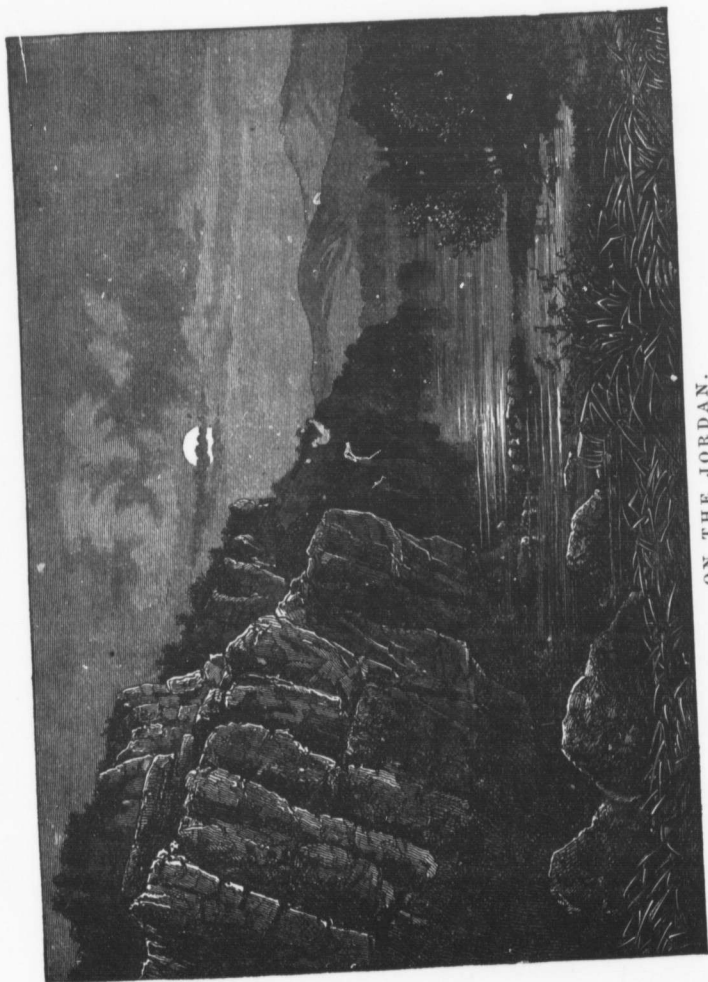


PAGES

MISSING



ON THE JORDAN.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XX.]

SEPTEMBER, 1886.

[No. 9.

Depending Upon God.

I KNOW not what the day may bring
Of sorrow or of sweetness,
I only know that God must give
Its measure of completeness.
I reach for wisdom in the dark,
And God fills up the measure,
Sometimes with tears, sometimes with cares,
Sometimes with peace and pleasure.

From hours of grief and saddened face
True wealth of heart I borrow;
And heavenly wisdom oftenest comes
Clad in the guise of sorrow.
I know not which is best for me
Of all His mercy bringeth;
I know His praises every day
My willing spirit singeth.

I know not what my life may yield
Of fruit that will not perish;
I know God gives both seed and oil,
And all the growth may cherish.
How great His work! How small my part!
I wonder at my weakness;
And His great patience fills my heart
With gratitude and meekness.

I know not what even heaven can give
To blessed souls who gain it;
I know God's goodness it must show,
For earth cannot contain it.
And if eternity but rings
With love, the same sweet story,
That earth is telling every day,
Thine, Lord, shall be the glory.

—Selected.

The Jordan.

THE Jordan is one of the most remarkable of rivers. Its name means "The Descender," and it is well named, for in its course from its springs in Mount Lebanon to the Dead Sea in 200 miles—130 in a straight line—it descends over 3,000 feet—from 1,700 feet above the level of the Mediterranean to 1,317 feet below it. Even in the Dead Sea the river bed sinks to a further depth of 1,308. So that the bottom of this extraordinary "canyon" is more than 2,600 feet below the level of the ocean. The eastern banks of the Jordan have in many places, as shown in our engraving, a massive horizontal, wall-like appearance. Buried as it is between such lofty ranges the valley of the Jordan is very hot and enervating. It also winds very much in its course. It was the eastern boundary of Palestine, and its frequent mention in the Bible gives it an importance in religious literature and in sacred poetry to which it would not be entitled by its physical character.

WE beg to call attention to the announcement accompanying this number of the BANNER of the Chautauqua Course of Reading for 1886-7. To Canadians it is of special attractiveness on account of the prominence given to English History and English Literature. The Natural Science of the Course is also of much interest. We hope that hundreds of our young people will take up this course of reading. Now is the time of year to arrange for it. Write to Mr. L. C. Peake, Drawer 2559, P. O. Toronto, for full information.

260
partially but need a large increase this year to even
many applications will
over 150 from schools have been started
3 years
See also

PH 1112 for the amount before
kin PH 1112 for the amount before
Amount in Sept 1886

260

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Sunday School Banner.
 W. H. WITHROW, D.D., Editor.

TORONTO, SEPTEMBER, 1886.

REMEMBER
THE S. S. AID COLLECTION
 ON
REVIEW SUNDAY, 30
SEPTEMBER 20

This collection, it will be remembered, is ordered by the General Conference to be taken up in each and every Sunday-school in the Methodist Church; and the Review Sunday in September is recommended as the best time for taking it up. This fund is increasing in usefulness, and does a very large amount of good. Almost all the schools comply with the Discipline in taking it up. In a few cases, however, it is neglected. It is very desirable that every school should fall into line. Even schools so poor as to need help themselves are required to comply with the Discipline in this respect to be entitled to receive aid from the fund. Super-

Change

intendents of Circuits and Superintendents of schools will kindly see that in every case the collection is taken up. It should, when taken up, be given in charge of the Superintendent of the Circuit, to be forwarded to the District Financial Secretaries, who shall transmit the same to the Conference Sunday-school Secretary, who shall in turn remit to Warring Kennedy, Esq., Toronto, the Lay Treasurer of the fund. (See Discipline, §§ 354-356.)

Work of the S. S. Aid and Extension Fund.

THE Editor of the Sunday-school BANNER performs also the duties of Secretary of the Sunday-school Board of the General Conference and executive administrator of the S. S. Aid and Extension Fund. During the last quadrennium this Fund had made over 950 distinct grants to poor schools, involving a correspondence of over 3,000 distinct communications. With each of these schools a distinct account is kept and credit given for the partial payments on grants.

EXTRACTS FROM LETTERS.

The following are extracts from a few only out of several hundreds of letters received by the Secretary of the Sunday-school Board, showing the nature of the operations of the S. S. Aid Fund, and the character of the benefits it confers. It will be observed that these schools are doing all they can to help themselves and to pay back part or the whole of the grant given by the S. S. Board.

A local preacher writes as follows: "In reply to your letter I must acknowledge that I am almost discouraged, yet I know that will not make things any better, neither does it become those who profess to be co-workers with God to say so; but I cannot help stating my honest feeling. All of us have to struggle hard with the world for our daily bread. Very little money for handling towards any cause; but with the most I think the will is ready, if the means were at hand. I have laboured as a local preacher among this people for a few years gone by. We have two Sabbath-schools established here, about four miles apart, one in the forenoon and the other in the afternoon, and preaching alternately on Sunday evening in each section. This I have to attend to myself, and to the Master be the praise, the labour is not in vain. The people are anxious for the papers, and I am anxious for them to have as many as could be allowed. I thought that I should have some money at present for to remit, but I shall forward you \$7.00

PH 1112 on P 262
Amount owed to by letters from PH 1112 on P 262

man & Mrs. Ford \$14.50 the year before no found of the
comptrolor *Small amount received & done up*

SUNDAY SCHOOL BANNER.

between this and the 15th of next month, for the past, trusting we will be able to do better in the future."

A missionary in Newfoundland writes: "I am directed by the Newfound-schools of this Circuit to convey to you their respectful and sincere thanks for the papers kindly sent by the Sunday-school Board. They have been carried into many a home where Methodist papers seldom go, and they are not only thankfully received by the people, but eagerly read. Since the periodicals have been discontinued we have noticed less interest in our Sunday-school work. Last year we contributed \$2.10 to the Sunday-school Aid and Extension Fund, and will do our best for that excellent Fund this year."

A minister in New Brunswick writes: "Our people are so poor here, and so taxed in their poverty to keep up a church at all, that after having done all we can we are compelled to ask a grant in aid of our school. We are in competition with Sunday-schools of other Churches, and they are strong and self-supporting, and we have to struggle for existence. Our hope is in our Sabbath-school, in which some devoted and godly women are labouring with most self-denying earnestness to save our cause from extinction. There are no industrial enterprises here to furnish employment, and the last few years there has been great depression in the trade in fish. The people—our people especially—are quite dependent, and it is impossible to raise money, for the people have not got it. We have done our utmost to raise the amount we now forward with this, \$8.15."

A missionary in the Quebec District writes: "This school is poor, and has to struggle with difficulties which I am sure you would sympathize with if you knew them. We have concluded to keep the school open through the winter, therefore we would ask you if possible to extend the grant of S. S. papers till July next, hoping by that time we shall have some funds to help ourselves. If I am spared till spring I am going to try and open another Sunday-school on this Mission. May God help me in these humble undertakings, and give me wisdom and grace! If this school is opened, can I depend on some help from S. S. Board till the school gets established?"

A superintendent in Nova Scotia writes: "Your postal card filled me with joy, and I want to say that we highly appreciate your interest in and kindness to our Sunday-school. I was as modest as possible in making a request for aid, for I know there are many poor schools that need help, and I just asked for what we could barely get along with. But I have so often wished when distributing the papers that I had a few more, as some families have to go without. The papers are greatly enjoyed by the scholars, and I read them with a great deal of interest myself, as they seem adapted to old and young. My prayer is that God may bless you even more abundantly in the work in which you are engaged."

A missionary in British Columbia writes: "In this country there are a great many of the older people who care nothing for religion. By the Sunday-school we reach the children, and through the children we reach the parents. Such papers as the *Pleasant Hours* or *Home and School* carry the truth into homes otherwise inaccessible. I have seen many Sunday-school papers, but none equal to our own."

A missionary in Muskoka writes: "We have just succeeded in organizing a connexional school that promises to be one of the best in this missionary district. Our people here are in very limited circumstances, and but for our Sabbath-school Aid and Extension Fund we dared not to have attempted to organize a school."

Another superintendent in Muskoka writes: "We labour under great difficulties up here in this new country. The young man who has supplied has been obliged to leave on account of ill health, so that our services have been only occasional lately. The whiskey influence has done our cause much damage; we fought hard to keep it at a distance. I enclose \$2.00, all the funds in hand at present."

A missionary in Manitoba writes: "We are striving to make our Sunday-school a success. When I came here it was about closed. We got it reorganized, and now we have a working school. I purchased maps at my own expense, and have borne half the expense of the school ever since I came here. Our people have been much discouraged, and are so low in financial circumstances that they don't seem able to do much more than they do. But I think we shall, by a little more effort, be able to raise the cash to pay for the greater part of the grant asked for now. We are praying for the Spirit's influence over the young. God is giving us their attention more and more. As I can't be in the school much on Sunday, I have a meeting of the young people on Monday evenings, and teach them to sing by note, and talk a little while on some scriptural subject and pray with them, and they are taking an increasing interest in the class. If you can see your way to assist us for the present we shall be very glad indeed."

Another missionary writes: "Enclosed you will please find \$5.00. This is the best we can do at this time. If you can favour us with some help we would be very thankful. We have never received any help from the S. S. Extension Fund, and consequently our school has been greatly neglected. The required collection will be taken up. This is a new country, and if help were given now, when the school is young, it would greatly strengthen it. I believe that the Sunday-school papers would be the means of putting new life in our school. And we trust through God's blessing to see better things in the future."

A minister in Nova Scotia writes: "I enclose applications for grants from three Sunday-schools. After this year I think each of them

will be self-supporting. Your grants last year to both of the schools has proved a great blessing. They could not possibly have sustained the interest without those valuable Sunday-school papers. Hope that you will be able to give us the grants. Unless you can the schools cannot possibly be sustained."

A missionary in Newfoundland writes: "Our school is doing well since reception of your papers. The blessings will never be seen in their fullest sense till we reach the *other shore*."

Another superintendent writes: "I hope that you may aid me some way. I feel alone in this work. All the friends are discouraged. But I wish to follow Him who 'never failed or was discouraged'; He will guide and lead."

Supplying just such needs as these, all over the continent, from Labrador to the borders of Alaska, and helping to plant new schools wherever a handful of children can be gathered together, and a loving heart to point them to the Saviour—is the work that the S. S. Aid and Extension Fund is doing. But it needs funds to do this work, and appeals to every school to give one good collection in the year. Even the schools that receive help, no matter how poor, are required to contribute what they can to this Fund.

Progress of our Sunday-School Periodicals.

The approach of the General Conference naturally leads to a review of the progress of our Sunday-school periodicals. The circulation of those periodicals during the last quadrennium has nearly doubled, the increase being from 103,729 on 30th April, 1882, to 194,074 on 30th April, 1886, or 87%. This is more than three times the increase of the previous quadrennium. The increase of circulation for the year ending March 31st, 1886, was 34,850; on July 31st there was a further increase in the number printed of 65,676, making the entire number printed, 259,750, an increase of 125% since April 30th, 1882. This is at the rate of over thirty-five and a half million a year; over 118,000 a day; and nearly 12,000 per hour. If to this be added the circulation of the *Methodist Magazine*, under the same editorial management, the aggregate circulation is at the rate of over 40,000,000 pages per year; over 133,000 per working day; and over 13,000 per hour.

The Sunday-school periodicals have been successively improved in quality, enlarged in

size, increased in number, and reduced in price, till we believe they are now the cheapest and best papers for the cost in the world. Three new papers have been established during the quadrennium—*Home and School*, *Happy Days*, and *Quarterly Review Service*.

We have now eight distinct periodicals of as many different grades, meeting the varied requirements of our schools. Of these there are 138 distinct issues in the 308 working days of the year, being almost one on each alternate day. The results of this flood of direct religious teaching pouring forth from the press is simply incalculable; only the Great Day shall reveal it. The competition with foreign Sunday-school periodicals, appealing to the patronage of all the denominations and thereby securing an immense circulation, has been very keen. But our own papers, instinct with loyalty to Queen and country, and to the doctrines and institutions of Methodism, are almost entirely displacing in our schools those foreign and irresponsible periodicals which are sometimes hostile to both.

Donations for Poor Schools.

WE are greatly obliged to the kind friends who so generously send us supplies of second-hand library books as donations for poor schools. By their kindness we have been able to distribute nearly 20,000 volumes to needy schools all over the country, from Newfoundland to British Columbia. We are continually receiving urgent requests for such books, and want all that we can get to supply the demand. At the same time will our friends suffer a word of suggestion. It is useless to send back numbers of the S. S. papers. They do not contain the current lesson, and are generally crumpled. We prefer library books in as good condition as possible. The S. S. Board pay freight on all books sent, and will send new papers to new and poor schools for half price if necessary, or, if they cannot pay that, will send them free.

W. H. WITBROW,
Secretary Sunday-school Board.

A Word to Correspondents.

WE beg to repeat our request to correspondents. Please be very particular about giving names and addresses, stating Province and Conference. We often receive requests for

S. S. supplies written in pencil on a post card so illegibly that it is almost impossible to make them out. Then if the name of the Province or Conference is omitted, we have to turn to a Gazetteer or P. O. Directory, and then look through the Minutes of half a dozen Conferences before we can get the full address. This takes up much time. *The Sunday-school correspondence has so increased that it is a very serious tax on our time, frequently taking up the whole morning.* In asking help, please use the forms of application sent, and fill up answers to all the questions asked, and especially give addresses in full. It is much trouble and considerable expense to change addresses of periodicals after they are put in type in the mailing sheet.

W. H. WITTHROW,
Secretary Sunday-school Board.

Book Notices.

"*The Origins of Organization and Government in the Early Church,*" being the Sixth Annual Lecture before the Theological Union of Mount Allison Wesleyan College. By REV. R. E. EVANS, Saint John's, N.B.

The English Wesleyan Methodist Magazine says: "We most heartily congratulate our brethren of the Dominion on the publication of this noble tractate. It is no disparagement of the Fernley Lectures to say that this may fairly claim rank along with the best of them, as the result of wide and well-digested reading as well as in clearness and vigour of original thought."

At Miss Lamblions'. By RICHARD ROW. London: T. Woolmer. Toronto: William Briggs. Pp. 320.

This is a very interesting story of preparatory school life, with a sufficient amount of admixture to make it attractive to boy readers, with a fair vein of humour running through it, and with a wholesome moral. Like all the publications of the Wesleyan Conference office it is beautifully illustrated and handsomely bound.

Ten Years at Skokomish. By Rev. M. EELLS. Pp. 271. Boston and Chicago: Congregational Sunday-School and Publishing Society. \$1.25.

Both the encouragements and discouragements of Christian effort for the Indians are set forth in this volume. The author, a missionary located on the Skokomish Reservation in Washington Territory, tells of ten years of work among the Twanas, Clallams, and other Indians. He does not try to excite interest and enthusiasm by making an overdrawn picture. Those reading the book will see just

what are the difficulties with which missionaries among the Indians have to contend, and just what results they reap after their arduous labors. The manners of the Indians, their customs, languages, besetting sins, etc., receive full treatment by the author. The book is well illustrated and is worthy of a wide circulation.

The New Headmaster; or, Little Speedwell's Victory. By MARGARET HAYCRAFT. LONDON: T. Woolmer.

This is a capital temperance story. We wish there were more headmaster's like Dr. Chantler, who would instil the principles of total abstinence into his pupils. We, in Canada, are far ahead of public opinion in Wodenhurst, the scene of this story. Popular sentiment is as much in favour of abstinence here as it was against it there. The book is an admirable Sunday-school library.

The Two Little Cousins is another of those charming little gilt-edged children's books of which the Wesleyan Conference Office has issued a series.

The latest issue of the Humboldt Library No. 81 is *The Mystery of Matter, or the Philosophy of Ignorance*, by J. Allanson Picton. This is a remarkably cheap series of good books. Only 15 cents. J. Fitzgerald, New York.

Little Pilgrims, or Glimpses of Child Life, is the title of a charming little book by Annie M. Young. Suitable for primary classes. London: T. Woolmer.

The Pulpit Treasury for July is to hand. Its contents display the richness, comprehensiveness, timeliness and fulness of aid in its sphere of literature for which this magazine is noted. Its portraits and sketches of the lives of eminent ministers with views of their churches is a very gratifying feature. Every evangelical denomination is also well represented in its pages. The old truths are taught, defended and illustrated with all the modern light which the best scholarship has thrown upon them. Yearly, \$2.50. To ministers, \$2.00. Single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

We have received from J. J. Woodhouse, Esq., acting Secretary of the S. S. Association of Canada, the combined Report of the 19th and 20th Convention of the Association, held in 1884 and 1885. It makes a bulky, closely-printed pamphlet of 256 octavo pages, and will be sent post-paid by Mr. Woodhouse (Box 525, Toronto,) for the very low price of 25 cents. Sunday-school workers will find here the discussion of most important S. S. themes, by such men as Dr. Meredith, Principal Grant, Wm. Reynolds, Revs. S. B. Barnitz, H. M. Parsons, J. McEwen, and a host of others.

We have received from the Willard Tract Depository, S. R. Briggs, Toronto, copies of the cheap editions of Dr. McKay's "Abundant Grace" (pp. 226, price 50 cents); and of that remarkable indictment of the predominant wickedness of the times—"The Trinity of Evil." (Cloth, 50 cents; paper, 30 cents.) We have only to reiterate our high approval of these books written upon the previous edition.

From the same House we have received an interesting illustrated quarto volume, with numerous maps, engravings and photographic portraits—"A Missionary Band." Price 50 cts. Its careful reading cannot fail to quicken sympathy with mission work by its record of the trials and triumphs of missionary life.

Stirring up the Spirit of God Within Us.

BY REV. E. B. SANFORD.

The introductory verses of Paul's second letter to Timothy give a beautiful illustration of the spirit of affection and courtesy with which words of admonition may be spoken by a friend. Reminding his "beloved son" of his great desire to see him once more, he touches the chords of memory by a tender allusion to the heritage that had come to him through the pious lives of his mother and grandmother, and then says: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee."

This exhortation is especially appropriate to those who are engaged in teaching the Word. To "stir up" means properly to kindle again into a blaze the half-concealed coals under the ashes. As long as the fire remains thus hidden it can neither awaken into a flame the affections and purposes of the heart nor give warmth and light to others. The gift within us is a spiritual grace that needs the quickening influence of the divine life to reveal its strength and power. To be successful teachers there is not so much need of greater natural capacity as to have the head and heart glowing with the thought and feeling that has been stirred into a blaze by the breath of the Spirit. The teacher who studies the Scriptures seeking for the illumination that comes from above, and who, in closet hours, remembers at the throne of grace each scholar with his special need, will not toil in vain.

The soul must be refreshed by daily devotion in order that it may have strength and courage for its work. The fires upon the altar of consecration will burn low if they are not fanned unceasingly. "I can only say one thing," writes Elizabeth Fry, in the evening of her useful life, "since my heart was touched at seventeen years old, I believe I have never awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being, how best I might serve the Lord."

There never was a time when the machinery and appliances of Sunday-school work were as

perfect as now, but there is no less need of the apostolic injunction to "stir up the will of God within us." Without loving, thoughtful effort and prayer on the part of teachers results will be meagre and disappointing. The field for service is wonderful in its opportunity, and demands the exercise of gifts that can become the possession of those whose hearts are kindled into a flame of spiritual power and desire through the indwelling of the Holy Spirit.—*Pilgrim Teacher.*

Mistakes.

MAN is not a machine, and hence is liable to error, even when he is entirely informed as to what facts are or as to how they should be stated. If man were a machine the railroad employé would never misplace a switch, the engineer would never pull the wrong handle, the author would never say what he intended not to say. Nowhere is this fact more sensibly felt than in editorial work. Aiming to be correct, contributor or editor will say what is incorrect. An article prepared with care by a skilled hand will be found to contain a mistake that a boy will detect. It is mortifying, but it is and will be so as long as man is not a machine. The *Sunday School Times* recently made to its readers an instructive acknowledgment on this point. A page of writing was under examination in which its author felt that his reputation was involved. That page, when set up in type, passed under eleven readings by five skilled proof-readers, yet was printed with a glaring error in it—an error of statement—which ought to have been noted by any one of the five readers at any one of the eleven readings. So conscious is the old editor of this liability to error that his surprise is, not that so many mistakes are found in his own work and that of others, but so few; and yet he is deeply mortified at every instance of such imperfection in his own pages.

Profitless Discussions.

A CORRESPONDENT of the *Sunday-school Journal*, who is evidently a discriminating person, says:—

"In almost every Bible class there is a member who is always tempting you to a long, profitless discussion. He has some hobby, some mystery of godliness which he has solved; or perhaps he has found some mistake of Moses, or Paul, or John. There will be times when you must fail to recognize his presence. Generally, it is well to give the time to teaching the truth, leaving the wrong to show itself by contrast. As Spurgeon says: 'If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down beside it, and the work is well done.' Long remarks on the number and turn of the crooks are not profitable. Lay the truth down beside error, and avoid long discussions."



THE POOL OF HEZEKIAH.

"The Burden."

TO EVERY one on earth
 God gives a burden, to be carried down
 The road that lies between the cross and crown ;
 No lot is wholly free ;
 He giveth one to thee.

Some carry it aloft,
 Open and visible to any eyes ;
 And all may see its form, and weight, and size ;
 Some hide it in their breast,
 And deem it thus unguessed.

Thy burden is God's gift,
 And it will make the bearer calm and strong ;
 Yet, lest it press too heavily and long,
 He says : Cast it on Me,
 And it shall easy be.

And those who heed His voice,
 And seek to give it back in trustful prayer,
 Have quiet hearts that never can despair ;
 And hope lights up the way
 Upon the darkest day.

Take thou thy burden thus
 Into thy hands, and lay it at His feet,
 And whether 't be sorrow or defeat,
 Or pain, or sin, or care,
 Leave it calmly there.

It is the lonely load
 That crushes out the light and life of heaven ;
 But born with Him, the soul restored, forgiven,
 Sings out through all the days
 Her joy, and God's high praise.

—*Marianne Farningham.*

The Pool of Hezekiah.

BY LAURA DAYTON EAKIN.

THERE has always been a mystery about the supply of water to Jerusalem, in both ancient and modern times. Notwithstanding its immense population and protracted sieges, there was never known to be any suffering from the scarcity of this most necessary article ; and yet travellers tell us that Siloam is the only perennial fountain in the city proper, and in the vicinity there is only one well of living water. The Mohammedans say that all the waters in the world issue from beneath the Sacred Rock of Mount Moriah.

It has been some twenty-five hundred years since Hezekiah built the pool or fountain still called by his name. It is on the eastern slope of Zion, not far from the Greek Convent, and just behind Hauser's European Hotel. It is an immense reservoir, two hundred and forty feet in length and one hundred and forty-four in

breadth. At the bottom you find the natural rock levelled and cemented. Where the water came from to supply it used to be a matter of conjecture, but it is now known to be connected with the Upper Pool of Gihon by a small aqueduct.

There have been many great rock-cut reservoirs already discovered under the Temple area, and channels, cut through the solid rock with infinite patience and care, connecting them with the Fountain of the Virgin, where it is said the mother of Jesus came to wash her clothing, or with Bethesda, where Jesus healed the sick man; and doubtless all these mysterious pools were supplied in like manner. One thing is sure: no city in the world ever had such perfect arrangements for a supply of water as ancient Jerusalem. So we need not wonder that the holy men who gave us the Bible spoke so often of living waters—of the wells of salvation. It was only natural that Ezekiel should write of the wonderful stream, and John in lonely Patmos see the blessed vision of the river of life—

whose gentle flow
Supplies the city of our God.

Discouraged Teachers.

BY REV. J. I. BOSWELL.

It was at the close of school, and nearly all had passed out. There, half-way down the middle aisle, stood one of the teachers, Thomas Croaker by name, and on his handsome face there gleamed a lurid look of mingled wrath and grief. Tenderly he held in his hand a black silk hat which was crushed quite out of shape, and sadly he moaned as I drew near. "That mischievous Bill Wilberforce has sat upon my new hat, and just look at it! He did it on purpose, I know he did." And then he added in a funeral tone, which no pen can describe, "I shall give up my class, for I am not fitted to be a teacher."

Poor Thomas! He had tried so hard to teach those restless boys that afternoon, and the result of all his toil was only this and nothing more, a broken hat!

But he is not the only discouraged teacher in the world. He is but one of many that we meet in our joyous pilgrimage through life who need to have a few more rays of sunshine in their faces and a few more sparkles of hope fluttering in their hearts.

What is the matter now?

"I have just come from the Sunday-school convention, and what do you think the chief speaker said? He said that no one ought to be a teacher who did not spend six hours a week upon the study of the lesson and read up a little library of 'notes' and commentaries. Now I cannot do that, for I am driven with work from morning until night, and when the day is ended I am tired out."

Well! Do not worry over what the speaker has said, for he is not infallible, and you are not

obliged to cut your cloth according to his extensive pattern. If you cannot spend six hours a week, you can spend one or two, for where there is a will there is a way, and your will is a pretty strong one. Read the lesson with care, and roll it over in your mind until you find out what you know and, if possible, what you would like to know, and then use such "Lesson Helps" as are alike brief and suggestive. Stop there, if you lack the time to go farther. Study with a clear end in view, and when your mind is thereby roused to action you will study rapidly. He is a poor student who measures his work merely by the number of hours which he has spent upon it.

"I do not know enough to teach the Bible lesson as it ought to be taught, and I should be a scholar rather than a teacher."

That may be said of many teachers, and perhaps of you, but let others judge. The school must get the best teachers possible, and it has laid its hands upon you; therefore submit and improve. By teaching you will learn, and by giving knowledge you will gain the more. Oft bending the bow strengthens the arm, and the arrow flies the faster and the farther. No man loses any light by kindling with his torch the torches of other people, and the circle of illumination spreads thereby. Love your work of teaching, and your task will change into your joy, and what you do feebly now will be better done to-morrow. Exercise improves the kind of teaching, for it is the unused pump that soon becomes dry; but the one in steady use gives forth abundant and purest water.

"I cannot manage the class, for there is one of the girls in it who is unruly and will not behave. She distracts the attention of the others, and when I utter a gentle rebuke she laughs and gives a rude reply."

That is not pleasant, but for such a trial there is more than one remedy. Insist quietly and firmly on good manners, for if you do not teach obedience to authority you will fail to teach the foundation of all good morals. Tire out your scholar with a steady eye and a steady and gentle voice, for surely she will be quiet when she finds out that the great and only lesson you purpose to teach the class on a Sunday afternoon is the infinite importance of Miss Fidgety behaving herself. If you fail to control her, this must be the reason her father and mother failed before you. As a last resort ask the superintendent to place her in another class, and he will do this sooner than have you resign as a teacher, if he thinks you fit for that office. No scholar, big or little, boy or girl, has a right to make the teacher's work a burden, and frustrate all honest efforts to do good.

"My class does not care to have me teach them."

If this be so the fault may be with you rather than with them, and perhaps it is a fault which you can remedy. Scholars are not eager for a teacher who is absent one Sunday out of every three, who talks but does not instruct, and who has more of vinegar than of sugar in both voice and manner. But you are not one of that kind—O certainly not! Then do not think that,

because it is hard to hold the attention of the scholars all the time, therefore they do not care to have you for their teacher. You are mistaken, and if you leave the school so may they. They do not wish you to resign, and you have a stronger hold upon their affections than you are aware of. Do not distrust your own ability, and thus fail to do the good you might.

After all, in teaching Bible truth it is not simply what is said that makes the impression, but the spirit with which one speaks. Truth shines upon the printed page, but comes with greater power when it comes through the medium of a living soul. The gospel of salvation is to come through men to men, for this is the will of God and it agrees with reason. Teach, then, the facts of the lesson, but teach the Christian spirit which underlies all Bible truth; teach that by your own blameless and holy life.

Do your work as a teacher under the inspiration of the highest motives. Let the grandeur of your calling cheer you when the moment of despondency comes. As you teach be yourself a learner, and if your class be somewhat trifling, and if what you say should seem to be but little heeded, do not easily lose heart, but learn those lessons which all of us need to know in the battle of life, Courage and Patience.—*S.S. Journal*.

The Lesson Leaf in the Class.

REV. CHAUNCEY N. POND.

1. NAME two of the most common abuses of the lesson leaf in the Sunday-school class. One is to depend on the leaf to the neglect of the Bible; another is the practice of reading from the lesson leaf the answers to the questions.

2. What would you say of remedying these abuses by discarding the leaf entirely, at least during the class half-hour? To discard the leaf because it is sometimes wrongly used would be as unwise as to throw away the books in the home library because they are occasionally unwisely read. We must distinguish between the correct and incorrect use of every good.

3. Why will it not do as well to study the lesson help at home, and come to recitation with only the Bible? Because any proper mastery of the facts and truths to which the leaf affords us a clue will occasion the need for many references to it while in recitation.

4. Name some particular uses for which the lesson leaf or quarterly will be valuable in the class. It will be useful as a guide to references and home readings, and as a means of looking up special notes. It will enable teachers sometimes to put scholars in the leadership of the recitation for a brief season, thus drawing out their independent thought. And, perhaps most important of them all, the presence of the leaf will make it possible to show to the pupils more definitely what particular points are to be mastered in the lesson for the following week.

5. But will not pupils read the answers to questions if they have the answers in their hands? Not necessarily. It is not supposed that pupils in geography will read their answers, even though the book be within reach at the moment. The habit of allowing answers to be read is totally unnecessary.

6. How may the leaf promote independent study? By enabling the teacher to mark out a precise lesson as a basis of facts; then thought, inquiry, and further investigation will be easily secured.

7. As quite commonly used, to what is the leaf equivalent? Simply to a few verses of Scripture printed by themselves. Supplementary help is not utilized; what is the result? A very slovenly literary habit, and feeble attention to the truth concerned.

8. What would you urge in this connection? Full and careful attention by the teacher to every point in the leaf; he will then be able to use what is best and most helpful in the class.—*Highways and Hedges*.

No Time for Preparation.

A TEACHER writes upon a question of duty: "I am closely confined to business during the week, and unable to find time for needed preparation to teach my class of boys. Should I continue in the work, or give it up?" We answer the question by asking several others, designed to be personal and searching. Is it really true that you cannot find time for preparation? How about the early morning, and the evening? How about the spare fractions, ten minutes now and then, an occasional half hour, nooning, and other opportunities?

Very few busy people can take a half day at a time for lesson study, and very few that succeed do not find success through the right use of bits of time that with others go to waste. How would it do for you to divide your lesson into as many parts as there are working days in a week; taking one portion each day for reflection and study, and on Saturday evening prayerfully gathering up the parts into an intelligent whole?

Then go to your class with conscious strength, derived from the Source of all strength.

ONE brief counsel to speakers at Sunday-school conventions will bear frequent repetition: *avoid apologies*. If you are going to make a poor speech, at least allow your audience the mental exertion of finding it out. If you have been too busy to prepare for your address, don't let the audience know at the start that you have considered them and your subject of less importance than your other business. Your apology will not persuade the audience that you could have done better if you had tried; it will only weaken the force of what you really have to say. Besides all this, much lying would be avoided if most apologies by public speakers were omitted.

How to Teach Boys.

SEVERAL things are absolutely essential to success in teaching a class of boys in Sunday-school. The teacher must have a heart for the work, and a heart in the work. A cold, frigid, formal teacher, however competent in other respects, will fail to win and interest a class of average boys. A spirit of deep, cheerful piety must pervade all of the teacher's words and actions. It will not do to go before a class of bright-eyed, good-hearted boys wearing a long face and speaking in graveyard tones. A cheerful face and cheerful tones of voice commend the religion of Christ to boys quite as much as the words that are uttered by the teacher. Levity is entirely out of place in Sunday-school, particularly before a class of light-hearted boys. They should be taught how to respect the house and service of God, and how to study the word of God in a cheerful and devout spirit. The manner of the teacher in these particulars will go far towards fixing the habits of the boys.

Of course it is understood that the teacher goes to his class from his place of private prayer. Religious teaching cannot be done by any other than a religious teacher. This fact, though self-evident, is not appreciated in Sunday-school work as it should be. Some of those who teach classes of boys need themselves to be taught "what be the first principles of the kingdom of God." A deep experience of grace is absolutely essential to successful teaching in all our Sunday-schools.

If the teacher is filled with the Spirit of Christ, and burning with zeal for the salvation of souls, and if he earnestly seeks the guiding influence of the Holy Spirit, he will be pretty sure to find his way into the hearts of the boys before him, and will be enabled to lead every one of them to personal faith in Christ. This is the prime object of the Sunday-school class and of all Sunday-school work. The teacher should himself be taught—not by some Gamaliel, but by the blessed Christ.

The lesson should be studied, and the preparation for teaching made, with the same painstaking care that a conscientious preacher prepares for the pulpit on Sunday morning. It is worse than folly, it is a fearful sin, to depend on the "spur of the moment" for inspiration to teach a class of boys in Sunday-school. This kind of "daubing with untempered mortar" in our Sunday-schools has caused many a fearful breach in the walls of Zion. If the boys are bright, and if they take an interest in the lesson, they will be sure to ask many questions not laid down in the lesson paper. Their questions will grow out of the lesson, or they will be suggested by it. The number and pertinency of questions asked by boys is a favourable indication. It shows that thought has been stirred in their own minds and hearts. As a general rule their thinking and thoughts will be worth fully as much to them as the expositions and "moralizing" of the teacher. As far as possible the teacher should anticipate these questions, and be ready to answer them. If a boy,

or a whole class of boys, ask for bread, don't give them a stone. Cultivate in every possible way a real spirit of enquiry. In this way the real needs of boys are often suggested to persons older and wiser than themselves. The teacher should have, by constant thought and careful reading, a wealth of apt illustrations on hand, with which to fix in the minds of the boys the leading facts and doctrines of each lesson. An apt illustration or anecdote often rivets for ever in the mind of the boy a truth which would be forgotten in five minutes without it.

Know your class. Know their faces, their names, where they live; show a friendly interest in them and in their families and friends. Let the boys know that you have a heart, and that you are a partner in all their joys and sorrows. They will come to love you, and through you they will be led to love your Lord. Be simple, be earnest, be sincere with your class of boys. They are young, they are plastic now, and God has put them in your hands that you may mould them for immortality and endless life.—*Southern Methodist S. S. Magazine.*

Doing the Lord's Share of the Work.

BY RUTH ARGYLE.

"T AIN'T NO SORT o' use, honey, fur yo' to try an' do de Lawd's share ob de work. He gwine to hab de doin' ob hit his owne 'f, an' de sooner yo' makes yore min' to let hit alone, de bettah. "But, Aunt Lucy, I never thought of such a thing. Of course I do not wish to do the Lord's work. I only can not help feeling completely discouraged with those boys. Here I have been working over them, and praying for them three—yes, nearly four—months, and not one of them shows the least feeling or manifests the slightest inclination to turn from his sins. I might better have left them alone."

"Don't yo' talk dat ar way, honey, 'ca'ee hit's wicked. Jest lian' to ole mammy. I see gwine to s'plain t'ings to yo', chile. I see done seen a heap ob Chrisyuns a-tryin' to do jest like yo' is a-doin'." Dey daz dar own work, an' den dey tries to do de Lawd's, too. Honey, hit am yore bizness to plant de seed an' to watah hit wid yore teahs an' pra'rs, an' to keep de ugly weeds outen de patch; but hit am de Lawd's own work fur to make hit grow an' b'ar fruit. Dis yere's de trufe, honey. Duz yo' reck'lee', chile, 'bout dat foolish Tom Spence what used fur to turn up de seeds in yer ma's posy-bed ebbery time hit was planted, to see ef dey was a-growin'?' Lawzy! dat niggah was jest as crazy as a turkey-buzzard. Don't yo', 'member dey had to tie him up wid ropes, an' keep him all by hisse'f in dat bery cabin ober yonder? Wal, hit 'pears to me, honey, dat yo' is mos' as silly as pore ole Tom, ef yo' has to keep a-turmin' up ob dem seeds to see ef dey is a-growin'."

"Thank you, Auntie. I know now what you mean, and I do feel a little ashamed of myself; but it is very discouraging not to see any good resulting from my labors. It is surely high time I saw a change."

"'Tse s'prised at yo', honey. How duz yo' know 'bout de hearts ob dem chilluns? Duз yo' spec' dem to grow to be de piousest kin' ob Chrisyuns jest in a few days? Mought jest as well s'pec' dat ar young un to hop ont en his gown an' aprun inter briches an' long split-tail coat. Mought so. Why, honey, chile, duzn't yo' know fur sure dat de seed am a-sproutin' an' a-puttin' forf hits leetle green stem away down under de yearth, long fore yore bright eyes katches sight ob hit? De good Mars'r ain't gwine to let the leastest one ob his chilluns work fur nuffin', ef ole Satan duз try to make yo' all b'lieve hit. Dar now, yonder's one ob dem bery boys hissef. Look, honey! hit am dat Bill Grange, shore's yore bawn, a-fotchin' yo' a posy. Run an' wipe yore eyeses, an' I'll open de do' fur yo'."

It was one of the very boys whose hearts Clara had imagined untouched. He had bought some greenhouse flowers with his own scant savings, and had now come to tell his teacher that he was sorry for having given her so much trouble, and to ask her if she had an old Bible she could give him.

"Cos me an' Jess wants ter read them stories, please, 'bout ther leetle chap what chopped off ther giant's head, an' them lamps wot was in ther pitchers."

Clara joyfully provided the Bible, added a few kind, pleading words for the Saviour, and then handed him over to mammy to be feasted, while she ran upstairs to her own room to humble herself before her God. When, one by one, the rough, wild boys became earnest, working Christians, through her loving labors in their behalf, Clara forgot that she had ever felt disheartened concerning them, but always remembered what Aunt Lucy said about doing God's work.—*Pilgrim Teacher.*

Opening and Closing Services for Third Quarter.

OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

Supt. I was glad when they said unto me, Let us go into the house of the Lord.

School. Our feet shall stand within thy gates, O Jerusalem.

Supt. Jerusalem is builded as a city that is compact together:

School. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

Supt. For there are set thrones of judgment, the thrones of the house of David.

School. Pray for the peace of Jerusalem: they shall prosper that love thee.

Supt. Peace be within thy walls, and prosperity within thy palaces.

School. For my brethren and companions' sakes, I will now say, Peace be within thee.

Supt. Because of the house of the Lord our God I will seek thy good.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church services and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive sentences.

Supt. O the depth of the riches both of the wisdom and knowledge of God!

School. How unsearchable are his judgments, and his ways past finding out!

Supt. For of him, and through him, and to him, are all things.

School. To whom be glory for ever. Amen.

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried: the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

LUTHER once remarked to his son who declared that he had learned his catechism, "My son, if you have learned the whole catechism you have more wisdom than I; although I am a Doctor of Divinity, I have to search and examine it daily. I repeat it each and every morning, if possible; and as frequently as I can, the Ten Commandments, the Creed, and the Lord's Prayer; and cannot yet comprehend the full import of its great teachings, and I must remain a student of the catechism as long as I live; and I am not sorry for it either." Now put these words of a great and humble man, a mighty teacher of the truth, beside the habit of some of our Sunday-schools that give no time to the "Catechism Lesson."

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 30.]

LESSON X. JESUS THE TRUE VINE.

[Sept. 5.]

John 15. 1-16.

[Commit to memory verses 4-6.]



1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you, as the branch cannot bear fruit, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and the men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

General Statement

It was about midnight, between Thursday and Friday of passion week, when the Saviour and his eleven disciples left the supper-room, on Mount Zion, and walked through the deserted streets toward the valley of the Kedron. A nameless sorrow filled the heart of the Redeemer. A nameless sorrow filled the heart of the disciples, for their Master had spoken, as he had never spoken before, of an approaching departure; and they sought, though they could not understand, that he was soon to leave them. As they passed out of the gate and walked down into the valley, under the light of the full moon, they must have seen the many vineyards planted upon the terraced slope of the hill. It may be that these suggested to the Saviour's mind the illustration with which our lesson opens. Pointing to the vines with their abundant branches and thick leaves, he re-

Explanatory and

Verse 1. I am the true vine. The vine was the emblem of the Jewish Church, as shown in the prophetic books and by ancient coins, on which Judea is represented by a cluster of grapes on a vine. Its rapid growth, its abundant fruitfulness, and the consciousness of Christ proclaims that the new Judaism, the true Church containing life and growth and sweetness for the world, is in him. **My Father is the husbandman.** The owner of the vineyard, who planted the vine, watches over its fruit, and gives it his constant care. Notice that not the Church, but Christ, is the vine. (1) *He have spiritual life, not by our union with the Church, but by our union with Christ.* (2) *If we, as branches, are under our Father's care, we need have no fear.*

2. Every branch in me. The branches are individual Christians, every one of whom has a personal relation to Christ. **That beareth not fruit.** Fruit is of two kinds, in ourselves and in others. In ourselves, shown by uprightness, character, godliness; in others, by our influence to win souls to Christ. To carry out the figure, one kind is the delightful taste of the grape, the other is the productive seed. (3) *As the vine, so the Christian is of value only as he has fruit.* **He taketh away.** By the law of the spiritual life, the Christian who fails to produce fruit of character and influence imperceptibly loses his vitality. He may not know it, and others may not know it, but he becomes a dead branch, only formally united to the vine. **He purgeth it.** Rev. Ver., "He cleanse it"; that is, prunes, trims, and trains the branch, removing all superfluous shoots, that the strength may be concentrated upon fruit-bearing. Such are the trials of our own earthly experience under the wise hand of God. **That it may bring forth more fruit.** (4) *The most useful Christian are often those who have passed through the deepest experience of trouble, as the choicest vines are most closely cut.* (5) *All God's dealings with his people are for their good.*

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is in my commandment, that ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you.

16 I have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: I remain that whatsoever ye shall ask of the Father in my name, he may give it you.

Practical Notes.

minds his disciples that what the vine is to its branches such is his relation to them; and as the branches are only valuable as they bear the luscious grapes, so each disciple, receiving the life from his Saviour, is required to renew that life in others, and bring forth abundant fruit. There may come the sharp edge of the pruning knife of trial, but it is only that the clusters may be the larger. Then he passes to another lesson, suggested by the same illustration. As the branches of the vine are one in sap and essence, and have a unity in their common stock, so all who are in Christ are members one of another, and should hold each other in mutual love. As friends in a common cause they are friends of a common Master, and henceforth sharers of his knowledge, and sent forth to bear his message to the world.

Practical Notes.

3. Now ye are clean. Rev. Ver., "Already ye are clean." The same word in the original as that in the previous verse translated "purgeth." The disciples had been already cleansed or purified through the instructions of their Master and the influences of the Spirit. **Through the word.** The teaching of Christ had given them instruction in the truth, and inspiration from the truth, and thus had wrought newness of life in them. The Rev. Ver. reads, "because of the word," which is more accurate.

4. Abide in me. We must not only have a vital union with Christ, but must keep in that union. **Abide in you.** While we are in Christ, he in turn is in us, giving us spiritual life and endowing us with spiritual power; just as in one sense the branch is in the tree, while in another sense the tree, through its sap, is in the branch. **Cannot bear fruit of itself.** Cut off separately from the vine, and see how soon it dies; so separate from the vine, and he becomes lifeless. (6) *Let us make use of every help which will keep us closely united to Christ our life.*

5. I am the vine. Repeated for the sake of emphasis. **Bringeth forth much fruit.** The divine Vine upon which the disciple grows is essential to his fruit-bearing; but he will not bear fruit unless he desires so to do, and lives for it. To be a branch is not enough; we must seek to be fruitful branches. The fruit will be partly in ourselves, as fruit of character; partly in others, as fruit of usefulness. **Without me.** Rev. Ver., "apart from me." **Ye can do nothing.** Rev. Ver., "apart from me." **God can do without man, but man cannot do without God.**

6. If a man abide not in me. As when a Christian seeks his pleasure not in Christ, but in the world, and lives for earthly, not heavenly, aims. **He is cast forth.** Those who will not use the divine life soon lose it, and are separated from the true, invisible Church of Christ, even though they remain in the outward organized

Church. To our vision they may appear sound branches, but Christ declares them "withered." **Men gather them.** The word "men" is not in the original text, and the Rev. Ver. reads, "they gather them," meaning God's invisible agents. **They are burned.** In the fire of the judgment day.

7. My words abide in you. Not only in the memory, but also in the heart, as a motive to action. **Ye shall ask what ye will.** Because those who are in complete union with Christ will ask only what is in accordance with his will. **It shall be done.** A certain millionaire gave to his pastor blank checks signed, saying, "Fill one of these out when you find a case of need." So God lets his people draw what they will on the bank of his promises. (7) *Let us come boldly to the throne of grace.*

8. Herein is my Father glorified. That is, the growth and usefulness of the disciple sheds glory upon the God whom he serves. What can recommend religion, and so honor God, more than followers of Christ who adorn their profession by their example and bring increase to the Church by their influence. **So shall ye be my disciples.** This will show that they share his nature when they present his likeness.

9. As the Father hath loved me. No words can be adequate to express the love of God toward his own Son incarnate in the flesh. **Even so have I loved you.** Measure God's love for the Son, and then only can you measure Christ's love for those who belong to him. If a mother will die to save her child, so will Christ sooner lose his life than let a believer be lost. **Continue ye in my love.** Rev. Ver., "abide ye in my love." Not merely that we should continue in loving Christ, but that we should abide forever in the atmosphere of his love toward us.

10. If ye keep. The Saviour now tells us how we can keep in the enjoyment of his love; and it is simply by obedience to his commands. Just so a son is sure of a good father's love as long as he tries to please him. **I have kept my Father's commandments.** What a bold statement for any mere man to make! Who but Christ can venture to declare it of himself? Yet in his lips it does not seem out of place.

11. That my joy. That is, the joy which Jesus felt

in communion with his Father may dwell in us his followers. **Might remain in you.** Rev. Ver., "May be in you." Remember that it was within an hour of his agony, and ten hours of his cross, when Christ spoke of his joy. **Your joy might be full.** The followers of Christ may possess a joy which is so deep that no sorrow can disturb it, as the mightiest storms never touch the bottom of the ocean.

12. This is my commandment. He had already spoken to his disciples about this new commandment (John 13. 34); now he reiterates it. **That ye love one another.** He was soon to leave them, and they would need to be united in love for each other to resist the dangers of an unfriendly world. (8) *God's people are strong while they are one.*

13. Greater love hath no man. As the example for their love to one another let them see the measure of it in himself, already in spirit dying for his own. **Lay down his life.** Just as in a few hours he was to lay down his life upon the cross, not by compulsion, but voluntarily for his friends. (9) *Scholar, remember that you are one for whom Christ died!*

14, 15. Ye are my friends. What higher honor than this could be bestowed upon us! A certain nobleman desired written on his monument, "The friend of Sir Philip Sidney;" but we can call ourselves the friends of Jesus. **Do whatsoever.** Obedience is the token of faith and the test of love. **I call you not servants.** Under the law the highest attainment was as a servant of God; but under the Gospel we may be friends, ye, sons. **I have made known.** Some things he had already revealed, others were to be made known by the Spirit.

16. Ye have not chosen me. They had chosen Christ as their Master, but he had chosen them as his messengers and friends. **Ordained you.** Rev. Ver., "appointed you;" which is better, for the reference is not to any priestly ordination. **Bring forth fruit.** By preaching the Gospel of Christ. **Your fruit should remain.** Rev. Ver., "should abide." The honest work for Christ is never in vain, and its influence is never lost. Were our spiritual sense keen enough we could realize that the echo of the word spoken for Christ rings through a thousand years.

HOME READINGS.

- M. Jesus the true vine. John 15. 1-16.
 Tu. The fruit-bearing branches. Rom. 11. 13-23.
 W. The fruit of the vine. Phil. 1. 1-11.
 Th. The fruitless fig-tree. Luke 13. 1-16.
 F. Abiding in the vine. Psa. 61. 1-8.
 S. The mission of the Comforter. John 15. 17-27.
 S. Chosen to bear fruit. Mark 16. 12-30.

GOLDEN TEXT.

I am the vine, ye are the branches. John 15. 5.

LESSON HYMNS.

- No. 90, Dominion Hymnal.
 There is work to do for Jesus,
 Yes, a glorious work to do.
 No. 80, Dominion Hymnal.
 Work, for the night is coming,
 Work through the morning hours;
 Work while the dew is sparkling,
 Work 'mid springing fowers.
 No. 91, Dominion Hymnal.
 Hark, the voice of Jesus calling,
 "Who will go and work to-day?"

TIME, PLACE, RULERS, CONNECTING LINKS.—See Lesson VII.

DOCTRINAL SUGGESTION.—Man's end God's glory.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Vine and the Branches**, v. 1-3.
 What beautiful relation of the saved sinner to the Saviour is here shown?
 What care does God exercise over the vine and branches?
 Who are the fruit-bearers of the world?

Whence comes the life and vigor by which they bear fruit?

What is the means that God has provided for this pruning or purging of the branches? ver. 3.

2. Abiding in the Vine, v. 4-6.

Who are the branches of the true vine?
 What are some of the fruits which these branches are to bear? Gal. 5. 22, 23.

On what condition only can such fruit be borne?
 Is it enough for the branches to abide in the vine?
 What kind of fruit-bearing will there be when this relation is perfect? ver. 5.

What danger does Christ warn them may come to them?

3. The Blessedness of Abiding, v. 7-16.

Why should Christ's disciples desire to bear fruit? ver. 8.

What is the condition by which we may be sure of abiding in Christ? ver. 10.

What are some of the results to the true disciple of abiding in Christ? vers. 7, 11.

What proof were they to give to each other that they were abiding in Christ? ver. 12.

To what extent was this love to carry them in their devotion to each other?

What name does Jesus now give these disciples for the first time? Why?

Practical Teachings.

1. Fruit-bearing is the business of the Christian life. God wants no empty branches.
2. Only the branches want pruning; the true vine needs none. Christ's life is perfect and pure. We are the ones who are sinful.
3. Pruning is not punishment. It is loving care. God prunes the fruit-bearer that he may bear more.
4. There are branches on every vine that do not bear. They are cast forth. Let us heed the warning.
5. Blessed is the man whose delight is the law of the Lord.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Vine and the Branches, v. 1-3.

Who is the vine?
Who are the branches?
Who is the husbandman?
How are the branches made fruitful?
How had the disciples been cleansed?

2. Abiding in the Vine, v. 4-6.

What command was given the disciples?
How may we abide in Christ? 1 John 2. 6.
What does union of branch and vine secure?
On what condition is fruitfulness promised?
What relation had the disciples to Jesus?
To whom was fruit-bearing promised?

3. The Blessedness of Abiding, v. 7-16.

What is a condition of prevailing prayer?
How may men glorify God?
Of what is abiding the result?
Why were these words spoken?
What commandment is given the disciples?
What is the greatest test of love?
How is friendship for Christ to be tested?
What title is given the disciples?
For what had they been chosen?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The need of abiding in Christ?
2. The tests of abiding in Christ?
3. The results of abiding in Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

What does Jesus call himself? **The true vine.**
What does he call his disciples? **The branches of the vine.** (Repeat the Golden Text.)

Who is the Master of the vine? **The Father.**
What does the Master cut off and throw away? **The branches that do not bear fruit.**

Why does he clean and trim the branches that bear fruit? **So that they will bear more fruit.**

What becomes of the branch when it is separated from the vine? **It dies.**

When do we bear much fruit? **When we abide in Jesus, the true vine.**

What fruit do we bear? **The fruit of Christ, joy, love, peace, faith, patience.**

What does Jesus promise to those who abide in him? **To give them all that they ask.**

For what will they ask Jesus? **For those things that will give glory and honor to his name.**

What are we like when we do not abide in Jesus? **Like dead branches.**

What is it to abide in Jesus as the branch abides in the vine? **To love him and do his will with all our mind and heart and soul.**

When does Jesus love us? **When we keep his commandments.**

What new commandment did he give us to keep? **To love one another as he loved us.**

What proof did he give us of his love? **He laid down his life for us.**

What does he call us? **His friends.**

Words with Little People.

You all know that branches, whether they are large or small, cannot live, or bear any fruit, if they are cut off from the vine. No more can we keep good and bear fruit unless we stay close to Jesus. (See Golden Text.) As long as we are like the branches that get all their life and power to grow from the vine, by being a part of it, we shall not only live, but shall grow more and more fruitful every day.

THE LESSON CATECHISM.

[For the entire school.]

1. What is said in the Golden Text? **"I am,"** etc.
2. What does Christ tell us to do in this relation? **To abide in him.**
3. What shall be the result of abiding in Christ? **Much fruit.**
4. What does Christ call those who obey him? **His friends.**
5. How has he shown his love for his friends? **By giving his life.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

What Christ is to His Followers.

I. A LIFE-GIVING SAVIOUR.

I am the true vine, etc. v. 1-3.

"Your life is hid with Christ." Ccl. 3. 3.
"Christ liveth in me." Gal. 2. 20.

II. A FRUIT-BEARING SAVIOUR.

The branch cannot bear fruit of itself, v. 4, 5.

"If it die, it bringeth forth much fruit." John 12. 24.

"I... will draw all men unto me." John 12. 32.

III. A LOVING SAVIOUR.

As the Father... so have I loved, v. 9.

Greater love hath no man, v. 13.

"Loved me, and gave himself for me." Gal. 2. 20.
"As Christ also loved us." Eph. 5. 2.

IV. A SELF-DENYING SAVIOUR.

I have kept my Father's commandments, v. 10.

"Obedient unto death." Phil. 2. 8.

"I have given you an example." John 13. 15.

V. A DYING SAVIOUR.

That a man may lay down his life, v. 13.

"While we... sinners, Christ died for us." Rom. 5. 8.

"He laid down his life for us." 1 John 3. 16.

VI. A REVEALING SAVING.

Heard of my Father... made known, v. 15.

"Have declared unto them thy name." John 17. 26.

"He will guide you into all truth." John 16. 13.

THOUGHTS FOR YOUNG PEOPLE.

The Disciples and the Master.

1. Disciples should be in Christ, as the branch is in the vine, receiving its life and power. There is no spiritual life except from union with Christ, v. 1-3.

2. Disciples should abide in Christ; for a temporary union will be of no worth. Only as we endure to the end can we be saved; and continual communion with Christ is necessary for fruit-bearing, v. 4.

3. Disciples should bear fruit in Christ; that is, should show forth in conduct the results of fellowship with Christ, and should seek to bring souls to knowledge of him. Every believer should be a preacher of Christ, v. 5-8.

4. Disciples should obey Christ; should accept his commands as law and follow them in love, v. 9, 10.

5. Disciples should be joyful in Christ, possessing a religious life not somber and sad, but full of gladness and sunshine, v. 11.

6. Disciples should have love to all in Christ; counting all who are Christ's friends their friends, v. 12-15.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

In spite of its beautiful and striking imagery, this is perhaps a difficult subject for children, since it brings before us one of the most wonderful mysteries of the Christian life, whether as regards the individual or the Church collectively. At the same time it is a most important subject to set before the young. Nothing so marvelously unfolds the tender love of Christ for his people, nothing shows so plainly their absolute dependence on him, as the parable of the vine and the branches.

The first thing to be aimed at in teaching this subject is indicated by the title. It is neither the branches of the vine nor the fruit which are to form the main point of the lesson. The minds of the children are to be directed to Jesus himself, the true (*alithinos*) Vine—the vine being an earthly representation of what he is, spiritually, to his people.

For the word *alithinos*—not so much true as opposed to false, but rather real as opposed to that which is only semblance—leads us to look upon the vine as a picture to which our Lord draws our attention as a correct representation of himself. There is one other such picture given us in the gospel of John. "That," we are told in the first chapter, "was the true Light, which lighteth every man that cometh into the world"—he is the real Light, as he is the real Vine.

We all know that one portrait of a man is not enough to represent him thoroughly. You see a full-faced portrait, and you think you know the man. But now look at one in which the side-face is taken; you get quite a new idea of him, the side-face view brings out form and expression that you had not seen before. You are told: "That is Mr. A." Yes; that picture represents him as well as the other. He is the original of both pictures. Just so these two pictures, the Light and the Vine, represent Christ. He is the original of them, the "true Light," the "true Vine."

Some time ago we looked at the first picture, the Light (lesson for April 4). It is a very beautiful likeness of the Lord Jesus. He referred to it several times himself. Chap. 8. 12; 9. 5; 12. 35, 46. But it cannot show us all that he is. The light sometimes leaves us, night comes, and darkness closes round. We know the light is shining in other places, but for us it is gone. And so the disciples felt it would be with them. Their Lord was going away. He had told the people at Jerusalem darkness would come upon them (chap. 12. 35), and the disciples thought it must come on them too. They did not see how it could be otherwise. Then the Lord Jesus showed them another picture of himself: "I am the true Vine."

When we look at a vine, what do we see? A beautiful plant with a number of slender twining branches and with delicate leaves; and if we look at the proper season we see bunches of rich, lustrous fruit hanging from the branches. It is not like a tree with a thick, strong trunk, rising out of the ground and a crown of branches above it; separate the branches from the main stem, and there is nothing left to speak of—root, stem, branches, all make up one vine.

This is a very different picture from the "Light." It is a picture of Jesus and his disciples together. It shows us three things:

1. *A wonderful union.* Friends and relatives often have their photographs taken in a group together. But when we look at the picture and ask, Where are they now? we probably hear that those who are pictured close together are really far apart—one here, the other there. But this picture

of the vine shows us, not Jesus and his people grouped together, but Jesus and his people joined together—so united that they shall not separate.

"I am the Vine, ye are the branches." You cannot put the vine in one place and the branches in another. They belong one to another; they are one. And so, though Jesus was about to leave the world, he was not going to be separated from his disciples; nothing could separate him from them.

Let us imagine for a moment that a vine branch could think and feel; imagine such a branch fancying it was to be left alone, and wondering what was to become of it. But by and by it feels the nourishing sap come stealing up into its veins, and finds itself shooting onward, putting forth fresh tendrils and unfolding forth fresh leaves—and there is the promise of fruit! Why, how is this? The power and the richness of the vine are in it, it is not left alone; it is part of the vine and partakes of its life. So it would be with the disciples when Jesus was gone away. They would find they were not separated from him, but partakers of his life, and his power, and his love. And so it is with all who truly belong to him. He will not, he cannot leave them.

2. *Wonderful love.* If you see a group of people in a picture together, you naturally suppose they are friends; they care for one another. To be constantly in another's company is a sign of preference and affection. What, then, must be the love of the Lord Jesus; who has so joined himself with his people as to make them one with him, as the branches of the "true Vine." And note that the love began on his side: "Ye have not chosen me, but I have chosen you."

3. *Utter dependence.* Whence does the verdure come that makes the vine branch beautiful? Whence comes the fruit that hangs so richly on it? The branch itself is a weak, feeble, insignificant thing. Break it off and it must wither and become fit for nothing but burning. Ezek. 15. 2-4. It depends wholly on the vine. Its union with the vine gives it its beauty and its fruit. There was one of Christ's apostles who had never truly yielded his heart, never become really one with Christ—a true branch of the vine. And the fate of Judas is described in verse 6. And so, together with the comfort of knowing they were joined to him, the Lord had a word of exhortation for the disciples he was leaving behind in the world. All their strength, peace, and joy depended upon their close union with him. So he said, and repeated it, "Abide in me." He would have his people careful lest any thing should come between him and them, and hinder his life from flowing into them. And there were two things he especially impressed on the disciples:

1. They were to treasure up his word. Verse 7. Perhaps some one in the class may say, "I don't know how to abide in Christ." But you know how to keep his word in your heart—keep it in remembrance—keep it in view—think of it—consult it—be guided by it, and you will find Christ himself with you.

2. They were to love one another. This also you can understand; not only take pleasure in those who are pleasant and lovable, but care for each one, and be ready to help each, for Christ's sake, and you will certainly find him with you.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Call attention to the *time*—near midnight just before the agony.... The *place*—perhaps passing down the vine-clad slopes of Mount Zion, under the light of the moon.... The *persons*—Christ and his disciples—how many were there with him? Where was the twelfth? ... What this lesson reveals concerning Christ. (See the Analytical and Biblical Outline.)... What this lesson shows as our duty. (See Thoughts for Young People.)... What it shows as the privileges of disciples: 1. Union with Christ; 2. Training; 3. Fruitfulness; 4. Power in prayer; 5. The love of Christ; 6. Christian joy; 7. Christian fellowship.

CATECHISM QUESTION.

45. In what manner then ought you to think and speak of God?

I ought to think of God with fear and love, and speak of him with reverence and praise.

But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.—Psalm v. 7.

Lesson Word-Pictures.

O that goodly sight, the spreading vine on the garden's southern slope, its clusters fast purpling in the sun, while above echoes a voice, "I am the vine, ye are the branches!" Does the believer appreciate the fact that he is a branch on the vine, the Lord Jesus? O how close the connection, life from Christ pulsating through the trusting soul! What honor, to be one with the Son and the Father! What need of unfruitfulness when out of Christ grows the branch? But is there fruitfulness in the Christian's life are there such noble clusters of honesty, purity, self-denial, charity, as we would see? Hark! There is a step in the garden, and before the vine stands the husbandman, the heavenly Father. "These dead tendrils, this excessive foliage, they hinder the fruitful branch, O my beloved!" he whispers, and there follows the sharp, clean stroke of the pruning knife cutting away the unhealthy growth. Is there avarice in the heart? The flames may melt down or the freshet sweep away houses and barns. Is heaven far off? Some little child may be taken to stand in its gates of pearl and beckon upward. Is there ambition? Some personal plan for place or notoriety may be blasted. "My poor, poor vine!" whispers the husbandman bending down to the bleeding branch. "It shall be stronger though, lift more fragrant blossoms and hang low with pulpier fruit."

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Life in Christ.* This lesson gives an admirable opportunity for the use of objects. Little eyes take in far more than do little ears, and the real object is more effective than the pictured one. If possible, secure a branch depending from a bit of the vine, and bearing a cluster of grapes, even though they may not yet be ripe. If not possible to get the real thing, use the symbol.

THE VINE AND THE BRANCH.

Talk about the vine, and let children talk about it. How do we know that it is alive? Show a piece of

dead branch if you can find it. Tell that it is withered and dead, because it is cut off from the living vine. Ask if leaves or fruit can grow on such a branch? Dwell upon these points, and make it very clear that there can be no fruit unless the branch has life; that the branch can have no life unless there be a living vine back of it. Lead children also to see that the vine is valuable for its fruit principally.

CHRIST THE VINE.

Call for Golden Text. Teach that when Jesus speaks of himself as the vine he means that he is the great Life from which all our little lives come. Ask children to put hands on their hearts and notice the beating. Tell that this is the beating of the little life which comes from God, and which will one day go back to him. Sing softly a verse or two of "Little Gentle Breath," and in every possible way try to make the little ones see and feel that they are parts of Christ, the true vine.

ABIDING IN THE VINE.

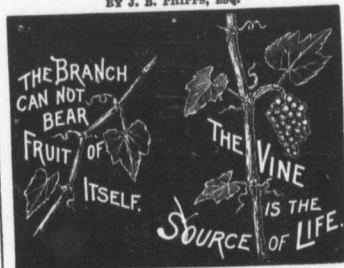


Show the piece of vine again, and call attention to the way the branch grows out of it. Show the dead branch. Why is it dead? Because it has been cut off from the vine, and cannot get life from it. We are branches of Christ, the true Vine. Disobedience cuts us off from our vine, so that

we wither and die in our spirit life. Sing Whisper Song from little paper, and teach that all who obey Jesus, and thus "abide," or live in him, will bear fruit of love, kindness, joy, peace, patience, etc. Those who disobey, and have to be cut off from the true Vine, wither and die, and are good for nothing but to be burned. How may we know that we are little branches of Christ? Say to him to-day, "I will obey thee." Then every day seek help from his Spirit, and so, obeying Jesus, you will abide in him, and your prayers will be answered.

Blackboard.

BY J. B. FRIPPS, ESQ.



This lesson can be made quite effective by using a real grape-vine, and separating the branch from the vine in the presence of the school.

EXPLAIN. The vine is the source of life; from it the branch derives its life. Cut off a branch and it will wither and die, but the vine will continue to grow.

SUGGESTION. In the review speak first of the natural vine, its branches, the need of pruning, and the duties of the vine-dresser; then speak of Jesus as the true vine, and the Church and his disciples as the branches.

DIRECTION FOR COLORS. For the vine, brown chalk; leaves, light green in outline; grapes, dark blue touched with red; letters, all white.

A. D. 30.]

LESSON XI. THE MISSION OF THE SPIRIT.

[Sept. 13.]

John 16. 5-20.

[Commit to memory verses 8-11.]



5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 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.

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

9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more;

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

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

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.

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

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

General Statement.

As Jesus walked with his eleven faithful followers from the supper room on Mount Zion to the garden of Gethsemane, he saw that his disciples were filled with sorrow at his forewarnings of departure. He promised them that they should not be left alone. From that land whither he was going, from the bosom of the Father which was soon to be his dwelling-place again as it had been before the world was, he would send them a Comforter. This Comforter was to be a person, not a mere memory of his own teachings, but one who should dwell among them and abide in them. He promised that this Comforter should have a double mission—to the disciples, and to the unbelieving world. To one he should come bringing encouragement, cheer, and light; to the other he should bring conviction of its sin in its rejection of Christ, should show that its true righteousness was not in itself, but in Him whom it had crucified,

and that its prince was already judged at God's bar. The Saviour told his disciples, moreover, that this coming Comforter would more than supply his own place as their guide and teacher, for what their Master could not teach, because they were not ready to hear, the Spirit would impart as fast as they should be able to bear it. As the hour of his own death drew near, Christ spoke of it more distinctly, though to his disciples his words seemed like enigmas. In a little while, he said, they would be in sorrow because of his departure, while the world would rejoice. But soon he would come again, and they would be glad. His words are as true to us as they were to them. Through eighteen centuries have passed since the Christ was last seen on earth, and it is only "a little while" in the plans of God, and soon the days of waiting will be over, and we shall meet our triumphant Head at his return.

Explanatory and Practical Notes.

Verse 5. But now I go. The departure was less than a day in the future, and Christ views it as actually present. To him that sent me. We are apt to consider death as the foe that tears us from our friends on earth; he looked upon it as the messenger that led him to his Father. None of you asketh me. They had asked this very question (chap. 13. 36; 14. 5), but they had asked in a spirit of alarm for themselves rather than of interest in their Master. They had not thought of where he was going, but of what they were to lose in his departure. (1) Let us enjoy that faith which sees the glory beyond the grave.

6. Sorrow hath filled your heart. The thought of their own loss crowded out all thought of his gain or of the benefits, to themselves and to the world, of his departure. (2) We should seek for that faith by which sorrow may be turned into joy.

7. I tell you the truth. The emphasis is upon I. "I, your Master, I, who, knowing all, am about to leave you; I tell you this as a truth and as a comfort." It is expedient for you. All of God's dealings with us are inspired by his love for us, and give us what is best for us. That I go away. It had been needful thus far that they should have the Saviour with them, to instruct and train them. Now their education under the greatest of teachers was complete, and they would receive more benefit in his departure than in his abiding. The Comforter will not come. The word "Comforter" is in Greek *paraclitos*, which means either a comforter, a helper, or an advocate; one who gives aid and support. It here refers to the Holy Spirit, who comes to the Church of Christ to comfort in his absence, to help in need, and to give to all what a visible Christ could give to only a few, the light of his presence. I will send him. Thus the coming of the Spirit is connected with the going of the Saviour, for while their Master was with them, they could not learn self-reliance and would not seek for a spiritual, invisible helper, as they would be driven to do in his absence. (3) It is well for us that God gives us not what we desire, but what we need.

8. And when he is come. The Rev. Ver. changes

this sentence to "and, he when he is come," in order to bring out the force of the original text, which makes the personality of the Holy Spirit emphatic. The Spirit is a person, not a mere emanation. (Rev. Ver., "will convict." This Person coming will present divine truth to the conscience, convincing those who believe, convicting of their sins those who believe not. The world. The world in the writings of John always refers to the human race outside of Christ, never to Christians. To the world, the Spirit comes as a convicting judge; to disciples, as a consoling friend.

9. Of sin. Matthew Henry on this passage says that the Spirit convicts men of the fact of sin, of the fault of sin, of the folly of sin, of the filth of sin, of the fountain of sin (our corrupt nature), and of the fruit of sin. Because they believe not on me. The great sin of mankind is not any specific crime, but its rejection of Christ, and want of faith in him who alone can save them from all sin. For by refusing to lay hold on Christ they leave themselves powerless to resist sin. (4) Let us beware how we neglect him who is our only hope of salvation.

10. Of righteousness. When a man finds out that he is a sinner he next needs to find how he can be made righteous in the sight of God; and this the Spirit reveals to him. Because I go to my Father. That is, our righteousness is not in our own morality or goodness, but in him who stands before the Father as our representative. And ye see me no more. And thus the departure of Christ, over which his disciples were in mourning, was the very means of bringing them their highest blessing. (5) How often our sorrow becomes the instrument of our greatest good! (6) The only way in which a sinner can become a saint is through the righteousness of Christ.

11. Of judgment. The Spirit convinces or convicts men of judgment in showing them how false is the worldly estimate of itself, and then showing what is God's estimate of it. The worldly estimate is that the outward life is the real, that material objects are valuable, that the spiritual life is a vagary. The Spirit comes to open men's eyes and let them see that the

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Sorrow**, v. 5, 6.
What did Jesus say of his departure?
By whom was he sent? John 13, 5.
What had his disciples failed to ask?
What caused their sorrow?
2. **Comfort**, v. 7-15.
How would Christ's departure benefit them?
Who is the Comforter? John 14, 17.
Of what will the world be reproved?
What reason for each reproof?
How would the Comforter aid the disciples?
How will he glorify the Son?
By what authority does Jesus promise this?
3. **Hope**, v. 16-20.
What hope is here given the disciples?
What is the reason for that hope?
What puzzled the disciples?
To whom were their thoughts known?
To what sorrow did Jesus refer?
Who would rejoice at their sorrow?
How does Jesus comfort his disciples?

Teachings of the Lesson.

- Where in this lesson are we shown—
1. The gift of the Holy Spirit?
 2. The work of the Holy Spirit?
 3. The hope of the true disciple?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus say he must go? **To God, who sent him.**
Why was he going back to God? **That he might send a Comforter to them.**
Who was the Comforter he was going to send? **The Holy Spirit.**
Of what would the Holy Spirit convict the world? **Of its sin in rejecting Jesus.**
What would the Holy Spirit show the world? **Jesus sitting at the right hand of God.**
Upon whom would the Holy Spirit bring judgment? **Upon Satan, the prince of the world.**
What did Christ do by dying for the world? **He broke the power of Satan.**
What is this world to become? **The kingdom of Christ.**
What did Jesus tell his disciples? **That he had many things to tell them that they could not understand.**
Who would help them to understand them after he had gone. **The Holy Spirit.** (Repeat the Golden Text.)
Why could the Holy Spirit help them? **Because he was sent from God to teach and guide them.**
When did Jesus say his disciples should have sorrow? **In a little while.**
What would cause their sorrow? **His death on the cross.**
What would turn their sorrow into joy? **His resurrection.**

Words with Little People.

Jesus knew we could never find our way to heaven with *so many forbidden paths* lying all about us, *alone*, and so he promised a *guide*. (See Golden Text, and Psa. 32, 8.)
How good he was to make the way so plain that little feet could walk in it, and not lose it? *The Bible*, with *mothers, fathers, teacher, and pastor* to make its lessons plain and clear, are a part of the *guiding*, and the Holy Spirit will do all the rest. Let us ask that he may come and *stay with us*.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus promise to send to his followers after he should leave them? **The Comforter.**
2. Who is this Comforter? **The Holy Spirit.**
3. Of what does the Holy Spirit reprove the world? **Of sin, of righteousness, and of judgment.**
4. What does the Golden Text tell us that the Holy Spirit will do for believers? **"He will," etc.**
5. What did Jesus promise his disciples? **That they should see him again.**

TEXTS AT CHURCH.

- Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Mission of the Spirit.

- I. TO COMFORT DISCIPLES.
The Comforter.... I will send him. v. 7. *
"Another Comforter, that he may abide," John 14, 16.
"Walking in the comfort of the Holy Ghost." Acts 9, 31.
- II. TO CONVICT SINNERS.
He will reprove the world of sin. v. 8.
"All the world.... guilty before God." Rom. 3, 19.
"He that believeth not is condemned." John 3, 18.
- III. TO ENCOURAGE BELIEVERS.
"Christ Jesus... is made... righteousness." 1 Cor. 1, 30.
"The righteousness of God in him." 2 Cor. 5, 21.
- IV. TO ENLIGHTEN INQUIRERS.
He will guide you into all truth. v. 13.
"Ye have an unction.... know all things," 1 John 2, 20.
"God hath revealed them.... by his Spirit," 1 Cor. 2, 10.
- V. TO GLORIFY CHRIST.
He shall glorify me. v. 14.
"He shall testify of me," John 15, 26.
"Ye shall receive power." Acts 1, 8.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from Christ's Departure.

1. The departure of Christ from earth is best for us, for through it we gain strength by self-reliance. The disciples were stronger in character after their Lord's return to heaven than while he was with them. Contrast Peter before and after the ascension of Christ.
2. The departure of Christ was necessary because he has a work to do for us in heaven not less important than that on the earth. "I go my way to him that sent me," he said; and his way led him back to the Father, with whom he is our advocate.
3. The departure of Christ was necessary, because it led to the presence of the Holy Spirit, who can be to all what a visible, physical Jesus could be to only a few. We have a Comforter who comes to every believer.
4. The departure of Christ was necessary because through the Spirit we obtain larger views of Christ and salvation. How much more the disciples knew ten years after the ascension than they had known during Christ's life on earth!
5. The departure of Christ gives us something to which we can look forward in his return, which will more than repay the waiting Church for his absence.

English Teacher's Notes.

A mission is something more than a message. When the queen of England wishes to send a message to a foreign court, she sends her dispatch by a "queen's messenger." But when there is business to be transacted, which must be discussed and arranged on the spot, a special envoy is wanted, to whom the "mission" may be intrusted. And

there is no such thing as a man going on a "mission" of his own accord. The essence of a "mission" is that the person who undertakes it is sent by another on business which belongs, not to himself, but to that other, and he executes it, not for himself, but for that other. The more difficult and important such business is, the more needful it becomes to find a person of high integrity, ability, and persuasive power to manage it. And the character and reputation of this person will generally afford an inflex to the character of the mission to be undertaken. A strife-loving man will not be sent where the object is to make peace.

Our lesson for to-day is about a mission. There are three things into which we have to inquire concerning it:

1. *For whom was the mission undertaken?* Who was the Sender?

"I will send," says our Lord. It was Jesus Christ, the Son of God. He was on the point of leaving this earth and withdrawing his bodily presence from his disciples. But he says: "I will send . . . to you." And in the following verse there is mention of "the world" as included in this mission. The business was to be conducted here, on earth. When a man has continued dealings with any place, it is proof that he has interest there. To the disciples it seemed, in spite of all the comforting words our Lord had already spoken, as if he were leaving the world, and the world was henceforth nothing to him, and "sorrow filled" their heart. Then he repeated more emphatically what he had already told them. He had still interests in the world. He would still be connected with things and people here. "I will send."

2. *To whom was the mission entrusted?* Who was sent?

There are names which indicate rank, names which indicate office, and names which indicate character. Three names are given in these chapters (14-16)—The "Comforter," the "Spirit of Truth," and the "Holy Ghost" (or "Holy Spirit"), which bring out all these things. What is his character? The attributes ascribed to him are holiness, truth, and loving-kindness. His office? He is to comfort, to guide into truth, to sanctify or make holy. His rank? He is "another Comforter," one to take the place of Jesus, the Divine Son: could a created being take such a place? He is the "Spirit of Truth;" and Christ had said, "I am the Truth." He is the "Holy Spirit;" and Christ had said, "There is none good but one, that is, God." Mark 10. 18. Therefore he cannot be less than God—the Third Person in the Divine Trinity. What an important mission must that have been which he came to undertake! what a mission of blessing must have been that entrusted to the Comforter! And we must not forget that the word "Comforter" in the original signifies also Advocate, or one who stands for another in a court of law, who undertakes his cause and pleads for him.

3. *The work to be done.*

We must go back to the first picture drawn for

us of the Lord Jesus in this gospel, the picture adopted by himself: "That was the true Light;" "I am the Light of the world." But though the light is free to all, it is not every one who sees, and enjoys, and profits by it. Men who spend their days working in the mines see little enough of the light of heaven. Prisoners in their dark cells are shut out from much of it. Invalids have often to lie in darkened rooms, from which the cheerful sunbeams are excluded. The blind are altogether deprived of its benefits. Imagine what it would be if sunlight could enter and shine into the mines, the prisons, the dull sick chambers—most of all, if it could reach and gladden the sightless eyes. But in order to do that, the dark roof of the mine must be uplifted, the prison cell opened; the sick must be strengthened to bear the admission of the bright rays, and the blind eyes unsealed. The light itself will not do this. That is not its work.

While Jesus, the "true Light," was on earth, how few saw his glory! How few recognized and believed in him as the Christ of God! How few became partakers of the blessings he had to give. The eyes of most were shut and the brightness never reached them. Even the disciples saw comparatively little. They were weak and could not yet bear the full light. Verse 12. And yet, how brightly it had shone! What wonderful things the Lord Jesus had shown them! And what greater wonders he was about to declare on the cross! Chap. 17. 26. That was his work. But to lift the veil off the eyes of men, that they might see and believe him, was the work of another. This was the "Mission of the Spirit." And it was twofold.

What he was to do for the world. Verses 8-11. There were three things on which the Light was to be thrown. There is a smooth and slippery way, leading down into an awful abyss; and there is a safe and sure way bridging the gulf. The smooth way is sin; the abyss is judgment; the safe way is righteousness. The Holy Spirit was to open men's eyes to see that they were sinners. And he was to show them God's judgment on sin. And he was to show them how man could be righteous before God. That righteousness had yet to be worked out. When Christ suffered on the cross sin was judged, and "everlasting righteousness" (Dan. 9. 24) was brought in. By his resurrection and ascension to the Father his work was proved to be finished and accepted. He was raised "for our justification." Rom. 4. 25. Seeing all this, many would "flee from the wrath to come," and seek refuge in Christ. And those who refused would be left without excuse. This is what the Spirit is now doing. Ask: Has he convinced—persuaded you?

What he was to do for the disciples. Verses 13-20. He was not to supersede Christ, but to bring him nearer—to give them a fuller view of him: the "hard things" which they had not understood, all to be made plain; much more shown them, even "things to come;" Christ glorified in their sight as he had never yet been; his presence realized

spiritually as they had never realized it before; their sorrow at losing him turned into joy. Of all this we may read in the Acts. And this is what the Comforter is doing now for those who are Christ's. Has he done any of it for you?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A word-picture of the scene—moonlight about midnight; a valley, with wall of Jerusalem on the left, and Mount of Olives on the right; twelve persons slowly walking up the valley; a low, quiet voice sounding out in the silence, while the eleven listen.... Three themes: **sorrow, Comfort, Hope**.... Show how each is presented in the lesson.... Find in other parts of the New Testament the offices of the Holy Spirit, and compare them with what is here stated.... Show from the Analytical and Biblical Outline the work of the Spirit, and verify it in the testimony of experience.... In the latter part of the lesson show how the attitude of the Church now is that of waiting "a little while" until Christ comes back to it. ..May we be ready to meet him!

CATECHISM QUESTION.

46. How did all things come into being?

By the will of God; who created all things and brought all into their present order.

In the beginning God created the heaven and the earth.—Genesis 1, 1.

He spake, and it was done; he commanded, and it stood fast.—Psalm xxxiii. 9.

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.—Heb. xi. 3.

Primary and Intermediate.

LESSON THOUGHT. *The Heavenly Guide.* Introduce the lesson by story of little Nellie, whose mamma went to Florida for her health. Now Nellie could no longer see her, but she still had a mamma, and every day the thought of what mamma would say, what mamma would like, what mamma would do, was in Nellie's loving little heart, and served to guide her in the way of right. Such a simple illustration, carried out much further, will help the children to a practical idea of the Spirit's influence; only we must not leave them to think of him as a thought, or an influence, but as a real Person, unseen indeed, as was Nellie's mamma by her little girl, but still leading, guiding, directing, if we will listen to his voice.

Blackboard. With a flat brown crayon make a broad way, quite irregular in its course. With different colors put in, here and there, something to represent stones, streams, briers, etc., and tell that this may stand for the path the child has to follow. It is not always a pleasant, easy path. Talk about some of the obstacles in the way—Self-will, wanting one's own way; Pride, thinking too much how we look, what we can do, etc.; Laziness, and other things which will suggest themselves to the mind of the teacher. These things are in the path of each little child. We shall stumble over them and fall and get badly hurt, unless we have some one to show us where they are and lead us safely past them. Teach that while Jesus was on earth, he led his disciples, but when he went away he sent the Holy Spirit to be the Guide of all who should try to walk in his ways.



What is the Holy Spirit like? How shall we know him when he comes to us? Use symbol, and teach that he is very gentle, like the dove. He speaks to us in a soft whisper, which only the heart can hear. He says, "Don't say that unkind word;" "Don't do that naughty act." But if we do not mind, he is grieved, and his voice grows so faint that we cannot hear it. Wicked people have grieved the Spirit so often that they can no longer hear when he speaks. Teach the text, "Grieve not the Spirit."

We may also use *light* as a symbol of the Spirit, and show how he makes a dark way clear to us, when we ask to be shown.

Impress upon the children the goodness of God in giving us such a Teacher and Guide, and help them to see the importance of keeping him near, by always obeying his voice.

Blackboard.

BY J. B. PHIPPS, ESQ.



The diagram is intended to illustrate the mission of the Holy Spirit as a guide to one who is on a journey. This might be represented in several ways—as a roadway, or two paths, or two gates, showing a choice between error and truth. The diagram shows steps leading upward. You can draw them as they are engraved, or represent them by horizontal lines made with the help of a ruler. For a path make two lines running toward the corner of the board. Start them about twelve inches apart, and at the end narrow them to about three inches. Commence the review by telling of a traveler who is on a journey in a strange country. He is liable to be led astray, or lose his way. How fortunate he will be to procure a guide that will show him the true way. We need such a guide to show us the way of T-R-U-T-H. [Write the letters on the steps.] These steps go upward. Each one brings the traveler nearer to [write] C-H-R-I-S-T. Have some one repeat Rom. 8, 14; also the Golden Text.

Lesson Word-Pictures.

There is a soul bowed in sorrow. O so hot are the tears that fall and so empty is the house! Only shadows within! And without, wherever one goes, seems to be just a grave at the end of the walk, a grave that the wind moans about and the rain weeps upon. But whence that impulse to look away from the grave and look up? Who is it that points out the Father's house

sent that spirit which ought to subsist among all who bear the name of Christ. (4) *Let us cultivate such a cordial love toward our fellow Christians.*

12. While I was with them. Through all this prayer the stand-ard of Christ is the heavenly glory. **I kept them.** Kept them by his loving care and the magic of his personality, not by any power controlling their wills. **I have kept.** The verb here is different from that translated "kept" in the previous clause. That means "to keep the eyes fixed upon one;" this means, "to be on guard over one." It is translated "guarded" in the Rev. Ver. **None of them is lost.** Rev. Ver., "none of them perished." (5) *While a heart loves Christ, Satan's power cannot snatch him from his hand. The son of perdition, Judas Iscariot, who by lust of gain deliberately chose to throw away his own soul. He might have been an heir of eternal life, but he became an heir of destruction. That the Scripture might be fulfilled. For the predictions of Judas's treason, see Psa. 55. 12-14; 109. 8. This does not mean that Judas was compelled to fulfill Scripture, but that in his crime he did fulfill it. (6) *God foreknows, provides against, and overru's the counsels of wicked men to the good of the world.**

13. These things I speak in the world. He means that he offers this prayer while yet present with them, so that they can receive comfort and joy by hearing his words. **Might have my joy fulfilled.** That they in their coming trials might have the same joy, complete and full, which their Master now was possessing in his sufferings. (7) *If we will follow our Master in the fullness of his self-surrender, we can share in the fullness of his joy.*

14. I have given them thy word. This was the teaching which he had been imparting to them for three years, and which the Spirit would continue. **The world hath hated them.** The spirit of the world is directly contrary to the spirit of Christ's teaching. The one incites selfishness, the other self-denial. And, to the measure in which one enters into the spirit of Christ he will find himself in opposition to the world. **Even as I am not of the world.** Not that they had fully risen out of the world-spirit into the Christ-spirit; but in proportion as they entered into the one they were set free from the other.

15. I pray not. It was best for the disciples, and best for the world, that the disciples should remain on earth. Best for them, because in conflict with the world they would gain strength; and best for the world, because they could bring to it the Gospel of their Lord. **Take them out of the world.** Let us ever remember that the Christian is not to seek the seclusion of the cloister nor abate himself from the life of mankind. This life is for battle; the next for rest. **Keep them from the evil.** The Rev. Ver. gives "the evil one," making this a reference to the devil, as the ruler of the world of mankind. (8) *There is a Satan; let us keep ourselves from his power.*

16, 17. They are not of the world. Notice how the Saviour repeats and emphasizes this statement, as if it were a fact that his people were in danger of forgetting, **sanctify them.** The primary meaning in God's use, as distinct from common uses; here, a separation from the world and a full surrender to God. **Through thy truth.** The truth is the message of God to men, whether revealed in the ancient Scriptures, in the teachings of Christ, or in the guidance of the Holy Spirit. The Rev. Ver. reads "in the truth;" implying that the truth is like an atmosphere in which the disciple is to dwell. **Thy word is truth.** Whatever comes from God must be true; so that there is one book which we may read with the consciousness that it is free from error.

18. As thou hast sent me. Christ came among men by the Father's will, as his representative. **So have I also sent them.** The Son, leaving this world for his Father's presence, not only leaves his disciples, but sends them out into the world as his ambassadors. Not only apostles and ordained ministers, but every follower of Christ stands among men as the living representative of his Master.

19. For their sakes I sanctify myself. Christ consecrated himself to death, and gave himself up voluntarily, not for himself, but for all men who should believe on him. **That they also might be sanctified.** That through the influence of his example and the merit of his atonement they who believe in Christ might consecrate themselves fully to God's service and use. **Through the truth.** This should read as in the Rev. Ver., "in truth," or truly. It does not here mean, as in verse 17, "through the agency of the truth."

20. Neither pray I for these alone. Here is the point wherein we recognize ourselves as included in the Saviour's intercession. **For them also which shall believe.** Every believer is here embraced in the Saviour's prayer, for through the testimony of the apostles, either directly or indirectly, each one through all the centuries has become a believer. **Through their word.** Notice that whenever a soul is won there is always some saved man or woman as the instrumentality of the conversion. (9) *Let us be sure to give our word to save some soul.*

21. That they all may be one. Has this prayer been realized? We see the diversities of faith, of order, and of spirit among professed followers of Christ. Yet through all the conflict of ages we can see a steady tendency toward the unity of believers, not in form, but in essence. It is still advancing, and it will yet be complete. (10) *May our efforts ever be to reconcile and not to dis sever the members of Christ's body. Thou . . . in me. The mystery of the unity in the Trinity no mind can fathom, yet we may believe in it as a fact. That the world may believe.* The strongest evidence to the truth of the Gospel is the unity of the Christian experience in all ages and all lands.

HOME READINGS.

- M.* Jesus interceding. John 17. 1-26.
Tu. Intercession for his crucifiers. Luke 23. 23-38.
W. Christ our intercessor. Rom. 8. 31-39.
Th. Living to intercede. Heb. 7. 23-28.
F. Intercession for all men. 1 Tim. 2. 1-8.
S. The only true intercessor. 1 Thess. 1. 1-10.
S. God's word, the truth. Psa. 119. 140-151.

GOLDEN TEXT.

He ever liveth to make intercession for them. Heb. 7. 25.

LESSON HYMNS.

- No. 11, Dominion Hymnal.
 Jesus! the Name high over all,
 In hell, or earth, or sky.
 No. 12, Dominion Hymnal.
 Let earth and heaven agree,
 Angels and men be joined.
 No. 39, Dominion Hymnal.
 Arise, my soul, arise,
 Shake off thy guilty fears.

His Spirit answers to the blood,
 And tells me I am born of God.

TIME, PLACE, RULERS, CONNECTING LINKS.—See Lesson VII.

DOCTRINAL SUGGESTION.—The interceding Saviour.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Son, v. 1-5.**
 What is this last lesson of the quarter?
 For whom did he first pray?
 For what did he pray?
 Why did he pray to be glorified?
 How did he say that he would glorify God?
 How had he already glorified God?
 What fact as to his own eternity of being does he urge?
- 2. The Followers, v. 6-19.**
 For whom does he next pray?
 What testimonial does he leave as to their faith and obedience?
 Why does he pray for these disciples?
 What does he ask for them? vers. 11, 15, 17.
 What Scripture was fulfilled by the loss of the son of perdition?

How had Christ sent them into the world? Matt. 10. 16.

3. The Believers, v. 20-26.

What interest have we in Christ's prayer?
What is to be the destiny of all Christian believers?
What will be the effect on the world when this destiny is fulfilled?
What will be the effect on the disciple of the perfect indwelling of Christ?
What is the last request of this wonderful prayer?
What pledge to his disciples may have been in his mind? John 14. 2, 3.
What was the glory which Jesus had before the foundation of the world? John 1. 1-3.

Practical Teachings.

1. The prayer of Christ did not cease when these words were spoken. He ever liveth to make intercession for us.
2. Can it be that the eternal Word of God would pray for me? And shall I not love and obey him?
3. Am I allowing the work of sanctification to go on in my heart? It must come through God's word. Am I thus studying it to-day?
4. If Christ so prayed for us, we ought also to pray for one another.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Son, v. 1-5.**
What was the first prayer of Jesus?
Why did he seek to be glorified?
What power had been given the Son?
What gift was in his power?
What is life eternal?
What does Christ say of his own life?
For what did he now pray?
2. **The Followers, v. 6-19.**
What had Jesus shown his followers?
What had they learned?
How does Jesus show his love for them?
What was his prayer for them?
What had Jesus given them?
Whose hatred had they secured?
What did Jesus ask for them?
What special blessing did he seek for them?
3. **The Believers, v. 20-26.**
For whom besides did Jesus pray?
What was his prayer for believers?
What will secure this union? 1 John 3. 23.
What final blessing does he ask for all believers?

Teachings of the Lesson.

Where in this lesson do we learn—

1. The love of Christ for believers?
2. The union of Christ with believers?
3. The union of believers through Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

What hour had come for Jesus? **The hour of his death.**
How did he wish his Father to glorify him? **By raising him from the dead.**
What does Jesus give to all who love him? **Life eternal.**
What is life eternal? **To know God and his Son Christ Jesus.**
What did the disciples both know and believe? **That God sent his Son into the world.**
What did Jesus ask his Father to do? **To keep them one in faith and love.**
For what did he earnestly pray? **That they be kept from the sins of the world.**
What had he given them to do? **A great work.**
What did he want them to be? **Holy as he was holy.**
What would they show to the world? **That they were one in Christ as Christ is one with God.**
What would the world believe? **That God loved them as he loved his only begotten Son.**
What did Jesus will for his disciples? **That they should be with him and see his glory.**
Why did Jesus make known unto them the Father? **That his great love might dwell in their hearts.**
For whom did Jesus offer this prayer? **For those who believe and trust in him.**
Does Jesus still pray for his disciples? (Repeat the Golden Text.)

Words with Little People.

If your teacher had promised to punish one of your little playmates who had done wrong, and you should go and ask and plead with her not to do it, to forgive him for your sake, that would be *interceding* for your little friend.

God said he would punish sin and we have all sinned, but Jesus, precious Jesus, ever liveth to make *intercession* for us.

THE LESSON CATECHISM.

[For the entire school.]

1. What was Christ's prayer for himself to the Father?
"Father, glorify thy Son."
 2. For whom did Christ pray on the last night of his life? **For all who should believe on him.**
 3. From what did he pray that they might be kept?
From the evil one.
 4. What did he ask for them? **That they all might be one.**
5. What is Jesus now doing in our behalf according to the Golden Text? **"He ever," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Prayer of Christ.

- I. **THE PRAYER OF A SON.**
Father, the hour is come.
"Declared to be the Son of God." Rom. 1. 4.
"A name which is above every name." Phil. 2. 9.
- II. **A PRAYER FOR DISCIPLES.**
I pray for them, v. 9.
"We have an advocate." 1 John 2. 1.
"He hath chosen us in him." Eph. 1. 4. 5.
- III. **A PRAYER FOR ALL DISCIPLES.**
Neither pray I for these alone, v. 20.
"Other sheep I have." John 10. 16.
"There is neither Jew nor Greek." Gal. 3. 28.
- IV. **A PRAYER FOR SAFETY.**
Keep through thine own name, v. 11.
Keep them from the evil, v. 15.
"Kept by the power of God through faith." 1 Pet. 1. 5.
"No man is able to pluck them out." John 10. 29.
- V. **A PRAYER FOR JOY.**
That they might have my joy, v. 13.
"That your joy might be full." John 15. 11.
"Rejoice in the Lord always." Phil. 4. 4.
- VI. **A PRAYER FOR HOLINESS.**
Sanctify them through thy truth, v. 17.
"Chosen... to salvation through sanctification."
2 Thess. 2. 13.
"Be ye holy, for I am holy." 1 Pet. 1. 16.
- VII. **A PRAYER FOR UNITY.**
That they all may be one, v. 21.
"One body in Christ." Rom. 12. 5.
"Keep the unity of the Spirit." Eph. 4. 3-6.

THOUGHTS FOR YOUNG PEOPLE.

An Interceding Saviour.

1. Remember that you have a Saviour who feels an interest in you, who thinks of you, and who pleads for you with his Father and ours.
2. Remember, too, that in the supreme moment of his life, just as the shadow of the agony and the cross was coming upon him, the Saviour's thought was not

of himself, but of his disciples, of us who believe on him.

3. Remember, too, that the prayer of Christ was not that his disciples should be taken from the world, but that they might be kept faithful in the world. Can we not do our part in making sure an answer to the Saviour's prayer?

4. Remember, too, that Christ's prayer took notice of our enemy, "the evil one" (ver. 15, Rev. Ver.). Let us not forget him if our Master had him in mind. Let us be on our guard against his temptings, and overcome him by the blood of the Lamb and the word of our testimony.

5. Remember, too, that Christ prayed that we might all be one. Are we at peace with all Christians? Do we exert our influence toward the unity of the faith and the bond of love? Let us aid in having Christ's prayer answered by the brotherhood of saints.

English Teacher's Notes.

Interceding or pleading on behalf of another presupposes some actual need on the part of that other, which need is fully admitted by the pleader. An intercessor is a different thing from an advocate. An advocate undertakes to prove a man in the right, to free him from a charge brought against him, to make good a claim that he brings forward. An intercessor allows and acknowledges that a man is guilty. When Queen Philippa knelt before her husband, Edward the Third, to plead for the life of the men of Calais, she made no attempt to justify the resistance that had been offered by the city. It was the same with Judah when he pleaded for Benjamin with the supposed Egyptian prince. Gen. 44. 16, etc. But there is another kind of intercession. Suppose a rich man were accosted by a stranger who led to him a group of forlorn and homeless children, and requested him then and there to keep and provide for them. He might answer: "No, they have no claim on me." But suppose a beloved son or daughter were to bring them to him and say: "Care for these little ones for my sake!" such intercession would be powerful indeed. In this case there would be no claim advanced. The argument would be: "They are poor, needy, they have no right themselves to your hospitality, but they are dear to me; therefore receive them." This is the kind of intercession that is brought before us in the passage for to-day.

Another characteristic of an intercessor is that he mingles his own interest with the interest of those whose cause he pleads. Judah did so in his appeal for Benjamin: "How shall I go up to my father? . . . lest peradventure I see the evil that shall come on my father." Queen Philippa pleaded that the pardon of the men of Calais would be a favor to herself; and to her they were given over. And so it was with Esther, when she pleaded the cause of her innocent but threatened countrymen before King Ahasuerus: "We are sold: I and my people." Esther 7. 4.

Another plea sometimes put forward by an intercessor is the credit or the interest of the person pleaded with. Esther just suggests this in the

verse already referred to: "although the enemy could not countervail the king's damage." An advocate may win the case he undertakes either because of its inherent right, or because of his own powers of reasoning and eloquence. An intercessor wins by virtue of his personality. Small chance might there have been for Benjamin, in spite of Judah's touching petition, had the governor of Egypt been really a stranger. Who but Esther could have succeeded with King Ahasuerus? And who but Philippa with King Edward the Third? None else would have dared to bring such a petition, either to the Persian despot or to the wrathful English monarch. "Dame," said the latter to the kneeling queen, "I can refuse you nothing."

The last thing our Lord did for his disciples before he left them was to intercede for them. He had already comforted them by telling them of his unceasing care for them and of their close and vital union with him, and also by the promise that he would send to them "the Comforter, which is the Holy Ghost." Lastly, he lets them hear the wonderful words in which he commends them to the Father.

Look at the arguments used by the great Intercessor.

1. *The need of those pleaded for.*

The Lord Jesus was going away—back to heaven, to his glory there: but "these," he says, "are in the world," and it is—

(a) An unfriendly world. Ver. 14. They will be exposed to unkindness, malice, persecution, as he had already told them.

(b) An evil world. Ver. 15. There is danger to their own souls—temptation round about them every-where.

(c) An unbelieving world. Ver. 21. Men are ready to scorn their faith and hope, and to mock at their message.

(d) An uncomprehending world. They will not at first be recognized as those who are precious to God. On the contrary, they will be held of little account.

2. *The oneness of his own interest and theirs.*

How does the prayer begin? "Father, glorify thy Son!" And there are, if we may so speak, two kinds of glory desired. There is the eternal glory of the Son of God—"The glory which I had with thee before the world was" (ver. 5), and there is the glory of the Son of man, earned and won and given. Ver. 22. In the latter of these he joins his people with himself—"The glory which thou gavest me, I have given them;" "I am glorified in them." Ver. 10. If they come to harm, that glory will be dimmed. And his own inherent glory is to be their joy when he displays it to them above. Ver. 24.

3. *The glory of the Father.* "Thine they were;" "they are mine," says our Lord. And what is for the glory of the Son is for the glory of the Father also. And therefore he asks—

(a) That they may be kept. Vers. 11, 15. For this there is double need. They are left in the

world—exposed to its dangers. And they are "sent into the world" (ver. 18) on a most momentous errand.

(b) That they may be sanctified. Ver. 17. Theirs was a high calling. They were "sent into the world" to "bear witness" of Christ. Chap. 15. 27. They were to share Christ's glory and to be with him where he was forever. Ver. 24. The stone that is to glitter in the monarch's crown must be cleansed, cut, and polished beforehand.

(c) That they may be one. Vers. 21-23. Unity is not natural to man. Each one by nature goes his "own way," and strife, division, quarrels, wars, are the result. So this was to be the sign to the world that Jesus had indeed been commissioned by his Father to take out of it a people for himself, and that his people were the beloved of God. "That they all may be one."

This prayer was put up for all true believers in the Lord Jesus Christ—for those who are young and weak and exposed to danger—for those who are still full of faults and failings—for those who find it so difficult to get on with others, and to live in peace. He prayed for them all.

Will his prayers prevail?

For an answer let us ask: was there ever such an intercessor? He was the beloved Son of God, the holy, spotless one, the anointed, chosen one, to whom "all power is given in heaven and earth." His personality must prevail. He must win the cause he pleads.

But it is all for those who believe in him. He said: "I pray not for the world"—not at that time. Yet even at that time the world was not shut out from the blessing. "I have sent them into the world." "That the world may believe." He wants to bless the world through his people. Not one of the class was shut out from the heart of Jesus when he prayed this prayer!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

It might be well to draw in presence of the class, upon a sheet of paper or slate, a rough map of Jerusalem, showing Zion, the temple, the Mount of Olives, and the garden of Gethsemane. Then show on Zion the supposed place of the last supper; draw a line representing the walk to the garden, and near the garden locate a place where it might be supposed that this prayer was offered.... Show the traits of this prayer, from the Analytical and Biblical Outline, which will furnish a good line of teaching. Let the references be sought out from the Bibles, and read by the scholars, while the teacher gives the explanation.... Show our interest in this prayer of Christ, and what are our duties in relation to it. (See Thoughts for Young People).... How can we help to bring answers to the several petitions in this prayer?

CATECHISM QUESTION.

47. Why did God create all things?

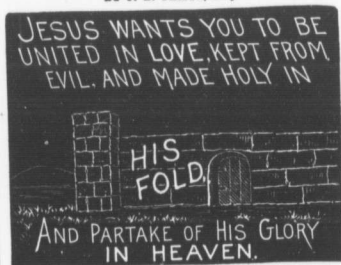
For his own pleasure: to show forth his glory, and to give happiness to his creatures.

The heavens declare the glory of God; and the firmament showeth his handy work.—Psalm xix. 1.

Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.—Revelation iv. 11.

Blackboard.

BY J. B. PHIPPS, ESQ.



This represents the walls of a sheep-fold. The fold is the Church of Christ. In the review speak briefly of the prayer of Jesus for his disciples, giving the points only, and then apply the prayer to ourselves. Jesus still intercedes for us. If there is one outside of the fold he would have that one brought inside. He wants the Church to be united in love and Christian fellowship. He wants every boy and girl in this school to be kept from evil, remain holy, and be true in the fold. Ask, "If our Saviour was in this room, and you could hear him offer this prayer for you, would you hear it unmoved?" *He ever teach to make intercession.* Will you not hear his voice to-day? He wants you to fulfill your mission in the world, do your work, and afterward partake of his glory.

DIRECTIONS. Draw the wall with white chalk, using a long ruler or narrow strip of board to make the lines. Make the lines few and strong. Do not try to make too much of a picture. The purpose of a blackboard illustration is to forcibly present a truth, and not make a fancy picture. Make it so plain that the average scholar will understand it, and say, "I see."

Lesson Word-Pictures.

Hark! Jesus is praying. You seem to see his lifted eyes and hear his voice, so tender, loving, brave. And the disciples, we imagine them clustered about the Saviour. There is Peter, his stern face set in its purpose never, never to deny his Lord. John looks wondering, lovingly on. James, Philip, the others, bewildered, in sympathy listen. The others? Are all there? What is Christ saying about the "son of perdition?" Ah, one is away, making ready the thunderbolt that will soon crash among the disciples and scatter them. What does Christ say about the disciples in the world? The world? It is where the lights of conspirators gleam at the gates of Jerusalem. It is where the streets still echo with the din of the passover rabble on its way to arrest him. How the Saviour prays that they—the disciples—may be kept in the midst of this strong, hostile, cruel world! How he yearns over them and would bind them to one another in unbroken fellowship! How he yearns to lift them to the glory soon to encompass him! The prayer is over. With sad faces the disciples look at one another, and silently inquire what the night may bring them. The Master's face is calm, while the shadow of the coming cross deepens about him.

Primary and Intermediate.

LESSON THOUGHT. *The Living Jesus.* To be taught: 1.) That while here Jesus prayed for his disciples; 2.) That he still lives and prays for them; 3.) That with such a powerful Friend in heaven we need not be afraid.

1. Tell that this was the last night of our Lord's life. Help the children to picture the little group gathered about their Master for the last time. They knew that he would soon leave them, and they were sad, as we are when we know our best friend is going away from us. Jesus could see all that was before him, and his disciples. He saw the cross waiting for him, and the persecutions that lay in the path of his disciples. Could he do nothing more to help them? Yes, he could put them in the care of his Father and their Father, the great God who loves each one of his children. Illustrate by the case of a child whose only remaining parent when dying puts him in the care of a good man, who promises to provide for his wants and love him wisely and tenderly. The good man might fail, or die, but Jesus knew that his Father could not fail. How kind of him to give his disciples into such care!



2. Call for Golden Text. Tell that Jesus died on the cross, but his spirit did not die, and this is the promise, that though our bodies die, the real life—the life of our spirit—will still live on. "He ever liveth," is living now, and will live forever in heaven, and he does not forget

his disciples now, any more than when he was on earth. He makes "intercession." Explain the long word. If little brother has disobeyed papa and lost a promised pleasure, and you beg for his forgiveness, that is interceding for him. We have all disobeyed God, and are in danger of being kept out of our Father's house above. But Jesus, our good Elder Brother, pleads with our Father to forgive us and help us.

3. Who is Jesus? Teach that he is not only our blessed Saviour, but he is God's dear Son! God sent him into the world to save it. He wants to save all the little children, because he loves them. Teach that we do not have to get him to save us. We have only to let him. He prays for us when we are naughty or troubled, and with such a Friend to love us and care for us we need not be afraid. Satan cannot take us out of Jesus's hand if we only trust him and keep close to him. Sing, "I am so glad," etc.

THIRD QUARTERLY REVIEW.

Sept. 26.

HOME READINGS.

- M. Lessons I, II. John 9. 1-17; 1. 1-18.
 Tu. Lessons III, IV. John 11. 1-16, 20-27, 30-44.
 W. Lessons V, VI. John 12. 1-16, 20-36.
 Th. Lessons VII, VIII. John 13. 1-17, 21-38.
 F. Lessons IX, X. John 14. 1-14; 15. 1-16.
 S. Lesson XI. John 16. 5-20.
 8. Lesson XII. John 17. 1-26.

REVIEW SCHEME FOR SENIOR STUDENTS.

1. If you have not already accomplished it, commit to memory the Titles, Outlines, and Golden Texts of these lessons.

2. Before going to Sunday-school make a chart by writing on a sheet of paper at the left side, in a column, the numbers 1 to 12, and opposite each place the capital letters to represent the Titles, and Outlines, and the first two words of the Golden Text, as follows:

I. J. and B. M. D. L. W. "One thing," etc.

- Name the persons belonging to each lesson.
- Name the places mentioned in each lesson.
- Tell the things Jesus did in each lesson.
- Tell how the Jews, or Pharisees, or chief priests, treated him in the twelve lessons.
- Tell six things which you have learned that you did not know before this quarter that are found in these lessons.
- Tell three facts about Lazarus, and three about Mary, and three about Martha.
- What lesson was about a sheep-fold? What one was about a vine? What one saw some Greeks seeking Jesus? What one was about a mannequin with many rooms? What one saw the Master washing the servants' feet? What one saw people spreading palm branches and shouting Hosanna?
- Of what lesson would a sealed tomb remind you? An open door? Closed eyes? A towel and basin? A cluster of grapes? A sound of thunder? A piece of bread sopped in a dish?
- What practical lesson has been of value to you?
- Write the story of these twelve lessons, and take it to your Sunday-school teacher.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



LESSON I. Jesus and the Blind

Man. John 9. 1-17.—What unusual way did Jesus meet by the way? What help did he give him? What command did he lay upon him? What was the result of his obedience? What was the blind man's testimony? (GOLDEN TEXT.)

LESSON II. Jesus the Good Shepherd. John 10. 1-18.—Of whom is Jesus the shepherd? Why do his flock follow him? Who are his flock? What is the mark of a good shepherd? (GOLDEN TEXT.)

LESSON III. The Death of Lazarus. John 11. 1-16.—What message of sorrow was sent to Jesus? What did he say of the news? How long did he wait before seeking his friends? What did he then say to his disciples? (GOLDEN TEXT.) What explanation did he give them?

LESSON IV. The Resurrection of Lazarus. John 11. 17-44.—How long after the death of Lazarus before Jesus came to Bethany? What did Martha and Mary say to him? What was his comforting assurance? (GOLDEN TEXT.) How did Jesus show his love for Lazarus? What command did he give his dead friend? What followed this command?

LESSON V. Jesus Honored. John 12. 1-16.—Who made a feast to Jesus? What especial honor did Mary show him? What did Jesus say of this honor? What honor was given him on his way to Jerusalem? What was the song of the people? (GOLDEN TEXT.)

LESSON VI. Gentiles Seeking Jesus. John 12. 20-36.—Who besides Jesus were at the passover? What was their request? What was the prayer of Jesus? What answer did he receive? What did Jesus say of his own death? (GOLDEN TEXT.)

LESSON VII. Jesus Teaching Humility. John 13. 1-17.—What service did Jesus render to his disciples? At what feast was this done? What disciple made objection at first? What reason did Jesus give for this service? How were they to benefit by his example? (GOLDEN TEXT.)

LESSON VIII. Warning to Judas and Peter. John 13. 21-38.—What did Jesus foretell of one of his disciples? By what sign was the betrayer revealed? What was Jesus's warning to Judas? What offer did Peter make? What did Jesus prophesy of him? (Repeat the GOLDEN TEXT.)

LESSON IX. Jesus Comforting his Disciples. John 14. 1-14.—How did Jesus comfort his disciples? (**GOLDEN TEXT.**) Where did he promise them a home? Whom has the Son revealed to the world? By what was this revelation confirmed? What privilege was granted the praying believer?

LESSON X. Jesus the True Vine. John 15. 1-16.—Who are the branches of the vine? (**GOLDEN TEXT.**) What is expected of them? How may men become fruitful? What is the end of the barren branches? What will secure our abiding in Christ?

LESSON XI. The Mission of the Spirit. John 16. 5-30.—What did Jesus desire to secure to his disciples? What is the mission of the Spirit to believers? (**GOLDEN TEXT.**) What is his office with unbelievers? Whom will he glorify?

LESSON XII. Jesus Interceding. John 17. 1-20.—With whom did Jesus intercede? For whom? What had Jesus manifested to the disciples? What did he ask for them? Who besides were included in his prayer? What intercession is still continued? (**GOLDEN TEXT.**)

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON I.—Golden Text: One thing I know, that whereas I was blind, now I see. Who said these words? A man blind from his birth. Why was he born blind? That men might see the power of God. In whom was the power and glory of God? In Christ Jesus. What did Jesus do? He healed the blind man.

LESSON II.—Golden Text: I am the good shepherd: the good shepherd giveth his life for the sheep. Who is the Good Shepherd? Jesus, our Saviour. Who are the sheep? All who love and follow him. Why did the Good Shepherd lay down his life for the sheep? Because he loved them. What does the Good Shepherd give to his sheep? Eternal life. Who sent Jesus to be our Good Shepherd? God, the Father.

LESSON III.—Golden Text: Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Of what was Jesus speaking? Of the death of Lazarus. Who sent and told Jesus when Lazarus was sick? Mary and Martha. Why did Jesus tarry in his coming? That he might show them the power of God. What did he tell his disciples? That a great blessing should come to them through the death of Lazarus. What blessing? The strengthening of their faith in him.

LESSON IV.—Golden Text: Jesus said unto her, I am the resurrection and the life. To whom did Jesus say this? To Martha, sister of Lazarus. How is Jesus the resurrection and the life? Because in him is power to raise the dead to life. Whom did he raise from the dead? His friend Lazarus.

LESSON V.—Golden Text: Blessed is the King of Israel that cometh in the name of the Lord. Who proclaimed Jesus to be the King of Israel? A great multitude of people. Where and when? On his way to Jerusalem to attend the feast of the passover. How did Jesus go to Jerusalem? Riding on an ass's colt. What did the multitude strew in his way with shouts and rejoicing? Branches of palm-trees. Who anointed the feet of Jesus with spikenard? Mary, sister of Lazarus.

LESSON VI.—Golden Text: And I, if I be lifted up from the earth, will draw all men unto me. To what did Jesus refer when he spoke these words? To his death on the cross. Why was it best for Jesus to die? That all men might see and believe in his great love for them. What does Christ give his followers? Eternal life. Whom does God honor? Those who follow Jesus.

LESSON VII.—Golden Text: If ye know these things, happy are ye if ye do them. What things? The things of God. What example did Christ give of one of the things of God? He washed his disciples' feet. Of what was this an example? Of true humility. What did he want to show them? That it was Godlike to be humble. What was his command? That they serve one another as he had served them.

LESSON VIII.—Golden Text: Wherefore let them that thinketh he standeth take heed lest he fall. What did Jesus tell his disciples? That one of them

should betray him. Who was it? Judas. What new commandment did Jesus give his disciples? Love one another even as I have loved you. What did Peter declare to Jesus? "I will die for thee." What did Jesus reply? That he should deny him.

LESSON IX.—Golden Text: Let not your heart be troubled: ye believe in God, believe also in me. Why did Jesus speak these words to his disciples? To assure them that they were safe in his love and care. What did he promise to make ready for them? A home in the heavenly mansions. What would be given them? All that they asked for in his name. Who is the way, and the truth, and the life? Jesus.

LESSON X.—Golden Text: I am the vine, ye are the branches. Who is the true vine? Jesus. Who are the branches? All who love and serve him. What do we bear if we abide in the vine? Much fruit. When does Jesus love us? When we keep his commandments.

LESSON XI.—Golden Text: He will guide you into all truth. Who will guide us into all truth? The Holy Spirit. Why did God send the Holy Spirit into the world. To convict it of sin, of righteousness, and judgment. To whom did he send him as a guide and comforter? To his disciples.

LESSON XII.—Golden Text: He ever liveth to make intercession for us. For whom did Jesus pray? For his disciples. What he ask of the Father? To keep them one in faith and love. What did he earnestly desire? That they be kept from the sins of the world. What did he will for them? That they be with him and see him in his glory.

Blackboard.

BY J. B. PHILIPS, ESQ.



This must be drawn before the school assemblies. Use the words and designs as memory-helpers. Commence the review by pointing to the first design, and ask one or two leading questions. Call on different classes to answer. Thus: What have we here? [*The Light.*] To whom does this refer? [*Jesus.*] Why? [*He gave light to the blind.*] Some one tell the story in a few words. What special lesson do we learn? [*Jesus the light of the world, curing moral blindness.*] The reviewer should prepare a few such leading questions for each one of the lessons represented. Write them on paper. Do not trust to sudden inspiration on an occasion of this kind. Ask the questions rapidly, and interperse the exercise with singing familiar music.

LESSONS FOR OCTOBER, 1886.

- Oct. 3. Jesus Betrayed. John 18. 1-14.
 Oct. 10. Jesus before Pilate. John 18. 28-40.
 Oct. 17. Jesus Delivered to be Crucified. John 19. 1-16.
 Oct. 24. Jesus Crucified. John 19. 17-30.
 Oct. 31. Jesus Risen. John 20. 1-18.

Review Service for the Third Quarter.

BY REV. S. P. HAMMOND.

FURTHER STUDIES IN THE WRITINGS OF ST. JOHN.

*Subject: The World's Redeemer Setting up His Kingdom.**Superintendent.* In what part of the ministry of Jesus did the events of this quarter's lessons occur?*School.* In the last six months and chiefly in the city of Jerusalem and vicinity.*Supt.* These lessons set before us the steps in the fuller development of the Redeemer's kingdom. Will the school indicate three natural divisions into which the topics may be arranged?*School.* First, the events narrated; second, the illustrated lessons taught; and third, the assurances given.

HYMN. S. M.

Jesus, the Conqueror, reigns,
In glorious strength arrayed;
His kingdom over all maintains,
And bids the earth be glad.

I. The Events Narrated.

Supt. Will class number one tell us the story of the first lesson?*First Class.* As Jesus was passing along the streets of Jerusalem he saw a man blind from his birth, and after a short conversation with his disciples he turned in compassion toward the man, made clay of spittle, anointed the blind man's eyes, and said unto him, "Go, wash in the pool of Siloam." The blind man "went his way therefore, and washed, and came seeing," and when questioned about the miracle performed upon him, exclaimed, "One thing I know, that whereas I was blind, now I see."

HYMN. G. H. No. 1, p. 42.

The whole world was lost in the darkness of sin;
The light of the world is Jesus.

Like sunshine at noonday his glory shone in;
The light of the world is Jesus.

Chorus.—Come to the light, 'his shining for thee;

Sweetly the light has dawned upon me:

Once I was blind, but now I can see;

The light of the world is Jesus.

Ye dwellers in darkness with sin-blinded eyes,

The light of the world is Jesus;

Go, wash at his bidding and light will arise,

The light of the world is Jesus.

Supt. The third and fourth lessons narrate the death and resurrection of Lazarus. Will class number two give an outline account of these events?*Second Class.* When Jesus was away in Perea beyond Jordan, a messenger came to him saying, "Lord, he whom thou lovest is sick." As soon as Jesus was informed of the sickness of Lazarus he said, "This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby."*Supt.* "Our friend Lazarus sleeth; but I go, that I may awake him out of sleep."*Second Class.* On arriving at Bethany Jesus found that his friend Lazarus had been dead and buried four days. Martha and Mary, the sisters of the dead brother, were very sorrowful, and even Jesus, when he stood before the sepulcher, wept. To comfort the sisters, whom he loved, Jesus declared to them that their brother should rise again. And when Martha seemed not to understand his assurance, and only accepted the fact that "he should rise again in the resurrection at the last day," Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And then as if to enforce and establish for all time this glorious truth, he, standing at the mouth of the tomb, cried out with a loud

voice, "Lazarus, come forth," and he that was dead came forth, and Jesus said, "Loose him and let him go."

HYMN. L. M.

I know that my Redeemer lives;
What joy the best assurance gives!
He lives, he lives, who once was dead;
He lives, my everlasting Head!
He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there.

Supt. The topic of the fifth lesson is "Jesus Honored." Will the third class give an account of these expressions of love and honor?*Third Class.* First, Jesus was entertained at a supper made in the house of Simon, at which Lazarus was present and Martha served; second, he was anointed by Mary with the costly ointment of spikenard; and third, he was welcomed by the triumphal procession.*School.* "Much people that were come to the feast . . . took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."*Infant Class.* And even the little children in the temple shouted with the others, "Hosanna to the Son of David."

HYMN. C. M.

Hosanna! be the children's song,
To Christ, the children's King;
His praise, to whom our souls belong,
Let all the children sing.

Hosanna! sound from hill to hill,
And spread from plain to plain,
While louder, sweeter, clearer still,
Woods echo to the strain.

II. Illustrated Principles of the Kingdom.

Supt. The second, seventh, eighth, and tenth lessons illustrate and enforce certain principles of the Redeemer's kingdom. Will the school give the topics of these lessons?*School.* "Jesus the Good Shepherd;" "Jesus Teaching Humility;" "Warning to Judas and Peter;" and "Jesus the True Vine."*Supt.* The illustrations used to explain and enforce these teachings of the great Teacher are, the sheep and their shepherd; washing the disciples' feet; and the symbol of the vine. Will the school show the principles illustrated?

(a) The Shepherd and the Sheep.

School. Jesus is shown to be the good shepherd, that is, he has the same relation to his followers that the shepherd had to his sheep: First, he is the door of the sheep, that is, he is the only way into the fold; second, he knows each of his sheep by name; third, he goes before them a perfect example; fourth, he defends them from all enemies; fifth, he leads them into green pastures; and last, he gives his life for them.

HYMN. 8, 7, 4.

Saviour, like a shepherd lead us,
Much we need thy tenderest care;
In thy pleasant pastures feed us,
For our use thy folds prepare:
Blessed Jesus,
Thou hast bought us, thine we are.

(b) Washing the Disciples' Feet.

Supt. As in the previous illustration, this act of Jesus gives force to one of the principles of his kingdom. What do we understand that to be?*School.* By the example of humble service the Master teaches the grace of humility, and we will all do well to repeat the Golden Text of this lesson. "If ye know these things, happy are ye if ye do them."

HYMN. C. M.

Wash me, and make me thine own;
Wash me, and mine thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.

(c) *The Vine and the Branches.*

Supt. This lesson teaches the duty, privilege, and effects of abiding in Christ. Will the school repeat a selection from the lesson enforcing the duty?

School. "Abide in me."

Supt. The school will show by Scripture that this is a privilege.

School. The Golden Text implies this most beautifully: "I am the vine, ye are the branches."

Supt. What are the effects of this union of Christ and his disciples?

First Scholar. Fruitfulness: "He that abideth in me, and I in him, the same bringeth forth much fruit."

Second Scholar. Safety: in contrast to those who refuse to abide in him.

Third Scholar. Answers to prayer: "Ye shall ask what ye will, and it shall be done unto you."

Fourth Scholar. Continued love of Christ: "Ye shall abide in my love."

Fifth Scholar. Fullness of joy: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

(d) *The Last Supper and its Warnings.*

Supt. The eighth lesson contains a warning to Judas and Peter. Will the school repeat the Golden Text?

School. "Wherefore let him that thinketh he standeth take heed lest he fall."

Supt. For what purpose was the "dipped sop" offered by Jesus to Judas Iscariot?

School. It was more than a sign to point out Judas as the traitor; it was a warning against his purposed treachery, with a hope of yet softening his heart.

Supt. Jesus also warned Peter at this supper, telling him that before the morning dawned he would deny him thrice. What effect did these warnings have upon these two disciples?

School. Judas was rebuked, and it made him worse. Peter was rebuked, and he fell into sin, but repented with tears and returned to his Lord with new love and devotion.

HYMN. S. M.

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.
O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

III. *The Assurances of the Kingdom.*(a) *The Glorified Christ.*

Supt. The promise of this lesson is expressed in the Golden Text. School will repeat.

School. "And I, if I be lifted up from the earth, will draw all men unto me."

Supt. Wherein is the truthfulness of this assurance foreshadowed?

School. First, in the coming of the Gentiles to seek and to inquire of Jesus; second, in the explained benefits of his coming death; third, by the voice from heaven; and fourth, by the attractive power of the cross.

HYMN. 8. 7.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

(b) *Holy Comfort.*

Supt. The ninth lesson speaks of the comfort which Jesus gave to his disciples. Will the school mention the sources of this promised blessing?

School. "Comfort through faith in the Son of God; comfort through faith in a heavenly home; comfort in Christ as the way; comfort from the divine power working through him; comfort through the promise to answer prayer."

HYMN. 11. 10.

Come, ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal.

(c) *The Holy Spirit.*

Supt. The promise of the Comforter is made to the sorrowful disciples. Will the school repeat a passage from this eleventh lesson containing that assurance?

School. "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."

Supt. What is the mission of the Spirit?

School. It is twofold in its character: First, to the world, to convict of sin, to convince of righteousness and of the judgment to come; second, to the disciples, to comfort them in sorrow, to guide them unto all truth, to fill them with joy by assurances of Christ's return.

HYMN. 7.

Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus, to his heaven restored.

(d) *The Intercession of Jesus.*

Supt. In this, the last lesson of the quarter, we find Jesus with uplifted eyes, engaged in prophetic prayer. Let us unite in these petitions that they may be granted to us who are so needy. [All with bowed heads.]

Supt. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

School. Even so, our Father, hear this prayer for thy dear Son's sake.

Supt. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

School. Even so, our Father, hear this prayer for thy dear Son's sake, and make us to enjoy eternal life.

Supt. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are."

School. Even so, our Father, hear this prayer for thy dear Son's sake, and make us one in heart and faith.

Supt. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

School. Even so, our Father, hear this prayer for thy dear Son's sake, and keep us unspotted from the world.

HYMN. H. M.

He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.
The Father hears him pray,
His dear anointed One;
He cannot turn away
The presence of his Son;
His Spirit answers to the blood
And tells me I am born of God.