought to see no dirt." It takes truth to produce truth. The truth that impresses must be transparent. Cant in the desks will only create mockery in the seats. If the superintendent has the reputation of being a mean man, stingy, unreliable, he might as well resign at once—he will never succeed.

THE ROYAL ROAD TO FORTUNE. By Emily Huntington Miller. New York: Nelson and Phillips. 12mo. pp. 333.

This is a well written story of a little news-

boy and boot-black, who, by attention to the motto, "The hand of the diligent maketh riches," reached the highest summit of American aspiration, a seat in the Legislature—an event

which, however improbable in the old world, is quite natural in the new. His philosophy is expressed in the phrase, "Seems to me 'most anybody that's any account used to be poor. Must be the grit there is in 'em;" and again, "Most anything pays if you stick to it." The moral is wholesome, and the sketches of Western life graphic and clever. It is an excellent Sunday-school work.

OUR KING AND SAVIOUR; OR, THE STORY OF OUR LORD'S LIFE ON EARTH. By Daniel Wise, D.D. New York: Nelson and Phillips. Toronto: Methodist Book Room.

Here the great Life is presented in a form and style adapted especially to the young. In the words of the author, "its great events are arranged in their probable chronological order, and so set forth as to make their reality and meaning clear to the understanding and attractive to the imagination and hearts of young persons and general readers." Dr. Wise has long been known as a successful writer of books for the young. With such a theme he could hardly fail to produce a book full of interest and instruction. We recommend it to our youthful readers.

WIDE AWAKE, an Illustrated Magazine for Girls and Boys, D. Lothrop and Co., Boston, continues to maintain its character for vigour, vivacity, artistic beauty and mechanical excellence. The October number contains a spirited "True Story," by Elizabeth Stuart Phelps, with a magnificent illustration; a beautiful chapter on marine zoology, with exquisite engravings; papers on Arctic Exploration, on Japanese Religions, and on Goldsmithing, well illustrated; with continued stories by Geo. McDonald and others. It is a marvel of cheapness and excellence at \$2 a year.

LOVE ENTHRONED: Essays on Evangelical Perfection. By Daniel Steele, D.D. New York: Nelson and Phillips. 12mo., pp. 412.

This is another valuable contribution to the literature of the Higher Christian Life. "Why should it be written?" ask the author? "For the same reason that I should preach another Gospel sermon. Why should you read it? For the same reason that you should hear again 'the old, old story of Jesus and his love.' The very fact that persons who hate hobbies, become, when anointed with the Holy Ghost, men of one idea, and henceforth push this specialty with tongue and pen as if in the grasp of an all-absorbing passion, ought to demonstrate to doubters that there is here a great Gospel truth, struggling to reveal itself to the Church."

The author's presentation of the subject we judge to be eminently Scriptural and Wesleyan. He finds no language, after that of inspiration, so adequate for the expression of the experience as Wesley's grand lyrics. The chapters on Scriptural Dynamics, on the Psychology of Christian Assurance, and on Salvation from Artificial Appetites, are of exceeding interest and importance.

THE WISE MEN OF THE EAST: WHO THEY WERE, AND HOW THEY CAME TO JERUSALEM. By Francis W. Upham, LL.D. New York: Nelson & Phillips. Toronto: S. Rose. 12mo., pp. 253.

This is a very able discussion of one of the most interesting problems of the New Testament. The questions asked on the title page of the work are, we think, fairly met and satisfactorily answered. Mediaeval legend has identified the Wise Men as the "Three Gipsy Kings, Gaspar, Melchior and Belshazzar," and in their honour rises the mighty and unfinished minster of Cologne on the Rhine. But our author gives them a nobler pedigree and a grander renown: "Kings indeed they were—of God anointed!—Sovereigns in the realm of truth." He traces back their lineage to the ancient Magi of Iran, who preserved, amid Zoroastrian corruptions, traditions of the primitive religion of the race. The argument is one of cumulative power. The evidences of pure theism in the ancient Persian and modern Parsee faith are cited. Among the Persian Magi resident in Babylon, the Hebrew oracles were cherished, and the Jews of the Captivity and the prophecies of Daniel kept alive the anticipations of the kingly Deliverer, the Star out of Jacob that should arise in Judea. The Seventy Weeks of Daniel gave the proximate time of His appearing. The entire East

was waiting in the attitude of expectation for His coming. In the very year of Christ's birth, as Kepler and other astronomers have demonstrated, an extraordinary conjunction of the planets Jupiter, Saturn and Mars took place which would strikingly arrest the attention of the star-gazing seers of the East. A similar conjunction of planets occurred in 1572 and in 1604, in each year followed by the appearance of a new star in the heavens. Kepler, and our author with him, conceive that a similar phenomenon might have followed the conjunction of Annus Domini; and find that it would have led the Persian or Chaldean Pilgrim directly toward Bethlehem. Such is, in brief, the argument of the work; but it is wrought out with great amplitude of statement, and by strict logical processes. The author is deeply imbued with the spirit of orientalism. His portraiture of scenery and characters is graphic, and his insight into motives and principles is piercing and philosophic. The book is a valuable contribution to popular exegesis of Holy Scripture and well suited for Sunday School Libraries.

We have received the advance sheets of a new work entitled, *Present Conflict of Science with the Christian Religion; or, Modern Scepticism met on its own ground*. By Herbert W. Morris, M.A., to be issued shortly by Ziesler and Co., of Philadelphia. As far as we can judge from the opening chapters this work will be a sound and valuable contribution to what is now the most vital question of the day. While fully recognizing all that can be legitimately claimed for modern science, Mr. Morris is truly loyal to Christianity. He unmasks the sophistries on which many infidel objections are based, and vindicates the consistency of the truths of the Christian religion with the facts of natural science. Special prominence is given to the harmony between the laws of nature and the doctrine of providence; and the theory of evolution, as related to the facts of the Bible history of creation. We have no doubt the work will be one of great value and interest, and eminently timely.

We have received from Nelson and Phillips the *Guilford Street Stories*, three neat little volumes, in crimson cloth, in a case. They are chiefly stories of Scottish and English life, and

are told largely in Scottish dialect, which gives them a literary raciness much beyond the general character of juvenile literature. They are highly commended by Dr. Vincent, Editor of the Sunday-school literature of the M. E. Church of the United States, at whose instance they were written.

The *Theological Compend* of Rev. Amos Binney was first published in 1839, and has since that time maintained a high degree of popularity, especially among Methodists, thirty-five thousand copies have been called for, while translations in German, Swedish, Arabic, Chinese, and other languages have been made for missionary distribution. The venerable author is still living, and has prepared a new edition of the work, which is published by Nelson and Phillips, with the assistance of Dr. Daniel Steele, his son-in-law. The work in its revised form will be found admirably adapted for the use of all students of Scripture theology.

The first volume of the *Canadian Methodist Magazine* may now be had, handsomely bound in blue cloth, embossed sides, with two steel and 19 wood engravings and 580 pages of interesting reading. It is admirably adapted for circulation in the higher classes of Sunday Schools, and will be sent by mail for \$1 50; postage 10 cts. extr.

Communications.

GUARD YOUR LIBRARIES.

HERE are a couple of passages clipped from a book which has been for years in a Wesleyan Sabbath School. The book is entitled "Scottish Stories," "Helen and Eliza." Page 39.—

"An old woman in the neighbourhood of this family had told Eliza something about the doctrines of predestination and election; that God had appointed, from all eternity, all those who should be saved; and that none but those *could* ever get to heaven. This was a new subject to Eliza, and it perplexed her exceedingly; for she thought, though we are ever so attentive in reading—ever so earnest in prayer to God to enable us to believe in Christ Jesus, and deliver us from sin, and make us like unto himself—and though we be ever so careful in abstaining from what we

know to be evil, and in doing what is good, if we be not among the elect, these feelings and exercises will avail us nothing. She little thought, and she had not yet been told, that these very feelings and exercises, if genuine, were evidences, and the only decisive evidences, that we are among the elect of God.

"She had hitherto found that her papa had answered all her questions, and cleared up her little difficulties, but she had never found anything so perplexing as this. As soon as she could find her papa, she mentioned this difficulty to him, and so great was her consternation, that, before she had related the matter to him, the tears were in her eyes, and her heart was so full that she could not articulate her words.

"PAPA.—'It is, indeed, true, my child, that God has elected his people to eternal life; but he has not told us who are the elect. He has, however, appointed the means of grace and salvation, and enjoined every one of us to attend to them with diligence.'

Page 41.—

"On one occasion, Eliza thought very seriously on the death of a little brother, and whether or not he and such children should be saved. She asked her papa, if little babies, who died before they were guilty of actual sin, should be punished for the sin of our first parents? This was a question which he would have evaded, had it not been his general principle mentioned above. His answer was, 'There are many things, Eliza, concerning the effects of the sin of our first parents upon mankind, and the justice and equity of God's dealings with us, both before and after the fall, that I doubt you could not fully understand at present; but if God spare you and me till you grow a little older, I have no doubt but I may explain them to you in such a way as you may understand them. This much I would say at present—The Scriptures do not say any thing against the salvation of those who die very young; and many good people have entertained hopes that all who die in infancy may be saved, not by their own innocence, but by the blood of Christ, by which all who are saved at any age must be purified.' Eliza said, 'O papa! if the Scriptures say nothing against the salvation of infants, I think it is a duty to believe it.' The thought seemed to ease her from a load of anxiety."

Such passages as these are surely not desirable in a Methodist Sabbath School book. Further comment is not necessary. A.A.

INTERNATIONAL BIBLE LESSONS.

THIRD YEAR—1875—NOVEMBER.

FOURTH QUARTER: TWELVE LESSONS IN NEW TESTAMENT HISTORY.

SUNDAY, NOVEMBER 7th, 1875.

LESSON VI.—THE WORK OF THE SPIRIT.
John 16. 7-14.

Leader. 7 Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

School. 8 And when he is come he will reprove the world of sin, and of righteousness, and of judgment :

L. 9 Of sin, because they believe not on me :

S. 10 Of righteousness, because I go to my Father, and ye see me no more.

L. 11 Of judgment, because the prince of this world is judged.

S. 12 I have yet many things to say unto you, but ye cannot bear them now.

L. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come.

S. 14 He shall glorify me : for he shall receive of mine, and shall show it unto you.

HOME READINGS.

M. John 16. 7-14. *Th.* Acts 2. 1-13.

Tu. Ezek. 1. 15-25. *F.* Rom. 8. 1-18.

W. Ezek. 37. 1-14. *S.* 1 Cor. 2. 2-16.

Sabbath. Rev. 22. 13-31.

TOPIC: *Sending the Spirit to teach the Truth.*

GOLDEN TEXT: *He shall teach you all things.* John 14. 26.

OUTLINE:—*The work of the Spirit.*

1. *Comforting*, v. 7 ; John 14. 16. 28 ; Acts 9. 31.
2. *Reproving*, v. 8-11 ; Eph. 5. 13 ; 2 Tim. 3. 16.
3. *Teaching*, v. 12-14 ; John 14. 26 ; 1 John 2. 27.

GENERAL STATEMENT.

The words of this lesson, like those last studied, form part of Christ's interview with his disciples up on "the same night in which he was betrayed." The TITLE well states the subject we are to consider, namely, *The work of the Spirit*. Just what this work is, so far as the disciples are concerned, is stated in the GOLDEN TEXT: "*He shall teach you all things.*" The work of Jesus as presented by the TOPIC is that of *Sending the Spirit to teach the Truth*. The DOCTRINE to be considered is, "*The Personality and Work of the Holy Spirit.*" This Holy Spirit is a person, and does a work, and this work is, according to the OUTLINE: 1. COMFORTING ; 2. REPROVING ; 3. TEACHING. Let us shun that very common discourtesy, if not impiety, by which this divine person, the Holy Spirit, or the Comforter, is spoken of as a mere thing, and referred to by the pronoun "it." "He" is the proper pronoun, just as when alluding to the Father or the Son.

QUESTIONS.

Recite TITLE.

What work of the Spirit is named in the GOLDEN TEXT ?

Recite TOPIC.

Who is here spoken of as "sending the Spirit ?"

Recite the OUTLINE.

1. *The Spirit comforting*, v. 7.

Jesus had just given a sad message. Read it from v. 5, 6.

Why did Jesus, in v. 7, say, "I tell you the truth ?"

What is the meaning of "expedient ?"

Why was it expedient for Jesus to go away ? v. 7.

Whom did he mean by "the Comforter ?"

[See John 14. 16, 17, 26.]

Why is the Holy Spirit called by this name?

[NOTE—Studious scholars may search for other names of the Holy Spirit, of which the Bible gives many. Write out a list of them for your teacher.]

Why did Jesus need to go away before the Comforter would come? [See Acts 2. 32, 33.]

2. *The Spirit reproving*, v. 8-11.

Of what was the Spirit to reprove the world? v. 8.

What reason, in v. 9, why he should reprove of sin?

Why do those who believe not in Jesus need to be reprov'd of sin? [See John 3. 18.]

What reason, in v. 10, why he would reprove of righteousness?

What is meant by "righteousness"?

What has Christ's going to His Father to do with righteousness?

What reason, in v. 11, why he would reprove of judgment?

What is here meant by "judgment"?

Who is "the prince of this world"? [See John 13. 31.]

What has His judgment to do with men?

In what way does the Holy Spirit come and reprove men?

3. *The Spirit teaching*, v. 12-14.

Why did not Jesus himself tell all he had to say? v. 12.

Into what was the Spirit to guide them? v. 13.

What was he to show them?

Whom was he to glorify? v. 14.

What special ability for doing all this has the Holy Spirit? v. 14, 15.

By what means does the Holy Spirit teach men? Has he taught us?

Where in this lesson do we see—

1. That Jesus Christ is our very best friend?
2. That the Holy Spirit is our very best teacher?

LESSON HYMN.

Tune: "Wimborne."

L. M.

Eternal Spirit, we confess
And sing the wonders of thy grace;
Thy power conveys our blessings down
From God the Father and the Son.

Enlightened by thy heavenly ray,
Our shades and darkness turn to day;
Thine inward teachings make us know
Our danger and our refuge too.

QUESTION AND ANSWER.

7. *Will all men be brought before him to be judged?*

All men shall be brought before Christ to be judged; not only those that are alive at his coming, but all the dead shall be raised up and stand before him.

Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust.

Revelation xx. 12. I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. The Comforter Promised, ver. 7; 2. The Comforter at Work: (1) In the World, ver. 8-11; (2) In the Church, ver. 12-14. The Comforter sent: 1. By whom? 2. To whom? 3. For what? The work of the Comforter: 1. In the world; 2. In the Church.

2. NOTES.

NEVERTHELESS, ver. 7. This points back to the sorrow which had filled their hearts because he had told them of his going away. See John 16. 5, 6. But their sorrow did not deter him from telling them the truth. It is a false tenderness which conceals the truth lest its disclosure be painful. IT IS EXPEDIENT, better beyond doubt; FOR YOU, and for them he was ever thinking and acting. What was for their good he well knew and constantly pursued. But what was expedient for them? THAT I GO AWAY. The very thing which grieved them was for their good. But how could this be so? He gives the reason: FOR IF I GO NOT AWAY, etc. Jesus had ever been a precious Comforter to his people. He had stood by them, advised them, spoken for them, pleaded for them. In their sorrow at his departure he had promised "another Comforter." One like himself, to take his vacated place. See John 14. 16, 17, 26. A little later in his interview he again alludes to the Comforter. John 15. 26, 27. In ver. 7 of our lesson he discloses the fact that this Comforter "will not come" unto them except Jesus first depart and send him.

...In John 14. 16, 26, the Comforter is presented as sent by the Father; in John 15. 26, as sent by the Son; in John 16. 7, as acting for himself, while sent by Jesus. Father, Son, and Spirit, all combine in carrying out the scheme of salvation.

HE WILL REPROVE THE WORLD, ver. 8. We sometimes *reprove* with no effect; but when we *convince* the reprovéd one we accomplish more, and this stronger idea more accurately describes the work of the Holy Spirit here.

OF SIN, BECAUSE, etc., ver. 9. On human sinfulness. See Rom. 3. 10-20. On human sin, as aggravated by the rejection of Jesus, see John 3. 18, 19.

.... "Doubtless there was sin of every kind, and to speak truth, nothing but sin, sin that deserved judgment. But the rejection of Christ put the whole world under one common judgment."—*Darby*.

.... The cry of the heathen, "Let us break their bands asunder," etc., Psa. 2. 3; and the cry of the Jews, "Not this man, but Barabbas," John 18. 40, are echoed through the nations to this day.

OF RIGHTEOUSNESS, BECAUSE, etc., ver. 10. To meet the claims of law and justice against man, Jesus died. "The chastisement of our peace was upon him," etc., Isa. 53. 4-6. He died under the righteous law of God, and it was a righteous act that, having died, he should be exalted to the right hand of power above. The righteous government of God is illustrated, and righteousness for sinners proclaimed in the fact, that by way of the cross and the grave Jesus went to his Father, and was no more seen in the world. Jesus bore death that his Father "might be just," etc., Rom. 3. 26. See also Acts 17. 31.

OF JUDGMENT, BECAUSE, etc., ver. 11. "The prince of this world" is Satan. John 12. 31; 14. 30. Upon him judgment is already passed, Jude 6. His end is assured, Rev. 20. 10. This the world would be made to see under the work of the Holy Spirit. If the *prince* be held strictly to judgment, for sin, surely his *subjects* shall not escape. Taught of the Spirit upon these three points, the world would be ready to embrace Jesus as the one who saves from sin, bestows righteousness, and vindicates in the judgment.

I HAVE YET MANY THINGS TO SAY, BUT, etc., ver. 12. What a remarkable display of the tenderness of Jesus! He revealed as they could bear. He knew their weakness, and he had regard thereto. "Like as a Father," etc., Psa. 103. 13, 14.

HE WILL GUIDE YOU, etc., ver. 13. He would take Jesus' place. He would complete what Jesus had begun. INTO ALL TRUTH. Not a partial, limited guide. "God hath re-

vealed them unto us," etc., 1 Cor. 2. 10, 11. See also John 14. 26; 16. 13, 15. HE SHALL NOT SPEAK OF HIMSELF, that is, separate from the Father and the Son, but in full accord with both. WHATSOEVER HE SHALL HEAR. Not that he needs to listen, and so catch ideas to communicate, for "The Spirit searcheth all things," etc., 1 Cor. 2. 10. He speaks that which he knows, as we know when we have heard. So of Jesus *seeing*, in John 5. 19, 20.

HE SHALL GLORIFY ME, ver. 14. This is the end of the Spirit's work, as it should be of ours. This is done by the Spirit receiving of Christ, and showing to others. We too must so receive and show.

.... Though the lesson ends with ver. 14, teachers should carefully read to the end of the chapter, remembering that herewith he closes his address to his followers, turning thenceforth to his Father.

3. LESSONS.

1. The candor and frankness of Jesus, ver. 7. 2. The work of Christ and the work of the Spirit, parts of one complete scheme. 3. The Spirit has a special mission to the world, vers. 8-11. 4. The gentleness of Jesus, ver. 12. 5. The Holy Spirit a guide, ver. 13. 6. "All truth" accessible through the Spirit's help. 7. To glorify Christ the end of the Spirit's work, vers. 14, 8. Receiving the things of Christ, and showing them unto others, the true way to glorify him.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

There is probably no subject on which the religious belief of children is so vague and unreal as the person and work of the Holy Ghost. An illustration of this is the common habit of applying to him the neuter pronoun "it"—which, indeed, is by no means confined to children. Even those who can correctly state the truth in words, as an article of their theological creed, fail to realize the *fact* of his being a personal being, one to whom we owe all true knowledge of self and of God, every motive and impulse for good, and all strength and peace.

The teacher should therefore seize the opportunity afforded by this lesson to set forth the Holy Spirit's existence, power, love, willingness to save and sanctify, as an actual reality; and to show that God the Father will give "to those that ask him," not a *feeling* but a *friend*.

It is, of course, no use to talk of "the personality" of the Spirit. Such a term is quite beyond children, and even among adults only the educated will understand it. I have sometimes tried to make the matter clear in this way. I ask the class, "You have often been told to ask God to give you his Holy Spirit, have you not?" "Yes." "Well, if you were to do so now would you say, O God, give *him* to me; or, O God, give *it* to me? would you say *him* or *it*?" Probably both answers will be given by the class if one invites an opinion from *all*, as in such a case I should do. "You see," I should say, "you don't agree about it. I will not tell you myself. Let us try and find out." Then I touch my Bible and ask, "Should I say, I touch *him*, or, I touch *it*?" There will, of course, be a chorus of answers, "It." Then I touch one of the boys, and put the same question; and, of course, the equally unanimous reply is, "Him." "Now," I inquire, "What is the difference?" Very curious answers have been given me to this question, and one has to show that the various distinctions will not hold good. Thus, it may be said, "The boy is alive, and the book is not." "Ah," I reply, "but a little fly is alive, too, and yet you don't call it *him*, but *it*." At last I bring the class, which by this time is worked up to quite an eager interest in the problem, to say that the book is a "*thing*"—then what is the boy? Here again there may be some hesitation, but generally the right one is given if I wait a little—"a *person*." "Now, then, is the Holy Ghost a *thing* or a *person*?"

To confirm the result of this inquiry, I should then say, "Look and see what Jesus called the Holy Ghost," and a glance at the passage appointed for the present lesson shows the "he" and "him" at once. With an adult class we may further mention the striking fact that though the Greek word for spirit (*Pneuma*) is never, in speaking of the Holy Ghost a masculine pronoun (*ekkeinos*) is joined with it. Thus in the 13th verse, "He the Spirit"—*ekkeinos* to *Pneuma*. Of course the further point must not be omitted. What *kind* of person is he? Not a human person but a Divine one.

It will be observed that all this explanation is designed, not merely to inculcate a theological dogma, but to lead the scholars to realize that the Holy Ghost is a real and living being, who can therefore be a true friend. It is com-

mon enough and right enough to set forth Christ as a friend; but let us not omit to speak of the Spirit also in equally realizing language.

The value and the functions of a friend can be readily illustrated from every-day life. There are some excellent suggestions on the point in the second chapter of a book which came to England from America, and which I therefore presume to be known to American teachers. Jacob Abbott's "Young Christian."

In briefly indicating what is the work of the Spirit, I shall refer to the fourteenth and fifteenth chapters as well as to the sixteenth, which most teachers will wish to do. That work, then, may be roughly stated as twofold, namely, *teaching* for the *mind*, and *comforting* for the *heart*.

1. His office as a teacher is specially mentioned in chap. 14. 26, and there are four promises respecting it. He should (1) "bring Christ's words to the remembrance of the apostles," 14. 26; (2) "testify of Christ," 15. 26; 16. 14 (3) "guide them into all truth," 16. 13; (4) "show them things to come," 16. 13. Space will not allow of my enlarging on these.

2. The other office is implied in his title, the Comforter, and it includes all help, strengthening, sanctifying, etc. It had two great divisions; (1) He should encourage and strengthen *their own* hearts. Contrast, for instance, Peter before and after Pentecost, a coward at the high-priest's fire, and then boldly proclaiming Christ before the high-priest, Acts 4. (2) He should help and comfort them by working on the hearts of others. This is the subject of 16. 8-11; and the whole history of the Acts is a fulfilment of that promise.

And all these functions, in their measure and degree, He still exercises in behalf of the servants of Christ.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. THE HOLY SPIRIT IS GOD. Luke 2. 26-29; 1 Cor. 2. 10; Acts. 5. 3, 4; Heb. 9. 14; Psa. 139. 7-13.

2. THE HOLY SPIRIT IS GOD. Luke 1. 35; Rom. 15. 19; 1 Pet. 4. 14; Matt. 28. 19; 1 Cor. 13. 14.

3. WORK OF THE HOLY SPIRIT. Gen. 1. 26, 27; Job. 33. 4; Dan. 4. 35; 1 Cor. 12. 6, 11; John 3. 5, 6.

4. WORK OF THE HOLY SPIRIT. Acts 2. 24; 1 Pet. 3. 18; 2 Tim. 3. 15; 2 Pet. 1. 21.

5. WORK OF THE HOLY SPIRIT. 1 Cor. 12. 8; Matt. 12. 28; Luke 11. 20; Acts 13. 3, 4; 20. 28.

6. TITLES OF THE HOLY SPIRIT. John 14. 16, 26; Psa. 51. 12; Luke 11. 13; Eph. 1. 13; Matt. 10. 20; Rom. 8. 9.

7. TITLES OF THE HOLY SPIRIT. Rom. 8. 2; Heb. 10. 29; Rev. 19. 10; Eph. 1. 17; John 14. 17; Rom. 1. 4.

2. SEED-THOUGHTS.

BY L. D. BARROWS, D.D.

1. What in this place is the meaning of *expedient*?

2. Why could not the Comforter come before Christ departed?

3. Who is the Comforter, and why so called?

4. In what sense did Christ *send* Him?

5. By what other *names* is the Comforter called?

6. What is the greatest *sin* he would reprove?

7. Who are meant by *the world*?

8. What is the most direct and efficient agency that demonstrates to man that he is a sinner?

9. How were the innocence and righteousness of Christ shown after his crucifixion?

10. What *judgment* was reprov'd and condemn'd by his resurrection?

11. How was the *prince of this world* judged by Christ's triumph?

12. What is the meaning of *He will guide you into all truth*?

13. What *unity* of God, the Son, and Holy Ghost is involved in v. 13?

14. How did the Holy Ghost glorify the Son and make it known?

3. DOCTRINE.

"*Personality and work of the Holy Spirit.*"

Acts 13. 2; John 15. 26; 16. 13, 14; 1 Cor. 2. 10-12; 12. 11; Eph. 2. 22; Psa. 139. 7; Gen. 1. 2; 2. 7; Exod. 31. 2-4; John 1. 32.

The Primary Class.

BY L. J. R.

1. REVIEW.

2. LET THIS LESSON IMPRESS upon the minds of the children the *personality* and *presence* of the Holy Spirit.

3. TEACH. (1) That God's help and direction may be obtained just as really now as in the

days when Jesus walked and talked with man. (2) The conditions of obtaining this help—"Ask." Matt. 7. 7, 8; James 1. 5.

4. PLANS OF TEACHING THE LESSON. (1) Print COMFORTER on the board. Ask what it means. Illustrate by the story of the little child, who, hurt in play, runs crying to its mother. She kisses, pities, *comforts* it. She is—? (Comforter.) Was it the kiss alone that helped the child?the words alone? What was it? (Mother's love.....sympathy).....Who loves us more than a mother?.....He knows our names, watches us every moment, longs to help and comfort us in every trouble.....Suppose the child had not gone to its mother.....run away off.....would it have been comforted? Suppose we do not go to Jesus when we are in trouble?.....The other two points of the Holy Spirit's work (reproving, ver. 8, and guiding, ver. 13) may be brought out in a similar manner if time and the interest of the class permit. (2) Picture a little girl in a large desert full of paths.....cannot find her way out.....runs here and there.....in great trouble. By and by she hears a soft, far-away voice call, "Mary, Mary, this is the way!" She runs toward the voice till the paths cross again, but in every perplexity she listens for the voice, and hears it call "This way! Turn to the right!" and so is *guided* safe out. Illustrate by this the guiding of the unseen Holy Spirit, "to the right." Explain that we hear not by our ears, but by the feelings of our hearts; and ask in conclusion, "Suppose she had not listened for the voice.....had not obeyed it?.....Suppose we do not obey the voice of the Holy Spirit?"

WHISPER SONG.

Holy Spirit, guide thy child,
All along the way;
Let no ill betide thy child,
Keep me night and day.

SUNDAY, NOVEMBER 14, 1875.

LESSON VII—JESUS INTERCEDING.—John 17. 15-21.

Lender. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

School. 16. They are not of the world, even as I am not of the world.

L. 17 Sanctify them through thy truth: thy word is truth.

8. 18 As thou hast sent me into the world, even so have I also sent them into the world.

L. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

8. 20 Neither pray I for these alone, but for them also which shall believe on me through their word.

L. 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.

8. That the world may believe that thou hast sent me.

HOME READINGS.

M. John 17. 15-21. Th. Psa. 119. 137-152.

Tu. Heb. 7. 12-28. F. 2 Thess. 3. 1-18.

W. 3 John 1-14. S. Acts 15. 6-18.

Sabbath. Rev. 3. 1-11.

TOPIC: *Supplicating the Father for the disciples.*

GOLDEN TEXT: *He ever liveth to make intercession for them.* Heb. 7. 25.

OUTLINE—*Jesus Interceding.*

1. For their Sanctity, verses 15-20; Gal. 1. 4; 1 Thess. 5. 23.
2. For their Unity, v. 21; Gal. 3. 28; Psa. 133. 1.

GENERAL STATEMENT.

Jesus has closed his discourse with the disciples, and now he turns to communion with his Father. He prays for his disciples, thus assuming the character presented in the DOCTRINE of the lesson: "*Jesus the Intercessor.*" He does the work belonging to this character, hence the TITLE: "*Jesus Interceding.*" The TOPIC is more specific in its statement of his work: "*Supplicating the Father for the Disciples.*" The OUTLINE shows him interceding: 1. FOR THEIR SANCTITY; 2. FOR THEIR UNITY. The crowning glory of the whole subject is told in the GOLDEN TEXT: "*He ever liveth to make intercession for them.*" For whom? Heb. 7. 25, shows "them... that come unto God by him." On this pivot the whole blessing turns. Whoever enters into the blessedness of having Jesus intercede for him must "come unto God by him."

QUESTIONS:

Recite TITLE, TOPIC, GOLDEN TEXT, SELECTED VERSES, and OUTLINE. Remember, Jesus and his disciples are in the upper room.

Remember, too, they are at prayer, and solemnity is becoming.

1. *Jesus interceding for their sanctity*, v. 15-20.

Explain "interceding" and "sanctify."

For whose sanctity does Jesus here pray?

For what does Jesus say he does *not* pray? v. 15.

If taken out of the world, from what else would they be removed?

To what blessings would they be taken?

[Read Phil. 1. 21, 23.]

Why does Jesus refuse to pray that they be taken?

For what does he pray in v. 15?

What is meant by "the evil"?

What is it to be kept from the evil?

What need was there to ask God to keep them?

How is it that Jesus and his disciples are "not of the world?" v. 16.

[Read 1 Pet. 2. 9.]

What explanation of "truth" does Jesus give in v. 17?

What does he pray may be done through this truth?

What had Jesus done that this prayer might be answered? v. 19.

How did he "sanctify" himself?

Why may Christians expect to be sanctified through the truth? [See 2 Tim. 3. 16, 17.]

Like unto whom are Christians sent into the world? v. 18.

For whom, besides those then with him, did Jesus pray?

Are you one for whom he supplicated the Father?

Does Jesus still pray for his people?

[Recite Golden Text.]

2. *Jesus interceding for their unity*, v. 21.

What is meant by "unity"?

For whose unity does Jesus here pray?

What illustration of this unity does he use?

How do you understand this illustration?

What kind of unity among Christians may we then expect?

How is this unity to affect the world? v. 21.

Why is this a most desirable result?

What should we do to secure Christian unity?

[Read Psa. 133. 1.]

When will these prayers of Jesus be fully answered?

How does this lesson show the benefits—

1. Of Scripture study?
2. Of holy living?
3. Of Christian unity?

LESSON HYMN.

Tune: "Rockingham."

L.M.

He lives! the great Redeemer lives!
What joy the blest assurance gives!
And now, before his Father, God,
Pleads the full merit of his blood.

In every dark, distressful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on his heart.

QUESTION AND ANSWER.

8. How will Christ the Judge dispose of men, and deal with them at the day of judgment?

The manner in which Christ the Judge will dispose of men, and deal with them at the day of judgment is, that he will place the righteous on his right hand, and the wicked on his left.

Matthew xxv, 32, 33. He shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. For whom does Jesus pray? 2. For what does he ask? 3. For what does he not ask? 4. What reasons for his requests are stated? 1. The Intercessor. 2. Intercession; (1) For whom? (2) For what? 1. Intercession on Earth; 2. Intercession in Heaven.

2. NOTES.

INTERCESSION. Literally meaning "the act of passing between;" so passing between parties at variance, or separated from each other to secure favour and help. Thus Jesus stands between us and our God, that we may trust in him, and that he may pour his blessings upon us. It does not imply that the Father needs *convincing* or *urging* in order to bless. "Like as a father pitieth," etc. *Psa. 103, 13.* But it does recognize Jesus as the channel of all communication between God and men.

..... This intercessory work is like that of the "daysman" of *Job 9, 33*; of the "mediator" of *1 Tim. 2, 5*; and of the "advocate" of *1 John 2, 1*. Abraham acted this part in pleading for Sodom, *Gen. 18, 16-33*. Moses did so many times, *Exod. 32, 31, 32, etc.*

..... Amminius acted the part of intercessor for his brother, who was about to be condemned, when he held up his maimed arm, shattered in his country's service, and thus with silent eloquence pleaded for the culprit.

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:—
Forgive him, O forgive, they cry,
Nor let that ransom'd sinner die."

FOR THEIR SANCTITY; for their holy character and conduct. That they "might have that pure religion and undefiled," which is described, *James 1, 27*. FOR THEIR UNITY, not *union* merely, but *unity*, which is a real, essential oneness. Iron may be in union with gold, but iron and gold can never possess unity, or oneness. Jesus explains in verse 21 what unity is.

NOT....OUT OF THE WORLD, ver. 15. And why not? Because Christianity comes to purify life as it exists and as God originally established it. It does not at once "colonize" saints, but leaves them here to do a full measure of Christly work. BUT....KEEP THEM FROM THE EVIL. "The evil is supposed by some to mean "the evil one," to whom John alludes as the "wicked one," *1 John 2, 13, 14*; 3, 12. The original phrase is the same, and yet while Satan personally may be primarily meant, all his arts, acts, helpers, etc., are included. It means keep them from all forms of evil.

..... On the one hand Jesus condemns that style of piety which withdraws from active toil among men; and on the other he condemns that style which makes no appreciable difference between the saint and the sinner, the Church and the world. "In the world but not of the world," is the Christian's true description.—*Ver. 16*

SANCTIFY THEM, verse 17. Verse 18 shows this act to be done in the sense in which Christ sanctified himself. He needed no progression in holiness, nor any sudden change into a holy state. "Sanctify" in his case meant "set apart, dedicate." So he desires his people to be set apart; but as his setting apart carried him and all his powers into the work of salvation, so in our cases. If set apart to God as he was, both by official act and personal consent, then will we be holy indeed.

..... To be *holy*, is to be *wholly* the Lord's. To be entirely set apart for him. Thus the Church, which is his bride, should unquestionably stand.

THROUGH THY TRUTH, etc., verse 17. Literally, "in^p thy truth. Not a mere instrument through which God operates; but the very sphere "in" which they live, and move, and have their spiritual being. In the truth

they may be so set apart to God that they shall live to him in a hostile world, as the diver in the diving-bell lives, though submerged in water. **THEY WORD IS TRUTH.** The word of John 1. 1, etc., embodies truth in his character, life, and teachings; the writings which centre about him and present him to men are "the Word" in a subordinate but most expressive sense.

NEITHER PRAY I FOR THESE ALONE, ver. 20. Here is a breadth of heart which leaped over the visible to grasp the actual. All who believe on him are compassed in his prayer. So Heb. 7. 25, includes all who "come unto God by him."

..... Blessed was Peter when Jesus said, "I have prayed for thee;" but not more blessed than are we who now believe, for he has remembered us also, and now he intercedes in heaven.

..... For other prayers of Jesus see Matt. 6. 9-13, 11, 25, 26; John 6. 11; 11. 41, 42; 12. 28; Matt. 23. 39.

THAT THEY ALL MAY BE ONE, verse 21. The model of unity is the Father and the Son. As each of these persons was in the other, so believers and they were to be each in the other. Christians are one, then, not so much in external forms and symbols, as in unity with God the Father, and with his Son, Jesus Christ. This unity is true and eternal. All other is but external; it may be a mere sham; and it is but for time at best.

..... When steel-dust cleaves to the magnet each particle of it is close to another, and so is it when all Christians cleave to God. Without the magnet these particles may lie side by side, but they have no coherence; they form "a rope of sand."

THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME, verse 21. Oneness in these essential points which constitute the basis known as "evangelical," has gone far to convince the world that God did send Jesus to be the Saviour. The more perfect this unity becomes the less of external division will we find, and the more perfect accord in doctrine and in practice will be secured.

..... Teachers should carefully read this entire prayer, and seek to be imbued with its blessed spirit. Only so can it be well taught.

3. LESSONS.

1. The duty of broad and comprehensive intercessory prayer. 2. The world, the Christian's allotted sphere of work. 3. Purity in

the world the true ambition of disciples. 4. The power of the word perfecting Christ's people. 5. The utility of all means which make the word more familiar among men. 6. How much Christ did "for their sakes:" what should they do for him? 7. The word of the disciples a means of multiplying believers. 8. One with the Father, the Son, and the Holy Ghost.

English Teacher's Notes.

SAMUEL FUGGETT, of Bristol, the well-known Christian merchant, one day overheard his mother praying for him by name. It so touched him that he could not shake off the impression, and this was the beginning of his religious life. Suppose one of our scholars heard a similar prayer, would it arrest him? But suppose one who greatly needed some thing—say a situation, as a start in life—overheard some influential person asking of a man in authority some very desirable place for him, would not a rush of eagerness and hope fill his thoughts? So that, to value intercession, the great thing is to feel that we *want* what is asked for.

In some such way as this the teacher may fitly open the lesson before us. And then, assuming that some of the class do *not* care for what Christ is likely to ask the Father for them, it might be added, Don't you think that what he asks for us must be really worth having?

But suppose there is something we do want, and some friend is going to try and obtain it for us from the person that can give it, how important that our friend should be one likely to succeed, one with sufficient influence to insure his request being granted. Now what a security we have in Jesus as our advocate with the Father? Not only because the Father loves him. The Father loves glorified saints and angels, too; but they, even if they could hear us, would not be such reliable mediators, because they cannot always know the depths of God's will. But what Jesus wills, the Father wills too, because they are one. How great the privilege to have God's Son as our intercessor with God!

Now let us turn to the chapter to see what those things are which Christ asks for his people. For that solemn prayer was not for the disciples only in whose presence it was offered. See ver. 20, "Neither pray I for these alone," etc. Yet it was a limited prayer too. It was

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"not for the world," ver. 9. But why so? Not because Jesus *would not* pray for the world. On the contrary, in ver. 21 a prayer is put up for a certain thing in order "that the world may believe." But the world, that is, sinners generally, must believe first—because believers—and then they can have a share in the blessings this prayer asks for. None can receive these till they have first believed, and become Christ's people. The prayer is on behalf of those who are believers already. Now what are the blessings asked for?

1. *For their separation from the world.*

What is the surest way of separating any one from the world? Obviously to take them out of it; and sometimes God does let his servants die to save them from evil. See Isa. 57. 1. But Jesus does not ask this; on the contrary he expressly excludes it, (ver. 15.) And as regards the apostles, it is remarkable that, as far as we know, only one of the twelve, James, the son of Zebedee, (Acts 12. 2,) died before he had done prolonged and great work for his Master.

How then are Christ's people to be separated from the world? How can they be in the world and yet not *of* it? Think of Joseph in Egypt, Nehemiah at Shushan, Daniel at Babylon—they were "in the world" in the fullest sense, mixing constantly with men who knew not God, with men positively wicked—yet were they *like* those men? They were not ashamed to avow themselves God's servants, *set apart for him*.

Now it is for this being set apart that Jesus prays—ver. 17, "*Sanctify them*." The word "sanctify" has two senses, (1) to set apart for holy uses, that is, to consecrate, (2) to *make* holy. It is used in the first sense of Jesus himself in ver. 19—he was "set apart" as the Redeemer for our sakes. When used of us both senses are included. We may illustrate it thus: Sunday is called a holy day because it is set apart for holy purposes; but *how* do we set it apart? By "keeping it holy." So because we are Christians we are set apart for Christ's service, and ought to be holy; and if God makes us holy, we shall be seen and known as those who are set apart. And Jesus prays "Sanctify them," as the best way of separating them from the world.

2. *For their unity together.* Notice—

(a) *What kind of unity?* Ver. 22, "even as we are one." Jesus wants all his people to be as united as he and the Father. What an

application can the teacher make here about quarrels and jealousies!

(b) *The effects of such unity.* The world believe! ver. 21. There is nothing that so impresses the world as unity and love among Christians, and nothing that so repels them as bitter division.

(c) *How can we get that unity?* Only one way, ver. 21, "one in us." The spokes of a wheel do not touch one another, but they are united by being fastened to a common centre. The branches of a tree are not tied together, but their similarity in leaves and fruit arises from their growing out of one stem. First love Christ—then we shall love one another.

3. *For their glorification with him.*

Jesus, as the German expositor, Stier, remarks, *makes his will* before he dies—his "last will and testament." What is it? ver. 24—"I will that they . . . be with me," etc. How sure then the glory destined for his people! Only when this third prayer is answered will the first two be wholly fulfilled. Only in heaven shall we be fully sanctified and fully united. Why? Because only then shall we be *like him*. 1 John 3. 2.

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. CHRISTIANS IN THE WORLD, v. 11, 15; Mark 2. 15, 17; Rom. 12. 11; Eccles. 9. 10.
2. CHRISTIANS NOT OF THE WORLD, v. 16; Acts 4. 19, 20; Phil. 2. 15; Matt. 5. 14; Luke 16. 13.
3. CHRISTIANS HAVE A MISSION, v. 18; Phil. 2. 16; Eph. 4. 11, 12; Matt. 25. 14, 15.
4. CHRISTIANS BLESS THE WORLD, v. 21; Matt. 5. 16; 2 Cor. 3. 2, 8; 1 Pet. 2. 9.
5. CHRISTIANS KEPT FROM EVIL, v. 15; Matt. 6. 13; 1 John 5. 18; 1 Cor. 10. 13; Rev. 3. 10.
6. CHRISTIANS SANCTIFIED, v. 17; Acts 20. 32; Rev. 14. 5; Heb. 13. 20, 21.
7. CHRISTIANS ONE IN GOD, v. 21; 1 Cor. 1. 10; John 15. 5; Rom. 15. 5, 6; Rev. 7. 9, 10.

2. SEED THOUGHTS.

1. What is the meaning of *world* in v. 15?
2. Against what evil is his prayer directed?
3. What is the meaning of *world* in v. 16?
4. In what sense were, and in what sense were not, Christ and his disciples of the world?
5. What instrument does the sanctifier use to sanctify men?
6. Are revivals and religious culture known to exist without the *Scriptures*?

7. What analogy between Christ's coming and the going forth of the disciples?

8. What means, *I sanctify myself*?

9. How *comprehensive*, as to *time* and *persons*, was Christ's prayer?

10. By what *means* were sinners in the future to believe?

11. Are revivals of religion known to occur without the preaching (or oral instruction) of the Gospel?

12. What is the unity or *identity* of God the Father and the Son with all true disciples?

13. What does such identity prove or show?

14. In what respects are all Christians one, *or alike*, and in what respects *diverse*?

3. DOCTRINE.

"*Jesus the Intercessor.*" Heb. 4. 16; 7. 25-27; 13. 15; 1 Pet. 2. 5; Rev. 8. 3; 1 John 3. 5; Heb. 2. 17; 1 John 2. 1.

The Primary Class.

You must remember that when Jesus spoke the words in this lesson it was the last time that he and his disciples met. It is very sad for dear friends to meet for the last time. Do you remember any one that you knew and loved who has left you never to come back? Jesus was about to die, and he knew it. He was not sick, and yet he knew he must soon die. Can you tell how it was he died and yet was not sick? Yes, he was put to death on the cross by his wicked enemies. It was murder. Knowing that these enemies would soon come to take him, and that thus he should be no more with his disciples, Jesus talked with them and prayed for them. The lesson is a part of the prayer which Jesus made.

Let us look at some of the things for which he prayed: 1. That they should be kept from evil. That is certainly a good prayer, for the world is full of evil. 2. That God would sanctify them through his truth. This shows that God only could keep them from evil; and that he does it by means of his truth, which we may find in the Bible. 3. He prayed for others besides these disciples, even all whom they should teach. [We have not space to amplify; the teacher must do that before the class.]

Jesus is praying still. Though not now on earth as once he was, he prays for us in heaven.

He *intercedes*, that is, he comes between God and man, and asks God to bless men. Suppose that you had done wrong and had displeased

your father, and that your brother should stand between you and your father and talk about it, asking your father to forgive you. Your brother would be an *intercessor*. Thus Jesus asks God to bless us. Hence the title of the lesson, "Jesus Interceding." Now repeat the Golden Text, "He ever liveth to make intercession for them." Who is it that "ever liveth." Yes, it is Jesus. He is all the time praying for God's blessing to rest upon us.

There is a little boy who has done wrong. He knows he has displeased his father and his mother and that he has offended God. At first he is very stubborn; he will not confess his wrong. But by and by he sees it all and is very sorry. He goes to father and mother and tells them how naughty he has been. Is that all he must do? No. He must go to God and confess and ask him to forgive his naughtiness. Jesus looks down from heaven and sees this little boy on his knees, and prays God to forgive him; and for the sake of the dear Jesus, who suffered on the cross, God forgives the boy who is sorry for his sins, and puts peace and joy into his heart. Every day we ought to pray to God for Christ's sake to forgive us all our sins and to make us happy.

WHISPER SONG.

Jesus lives and pleads for me,
This my hope, alone;
Jesus intercedes for me
At the Father's throne.

SUNDAY, NOVEMBER 21, 1875.

LESSON VIII.—JESUS THE KING. John 18. 33-38.

Reader, 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

School, 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

L. 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

R. 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

L. 37 Pilate therefore said unto him, Art thou a king then?

8. Jesus answered, Then sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

9. Pilate saith unto him, What is truth?

10. And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

BRIEF READINGS.

Mon. John 18. 33-38. Thu. Luke 22. 38-54.
 Tu. Matt. 27. 11-24. Fri. Dan. 2. 31-45.
 Wed. Psa. 24. 1-10. Sat. Matt. 25. 31-46.
 Sunday.—Rev. 19. 1-16.

Topic: *Sovereign of the Heavenly Kingdom.*

Golden Text: *He is Lord of lords, and King of kings.* Rev. 17. 14.

Outline: 1. *The Kingdoms of the world*, v. 33-35; Dan. 5. 30, 31; Rev. 21. 14.

2. *The Kingdom of Christ*, v. 36-38; Heb. 12. 28; Matt. 6. 33.

Parallel Passages: Matt. 27. 11; Mark 15. 2; Luke 23. 3.

GENERAL STATEMENT.

After the prayer whence our last lesson was taken, Jesus and his disciples went out to Gethsemane, John 18. 1. After he had prayed, a band led by Judas came and arrested him. By these he was led back to the city, and taken before Annas, the ex-high-priest, John 18. 13. Here was a sort of preliminary inquiry, after which he was taken before Caiaphas, the high-priest, John 18. 24. Here the Sanhedrim quickly passed the death sentence previously agreed upon, John 11. 53; John 18. 14; and then they hurried him off to Pilate the governor to have the sentence confirmed, John 18. 28. Some conversation passed between the governor and the accusers, John 18. 29-32; then followed the interview between Pilate and Jesus, from which our lesson is selected. The TITLE presents "*Jesus the King*;" the TOPIC presents him as "*Sovereign of the heavenly Kingdom*"; the DOCTRINE is "*the kingship of Christ*." The GOLDEN TEXT affirms "*He is Lord of lords, and King of kings*." All this is descriptive of the king himself. The OUTLINE presents, 1. THE KINGDOMS OF THE WORLD; 2. THE KINGDOM OF CHRIST. Let us reverently approach this wondrous subject.

QUESTIONS.

Recite the TITLE.

What is Jesus called in the TOPIC?

What is said of him in the GOLDEN TEXT?

Recite the OUTLINE and SELECTED VERSES.

[NOTE TO SCHOLARS.—Look carefully over John 18. 1-32, and make an outline of where Jesus went, and of what happened from the time he left the upper room in Jerusalem until he stood in Pilate's judgment hall, as our lesson shows.]

1. *The Kingdoms of the world*, v. 33-35.

Give some account as to who and what Pilate was.

Tell what had been done and said at "the hall of judgment." See v. 28-32.

For what kingdom of this world did Pilate act?

By what nation was Jesus accused? v. 35.

Of what was he accused? v. 29, 30.

What unfair and cruel things were done to Jesus when he was on trial? [See John 18. 28-40; 19. 1-16.]

What conduct of the king's of the world is foretold in Psa. 2. 2, 3?

What may we expect of them from Rev. 11. 15?

What part of the Lord's prayer does this encourage us to use?

2. *The Kingdom of Christ*, v. 36-38.

Why does Pilate, in v. 37, rep- at the question of v. 33?

What did Jesus mean by his answer?

What does Jesus say his kingdom is not? v. 35.

How did he illustrate that it was not of the world?

For what end does Jesus say he was born? v. 37.

What effect has his *witnessing* upon men?

How do men enter Christ's kingdom?

[Read Matt. 12. 14; 18. 3.]

Did Pilate get an answer to his question, "What is true?"

Why did he not?

If we do not learn the truth, who is to blame?

How long shall Christ's kingdom endure?

Of what kingdom are we subjects, if not of Christ's?

[Read 2 Pet. 1. 10, 11.]

Where in this lesson do we learn—

1. **How easy it is to slight the truth?**

2. **How apt we are to misjudge Jesus?**

3. **How important it is to enter Christ's kingdom?**

LESSON HYMN.

Tune: "Lennox."

3rd P.M.

Rejoice! the Lord is King;
Your God and King adore;
Mortals, give thanks and sing,
And triumph evermore;
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

His kingdom cannot fail,—
He rules o'er earth and heaven;
The keys of death and hell
Are to our Jesus given;
Lift up your heart, lift up your voice;
Rejoice, again I say, rejoice.

QUESTION AND ANSWER.

9. Will all the actions of men be brought into judgment?

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes xii. 14.)

OUTLINES, NOTES, AND LESSONS.

I. OUTLINES.

1. A judicial examination, vers. 33-37; 2. A just verdict, ver. 38. 1. The place; 2. The judge; 3. The prisoner; 4. The judgment. 1. The king arraigned; 2. The king questioned; 3. The king vindicated. 1. The questions of Pilate; 2. The answers of Jesus. 1. The answered questions; 2. The unanswered questions.

2. NOTES.

PARALLEL PASSAGES. Matt. 27. 1-14; Mark 15. 1-5; Luke 23. 1-7. These should be carefully studied in connection, in order to a full understanding of the facts.

JUDGMENT HALL, ver. 33. The Roman *pretorium*, or place where causes were tried. This was most likely in Pilate's residence, not far from where the high-priest lived, nor from the temple. CALLED JESUS, AND SAID, etc. Pilate had been outside to get the charge from the Jews assembled there. He now proceeds to a private conversation upon the matters charged. ART THOU THE KING OF THE JEWS? From Luke 23. 2, we learn that they charged Jesus with, 1, perverting the nation; 2, forbidding to give tribute to Caesar; 3, saying that he himself is Christ a king. Catching at this one final point, Pilate asks, "Art thou the king?" etc. This was sedition.

The Jews were a subjugated people, and no man dared claim kingship.

SAYEST THOU THIS THING? etc., ver. 34. That is, have you reason to suspect me of sedition and therefore make this inquiry, or is it founded merely upon the malicious charges of the crowd without? Not an insolent remark, but one intended to suggest that there were two sides to the question in hand.

PILATE ANSWERED, etc. Somewhat harshly apparently. AM I A JEW? A question meaning, Why should I say this of myself? I am not concerned about your discussions. THINE OWN NATION . . . HAVE DELIVERED THEE, etc. They have found cause to condemn thee and send thee to me; what hast thou done, therefore? Assuming there was a sufficient cause, he demands a confession of it, so as to save himself all trouble and gratify the crowd without.

MY KINGDOM IS NOT OF THIS WORLD, ver. 36. A sublime declaration. He grants that he did claim to be a king, but not in such a sense as do earthly rulers. Eventually his kingdom shall rule over all, Rev. 11. 15; but his conquests are in righteousness and love, differing utterly from the conquests of the world. THEN WOULD MY SERVANTS FIGHT. He had no army, no retinue of warriors, etc., and herein his different standing from all other kings was manifest. NOT FROM HENCE. Not from earth, or from earthly manners and methods. Spiritual weapons are described, 2 Cor. 10. 4; spiritual armor, Eph. 6. 13-17; spiritual foes, Eph. 6. 10-12.

THOU SAYEST THAT I AM A KING, ver. 37. A form of assent equivalent to saying, "Thou sayest truly," etc., and having thus replied he proceeds to expound his position more fully. THAT I SHOULD BEAR WITNESS UNTO THE TRUTH. To this end was he born, and for this came he into the world. The truth of prophecy and of type demanded a king. His own teachings demanded it also. He came to meet these demands, and in so doing to bear witness that those prophecies were truth with no admixture of error. He bears this witness as fearlessly before Pilate as before his own disciples in other scenes and surroundings.

WHAT IS TRUTH? ver. 38. Pilate's famous question, the answer to which he was not sufficiently concerned for to tarry a moment for its reception. *Ajford* says, "It was no real

question, for behind it a negation lay hid." He meant to say, "Now you are in deep water. No answer can explain truth." I FIND IN HIM NO FAULT AT ALL. A striking testimony to his pure and blameless life. Heb. 7. 26. Why did not Pilate stand by his own conviction? He was too weak to resist a clamorous mob.

... Pilate sent Jesus to Herod, who chanced to be in Jerusalem. Herod returned him to Pilate, who made a feeble effort to save him. But the intimation that in this case he would show disloyalty to Caesar was too much to be resisted, hence he condemned the Lord to death. Destitute of manliness, he did a wicked deed, which God, however, overruled according to his own purposes. Acts 4. 27, 28.

3. LESSONS.

1. Be ware of a prejudiced judge.
2. A weak judge smarts under reasonable appeal.
3. The spiritual nature of Christ's kingdom.
4. Christ's kingdom not to be sustained by force of arms.
5. To hear witness to truth, a royal destiny.
6. Christ is king.

English Teacher's Notes.

In this lesson we have to treat just one episode in the trial of Christ, the former of the two conversations between him and Pilate alone inside the "judgment hall." But to understand it we must see what happened before. For instance, the passage for reading begins with Pilate's question to Jesus, "Art thou the King of the Jews?" But why should he ask such a question? We must find out the reason of it. And observe, we do not find the reason in the preceding verses, nor in John's gospel at all; nor yet in Matthew or Mark, where the same difficulty occurs; but only in Luke—which shows the importance of comparing the gospels together, and supplementing one by the other.

In Luke 23. 2, we find the charge preferred against Jesus. It was threefold, namely, that he (1) "perverted the nation," (2) opposed the payment of tribute, (3) called himself king. The second accusation was directly false, as we know; the first and third were false in the sense intended by the accusers, but true in another sense; for he did seek to *turn* the people, only this was *conversion*, not *perversion*—and he did claim to be the King of the Jews, aye, of men generally. But we have only to do now with this last charge.

Why did the chief priests make this charge at all? It was enough to make Pilate suspicious

of them, for he well knew they hated the Roman rule, and would only be too glad to have an independent king; and even if they did not like this particular candidate to the throne, it was strange at all events that they should accuse him to the common enemy. But the fact appears to have been that they had not intended to make such a complaint. From John 18. 29, 30, it would seem that they were "taken aback" (as we should say) at having to specify a charge at all. Probably they thought Pilate would just take their word for it that the prisoner ought to die, and give them at once a warrant for his execution. Very likely he had done so before! And when, perhaps struck with the meek and holy face of Jesus, he said, "What accusation bring ye against *this* man?" they had to trump up a charge on the spur of the moment, and tried so to put it as to excite a Roman governor's alarm and wrath.

Considering what Jesus had suffered during the night, first in Gethsemane, and then in the house of Caiaphas, we cannot wonder if Pilate heard with incredulous wonder that such a poor, worn, suffering man could be a claimant to be feared, and asked, with a sort of contemptuous pity, "Art thou the King of the Jews?" In all four Gospels the "thou" is emphatic in the Greek. The question was first asked publicly, (Matthew, Mark, Luke), and Jesus at once "confessed"—"Thou sayest it," being an idiomatic equivalent for "yes." Then the verses of our passage come in between the 14th and 15th verses of Matt. 27, the 5th and 6th of Mark 15, and the 3rd and 4th of Luke 23. Finding that Jesus would give no further answer to the accusations now heaped upon him, Pilate took him in-doors, hoping to get more out of him privately, and then repeated the same question.

There are a good many difficulties in the short conversation that followed, but an attempt at an explanation may here be offered.

The design of Jesus' question, "Sayest thou this of thyself, or did others tell it thee of me?" seems to have been to warn Pilate against his answers: "If you, the governor, do not know of my being engaged in seditious plots, is it likely that these charges are true?" Pilate replies, in effect, "I am no Jew; I know and care nothing about their wild notions of a coming king. They brought you here: what have you done?" He never dreamed that the poor prisoner before him was seriously going to claim

kinship now that they were alone and could speak freely, and when Jesus begins to speak of his kingdom, he bursts out again, in amazed incredulity, "Are you a king, then? You?" (The "then" is again emphatic.) The answer of Jesus, solemn and serious to a degree, may be read thus: "Yes, indeed I am. I cannot say otherwise, for it is the truth, and I came from heaven to declare the truth." Pilate will not dispute about "the truth"—even philosophers were divided about it; but seeing that the claim to dominion is nothing to abash him as a governor, and satisfied now that Jesus is a harmless fanatic, he hastily goes out and pronounces those remarkable words, "I find in him no fault at all."

Such is a brief paraphrase of the dialogue. But what did Jesus mean by his central statement, "My kingdom is not of this world"? In what sense is he a king?

Of course, as God, he is "king of all the earth." (Psa. 47. 7.) But this is not meant here. He is speaking of what theologians call the mediatorial kingdom. Men were in open rebellion against God; Satan had usurped God's throne (hence his titles, "prince of this world," and "God of this world," John 14. 30; 2 Cor. 4. 4) and Christ came to reconquer the kingdom. How did he do it? He took on him the nature of the rebel race, and became man. He bore the penalty of their rebellion, and thus destroyed the usurper's power. Then the Father made him, *as man*, king, (like a viceroy), that he might win back the rebels to be loyal subjects. See Matt. 28. 18; Psa. 2. 6; Dan. 7. 13, 14; Isa. 9. 6; Phil. 2. 9-11.

Then, how did he set about this work? He issued a proclamation to the rebels, "What? A free pardon! See Luke 24. 47; Acts 5. 31. And then they must join his "kingdom" on earth, that is, his Church, the whole company of loyal subjects.

When the work is all done what will he do? See 1 Cor. 15. 24-28—deliver up the kingdom again to the Father, that God may be all in all!

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. HE CAME AND SUFFERED FOR MAN. John 12. 27; Luke 12. 50; Matt. 20. 28; 26. 38, 39; 2 Cor. 8. 9.

2. HE CAME AS OFTEN PREDICTED. John 5. 46; 5. 39; Luke 24. 25; 4. 17-21.

3. HE PROVED HIS AUTHORITY BY HIS WORKS.

Matt. 11. 3-6; John 5. 35; 11. 43, 44; Matt. 27. 50-54.

4. HE CAME MOVED BY LOVE. John 10. 15; 18. 11; 10. 17; 15. 15; Rev. 1. 5, 6.

5. HE PROVIDED AN AMPLE SALVATION. John 7. 37; 6. 35; Matt. 11. 28; John 12. 32.

6. HE WILL COME AGAIN TO JUDGE US. Matt. 24. 27, 30; Rev. 22. 12, 20; John 14. 3; Matt. 25. 31-46.

7. HE IS THE KING IN ZION. Psa. 2. 6; 45. 6, 7; Heb. 1. 8, 13; 1 Tim. 6. 15; Rev. 19. 6.

2. SEED-THOUGHTS.

1. What question most troubled Pilate?

2. What had the Jews to do Pilate of Jesus? v. 20.

3. Did Jesus thus wish to condemn or apologize for Pilate?

4. Was Pilate willing to take the responsibility of his arrest?

5. What is the meaning of *my kingdom is not of this world*?

6. What is indicated by *then would my servants fight*?

7. Did Jesus intend thus to indorse national warfare?

8. How did Pilate next vary his question?

9. How could Jesus answer in the affirmative?

10. In what particulars is Jesus *king*?

11. What connection was there between his kingship and being *witness to the truth*?

12. Who is he that is of the truth?

13. Why did Pilate ask, *What is truth*?

14. What is the last resort of skeptics who are confounded?

15. Was Pilate such, or was he abashed and alarmed?

3. DOCTRINE.

"The Kingdom of Christ." Heb. 1. 8; John 3. 35; 5. 23; 1 Cor. 15. 25; Rev. 17. 14; 19. 15; Phil. 2. 10; Eph. 1. 21.

The Primary Class.

BY L. J. R.

1. REVIEW.

2. Teach the children in this lesson the justice of God's reign over our hearts, the glory of the kingdom "not of this world," and the way to enter that kingdom.

3. Incidentally bring out the historical facts of this period of Christ's life. These facts must not be neglected in presenting the moral's he taught. Tell how Jesus and his disciples

left the "upper room" and passed over the brook Cedron. Describe the agony of our Saviour in Gethsemane, the betrayal, and the flight of the disciples, thus coming naturally to the scene of the lesson.

4. **PLANS OF TEACHING.** 1. Describe an earthly monarch and his surroundings minutely and impressively. Picture him leaving his court, clothing himself meekly, and mingling unknown with his people for a time. Then tell how Christ left the glory and joy of heaven and humbled himself to our low estate, being all the while "King of kings," even while mocked and scorned in Pilate's judgment hall. Tell why Jesus humbled himself in this way, explain about the heavenly kingdom, and the way to "enter in." 2. Describe the humiliation of Christ in the "judgment hall," and contrast with this the picture of Rev. 1, 11-18. Explain Christ's gentle rule over the hearts of his people in this world, and that we must belong to his kingdom here if we would belong to his glorious kingdom in heaven.

WISPERING SONG.

Now my heart, with reverent words,
Adoration brings;
Jesus is my Lord of lords,
He, my King of kings.

SUNDAY, NOVEMBER 23, 1875.

LESSON IX.—JESUS ON THE CROSS.
John 19, 25-30.

Reader. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

School. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

L. 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

S. 28 After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

L. 29 Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

S. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost.

HOME READINGS.

M. John 19, 25-30. Th. Isa. 53.
Tu. John 19, 1-24. F. Heb. 19, 11-14.
W. John 19, 31-42. S. Rom. 5, 1-4.
Sabbath. Rev. 5, 1-14.

TOPIC: *Suffering death for a world of sinners.*

GOLDEN TEXT: *The Lord hath laid on him the iniquity of us all.* Isa. 53, 6.

OUTLINE: 1. *By the Cross*, v. 25-27; Mark 15, 24, 29-32.

2. *On the Cross*, v. 28-30; Mark 15, 34; Phil. 2, 8.

Parallel Passages: Matt. 27, 35-50; Mark 15, 24-37; Luke 23, 33-46.

GENERAL STATEMENT.

Pilate granted the demand of the Jews, and handed over Jesus to the Roman soldiers that they should crucify him. Already he had been crowned with thorns, buffeted, spit upon, scourged, and derided, and now they make him bear his own cross till he faints beneath it, when they lay it upon Simon of Cyrene. Thus they came to Golgotha, and "there they crucified him." The TITLE presents "*Jesus on the Cross.*" The TOPIC states why: "*Suffering death for a world of sinners.*" The GOLDEN TEXT carries the reason a little farther back: "*The Lord hath laid on him the iniquity of us all.*" In the OUTLINE we have two views: 1. **BY THE CROSS**; 2. **ON THE CROSS**. What other DOCTRINE is so conspicuous here as "*The Atonement?*" Teachers need to come to this lesson very tenderly.

QUESTIONS:

Recite the TITLE. To show what Jesus was doing on the cross, recite TOPIC. To show why he suffered there, recite GOLDEN TEXT. Recite OUTLINE. Remember, this lesson brings us to Calvary, while Jesus hangs there upon the cross.

1. *By the cross*, v. 25, 27.

Name the persons who stood by the cross.

What feeling on their part do you suppose brought them there?

Where were the other disciples?

Would we have stood "by the cross" or away from it?

Who was the disciple whom Jesus loved?
[Comp. John 21, 20, 24.]

What did Jesus mean by the words to his mother?

What by those to the disciple?
 What occurred "from that hour?"
 What spirit does this show in Jesus' mother,
 and in the disciple?
 What spirit does it show in Jesus himself?
 What lessons may we learn from it?

2. *On the cross, v. 28-30.*

How was Jesus fastened on the cross?
 What do you think of such a way to die?
 What two words of Jesus are given in v. 28?
 What reason for his saying this is named?
 [Read Psa. 69, 21.]

Look carefully at Mark 15, 25, 33-36, and tell
 how long Jesus had hung on the cross when
 he said, "I thirst."

What was the *vinegar* spoken of in v. 29?
 [Ans.—A cheap sour drink, used by the
 soldiers. It was not the same as he refused
 before they crucified him. See Matt. 27, 34
 What he refused was to stupefy him, but
 this would refresh him. It was reached
 up to him on a hyssop stalk.]

What knowledge of Jesus is mentioned in
 v. 28?

All of what things were then accomplished?
 After receiving the vinegar, what did he say?
 What did he mean was finished?
 Having said this, what did he do?
 [Read John 3, 14-16.]

Where in this lesson do we see—

1. The humiliation of Jesus as a man?
2. The tenderness of Jesus as a son?
3. The sufferings of Jesus as a sacrifice?
4. The completeness of Jesus as a Saviour?

LESSON HYMN.

Tune: "Avon."

C. M.

Alas! and did my Saviour bleed?
 And did my Sov'reign die?
 Would he devote that sacred head
 For such a worm as I?

Was it for crimes that I had done,
 He groan'd upon the tree?
 Amazing pity! grace unknown!
 And love beyond degree!

QUESTIONS AND ANSWERS.

10. *What sentence will Christ pronounce on the wicked?*

The sentence that Christ will pronounce on the wicked shall be, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matthew xxv. 41.)

OUTLINES, NOTES, AND LESSONS.

I. OUTLINE.

1. The Friends Around the Cross, v. p. 25;
2. The Message from the Cross, vers. 26, 27;
3. The Sufferings on the Cross, vers. 28, 29; 4. The Death Upon the Cross, ver. 30.

2. NOTES.

PARALLEL PASSAGES: Matt. 27, 35-50; Mark 15, 24-37, Luke 23, 33-46. Of these we have had lessons upon Matt. 27, 45-54; and upon Mark 15, 22-39. This lesson should be studied in the light of all the evangelists.

CRUCIFIXION. This fearful mode of execution was used by the Romans for their worst criminals, yet the Jews demanded it, and secured it for Jesus. The place of execution was outside the city, but not far off. Tradition designates it as hill or mount. The sufferer was stripped for execution, and his garments were appropriated by the executioners. His hands and his feet were then nailed to the cross, sometimes as it lay upon the ground to be reared up with him upon it; but sometimes he was lifted up and so nailed upon it. The sufferings of the crucified were terrible.

SAYINGS ON THE CROSS. 1. "Father, forgive them," as he was lifted up; 2. "To-day shalt thou be with me in paradise;" before mid-day; 3. "Behold thy son," etc.; about noon; 4. "My God, my God," etc., during the darkness; 5. "I thirst," as darkness passed; 6. "It is finished," when darkness was over; 7. "Father, into thy hands," etc., as he died.

NOW, ver. 25; that is, about noon, as is judged by comparing the acts of Jesus and the various notes of time as given in the several gospels. THERE STOOD BY THE CROSS, etc. Three women and one man are specified as standing by. Dear faithful ones who thus clung to their dying Lord. The honor of a mention by name in such connection surpasses all triumphal arches or honorary columns.

"By the cross, sad vigil keeping,
 Stood the mournful mother weeping,
 While on it the Saviour hung;
 In that hour of deep distress,
 Pierced the sword of bitterness
 Through her heart with sorrow wrung."

—*Shabai Mater.*

WOMAN, BEHOLD THY SON, ver. 26, not "behold me, thy son," but, "behold John, thy son henceforth." Hence the corresponding remark to John, "Behold thy mother."

.... "The Romanist idea that the Lord commended all his disciples, as represented by the beloved, to the patronage of his mother, is simply absurd. The converse is true. See also Acts 1. 14."—*Alford*.

AFTER THIS, ver. 28. See the order of his sayings. This fifth saying, "I thirst," was uttered not far from three o'clock p. m. JESUS KNOWING.... ACCOMPLISHED. What a consciousness this must have been. Paul had a similar, 2 Tim. 4. 6, 7; but his was palsy compare to that of Jesus. As that darkness broke away he saw a completed salvation. The gates of pearl were opening for sinners, redemption was assured. THAT THE SCRIPTURE MIGHT BE FULFILLED. Psa. 69. 21, prophesied of his thirst and of the drink he should receive. This Scripture therefore was fulfilled. The thirst was the result of inflammation from the wounds. It indicates his terrible agony.

A VESSEL FULL OF VINEGAR, ver. 29. See Note among the QUESTIONS on this lesson.

IT IS FINISHED, ver. 30. The cry of the conqueror. Redemption in all its parts was now complete. He had "endured the cross, despising the shame," and now "the joy that was set before him" at the beginning is just at hand. HE BOWED HIS HEAD AND GAVE UP THE GHOST. Having, however, first uttered the seventh saying upon the cross, "Father, into thy hands," etc.

"It is finished!" O what pleasure
Do these precious words afford!
Heavenly blessings, without measure,
Flow to us from Christ the Lord:
'It is finished'—
Saints, the dying words record."

3. LESSONS.

1. The strength of human love when fixed on Jesus. 2. The superior strength of Jesus' love for his followers. 3. How beautiful is a prompt acquiescence in all that Jesus commands. 4. The infallibility of the Scriptures. 5. The consciousness of Jesus concerning all his work. 6. Kindness from a Roman soldier to the Lord. 7. Redemption cost an infinite price. 8. "Jesus paid it all, all the debt I owe."

English Teacher's Notes.

In both my notes on the crucifixion in the two preceding international courses I have remarked on the difficulty of selecting from the

many incidents and phases of that great central event in the world's history with a view to a Sunday-school lesson. The lesson now appointed, however, is free from this difficulty; for the passage to be taught contains just those three of the "seven words," which are only recorded by St. John, and are the only ones St. John records. The word of sin-bearing agony is given by Matthew and Mark; the words of priestly intercession, of kingly grace, and of the Son's calm trust in the Father, by Luke only; the words of human affection, of physical suffering, and of final triumph, by John only.

1. *The words of human affection.*—"Woman, behold thy son;" "Son, behold thy mother."

To enter at all into Mary's feelings, imagine a parallel case among ourselves. Suppose a poor man's widow, her first-born son, (perhaps her only son; I do not discuss the question,) one whose blameless life and befitting character win the love of all who know him—one of whose future she has the highest expectations, as she sees his influence extending. This son is seized by the authorities to whom she has always looked up with respect, is falsely accused, unjustly condemned, and sentenced to a cruel and ignominious death; and that mother goes in her anguish to see that son die. Can there be a sadder lot than hers? Truly old Simeon's prophecy to Mary (Luke 2. 35) was now fulfilled—"a sword shall pierce through thine own soul also."

But we have to do with Jesus, and not with Mary. In these verses we see him as one of ourselves, with all the tender love for parent and for bosom friend of which the most loving spirit among us is capable. Amid the unutterable agonies both of body and soul under which he was writhing, he could look down at Mary and John, and utter those exquisite sentences of affectionate simplicity which gave her another son and him another mother.

Here is a word for boys. "Do you want to be like Jesus?" It is a very practical thing. It does not consist in singing hymns and listening to gospel sermons. *Honor thy mother*; be loving and tender toward her; care for her and provide for her wants; that will be like Jesus.

And a word for all, too. When we see Jesus thus "in all things like unto his brethren," we may be assured of his sympathy still, for he is "the same yesterday, to-day, and forever."

2. *The word of physical suffering*—one word—*Dipso*, "I thirst."

It is believed that, horrible as are the manifold tortures of crucifixion, the "intolerable pang of a burning and raging thirst," (as Dr. Farrar calls it,) which results from the inflamed and unadressed wounds, transcends them all. Notice, however, by a comparison of the Gospel narratives, *when* it was that Jesus felt this in all its awful intensity. Evidently *after* the three hours' darkness and the cry of his desolate spirit under the burden of a world's sin. That cry marked the supreme moment of his mental agony, and there is little doubt that the passing away of the physical darkness was at the same moment when light poured into his soul, and he could again rest in the Father's unchanged love, as indicated in the words uttered a few minutes later, "*Father*, (not "*My God*" now,) into thy hands I commend my spirit." But as the mental anguish passed away, the bodily anguish asserted all its power. (Just as, if we may reverently use the illustration, the soldier feels not his wound in the excitement of the battle, but is racked with pain as soon as it is over.)

But even then, why did Jesus say, "I thirst?" Hitherto not a word had escaped his suffering lips expressive of the torture he was enduring. Even at the first awful moment, when the great nails crushed through the throbbing nerves of his hands and feet, his only utterance was the prayer for his murderers. St. John tells us the reason. It was to fulfil prophecy, even the minutest foreshadowing of that day's events in the penitential psalms. Thus, as we saw more fully in Mark's narrative last year, his greatness was manifested in his deepest humiliation.

3. *The word of final triumph*—again one word only—*Telestai*, "It is finished!"
What was finished?

(a) All the types and predictions of the old dispensation, so far as they foretold of his life and death, the last one had just been accomplished. True, there were others still waiting their fulfillment in his resurrection, and ascension and mediatorial reign. But the great central anti-type was now complete, involving the certain and immediate coming on of the rest.

(b) All his sufferings were at an end. The "*cup*" (see Matt. 26. 39, 42; John 18. 11) had been drunk to the dregs.

(c) The great enemy was conquered. "By death he destroyed him that had the power of death, that is, the devil." Heb. 2. 14. The victor's heel was bruised indeed, but the head of the vanquished was crushed once and forever.

(d) Above all, salvation was complete—"a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," as the English Prayer Book expresses it:—

"Salvation full, at highest cost,
He offers free to all."

It is a great salvation! Is it ours? If not, "how shall we escape if we neglect it?" (Heb. 2. 3.)

For Senior Scholars.

1. THEMES FOR BIBLE READINGS.

1. DEVOUT WOMEN. John 19. 25; Luke 23. 55, 56; 24. 1-3; Acts 1. 14; Phil. 4. 3.
2. FILIAL LOVE. John 19. 26; Luke 2. 51; Exod. 20. 12; Matt. 15. 4; Eph. 6. 2.
3. KINDNESS FOR JESUS' SAKE. John 19. 27; Prov. 13. 41; Heb. 6. 10; John 14. 15; Matt. 25. 40.
4. WORDS ON THE CROSS. John 19. 26-28, 30; Matt. 27. 46; Luke 23. 34, 43, 46.
5. SUFFERINGS ON THE CROSS. John 19. 28; Mark 15. 34; 15. 29-31; Rom. 8. 17, 18; 1 Pet. 5. 1.
6. THE LAMB SLAIN. John 19. 30; 1 Pet. 1. 19; Rev. 1. 5; 12. 11; 13. 8.
7. THE FINISHED WORK. John 19. 30; 17. 4; Heb. 2. 10; 9. 26; 1 Pet. 2. 24.

2. SEED-THOUGHTS.

1. Was it *piety* or *natural affection* that brought these Marys to the cross?
2. Does the law of natural affection promote or retard piety?
3. Why does John speak of himself as *the disciple whom Jesus loved*?
4. Did Jesus' expression, *Behold thy son*, refer to himself or to John?
5. Had Jesus any *special* design in this personal allusion?
6. Is it probable that this is all that passed at this time between Jesus and John on this subject?

7. What were the *all things* now accomplished?
8. Does the fulfilment of the Scripture (v. 28) refer to the *all things*, or to *I thirst*?
9. Why was this vinegar here at this time?
10. Was it the same that was mingled with gall? (Matt. 27. 34.)
11. Was his receiving the vinegar any part of the atonement?
12. What is meant by, *It is finished*?
13. Was his life *then* finished?
14. If Mary *needed* the protection of John, what can be said of *her* protection of all the saints?

3. DOCTRINE.

"*The atonement.*" John 1. 29; Acts 8. 32; Isa. 53. 7; 1 Pet. 1. 18, 19; Heb. 9. 26-28; 10. 12; Rom. 5. 8-10; Col. 1. 20-22; Rev. 7. 13, 14.

The Primary Class.

In the last lesson Jesus was brought before Pilate, who asked him a number of questions. After this he was taken to Herod, who, for a long time, had wanted to see him. He was the son of the wicked Herod who tried to kill Jesus when he was a babe. When Jesus was brought before him he made sport of him, and sent him back to Pilate. Pilate did not know what to do with Jesus. He did not wish to put him to death, and he at the same time was unwilling to displease the wicked Jews. So he offered to let any prisoner go free whom they might name, hoping they would name Jesus. But, instead of this, they asked that a murderer, whose name was Barabbas, might be set free. Then Pilate asked them what he should do with Jesus. They all cried out, "Let him be crucified!" Then Pilate's soldiers gathered around Jesus and mocked him, making believe that he was a king. First, they took off his clothes and put on him a scarlet robe. Then they put a crown of thorns on his head, and a reed into his right hand. Then they bowed the knee before him and called him king. But it was all in sport. They spit upon him, and struck him on the head with the reed, and slapped him in the face with their hands. Just think of these wicked men treating Jesus in this way! Was it not cruel? After this they took off the scarlet robe and put his own clothes upon him, and led him out to

the cross. You know the shape of the cross. It was made of wood, and was used to put to death the very worst of people. Thus you see how his enemies used the holy Jesus as if he had been the most wicked man in the world. They nailed his hands and feet to the cross, and while hanging there he suffered more than we can tell.

Three good women were near him while he hung on the cross. Every one of them was named Mary. They were his dear mother, then another Mary, whose husband's name was Cleophas, and Mary Magdalene, a good woman whom Jesus had helped when in great trouble. John was also with them, and Jesus left his mother in his care. [Read verses 26 and 27.] The pain of the crucifixion gave Jesus great thirst, and so the soldiers put to his lips a sponge with a sour drink. Then Jesus said, "It is finished," and died.

We cannot tell how much he suffered on the cross. There was something more than the pain caused by the nails in his hands and feet. That was indeed very painful, but the greatest suffering came on account of his feeling the sorrow from the sins of the whole world. We cannot fully understand this, but we know that he died for us, that our sins broke his heart. [Repeat the Golden Text and the Whisper Song.] How much Jesus loved us, who can tell? Shall we not love him in return? [Close by singing part or all of the hymn beginning, "Alas, and did my Saviour bleed?" or some similar grand old hymn of the Church. Our children ought to be made familiar with these hymns from early life.]

WHISPER SONG.

All my sin was laid on Him,
All my shame and loss;
All my debt was paid by Him,
Hanging on the cross.

LESSONS FOR DECEMBER.

- DEC. 5. Jesus and Mary. John 20. 11-18.
- DEC. 12. Jesus and Thomas. John. 20. 24-31.
- DEC. 19. Jesus and Peter. John 21. 15-22.
- DEC. 26. The Ministry of Jesus. John 20. 31.

Jesus Saves me Now.

Words by T. B. S.

p

This is the glo - ri - ous Gos - pel word—Our God the heavens doth bow,

p *pp*

And cry to each be - liev - ing heart, Je - sus saves thee now!

Chorus.

mf *p*

Je - sus saves thee now, Je - sus saves thee now; Yes

mf

Je - sus saves thee all the time—Je - sus saves thee now!

God speaks, who cannot lie; why then
One doubt should I allow?
I doubt Him not, but take his word—
Jesus saves me now!

I trust not self, 'twould throw me back
Into Despond's deep slough;
From self I look to Christ, and find
Jesus saves me now.

Temptations hard upon me press,
No strength is mine I know;
Yet more than conqueror am I,
Jesus saves me now!

Whate'er my future may require,
His grace will sure allow;
I live a moment at a time,
Jesus saves me now!

Why doubt Him? He who died now lives
The crown is on His brow;
The Son of Man hath power on earth
Jesus saves me now!

And when within the pearly gates
I at his feet shall bow;
The heaven of heav'n itself will be—
Jesus saves me now!

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