

THE
BEST
BOOK
IN
The Field

THE SONG BOOK
FOR
SUNDAY-SCHOOLS.
GOSPEL
SONGS,

By P. P. BLISS.

Tried and found not Wanting.

Not an ordinary Song Book, but the Earnest Words of Earnest Workers animated by music that will live. Pure, Simple and Powerful.

"GOSPEL SONGS"

Contains the Songs sung by Ira D. Sankey in the great revivals in England and Scotland.

Chosen over all others for the State Meetings of New York, Iowa, Illinois, Wisconsin, and others.

Price 35 cents; \$3.60 per Doz.

Single sample copy sent on receipt of 30 cents.

JOHN CHURCH & CO.,
CINCINNATI, O.

ALL Pastors, Superintendents, Teachers, Librarians, Scholars, Sunday School Workers, Friends of Sunday Schools.

EVERY THING NEEDED to Equip your Schools may be obtained of us.

BE SURE to send your names and ask us for our Catalogue.

GARRIGUES BROTHERS,
PHILADELPHIA, PA.

Now Ready.

ABBOTT'S COMMENTARY ON MATTHEW AND MARK.

This is the first volume of the first strictly popular Commentary on the New Testament that has been issued in America since the works of Barnes. The work will be complete in Four Handy Volumes, at \$2.50 each. The compiler is Rev. Lyman Abbott, editor of the *Illustrated Christian Weekly*. Its primary object is to assist "all who use the Bible in Christian work." Parents in the family, Sabbath-school teachers, Bible women, and lay preachers all require it. In connection with the International Sabbath-School Lessons, it will be invaluable. Its attractiveness and usefulness are greatly increased by plentiful maps, illustrations, tables, &c.

Agents are Wanted in every county, town, and village, to whom a liberal commission will be paid on subscriptions for Abbott's Commentary.

Address: A. S. BARNES & Co.,

111 & 113 William Street,
NEW YORK.

OR,

113 & 115 State Street,
CHICAGO.

THE REPORT
OF THE
FIRST INTERNATIONAL
(SIXTH NATIONAL.)
S. S. CONVENTION,
HELD AT
BALTIMORE, MD., MAY 11, 12, 13, 1875.
JUST RECEIVED AND FOR SALE.
Price, 30 cents. Or, by mail, postage paid, 40 cents.

F. H. REVELL, CHICAGO.

NARRATIVE OF
Moody and Sankey's Labors
IN GREAT BRITAIN AND IRELAND.
PRICE, 50 CENTS.

ADDRESSES AND LECTURES
BY D. L. MOODY.

GOD'S HUMAN INSTRUMENTS.
CHRIST SEEKING THE LOST.
THE MASTER'S PARTING COMMISSION.
POPULAR PRESENT-DAY EXCUSES.
THE CALL TO SELF-EXAMINATION.
THE NEW BIRTH.
A SERMON ON ONE WORD.
SAVED OR LOST.
MAN SEEKING GOD.
THE BLOOD,
A SERMON ABOUT HEAVEN.
PRICE, 50 CENTS.

Sent post-paid to any address on receipt of price.

F. H. REVELL, Chicago.

THE
INTERNATIONAL LESSON
MONTHLY.

VOL. I.—OCTOBER, 1875.—No. 10.

ON THE GOSPEL BY SAINT JOHN.

I HAVE followed the Lord through chapters i.-xii. of this Gospel, noticing his ways as the Son of God, the Stranger from heaven, the Saviour of sinners; and also his intercourses and controversies with Israel. The one was a path of grace, but of loneliness—the other lay much in the track of the prophet Jeremiah. Like Jeremiah, the Lord had witnessed the backslidings of the daughter of Zion. Like him, he had warned her, and taught her, and would fain have healed her. But, like him, he had seen the stubbornness of her heart, had suffered rebuke and rejection from her, and had now only to weep for her. He had, as in the words of Jeremiah, said to her, even to the end of his ministry (see chap. xii. 35), "give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains; and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride" (Jer. xiii. 16).

Jesus had thus wept over Jerusalem, for she had not repented. The Boar had now again left his woods to devour her; the "Destroyer of the Gentiles"

was again on his way, as in the prophet's day. The captivity in Babylon had no more purged away the dross of Zion, than the waters of Noah had sanctified the earth; and all was again ripe for another judgment. But, as in the midst of all this, Jeremiah of old had his Baruch, the companion of his temptations (Jer. xxxvi. and xliii.), to whom from the Lord he pledges present life (chap. xlv.), and with whom he deposits the sure evidence of final inheritance (chap. xxxii.), so now Jesus has his saints, the companions of his rejection, to whom he gives the present certainty of life, and the sure promise of future rest and honor.

With these we now get our Lord in secret. We have now done with his public ministry; and we have him now with his own, telling them, as their Prophet, the secrets of God.

And being about to listen to him as the Prophet of the church, I would observe, that what the Lord gives us as *our Prophet* is our *present* riches. It is not with us, as with Israel of old, "blessings of the basket and of the store," nor is it with us now, as it will be by and by, "authority over cities," but "we have the mind of Christ." Treas-

ures of wisdom and knowledge hid in Christ are our *present* treasures (Col. ii. 2). And accordingly, having now turned away from Israel towards his elect, and looking at them apart from the world, he makes known to them all things that he had heard of the Father. By and by, as the King of glory, he will share his dominion with the saints; but now, he has only the tongue of the learned for them, that he may teach them the secrets of God. It is only as their Prophet that he now enriches them. As to other riches, they may count themselves poor, as one of them of old said (and said it, beloved, without shame), "silver and gold have I none."

Our Lord Jesus is the Prophet like unto Moses who had been promised of old. God saw Moses face to face. He spake with him, as a man speaketh unto his friend, saying of him, "with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." In all this high prerogative, Moses was the shadow of the Son of God. Moses had access to God. He was on the heights of the hill with Him, beyond the region of thunder and tempest; then, within the cloud of glory, as it stood at the door of the temporary tabernacle; and lastly, in the very holy of holies, when the tabernacle itself was reared (Ex. xxiv.; xxxiii.; xxv. 22.) And he stood in all that nearness to God whenever he pleased, and without blood—though even Aaron, we know, could be there only once a year, and that not without blood—all this telling us, in affecting and intelligible language, of the divine personal worthiness of our Prophet—of the God-head glory of him, whose shadow Moses was, who was then in the bosom of the Father, and has now spoken to us (Heb. i. 1, 2).

And what Moses learnt on the top of the hill, or within the cloud of glory, or from off the mercy seat in the holiest, was the secret which the Son has now brought out from the bosom of the Father. Moses learnt there the *grace*

of God, and saw "the glory of goodness" (Ex. xxxiii. 19). Blessed vision! And the only-begotten Son was among us, "full of grace and truth."

But the services which the Lord renders us as our Prophet are various; and in this variety, we shall find the special character of this Gospel by John fully maintained.

In the opening of Matthew the Lord, as a Prophet, revealed the mind of God touching the conduct of His people, interpreting the law in its extent and purity, thus determining the divine standard, and applying it to the conscience. He prescribed the order and ways of the saints, so as to make them worthy of the regeneration and the kingdom, calling the soul into exercise towards God, and giving it its due ends and objects (Matt. v.-vii.). But in our Gospel, he is the Prophet in a higher character. He declares "the Father," and reveals the "heavenly" things. He speaks as the one who had "ascended into heaven," and was "from above" (John iii. 13, 31). It is not so much *our conduct* as *God's thoughts*, that he tells us of. He tells us of the mysteries of life and judgment; he declares the love of the Father, the works and glories of the Son, and the place and actings of the Holy Ghost, in and for the church of God. He is, in this Gospel, the Prophet of the secrets of the Father's bosom, disclosing the hidden ways of the sanctuary. He speaks as the Word who was "with God, and was God," giving us such knowledge as a mere walk on the earth in righteousness and service would not have needed, but such as makes us nothing less than "friends" (John xv. 15), and gives us communion, in knowledge, with the ways of "the Father of glory" (Eph. i. 17).

Such is the variousness of the Lord's exercise of his prophetic office; and such, I judge, the peculiar exercise of it in this Gospel, the exercise of it in its *highest* department, again making the Gospel so peculiarly precious to the saint. And when the gathering of the

Church in this present "day of salvation" is over, and *all* have come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, we shall not lose our Lord as our Prophet. We shall listen to him as such, even in the kingdom. His lessons will feed us for ever. Solomon was a *prophet*, as well as a *priest* and a *king*. His servants stood continually before him, and all kings of the earth sought his presence to hear him. The Queen of Sheba came to prove him with hard questions, and he answered her in all her desire. When she beheld all his ways, the *king's* magnificence, the *priest's* ascent to the house of God, and the *prophet's* wisdom, these were altogether more than a match for her heart—the half had not been told her—"there was no more spirit in her." And so, in the coming kingdom, we shall have that which shall fill the eye with glory, give the heart its satisfied affections, ever feed the still enlarging thoughts of our minds with the treasures of wisdom that are hid in our divine Prophet, and withal give our ears the music of his praise forever.

But let me say, for my own admonition as for my brethren, that we should constantly suspect and dread all mere effort of mind, while listening to the words of our Prophet, that is, while reading the Scriptures. The Spirit is a *ready* teacher, as well as a *ready* writer; and the light of the Spirit, though it may shine at times, through our dark-

ness, but dimly, yet will it always evidence itself with more or less certainty. And let us remember also, that it is a *temple* light—a light that suits the sanctuary. It was in the holy place that the candlestick stood; and the intelligence that is awakened in the soul by the Holy Ghost, is attended by the spirit of devotion and communion. It is a *temple* light still.

I have already noticed the Lord's different exercise of his prophetic office, in Matthew's Gospel and in this. In his discourses with his elect, after his public ministry is over, as given us by these two Evangelists, the same characteristic difference is still to be clearly discerned. In Matthew, he talks with them on the *Mount of Olives* about *Jewish* matters (xxiv., xxv.); but here he leads them in spirit into *heaven*, to open to them the sanctuary there, and to tell them of *heavenly* secrets (xiii.-xvii.). The Lord takes his seat, not on the Mount of Olives, to tell his Remnant of Israel's sorrows and final rest, but in heaven, to disclose to His saints the actings of their High Priest there, and their own peculiar sorrows and blessings as the Church of God, during the age of that heavenly Priesthood. The heavenly Priesthood is the great subject throughout these chapters, on which I would now somewhat more particularly meditate. They form one section of our Gospel; but I will consider them in distinct portions, as their contents seem to me to suggest.—*J. G. Bellet.*

DIVINE INTIMACY.—The intimacy between the Lord and his elect is beyond, we may say, what is known elsewhere. Angels do his pleasure, wait in his presence, have kept their first estate, and excel in that strength that serves Him. But they are not where elect sinners are. They learn, through the church, the manifold wisdom of God—to us, all that the Son has received from the Father, he has made known. The Saviour acquaints himself with the secrets of the bosom of the sinner; while

he communicates to such a one the secrets of the divine bosom. This is intimacy indeed. He finds us, at the beginning, in our ruin—we are taken up as sinners, having come short of his glory, and are in revolt and distance from him. It is from such a point we start on the way, but he leads us along and at last he plants us on an elevation where we can challenge all our enemies, and find ourselves above all that might be against us. Who can be against us?—*C. H. M.*

FIRESIDE TALKS.

BY REV. W. F. CRAFTS.

The Church in thy house.—Philemon i. 2.

"Go home to thy friends, and tell them how great things the Lord hath done for thee. an hath had compassion on thee."—Mark v. 19.



MANY MANSIONS.

SEASIDES have at length yielded to firesides. This pleasant Monday evening in October our whole party are seated together around the old fashioned fire-place in the big kitchen to talk over the Sunday-school lesson of the previous day.

"Let us see," said uncle Will, "how many different phases and varieties of truth were brought out in the classes we represent, in connection with the lesson. Rachel, what points did the 'Ladies' Bible Class' in your 'First Day School' especially notice.

Rachel.—(A young Quakeress.) We didn't get beyond the first exhortation, "Let not your heart be troubled; YE BELIEVE." We talked about FAITH AS THE ANTIDOTE TO TROUBLE." He who utters these words was not some idle babbling of sorrow, who had never known its bitterness. "The Man of sorrows" was surely qualified to speak of trouble, and those to whom he spoke were not

sad and anxious about trifles. The "Death message" which Christ had just given his disciples—the announcement of his own approaching death—was certainly as great a cause for sorrow as men could possibly have. And yet Christ, by his own untroubled manner as well as his words, said—"Let not your hearts be troubled; ye believe." His logic was, if you really believe that God is ruling over all and doing all things well, it is inconsistent to be troubled and anxious about future trials and afflictions.

Uncle Will.—That is just the lesson that the "Friends" have been teaching the world these many years—the possibility of a calm face and spirit amid all life's vexations and cares. Anxiety about our future is in some sense, a distrust of God's care. And the sinful past should never be allowed this side our last prayer.

Rachel.—It is not our own burdens, it

is not present burdens that crush us; it is the borrowed trouble, from to-morrow and yesterday under which we sink.

Mr. Comfort.—That kind of "borrowing" always leads to bankruptcy of peace and joy. But ye that believe do enter into rest.

The Doctor.—Martha, good woman that she was, failed just there—in rest of spirit. As the words literally mean, she was fretting and fussing about many things. "She needed more grace for the kitchen." She required not rest from work but rest from worry. Her heart and many others are described in that passage, "Neither be ye of doubtful mind." The word "doubtful" in the original is figurative, and the passage might be rendered, "Be not tossed to and fro like boats outside the harbor in the stormy offing, hesitating to enter." Many noble men and women are tossing in the stormy offing of care and anxiety, when we might all anchor in the harbor of Christian rest.

Mrs. Uncle Will.—I used to think that it was an excellent thing that people talked so much about the weather. I thought it was the most harmless way of showing good will and fellowship. and saved people from the temptation to evil-speaking which always comes when we begin to talk of persons. I think differently now, since I find people are constantly finding fault with the weather, which is simply evil-speaking of God.

Davy.—(15 years old.) I read a little poem about that in the paper:

Man's a fool!
When it's hot he wants it cool;
When it's cool he wants it hot;
Ne'er contented with his lot.
I consider as a rule—
Man's a fool.

Rachel.—I am reminded of the little child who heard the hired man, after a destructive storm, scolding and swearing because so much of the fruit in the orchard had been destroyed. Stamping her little foot and pointing up, she said, "Hush, Thomas; HE did it."

Mrs. Comfort.—Over the waves of

the deepest sorrow and amid the petty cares of life there comes into our hearts the gentle reminder: "Let not your hearts be troubled, YE BELIEVE.

The Doctor.—In my class of business men we talked until the bell struck, on the second assertion of the lesson, "Ye believe in God, believe also on Me"—the reason why those who believe in God should also believe in Christ. We talked of the similarity between the work of God in the first chapter of Genesis and the work of Christ in the Gospel miracles. We put, "Let there be light" beside the healing of blind eyes; the creation of the grasses beside feeding the multitude; the creation of man beside the raising of the dead. We not only found a similarity of works but also of words—both of them speaking "as never man spake." We found also a oneness in Spirit between Christ and the Father in their unparalleled love, benevolence and self-sacrifice. The proof of Christ's deity rests on evidence of similar outward and inward life and works with the Father.

Uncle Will.—Well, Archie, (5 years old,) I see you are trying to hold in about your class until the older ones have spoken, but what did your teacher talk about?

Archie.—All about heaven. We had lots of questions 'bout where is it, and what is it. I was just thinking what if when I got way up to heaven, I should let my hat fall, would Jesus get it for me?

Tim.—(5 years.) Mother, will little Henry that died help the angels hang out the stars to-night?

Mrs. Comfort.—We don't know just where heaven is or what they do there, but we do know that it will not be like a stranger's house to us, it will be the "Mansion" of a King, but it will also be "Our Father's House," and so it will be like home to us, and Jesus will lead us about as an elder brother. When you die, Archie, you can not be an angel.

Archie.—No, I'd rather be a saint, for teacher said they were nearer to Jesus

in heaven than the angels, and Jesus promised his friends, "Where I am there ye may be also."

Elsie.—(9 years old.) Our teacher told us Jesus was saying to everybody, "A place for you." She told us how Joseph went down to Egypt as a slave boy, but grew up and prepared a great farm for his father and brothers to come and live on in Goshen. So Jesus went back to heaven to prepare a place for you and for me, and for everybody.

Chloe.—(The old colored servant, singing.)

"My Jesus says there's room enough;

My Jesus says there's room enough;

My Jesus says there's room enough;

Don't stay away.

My brother, don't stay away;

My sister, don't stay away;

O, sinner, don't stay away,

Until the judgment day."

Davy.—Our teacher told us that in Syria before boys were as old as we are, the priests told them it was time to buy a "drax" that means three quarters of a yard of land in heaven. If the boy buys it, the priest gives him a receipt and he puts it in a leather bag and hangs it around his neck and thinks he has property in heaven. Teacher told us we couldn't have an inch in heaven unless our hearts loved Jesus, who has prepared places for us and gives them freely to those who love him.

Uncle Will.—Chloe, you seem very happy?

Chloe.—Yes, I'se jus' 'tinking—I'se jus' 'tinking dat if de crumbs dat fall from de master's table in dis world am so good, what will de great loaf in glory be! Den I were mediatin' bout Jesus being de carpenter, an' so he can make mansions for his people in glory. One day I thought when I was sick I could see de dust of de chariot comin' ober de mountains; and den something said, "Hold on Chloe, a little longer; I come 'roun' directly." Ef any of you get there before me, tell 'em to keep de table standin', for old Chloe is holdin' on her way."

The Doctor.—I wanted to get round

in my class to that great promise, "I will come and receive you," "for if we believe that Jesus died and rose again, even so also those which sleep in Jesus will God bring with him." I don't believe in giving up the grand, sweet theme of the "Second Advent," because a host of fanatics have used it as a slate for their irreverent and irrelevant mathematics and almanacs. One of the elements of Moody's power is that he lives like the apostles of old, in constant readiness for the Lord's coming, not profanely regarding "times and seasons" but thinking each evening as he bids good night to his friends, "May-be we'll wake in glory."

Mr. Comfort.—Our class did not speculate so much about "what" and "where" and "when" as about "HOW." *How shall we get to heaven?* We found the answer in Christ's reply to Thomas, "I am the way." That "I AM" seems like the echo of the Divine voice from the burning bush of Horeb, "I AM THAT I AM." Christ replied in this answer that by his life and death he was "the way" to the Father and to heaven. "No man cometh to the Father but by me."

Uncle Will.—That was long ago. Have you seen the new Roman Catholic passport to glory found on the bodies of central American rebels recently?

"PETER, open to the bearer the gates of heaven, who has died for religion. [Signed.] George, Bishop of San Salvador."

Whosoever climbeth up by "Peter," or "George," or any other "way" than Christ, is thief, robber, failure.

Mr. Comfort.—There is another meaning to Christ's answer—"I AM the way, the truth, and the life,"—that is, BE RIGHT, and the thousand questions in regard to the right way, and the right creed, and the right life, shall be answered for you by the new life in your own heart. "Can a Christian dance?" said a young lady to her pastor. "A Christian do n't want to dance," was the reply. First let us Be right, and then our questions are

mostly answered by our renewed desires. The way to heaven is then to BE. The old man's prayer should be ours, "Lord make me real."

Uncle Will.—Christ is "the way" also, because he is our GUIDE. "He will direct our paths."

Archie.—I should be afraid to die, 'cause I should lose my way in the dark.

Mrs. Comfort.—Come, Archie and Tim, it is your bed-time. Take hold of my hands, and I will lead you up-stairs.

The children took hold of their mother's hands and went cheerfully up the dark stairway to their lighted room. "You were not afraid coming up in the dark, were you, boys?" said the mother.

Tim.—Oh, no, we could n't be, 'cause we had hold of your hand.

Mrs. Comfort.—Well, then, you need not be afraid of death, for Jesus is holding out his hand to you, and you have only to put your hand in his and he will lead you safely through the dark.

Tim.—But how can we take hold of his hand, mamma?

Mrs. Comfort.—By trying to be good

every day, and praying to him to help you.

Tim.—I guess he will take us up-stairs to heaven some day. I won't be afraid any more, would you, mamma?

Meanwhile the "Fireside talk" below drew to a close.

Mrs. Uncle Will.—How often when earth's cares thicken about, we have, for the time at least, Paul's homesickness for heaven, a desire to depart and be with Christ. That reminds me of an incident: An emigrant in the West had been already in several territories but had not found a satisfactory place to settle. He told an old man whom he met that one of the territories was too dry, another too wet, another too cold, another too sickly, and so he was still looking for a place. "Ah," said the old man, "I see you are looking for a country where there is neither drouth, nor cold, nor sickness. *There is only one such land.* Better let your feet rest, and your heart travel on to THE BETTER COUNTRY, THAT IS THE HEAVENLY."

SUNDAY SCHOOL LESSONS, 1875.

LESSON XL.—OCTOBER 3.—JESUS LIFTED UP

FOURTH QUARTER, LESSON I.

JOHN xii. 23-33. Commit 27-33. Primary, 32, 33.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

21 Now is the judgment of this world: now shall the prince of this world be cast out.

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

33 This he said, signifying what death he should die.

GOLDEN TEXT.—"And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32.

TOPIC.—The Attraction of the Cross.

HOME READINGS.

M. Matt. xx. 17-34. The Way up to Jerusalem.
 T. Matt. xxi. 1-17. The Royal Procession.
 W. Matt. xxi. 23-46. The Wicked Husbandmen.
 T. Matt. xxvi. 1-16. The Everlasting Perfume.
 F. John xii. 1-16. The Prophecies Fulfilled.
 S. John xii. 17-33. The Son of Man Glorified.
 S. John xii. 34-53. The Son of Man Rejected.

TOPICAL ANALYSIS.

The Son of Man Glorified. Verses 23-24
 The Servant's Place and Honor, Verses 25-26
 The Father's Name Glorified, Verses 27-30
 The Attraction of the Cross, Verses 31-33

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Repeat the Title, Golden Text, Topic, and Analysis. This lesson is the Lord's last offering of himself to the Jews. What was the subject of the Lord's talk on the way up to Jerusalem? (H. R. Mon.) What was the teaching of the H. R. for Tues.? What of the H. R. for Wed.? When and where did the anointing occur? (H. R. Thurs.) What did the Pharisees say? (verse 19.)

What is the first topic? How do you think the disciples felt at the honor paid to their Master? What did Jesus say? (verse 23.) What does glorified mean? Ask your teacher. What else did Jesus say? (verse 24.) Who did he mean by "the corn of wheat"? How does a harvest come from the seed? So Jesus had to die, or there would not have been a harvest of saved souls.

What is the second topic? What is said in verse 25? Jesus must die for us, so we must count ourselves as dead to this world. If we love the world more than God we shall lose eternal life. How shall we know Jesus' ser-

vants? (verse 26.) If we follow Jesus, where shall we be? (verse 26.) What will the Father do to those who follow Christ? (verse 26.) What does honor mean?

What is the third topic? What was it that troubled Jesus? (It was the enemy, Death.) What did he say about that hour? (verse 27.) What did he pray for? (verse 28.) He wished only to glorify his Father, and was willing to die to do this. What voice was heard? (verse 28.) Where did we hear that voice before? (Matt. iii. 17; xvii. 5.) What did the people say? (verse 29.) What did Jesus say? (verse 30.)

What is the fourth topic? Jesus gives three results from his death. What is the first? (verse 31.) What does judged mean? (It means condemned.) What is the second result? (verse 31.) Who is the prince of this world? What is the third result? (verse 32.) How do you think Jesus on the cross draws sinners? Has the Saviour's love and death ever drawn you? If you are not drawn to him, you will be sent away from him forever.

NOTES AND SUGGESTIONS.

The Gospel of John divides at the close of chapter xii. Here Jesus speaks to the Jews in his own behalf, for the last time, and parts with them. And yet here is found the link which unites the two parts. Just behind are the mysteries of the incarnation, miracles, and sermons—just before are the mysteries of the humiliation and suffering; the death and resurrection. The raising of Lazarus so greatly increased the fear of the rulers, that they determined to put Jesus to death. They could not deny the miracles nor could they restrain the people (verse 19); it must be an open and deliberate rejection, and this it was. The act of raising Lazarus declared him to be the Son of God (God acknowledged it). But there must also be other rejections. Therefore he walked no more openly among them (chap. xi.

53, 54.) We know that his communications to his disciples were the things foretold (Matt. xx.; xxv.; Mark xiii.; Luke xxii.). Then, as here recorded, he came to Bethany. The feast followed (not immediately, see Matt. xxvi. 2, 6; Mark xiv. 3), and the entry into Jerusalem. Here he was presented as the Son of David (see Matt.) in fulfillment of the prophecy of Zechariah (chap. ix. 9); and again he was rejected. Then he took his place as the Son of man, and the Greeks (representatives of the nations) inquire after him. The scene of the supper in Simon's house is very instructive. We have a representative picture of the various activities of the Church. Martha *servicing*, Mary displaying the *activities of love*, and Lazarus enjoying the *fellowship of the Lord*. As this was before his death,

Mary anointed him in anticipation of what was to follow (verse 7). Upon that act of love, the Lord has spoken the blessed words, "She hath wrought a good work" (Matt. xxvi. 10). What Joseph and Nicodemus did afterward, it was given to prophetic love to anticipate. **This was the everlasting perfume** (Matt. xxvi. 13). The entrance into Jerusalem is recorded (verses 12-16). Here was the literal fulfillment of prophecy (Matt. xxi. 1-17; Zech. ix. 8, 9). The Lord here claimed his right to the earth, the ass and her owner acknowledging him. So striking was this, that many believed (Matt. xxi. 8, 9). The Pharisees were much moved and inquired if he received such adoration, to which he replied, "Yea" (Matt. xxi. 16). This was the entrance of the Prince of Peace, and the nations are seen in the Greeks. It was almost a millennial view, Lazarus raised from the dead, the city receiving her King and the nations worshipping there. It is in strong contrast to the view of the white horse and his rider (Rev. xix. 11-16).

The Son of Man Glorified. Verses 23-24. The disciples were probably rejoiced to see the honor paid to their Master. Even his solemn converse by the way had not dispelled their visions of earthly power and authority. And when the Greeks seek Philip, they hasten to the Lord. **Jesus seemed about to take his place as Son of man.** But the Lord saw that it was but a momentary display of glory. He said indeed, "The hour is come that the Son of man should be glorified." The proofs were abundant, and he ought to have been received as king, but before that day Jesus knew that he must die. It seemed like the feast of Tabernacles with the palms and the shouts of joy, but it was the Passover. They shouted Hosanna, but were soon to reject him. Even many of the rulers were convinced, but "they loved the praise of men more than the praise of God" (verses 42, 43), therefore the words of the prophet were true (Isa. vi.

1, 2). **The glory should follow, but it was through death.** The "wheat corn" must be broken to give the "fine flour," and the seed must die to bring forth fruit. He could indeed have taken his place as Son of man, and enforced his will, but who then could have followed him? He must have "remained alone." The hour was come, not for the earthly glory, but for the corn of wheat to fall into the earth, that the granary of God might be filled. No other way for sinful man to reach God.

The Servant's Place and Honor. Verses 25-26. A very solemn and important lesson is taught here. Jesus must die to save others, without this there could be no fruit, therefore in the same manner the fruit must come. **If a man loved his life of this world, he lost it;** for it was not in connection with God. If he owned Jesus as Lord, and took the place of death to this world; if he hated the life of the world; if he followed Jesus, he had the eternal life (Rom. vi. 5-8). "If any man serve me, let him follow me." This was a test of obedience, which is a proof of love. But more is added, **following Jesus we shall be with him.** We are to share with him whatever he has, his place is ours (chap. xiv. 3-5; xvii. 24). And the Father himself will honor such (chap. xvi. 26, 27). More could not be promised. To be followers of Jesus, to be with him, and to have the Father honor us. **What a place for a guilty one!** And all through his death for us, and our death in him.

The Father's Name Glorified. Verses 27-30. Jesus had spoken in view of his death, and his soul was troubled. Death is the end of man here, and the judgment of God. **Jesus was troubled at death.** He knew the end, and was conscious of his own power over death, but he "was tempted like as we are" (Heb. iv. 15). Should he pray to be saved from that hour? For this cause came he unto that hour. **He came to die and thus to save us,** and by dying to glorify the Father. This, therefore, was his only prayer, "Father, glorify thy name."

He felt all that death was, but he felt also what dishonor had been done by sin, to the name of God. **The perfect One had an answer to his prayer.** The Father could not but answer the one whose only desire was his glory. The Father's name has been glorified in the resurrection of Lazarus, and was to be in the resurrection of Jesus. **Resurrection was the Father's answer to the rejection of his Son.** This is also the assurance of acceptance (Acts xvii. 31). The death and resurrection of Jesus, has glorified the name of God, more than the punishment of all the sinners of earth. "The people said that it thundered." Men have asked for the voice of God but when it was given they could not hear nor understand; yet it was given for their sakes. Jesus did not need the voice, but it was the Father's witness to his Son (Matt. iii. 17; xvii. 5). Here we are admitted to the communications of the Father to the Son.

The Attraction of the Cross. Verses 31-33. The Lord here gives the results of his death, and they are wonderful indeed. "Now is the judgment of this world." **The death of Christ judged the world.** He came to manifest the Father and they rejected him. He came the embodiment of grace and truth, and they despised him. He came in love, and they hated him. He came to save them, and they crucified him. The heart of man is seen in all this. "Evil, and that continually." **The death of Jesus is the crime of the race, and we**

must come out and declare ourselves for him or against him. This world is against God. "Now shall the prince of this world be cast out." **Satan is the prince of this world,** and through death Jesus destroyed him (Heb. ii. 14). All the claims or right that the Adversary had over men, by reason of sin was broken and destroyed by the death of Christ. The sin was met by the penalty. "And I, if I be lifted up from the earth, will draw all men unto me." Jesus bearing our sins, and overcoming our enemy, **this is the attraction of the cross.** Wonderful power! The attraction of love, the attraction of grace, the attraction of life. Lifted up from the earth, he draws all those who will draw nigh unto God. "This he said signifying what death he should die."

Lessons. The truths of our lesson are closely connected. The hour was come for Jesus to be glorified, but to do this he must die. The corn of wheat must fall into the ground that a harvest may follow. **Jesus must be followed.** This is his service, and leads to himself. Such the Father will honor. **Jesus was troubled at death.** But he conquered for us that we might not be overcome. He drank the cup, that the Father might be honored. **Three mighty results from his death.** The world judged, condemned. It is against God. The prince of this world vanquished, his power and dominion broken. Those that are drawn by the Cross are saved by Him.

HYMN.

Jesus keep me near the cross,
There a precious fountain,
Free to all a healing stream,
Flows from Calvary's mountain.
Near the Cross, a trembling soul,
Love and mercy found me;
There the bright and morning star
Shed its beams around me.
Near the Cross! oh, Lamb of God,
Bring its scenes before me;
Help me walk from day to day
With its shadow o'er me.

BLACKBOARD.

BY C. W. DEARBORN.



LESSON XLI.—OCT. 10.—WASHING THE DISCIPLES' FEET.

FOURTH QUARTER, LESSON II.

John xiii. 1-9. Commit 1-5. Primary 1.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to

wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, ye are not all clean.

GOLDEN TEXT.—"Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 5.

TOPIC.—Jesus our Great High Priest.

HOME READINGS.

M. John xiii. 1-20. Washing the Disciples' feet.
T. John xiii. 21-38. Judas the Traitor.
W. Heb. vii. 11-28. The Great Intercessor.
T. Heb. ix. 1-28. The Holiest of All.
T. Heb. x. 1-18. No more Offering for Sin.
S. Heb. x. 19-39. Be ye therefore Holy.
S. Phil. ii. 1-18. The Servant's Place.

TOPICAL ANALYSIS.

Everlasting Love,	Verse 1.
The Priestly Service,	Verses 2- 5.
Unwashed, Unsaved,	Verses 6- 8.
Washed and Unclean,	Verses 9-11.

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Commit Title, Golden Text, Topic, Analysis and memory verses. What was the subject of our last lesson? What occurred between Jesus and the Jews? Therefore we find him now with his disciples, teaching them about the heavenly things; and our lesson to-day is an object lesson to show us what Jesus is now doing for us in heaven. This is a part of his work, as our Great High Priest. He once offered his own blood for our sins, now he intercedes for us, and cleanses our ways by his word.

What is the first topic? Repeat verse 1. What does it say that Jesus knew? What does it say that Jesus did? What kind of love is mentioned in Jer. xxxi. 3? What can change such love? Then when Jesus was absent from them what would they know? If he loved them, and had the power, what would he do? Do you know the hymn "Jesus loves even me"?

What is the second topic? What is said in verse 2? What did Jesus know? (verse 3.) Knowing this what did he do? (verses 4, 5.) Repeat or read Phil. ii. 6, 7. He became a servant for us, and even now he is serving us in

heaven. This was to teach the way Jesus cleanses his disciples. They are washed once in the blood, then day by day by his Word. This Word is called water, so by his Word he teaches us and cleanses us. He also intercedes for us. That is he pleads his blood and righteousness in our behalf.

What is the third topic? What did Peter say? (verse 6.) Why did he say this? What did Jesus answer him? What would you have said if Jesus had told you this? What did Peter say in verse 8? What answer did Jesus make to this? Peter loved Jesus but he did not understand his words. Jesus meant that no one could be saved unless he was washed in the blood, and that those who were thus washed would be willing to have God's word try them every day.

What is the fourth topic? What did Peter say in verse 9? Did Peter speak like one who loved Jesus? What did Jesus reply? (verses 10, 11.) Who was not clean? If we are not Jesus' disciples will all our forms or pretenses do any good? So Judas was lost, though he heard and saw Jesus himself.

NOTES AND SUGGESTIONS.

The second section of the Gospel of John (chapters xiii.-xxi.) is subdivided into chapters xiii.-xvii., and xviii.-xxi. The heavenly priesthood is the subject of our present portion. The Lord had now done with Israel, and was with the disciples in secret, and as the Prophet of the Church he discloses the heavenly things. Here he takes his place as going to the Father, and he manifests the service he has to perform for his own. "The washing of feet was an act of hospitality. The Lord rebuked the neglect of it in his host" (Luke vii; see 1 Tim. v. 10.) It was a twofold benefit, it cleansed and it refreshed. Abraham, Lot, Laban and Joseph give us examples (Gen. xviii., xix., xxiv., xliii.). **Jesus having invited his guests, now receives them, and makes them fit to enter the heavenly house.** This was the service the Brazen Laver did for the priests (Ex. xxx. 17-21); it fitted them for the service of God. So our blessed Lord now shows forth by this token, the priestly character of his service for us. It is asserted that Judas was not at the supper. He was at the Passover meal, and the washing; but the "Lord's supper" was probably instituted after this scene occurred.

Everlasting Love. Verse 1. Two wonderful words. The prophet Jeremiah (chapter xxxi. 3) declares the truth, "I have loved thee with an everlasting love." "He should depart out of this world unto the Father, but **having loved his own which were in the world, he loved them unto the end.**" He was to leave them; in spirit he had already done so; the words "which were in the world," suggest this; but his love was to continue. **Even in heaven he would still be serving them.** No wonder the Apostle says of his love, "it passeth knowledge." It was from everlasting, it went to everlasting, "to the end." The love where-with he loved them when he was on earth, he has for the disciples now.

Precious thought! Jesus loves me, and his love can never grow cold.

"But no changes
Can affect Jehovah's love."

The Priestly Service. Verses 2-5. The Lord's attitude here is one of infinite grace. Girded with a towel, he pours water in a basin and washes the disciples' feet. **The Lord took the servant's place** (Phil. ii. 6, 7). And he did this knowing that *all things* were given into his hands. He came from God, and went to God. He filled all between; he took hold of God and at the same time he took hold of guilty man. In his mighty work of atonement he meets us bowed under the load of sin, and "by his precious blood, removes the load and casts it into the mighty waters of divine forgetfulness." He meets us day by day, and with the basin and towel removes the defilement from our feet. **We are washed but once in the blood.** But often by water. He cleanses our conscience by his blood (Heb. x. 2, 10, 12), and our ways by his word. **Jesus has made us clean, and Jesus keeps us clean.** As of old, on "the day of atonement" the sin of Israel was put away, once for all; but the ashes of the "red heifer" were provided for every day's defilement. So we have the blood-shedding, or sacrifice of the Son of God first, and the priestly service afterward. Israel was redeemed by "the blood of the Lamb," and afterwards the "intercessions of Moses" turned away wrath on account of occasional transgression. **The believer has been cleansed, now he has a daily cleansing by "the water of the word."** This is Jesus' work for us now (Heb. vii. 25). It was his death here, it is now his life for us above (Rom. v. 10). He who was nailed to the cross for our sins, is now girded for cleansing. The priests of old were all washed at their consecration, and this washing was not repeated, but they must wash their feet

and hands whenever they performed service; defilement might be contracted. The believer has been washed in the laver of regeneration, but in passing through a defiled world, in contact with those who are *dead*, defilement is contracted. This, the word of God, applied by the Holy Spirit, removes, that communion may be enjoyed.

Unwashed, Unsaved. Verses 6-8. Peter could not bear the thought of having the Master so humble himself as to wash his feet. Like many now, he **mis-took the meaning of this act.** The humility was great indeed, but the service was most important and significant. It is an example for us (verse 15), but it is also a lesson of comfort and peace. Jesus answered him, "What I do, thou knowest not now, but thou shalt know hereafter." The lesson of humility, of condescending love, and self-denial, he could learn then; but the lesson of intercession, of cleansing by the word, of Jesus' work for us in heaven, Peter, like many others, had yet to learn. **In ignorance he refuses to be washed.** The Master's will, and the Master's words were not sufficient for him. He must be the judge. He was humble, he loved the Lord, but he was ignorant and stumbled. Now comes the fearful words, "If I wash thee not thou hast no part with me." **The test is applied.** If unwashed, unsaved. These words are for us. We may have many virtues, many good ideas of Christ, much head-knowledge of his Word, but if we are unwashed, he declares, we have no part with him.

Washed and Unclean. Verses 9-11. "Lord, not my feet only, but also my hands and my head." Poor Simon. From one mistake to another. Like many of us when the consequences of our errors are seen we almost despair. **Peter did not need to be bathed.** (The word here used signifies this, the word rendered "wash his feet" being different.) The believer is clean. The blood has cleansed him, but his ways need to be cleansed day by day. One going

from a bath to a robing room contracts defilement, and has need to wash his feet; so on our way from the fountain where our sins were washed away to the place where we put on the robes of immortality, we need the application of the Word. **The washing goes on continually, there is no soil on the conscience or feet of the believer who trusts in Jesus. The one who needs the bath is unsaved.** Not to be washed in the blood is to have no part with Jesus, and those who have been saved must be subject to the Word. To refuse this, if done knowingly, is to prove ourselves unwashed indeed. He that is bathed and washed "is clean every whit." "Ye are clean, but not all." **One of that company was unbathed.** The personal intercourse with Jesus, the gracious words and mighty miracles, were all heard and seen by him; but his heart was unreached, and he must be separated. The Lord knew him, and he went out. The evangelist adds, "it was night." Into the darkness forever; so indeed, all the words and works, the condescension and love of Jesus are lost to the unregenerate. "I have given you an example." The disciple who is cleaned, who is in communion with Jesus, is able to use God's Word for the cleansing of his brethren.

Lessons. Alone with Jesus. Hearing the secrets of the Father, and knowing the blessed service of the Lord. **Washing the disciples feet, heavenly hospitality, made fit to enter the house above. Everlasting love.** To the end, unchangeable, passing knowledge. Jesus loves me, and is engaged for me even now. **The priestly service.** He came not to be ministered unto, but to minister. He took the form of a servant, and yet he was God. Filling all the distance from the throne to the feet of his disciples. **We are washed but once in the blood, then cleansed daily by the action of the Word.** Jesus made us clean, and keeps us clean. **All have need of this daily cleansing, for all contract defilement.** This is Jesus work for us

now. There is no license to sin. If any are unwilling to be washed, to be subject to the word, they prove they have not been bathed. **If not bathed, unsaved.** The blood must be applied. "Ye must be born again." One unsav-

ed one there, is there one here? **We are to follow Jesus' example**, by walking in communion with him. We shall then be able to cleanse each other's ways through the action of God's Word.

HYMN.

Washed once in precious blood,
And thus made pure within;
Send Lord, and by thy Spirit cleanse,
Hearts soiled each hour by sin.

My footsteps guide aright,
Each duty let me see;

Make every faithful word of thine,
Yea and amen to me.

Love, such as thine to me,
O, Lord, help me to love;
Redeemed from death and sin, may I
Dwell with the washed above.

BLACKBOARD.

BY C. W. DEARBORN.



LESSON XLII.—OCTOBER 17.—MANY MANSIONS.

FOURTH QUARTER, LESSON III.

John xiv. 1-7. Commit 1-7. Primary, 2, 3.

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

GOLDEN TEXT.—"But now they desire a better country, that is a heavenly."—Heb. xi. 16.

TOPIC.—The Absent Lord.

HOME READINGS.

M. John xiv. 1-14..The Absent Lord.
T. John xiv. 15-31..The Abiding Comforter.
W. 1 Cor. iv. 8-18..The Unseen Things.
T. 1 Cor. v. 1-21..The Building of God.
F. Rev. i. 1-18..The Glorified Saviour.
S. Acts i. 1-11..The Lord's Return.
S. 1 John iii. 1-24..The Children of God,

TOICAL ANALYSIS.

Rest for Troubled Hearts, Verses 1-2
The Father's House, Verses 2-3
The Lord's Return, Verses 3-4
The Way to God, Verses 5-7

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Repeat the Title, Golden Text, Topic, and Analysis of the last lesson, and of this. Find the seven "Ifs" and the two "I wills" of this chapter. Who had left the passover company? (chap. xiii. 30.) Who remained? Do we tell secrets to our friends or our enemies? To whom are the heavenly secrets told? These are our lesson. What did Jesus say? (chap. xiii. 33.) What did Peter say? (chap. xiii. 36.) What did Jesus reply? How was "the ark" in

Josh. i. 3, 4, like Jesus here? How are we now like the people that followed the ark? (Jesus has made the way for us.)

What is the first topic? How were the disciples' hearts? (verse 1.) Why were they troubled? (chap. xvi. 6.) What did he say in chap. xiii. 33? What were they to do to be cured? (verse 1.) Had they ever seen the Father? How did they know of him? (they believed.) So they were to do when Jesus was away. Spell believing with five letters. They were to believe that he was God. Is this lesson for us?

What is the second topic? Where was Jesus going? What did he call it? (verse 2.) What did he say was in the house? "Mansion" means an abiding place. Something that cannot be moved as a tent can. What did he say he was to do? How many houses were there? How many mansions? (There is only one house, because it is all one family, but there are many rooms.) Why was there no place there for sin-

ners? What did Jesus do to prepare one? Who is it for? What kind of a place will it be? Why?

What is the third topic? Where was Jesus? Where was he going? What did he say? (verse 3.) Did he say he would send or come? How did he go? (Luke xxiv. 50, 51.) Did they see him go, and know him? How will he come? (Acts i, 9-11.) Do you believe he will come? What is he coming for? (verse 3.) Where is his place in heaven? Where is our place to be? Do you think this would comfort them? Read 1 Thess. iv. 13-17.

What is the fourth topic? What did Thomas say? (verse 5.) What did Philip say? (verse 8.) What did Jesus say? (verses 6, 7, 9-11.) How are we to go to God if Jesus and the Father are one? What is said in each of these verses: John iii. 36; v. 23, 24; viii. 42; xii. 26; 1 John v. i.?

NOTES AND SUGGESTIONS.

"John fourteenth." Wonderful and precious chapter? Chapter of nearness, of disclosure, and of joy. This is the chapter of the seven "Ifs" (verses 2, 3, 7, 14, 15, 23, 28), and it contains two of Jesus' "I wills" (verses 3, 14). Of the seven operations of the Spirit, as seen in this Gospel, we have the fourth (comforting) in this chapter. The introduction of "the Comforter" gives this chapter its power over our hearts. He is taking the things of Christ and shewing them unto us; even the "things to come" (chap. xvi. 15, 13); and thus He is glorifying the Lord (chap. xvi. 14). The passover meal was followed by "the supper." John does not give the account as do the others, and this is peculiar to this Gospel. He is writing of the "Son of God," and not of the "Son of Man." **The Lord is alone with his disciples.** Judas had gone out, and the shadows were settling down upon the "little flock." But the Shepherd was leading them, and this time of darkness was to be a time of light. As in the ark the only window was in the top, because all around was storm, and they needed to look up, so now, the light was from above. And as the tabernacle had no window but only an inner light, so now they were comforted by looking

not at "the seen, but the unseen." Though in a very different sense, the words of Jesus to the Jews were now addressed to them (chap. xiii. 33). Peter, with hasty zeal, will "follow now;" but the Lord says "not now," but "afterward." An old saint has paraphrased the Lord's reply, "Wilt thou lay down thy life for my sake?" Oh, no, Simon, not thou for my sake; but I for thy sake." **This was the untrodden way** (Josh. iii. 4), and before any of the people could follow, "the ark" must go down into the flood. Between him and his disciples even, there must be the "two thousand cubits." He trod the path alone, none could accompany him. Peter, who thought to follow at once, was terrified at the distant roar of the waters (Matt. xxvi. 74, 75), and would have perished but for the same hand that had once before kept him from sinking (Matt. xiv. 29-31). But the path once opened, all can follow in safety.

Rest for Troubled Hearts. Verses 1-2. The hearts of the disciples "were troubled." The Lord they loved declared, "I go away;" and he added, "Whither I go, ye cannot come." He also set before them his sufferings and death. But in our chapter the Lord had already passed, in spirit, through

"the night," and had taken his place in *the day* that lay beyond it. Therefore, as "**the Prophet of the heavenly things,**" he instructs and comforts them. He **explains his service for them there.** "The 'little while' was a stage in the divine procedure, of which both the Jews and the disciples were equally ignorant" (chap. vii. 33; xvi. 17; xii. 34). And in chapters xiii.-xvii. he teaches them that during his absence he is occupied for them. "**Let not your hearts be troubled**" (alarmed). But who can say this? Only the "I Am," who said to Moses and Joshua, "be of good courage" (Deut. xxxi.; Josh. i.). But why not troubled if he was absent? **The reasons follow.** "Ye believe in God, believe also in me." He admits their faith in God. As this sustained and guided, though the Father was not seen, even so were they to believe in him during his absence. **By believing in God they believed in him.** He was God, and was leading them to God. Though absent from them, he was occupied for them. Thus, in every hour of trial and sorrow, we may hear these words, "Ye believe in God, believe also in me."

The Father's House. Verses 2-3. Wonderful is the disclosure here? As one has said, Jesus assumes that his ministry had brought the Father so near them, that **they ought to look upon the family mansion as home.** All he had was theirs. Oh! for the spirit of true children. He was leaving them, but it was only to return home, and there they had a right to be. "If it were not so I would have told you." It was the necessary consequence. "**Many mansions**"—literally, **abiding places** (Heb. xiii. 14). There are not only mansions for many, for the angels, and other intelligences, but many kinds of mansions, and **all these in the Father's house.** One house, many mansions. These were there from the beginning, filled with the glory of God, occupied by the holy ones. **But no place there for sinners till Jesus prepared one.** "I go to prepare a place for you." The bridegroom to

make ready for his bride; the shepherd to prepare the fold; the Lord to bring home his own. **He was going for them.** Unless he went, no place; if he went, he prepared it. **A place prepared by himself.** The Lord of all power, all riches, all love. Oh, my soul, what must a place of his preparing be! **A place prepared for me.** When I think of my sins, when I think of my wanderings, when I think of my unbelief,—then, let me think of him who has gone to prepare a place for me among the mansions of his Father's house.

The Lord's Return. Verses 3-4. In the words of Jesus, "I" and "you" occur very frequently. The heart of Jesus was close to the hearts of his disciples. They were sorrowing, and he was pouring in the oil of consolation. He has told them *whither* he went, and *what the purpose* of his going was; now he adds, "**I will come again and receive you unto myself.**" He assures them of his personal return. It was the thought of his absence that made them mourn; what could comfort them like his return? **He did not say, I will send for you; but, 'I will come.'** His coming is the hope of the church (Tit. ii. 13). It will be personal (Acts i. 1-11). He will come for his own first (1 Thes. iv. 13-17). He comes to receive us unto himself, "that where I am, there ye may be also." He was going home and he will receive us there. **Our place will be with him.** He has the highest place, the best of all, and he shares this with his bride. During his absence, the Spirit gathers to him those who are to be with him. And during his absence he has said to us, watch! Strange indeed it is, that with this word of comfort and command in our ears, we should be off our watch. What would we think of a bride who while professedly waiting the bridegroom's return, busied herself with thoughts of all but him, and rather looked for any other than him? **Death is a thief and a robber.** How wrong to watch for him, and call it watching for the Lord. What incentive to heavenly-mindedness

or service can equal the expectation of Jesus' return? Many a one says, "I have no head for prophecy!" A wife may not know all about her husband's ledger, but she ought both to know his footstep and to desire his return. We do not need a head for prophecy, but we want a heart for Christ. "**Let not your hearts be troubled,**" said Jesus; "I will come again." He which testifieth these things saith, "Surely I come quickly, Amen; even so come Lord Jesus" (Rev. xxii. 20). "And whither I go ye know, and the way ye know." They saw him ascend, they knew he went home to God, and they were to follow him.

The Way to God. Verses 5-7. The Lord was unfolding to the disciples their new place, that of children. As Jews they had known God the Father. Now he would have them know the Father through the Son, and themselves as "the children of God" (1 John iii. 1). Their ignorance of both is seen here. Thomas says, "Lord, we know not whither thou goest." Philip would see the Father. This the Lord meets with verses 6, 7, 10-12 **The Father and the Son are one.** Jesus himself is "the way." He entered for us, having put away our sin. He entered as our representative; we can therefore follow him now. There remains no barrier or hindrance. He is the way, we follow him. He is also "the truth," and "the life." The Father was in him, seen in his works, heard in his words. **He who comes to Jesus, comes to God,** and there is no

other way. By virtue of the name and work of Jesus, believing sinners are placed in immediate connection with the Father (John iii. 36; v. 23, 24; viii. 42; xii. 26; 1 John v. 1). **Jesus is more than a guide.** He is that, but much more. Lost sinners need a guide, but guilty sinners must have a Saviour, and dead sinners must have life.

Lessons. The heavenly disclosures. Jesus revealing the secrets of the Father's house to his disciples. Only such can receive them now. Before this could be, he must go into the flood alone, but the path once opened, all can follow. **Rest for the weary.** Though he has gone, we are not alone. Even his absence is needful; he is preparing for us. As we believe in God who is unseen, so we are to believe in Jesus during his absence. **The Father's house.** He was going home, they belonged to him, all he had was for them. The heavenly house is our home. Jesus has prepared a place. There was none there for sinners. It cost his blood, and the riches of his love. **The Lord's return.** He said, "I will come again." By the length of his stay, we may know the beauty of the place. He is coming for us, and has bid us watch. It is an evil servant that saith, "My lord delayeth his coming." My place is with him. **The way to God.** He is the way. I go to him, and have reached the Father. Easy, blessed, perfect way.

HYMN.

"*Till he come!*"—Oh, let the words,
Linger on the trembling chords;
Let the "little while" between
In their golden light be seen;
Let us think, how heaven and home
Lie beyond that "*Till He come!*"

See, the feast of love is spread,
Drink the wine and eat the bread;
Sweet memorials, till the Lord
Calls us round his heavenly board,
Some from earth, from glory some,
Severed only "*Till he come!*"

BLACKBOARD.

BY C. W. DEARBORN.



LESSON XLIII.—OCT. 24.—THE VINE AND THE BRANCHES.

FOURTH QUARTER, LESSON IV.

John xv. 1-8. Commit 4-8. Primary 5.

- 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 of itself, 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 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.

GOLDEN TEXT.—“By their fruits ye shall know them.”—Matt. vii. 20.

TOPIC.—Fruitfulness in Christ's service.

HOME READINGS.

M. Ps. lxxx. 1-19..The Desolated Vine.
 T. Isa. v. 1-16..The Vineyard Laid Waste.
 W. Matt. xx. 1-16..The Vineyard Laborers.
 T. Matt. xxiii. 33-46..The Wicked Husbandmen.
 F. John xv. 1-11..Christ the True Vine.
 S. Rom. xii. 1-21..Bearing Much Fruit.
 S. 1 Cor. iii. 9-23..Laborers with God.

TOPICAL ANALYSIS.

Christ the True Vine, Verse 1.
 The Husbandman's Care, Verses 2-3.
 The Branches and the Fruit, Verses 4-6.
 The Father's Glory, Verses 7-8.

SUGGESTIONS TO SCHOLARS AND QUESTIONS FOR STUDY.

Repeat the title, Golden Text, topic and memory verses. Find the seven “mys” in the chapter (verses 1, 7, 8, 9, 11, 14, 16). How many times do the words “abide” and “abideth” occur? Have you ever seen a grape-vine? How do wild grapes taste? How is our lesson illustrated in the Home Readings? In our lesson there are four prominent subjects: two in the first verse, two in the second verse. What are they? (the H. V. B. F.)

What is the first topic? What is the object of the vine? What kind of a vine was Jesus? What then were others? No other vine brought fruit to God. How did Jesus bring fruit to God? (By his holy and obedient life.) How is fruit spoken of in verse 8?

What is the second topic? Who is the husbandman? What does husbandman mean? What are the duties of the husbandman? What does he do with fruitless branches? (verse 2.) What with fruitful ones? The word *purge* means to *cleanse*. How were they cleansed? (verse 3.) What was said, chapter xiii. 10? This explains a part of that lesson. If you wished to drink, how would you desire the cup to be? This is what God wishes. Why does he cleanse it? (verse 8.) What is said in verse 8?

What is the third topic? What does the word “abide” mean? Could any one abide in Christ if they had never been in him? What is said of the branch? Why could it not bear fruit alone? Is not the fruit on the branch? Did it come from the branch? How did the branch get the fruit? How does this apply to Christians? Does a tree grow from within or without? Suppose fruit is fastened on a branch does it belong to it? How are many persons' good works like that? Who must the good works come from? What fruits are named in Gal. v. 22, 23? What does Jesus say we can do without him? If the first figure represent Christ, and the second represent us, which of these sums is correct: 1 plus 0 = 1, or $\frac{3}{4}$ plus $\frac{1}{4}$ = 1? What use is the branch if separated from the vine? (verse 6.)

What is the fourth topic? What does verse 7 say? What does it mean to have his words abide in us? If we love him, what will we do if we remember his words? How is the Father to be glorified? How does the Golden Text explain the last part of verse 8? How can we tell a good vine? How can men tell about us? The earth is the place to bring forth fruit, because here we are to glorify God. What is said in 1 John ii. 28?

NOTES AND SUGGESTIONS.

Having told them that he was going to the Father, he gave them a most striking proof of his power there. After he was gone they should do even greater works than he had done. These works were to be done through them because of his place with the Father (chap. xiv. 12). They were in immediate connection with the Father through him. Their requests should be heard and answered (verses 13, 14). Therefore if they loved him, it was to be manifested in obedience (verse 15). Much as they desired to be with him they would bow to his wishes. Meanwhile, he was to be engaged on high for them, and in his place the Comforter was to be sent to abide with them (verse 16). The world would not know him, but they should know him, and he would dwell in them. They were not to be left here as *orphans* (verse 18). He would manifest himself to them after his resurrection, and thus assure them of their life by his own (verse 19). They would also be loved for their obedience (verse 21). Each act of obedience would bring a reward, and thus they would grow into the knowledge of the Father's will. This Judas, the blind one could not see. But the Comforter should come both to *teach*, and to bring Jesus' words to remembrance (explanation), (verse 26). Then the Lord leaves his peace with them. Wondrous legacy! Peace made for them, and his peace (even that which he possessed) left with them. Peace there, and peace here. Precious indeed, is this scene. There on the table were memorials or pledges of their peace, and these they were to retain. Now he says, “Arise let us go hence!” Then he lovingly counts upon their love, and says, “If ye loved me ye would rejoice.” This is our portion—joy. “As sorrowful, yet always rejoicing.”

The “fifteenth” is the chapter of the seven “mys” (vs. 1, 7, 8, 9, 11, 14, 16) “my commandment” and “sayings” being included in “my words.” Trench re-

marks the significance of the image running through the whole of Scripture, according to which men are compared to trees, and their works to fruits. Three kinds of works are spoken of, and all may be illustrated from this figure; first, *good* works, when the tree is good and bears fruit; then, *dead* works, when they are not a living growth, but in some way attached, and *wicked* works, when the tree is bad and bears fruit of its own kind. There must be a new nature before man can bear good fruit. We may be sure our Lord did not select this figure or symbol simply for its natural lessons, and the use of “the vine” in the Scripture is worthy of study.

Christ the True Vine. Verse 1. Jesus declares himself “the true vine,” as he also did “the true light,” and “the true bread,” and the Apostle declares him the minister of “the true tabernacle.” Israel is spoken of as “the vine,” and “the vineyard” (Ps. lxxx. 9; Isa. v. 2; Jer. ii. 21), but they were a sad failure, and brought no fruit unto God. But Jesus was the true vine, and his life yielded much fruit to God, and through him believers are also made fruit-bearers. Communion of love between Jesus and his disciples, and the fruit which springs therefrom, are the two thoughts of our lesson; or, as an old saint has said, “Peace in believing is the first gift of the Comforter; the second is, the fruit of the life in love.” That which Israel as a people failed to do, believers may do—bring forth fruit. The figure is one of fruitfulness rather than life, or the relationship is that which is seen on the earth. “It is here and now that we are to glorify the Father by bearing much fruit.” Therefore the lesson is one of complete dependence upon the Vine.

The Husbandman's Care. Verses 2-3. The Lord often repeated the intimate relationship and oneness between his Father and himself. Now he is leading them to the Father, and making them conscious of their own nearness to him.

None could take them out of the Father's hand, nor would the husbandman ever leave them to others. **This assures us of his faithfulness.** If he has the care we shall not lack attention. The branches will not be allowed to all run to leaves. "Every branch in me that heareth not fruit he taketh away." **If the branch does not bear fruit it is useless.** They are not cultivated for leaves or wood. The barren branches are idlers set aside. The question of salvation is not the one considered here. "Every branch that beareth fruit, he purgeth it." The word signifies, to *cleanse*. It is not *pruning*, or painful discipline, but "the washing of the word" (verse 3, and xiii. 10). The removal of all that hindered, would allow the life to flow, and bring abundant fruitfulness. If he is to use the vessel, it must be clean; if not, it must be set aside. **He is seeking for fruit.** As with the fruitless tree (Israel), so now with professors, the husbandman seeks for fruit. Appearances cannot deceive, excuses will not avail. Remember, my soul, the one who sought thee, seeks fruit from thee.

The Branches and the Fruit. Verses 4-6. "Abide in me." The vine and the branches teach oneness. It is not the relationship of the members to the body, but the complete dependence of the branches upon the vine. **The condition of fruitfulness, is abiding in Christ.** Their increase is not because the trees are better, and the circumstances more favorable, but because they are united to Him who is the life, from whom all fruitfulness comes. And it is even more than this, for this lesson supposes it possible that life may exist, and yet no fruit appear. If the supply is checked, if there is not communion with him, there cannot be fruit. **What then is the fruit?** If it be only the outward activities, or services, these might be borne by others. They are often put on as a garment, or are like bark or fruit fastened to a tree. These are dead works. Otherwise the old, or infirm, or very poor, might be prevented from such

service. No doubt these are found among the good fruits, but, so are also the Christ-like affections and graces (see particularly Gal. v. 22-24). The fruit must be in character like that which the Vine (Christ) bore in this world. And the text is true, "By their fruits ye shall know them." **The condition is commanded, "Abide in me," and disobedience is defeat.** The Vine cannot bear fruit of itself. He might have done without us, we cannot do without him. **The fruit may hang on the branch, but its life is from the vine.** "Without me ye can do nothing." It is not that we can do a *little*, and with his help we can do *more*; it is all him, and we nothing. If the chain is formed, Christ, first; fruit, last, and I between, all is well. The power his; the object, yonder; and I, the conductor or wire through which the power flows (and *nothing more*), then I may repeat 2 Cor. iii. 5; Phil. iv. 13. "So soon as the commerce is interrupted between our poverty and Christ's riches, it is all over with our doing." Therefore verse 6 is a necessity. **If we abide not, we cannot bear fruit.** Otherwise it would be but *branch fruit*, "sour grapes." Nature cannot be substituted for grace, nor our *best* doings, for the Spirit's work. God would dishonor his Son, if he honored us when out of communion with him. For the same reason, nothing can be done *to-day* in the strength of *yesterday*. Even "the twelve loaves" before him, were renewed each week. "He would not eat mouldy bread."

The Father's Glory. Verses 7-8. "If ye abide in me and my words abide in you." The heart in communion, and the service put forth in accordance with his word. **It must be an obedient service,** and by so much it will be an intelligent service. This is the only limit to our requests. Then we shall ask according to his will, and cannot be refused. The Father's glory is concerned in it. All his works declare his glory (Ps. xix), but Jesus, "the vine," has glorified him above all. In like manner those who

"abiding in him" bring forth fruit, glorify God (Phil. i. 11; Eph. ii. 10). **He desires much fruit.** It is fruit, *more* fruit, *much* fruit. Thirty, sixty, and a hundred-fold. The fruit manifests the life-giving power of Christ (the Vine), and the care of the Father (the husbandman). How many are satisfied with the thought of salvation, rather than filled with a desire to glorify God. (1 Cor. vi. 20). But such should consider the remainder of the verse, "So shall ye be my disciples." **Fruit, is the proof of discipleship.** He that has none, may well ask, Am I in Christ? *Seven times* in our lesson, are the words, "Abide," and "Abideth." This is our first inquiry, **Am I in Christ?** If I am, then I cannot be indifferent to the glory of God, nor to the result to me. The question of stewardship is to be settled by and by (Luke xix. 12-26; 2 Cor. v.

10). "And now little children abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John ii. 28).

Lessons. Israel the unfaithful vine. God's loving care and patience unrewarded. **Christ, the true Vine,** bringing forth much fruit. Through him, believers become branches and fruit-bearers. Peace, the first gift; the second, the fruit of love. **The husbandman's care,** cleansing and enriching the fruitful, setting aside the unfruitful. God seeks for fruit. **The branches and the fruit.** Abiding in Christ. All from him. No natural fruit. The fruits of the Spirit. Three kinds of works: good works, dead works, wicked works. **The Father's glory.** The promise of verse 7. The proof of discipleship. **Am I fruitful?**

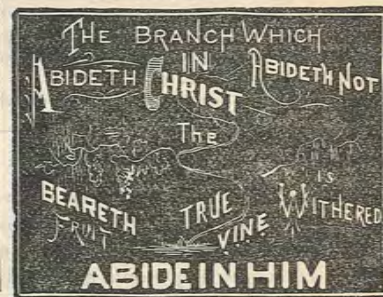
HYMN.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me?

I suffered much for thee,
More than thy tongue can tell,
Of bit'rest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for me?

BLACKBOARD.

BY C. W. DEARBORN.



LESSON XLIV.—OCTOBER 31.—FRIENDS AND FOES OF JESUS.

FOURTH QUARTER, LESSON V.

JOHN xv. 11-19. Commit 11-15. Primary, 13, 14.

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 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 Ye 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; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

GOLDEN TEXT.—"Whosoever therefore will be a friend of the world, is the enemy of God."—James iv. 4.

TOPIC.—The friendship of Jesus.

HOME READINGS.

M. John xv. 12-27. Jesus' Friends or Foes.
T. Gen. xviii. 17-33. The Friend of God.
W. Psa. xxviii. 1-14. One Thing Desired.
T. Psa. xxxviii. 23-40. God Our Deliverer.
F. Matt. x. 24-42. The Disciple's Pattern.
S. 1 John ii. 1-17. The World's Enmity.
S. 1 John iv. 7-21. Christian Love Shown.

TOPICAL ANALYSIS.

The Fullness of Joy, Verses 9-11
The Measure of Love, Verses 12-13
The Test of Friendship, Verses 14-16
The Hatred of the World, Verses 17-19

SUGGESTIONS TO SCHOLARS, AND QUESTIONS FOR STUDY.

Repeat the Topic, Outline and Golden Text of the last lesson and of this.

What is the first topic? What things had he spoken to them of himself? What things concerning them? What about their work? Why had he spoken these things? (verse 11.) What was set before Jesus? (Heb. xii. 2.) How could they have his joy? (verse 10.) What other joy would they have? What is the first fruit of the Spirit? (Gal. v. 22.) What is the second? The joy following the love, as in verses 10, 11. The Lord wishes us to rejoice and be glad.

What is the second topic? What commandment did he give? (verse 12.) How can we measure God's love for us? (John iii. 16.) How can we measure the love of Jesus? (Gal. ii. 20.) What is the difference between verse 13 and Rom. v. 8? What is said in 1 John iv. 10, 11? What in Eph. v. 2? How can we prove our love to each other? How can we prove our love to God? Read 1 John iv. 19.

What is the third topic? What is Jesus called

in Luke vii. 34? What does he here call his disciples? Why did he not call them servants? (verse 15.) (The word servant here means slave.) What secrets had he told them about his Father? What about himself? What about their home? Who knows his secrets? (Ps. xxv. 14.) What secret did God tell Noah? What did he tell Abraham? (Gen. xviii.) What did he tell Moses? (Ex. iii.) What is Jesus called in Prov. xviii. 24? How can we treat Jesus as our friend?

What is the fourth topic? By the world, the Lord means those who do not believe on him. What mark of discipleship is mentioned in verse 17? What one in verse 18? How did the world treat Jesus? (verse 18.) What is said in verse 25? Who does the world love? (verse 19.) Why would the world hate them? What then would they lose? What would they gain? Which is the most? What is said in Matt. vi. 33? What in Matt. xii. 30? Which side are you on?

NOTES AND SUGGESTIONS.

In writing on this portion of Scripture, Chrysostom says, "In order to strengthen the disciples against the many difficulties they would meet with in their way, and which are so great that it often appears as if they were entirely forsaken, the Lord says, Behold me! The Father has given me a commandment of suffering, and yet he loves me? now, as I die and yet abide in my Father's love, so ye also need not be alarmed, for it is not suffering that can separate you from my love."

Fullness of Joy. Verses 9-11. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The Lord's words were, first, of his own death, and of his work for them during his absence; and second, of their union with

words of Jesus are a legacy of love. **He had joy in view of the cross.** It was set before him (Heb. xii. 2); it rose above his sorrow, and strengthened him. His Father's name was glorified, his own love and grace was manifested, poor lost sinners were saved, and the enemy was conquered. It was the Joy of the Father, the Son, and the Spirit, a joy that filled heaven, and will forever fill it (see Luke xv.). **That joy was in his Father's love.** The apostle gives us a view of this, as he rises from the "rejoicing in hope" and the "glorying in tribulation," to "joy in God" (Rom. v. 2, 3, 11). Showing (from verses 8-10) that God's love for us is the spring of every blessing. In that love Jesus abided, and found his joy. **This joy he communicates to his**

in you." The Lord's gift is, "joy in the Holy Ghost" (Rom. xiv. 7). There cannot be joy, where there is no peace, but as he is our peace (Eph. ii. 14), so he is our joy. Through him we are made nigh (Eph. ii. 13).

"Near, Oh! how near to God,
As near as I can be;
For in the person of his Son,
I am as near as he."

"And that your joy might be full." This is the desire of Christ for us. He has not commanded us to weep. He has said, "In the world ye shall have tribulation," etc., but he bids us rejoice. This was his resurrection greeting, "All hail! **This joy is a source of strength** (Neh. viii. 10). It is not joy in ourselves, or the world, but joy in Christ. His joy, in us. "Where this holy joy, the Comforter's dowry, takes up its abode in the soul and sweetens the life of Christians (Isa. lxi. 10), there true fruits multiply and ripen upon the Vine's branches, and the husbandman is glorified."

The Measure of Love. Verses 12, 13. "This is my commandment that ye love one another, as I have loved you." This is the sum of the law (Rom. xiii. 10; Gal. vi. 2). **Christ's love is the cause; our love the badge of discipleship** (chap. xiii. 34, 35). "As from the root of one tree many branches grow, so from love alone many virtues are born." And thus the Lord's commandments are both many and one: *many*, in respect to the variety of works; and *one*, in respect to the root of love." Herein, Jesus and Paul (1 Cor. xiii.), Peter (1 Peter iv. 8), James (James ii. 8), and John all agree. **Love is the bond of perfectness** (Col. iii. 14). As continuing in the Father's love he had his joy, and we continuing in Christ's love, have his joy; so, continuing in each other's love, we have each the other's joy. And as we are together in him, and he in the Father our joy is full. This is our portion—joy. We are all children, and our attempts to measure love is often expressed in *bushels, or roomfuls*. The reason is, love is

hard to measure, or weigh, or bound. It travels faster than light, and is more powerful than steam, it is more enduring than marble, and more precious than gold. **It has been measured and valued.** These estimates have been made by comparison, as the distances of the fixed stars are measured. The terms are almost unknown, because they are infinite. **Man's love is measured by giving his life for his friend.** The object, and the cost: man's life, for his friend. "Greater love hath no man than this, that a man lay down his life for his friend." The instances are rare, and held in memory. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). God's love is measured by the gift of His Son (John iii. 16), Christ's love by giving his life for his enemies. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sin" (1 John iv. 10). Jesus' love for his enemies is measured by his death, his love for his own, by the Father's love to him (verse 9).

The Test of Friendship. Verses 14-16. A man proves his friendship by death. This test Jesus submitted to, and proved his. **The question of Jesus' friendship is settled, and he passes on.** They could not ask for more or greater proof. **The question of our friendship for Jesus is open for discussion.** It is to be proved by obedience. "Ye are my friends, if ye do whatsoever I command you." Obedience is the test of love. "Why call ye me, Lord, Lord, and do not the things which I say"? He knew their love, and declared them his friends. **Friendship denotes intimacy.** Secrets are disclosed to friends, plans are revealed, and joys are shared. Had they only been servants they could have known nothing of these, but because they were his friends, he told them all. **When we enjoy his confidence, we learn his secrets** (Ps. xxv. 14). Abraham was the *friend of God*. What a name! And because he was his friend God told him about

Sodom (H. R. Tues.). He had before told him about Himself, but then He told him of the world. This is set forth in our lesson, and remains true now. The Church, and in measure the believer, is the depository of God's thoughts concerning the world. The friends of God, those who have known God's secrets, have been able to tread the world beneath their feet. Enoch heard the secret, and he walked on with God. Noah heard it, and he built the ark. Moses forsook Egypt, Daniel was faithful in Babylon. Paul and John heard of the things to come, and counted the world but loss. Do we trust Jesus as a friend? Are our secrets and plans confided to him? Other friends fail, he is unchangeable (Prov. x. viii. 24). They had not chosen him, but he had chosen them, and ordained them, that they should bring forth fruit. What grace!

The Hatred of the World. Verses 17-19. These are two marks of discipleship, *brotherly love*, and *the enmity of the world*. The tribulation they were to endure was not unknown to him. He was Love, and the world hated him, and the world would hate them. First, **because they were not its own**. The world loves *its own*, and if as a sheep you are marked, "Jesus' property," the world will hate you. Beware if the world seem to love you, lest the mark be hidden (1 John iv. 5). Second, **because they were chosen out (separated) from the world**. If the world love you,

examine and see if you have left it. It will soon oppose those who go not with it. Third, **because they were united to Christ**, whom the world hated, and rejected, and crucified. The Lord says, "Where I am, there must also my servant be." "Blush, the member of the Head crowned with thorns, to be itself caressed by the world! Blush, the servant not to accept the world's hatred, whilst the Master despised the shame and endured the cross!" The friend of the world, is the enemy of God (James iv. 4).

Lessons. Christ's joy in view of the cross. **The joy of Christ our strength.** This joy to remain in us, and our joy to be full. Joy in the midst of sorrow, tribulation in the world, but joy and peace in Christ. This joy the fruit of love. God's love the source of every blessing. **The measure of love.** The Father's love for the Son, the love of Christ for us. Jesus' love for us, our love for one another. His love the cause, our love the result. **The test of friendship.** Jesus' friendship proved, he died for us. Ours to be proved by obedience. The intimacy of friendship, secrets told, plans disclosed, fellowship enjoyed. A friend of God. Jesus the friend of sinners. **The hatred of the world.** It will hate those who oppose it, those who separate from it, those who are united to Jesus. They hated him without a cause. The friendship of this world is enmity against God.

HYMN.

I need thee every hour,
Most gracious Lord;
No tender voice like thine
Can peace afford.

CHO.—I need thee, oh! I need thee;
Every hour I need thee;
O bless me now, my Saviour!
I come to thee.

I need thee every hour;
Stay thou near by;
Temptations lose their pow'r
When thou art nigh.

I need thee every hour;
Teach me thy will;
And thy rich promises
In me fulfill.

BLACKBOARD.

BY C. W. DEARBORN.



THE PRIMARY DEPARTMENT.



"Is not the teaching of men (little children) a part of the Divine gladness?"

LESSON I.

SUBJECT: Jesus Lifted Up.

GOLDEN TEXT: John xii. 32.

CENTRAL THOUGHT: "Father, glorify thy name."

LESSON PLAN.

1st. To lead the children to know what answer to prayer is.

2d. To teach them concerning Jesus' prayer, and the answer from heaven.

3d. To show how God answers Jesus' prayer in our salvation.

INTRODUCTORY EXERCISE.

When you ask papa or mamma for anything what little word do they say when they are willing for you to have it? Yes. When they are not willing what do they say?

There was a little girl whose mother knelt and prayed every day that God would put it into her husband's heart to be a Christian. One day seeing her rise from her knees with a troubled and tearful face, the little girl ran to her and asked, "Mamma, won't God say yes?" Her mother did not answer, then she asked, "Mamma, why won't God say yes?" It was not very long before God did say "yes," for the husband and father became a Christian.

Your teachers will tell you now about God answering "yes" to Jesus' prayer.

THE LESSON TAUGHT.

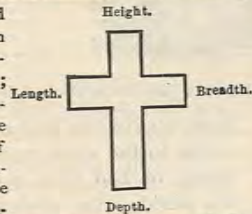
How many of you are wondering what Jesus prayed for? If some of you think you know, tell it to me (several child-like answers may be given.) Jesus

knew that in five days more he must be nailed to the cross to die; not for any wrong he had done, but for the sins of the world. His heart was full of fear and sadness, and this was his prayer, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour (but I remember I came to die for sinners); **Father, glorify thy name.**" Although Jesus knew it would bring him much sorrow, he prayed to have his Father's name glorified. Then there came a voice from heaven. Shall I read to you from the Bible when the voice said? (Teacher reads John xii. 28.) A great company of people heard a noise come down from heaven; some of them said it thundered, others said an angel spoke; only a few knew that God had said "yes" to Jesus' prayer. "Father glorify thy name," was Jesus' prayer; the Father's answer was, "I have both glorified it, and will glorify it again." How many days before Jesus should die did his Father speak to him from heaven? Five. How many of you would like to know why Jesus made this prayer, "Father, glorify thy name?" I will try to tell you. He wanted everybody to know how great and loving his Father was; so that every one would say "Our Father," and glorify His name. Whenever we sing hymns, or pray, we glorify His name. Jesus knew that unless he died the people could never know about his Father's love, so he said, "This voice (from heaven)

came not because of me, but for your sakes." And then he told them about the way he should die.

I can remember of trying, when I was a little girl, to tell my papa how much I loved him; "two bushels," I used to say, and sometimes, "I love you my heart full." How much do you think our Father in heaven loves us? I have something here to measure God's love by.

[See Blackboard Outlines, on which is the following design; and also this incident: The Archbishop of Paris was imprisoned by the mob, and condemned to die. After he was executed they found on the wall of his prison a picture of a cross made with a nail, the words height, depth, length, were written at the four ends of the cross; suggested, doubtless, by the passage Eph. iii. 18. The cross was to him the measure of God's love toward mankind. If the class is small it will not be as convenient to use the Outlines as to draw the cross upon a slate.]



If you should ask me how high is the cross by which we measure God's love, I should tell you that it will reach from earth to heaven, and from the place where the sun rises to where it sets.

LESSON II.

SUBJECT: Washing the Disciples' Feet.

GOLDEN TEXT: Phil. ii. 5.

CENTRAL THOUGHT: The nobility of service.

LESSON PLAN.

- 1st. To explain Oriental table manners and customs.
- 2d. To teach why and how Jesus performed the part of a servant to his disciples gathered at supper.
- 3d. To teach that since Jesus became as a servant, we are greatest when we help others.

INTRODUCTORY EXERCISE.

When you come to the table to eat your breakfast, dinner and supper, do you stand up? Where does the servant walk who comes in to wait on the table? Behind us. Would you not think it

THE CLOSING EXERCISE.

Can you all tell me what I hold in my fingers? A little seed, a grain of wheat (although not literally correct, a kernel of corn might be better because it is more easily seen, being larger). This (showing a head of wheat or an ear of corn, held in the other hand) is what one little seed made because it was buried in the ground, perhaps you would say, "because it was planted." This seed (the one first shown) was not planted and so it is all alone. Jesus might have gone to heaven all alone, without dying and being buried, but he wanted to have us with him there, so he became obedient unto the death of the cross. Because he died, many people will go to heaven; many shall sit in heavenly places with Christ Jesus, and forever sing praises to the heavenly Father. Then shall the Father's name be glorified.

Let paper crosses made after the design of the Archbishop of Paris, be given to the children with the Golden Text written upon one side.

[Teach that the Golden text is Jesus' call to us to come to him and glorify his Father's name.]

very strange to have this kind of a table? (the teacher draws



it on the blackboard) and have the servant walk around in here to wait upon you? (see letter S.) That is the kind of tables people had when Jesus lived on earth? Then no one sat at the table in chairs, but they laid down to eat. They laid on their left sides and rested on their left elbows. As the people laid down what do you think was around the table instead of chairs? Mattresses or cushions.

Do you take off your shoes before you come to the table to eat? At the time Jesus lived on earth, people used to do so, and, too, a servant washed their feet

before they came to the table. Remember that a servant did it.

Your teachers will tell you now about Jesus and his twelve friends, the disciples taking supper together. What they tell you, I shall want you to tell me again.

THE LESSON TAUGHT.

First, I suppose you would like to know where Jesus and his disciples ate supper. It was in a room in the second or third story of a house, perhaps Joseph's house, or it might have been John Mark's house. There was nothing in the room except the table and chairs. Should I have said chairs? What, then? Why were there mattresses instead of chairs? Now I will draw a picture of the table they had. (Let the design given for the blackboard be drawn upon a slate or paper by each assistant teacher.) Where do you think was Jesus' place? ("The seat of honor was the central one of the central triclinium or mat.") Let the teacher indicate it by making the letter J in her drawing.) John, Jesus' very loving disciple, had a place on Jesus' right side (making a dot to indicate the place). Sometimes John would lean on Jesus' breast. I would like to tell you where each of the disciples sat, but I can not. And yet this I do know, they were not happy about their places. They quarreled about who should sit in the greatest, the most honorable seat, each one wanted to be greatest. This made Jesus' heart sad, and so he thought he would show them another way to be greatest. How many of you would like to know what he did? Before I tell you, I want to ask you two or three questions. Did Jesus and his disciples have on their shoes as they were lying at the table? Why not? They had walked that day several miles over a dusty road; how must their feet have been? Who ought to have washed them before they went to the table? A servant. There was no servant there, and so they had gone to the table with their feet all dust-covered. When they were quarrelling about who should be

greatest, Jesus got up from the table, wrapped a towel around his waist, and began to wash and wipe their feet. Whose work was Jesus doing?

The disciples were so ashamed of having quarreled about being greatest, when they saw God's Son, the King of heaven, willing to be a servant, that they did not say a word until Jesus was ready to wash Peter's feet. Peter cried out, Thou shalt never wash my feet. Jesus answered, "If I wash thee not, thou hast no part with me." Then Peter wanted Jesus to wash not only his feet, but his hands and his head. Be very careful while you answer the question I am going to ask now. Was the greatest person sitting in the best seat or doing the work of a servant? And so Jesus taught them that they would be greatest, not when they were in proud places, but when they were helping others. Teach the Golden Text: "Let this mind be in you, which was also in Christ Jesus."

THE CLOSING EXERCISE.

[The lesson taught in sub-classes should now be reviewed by the Primary superintendent with all the classes together as a whole. It might be profitably done by showing a copy of Leonardo de Vinci's picture of "The Last Supper," a cheap copy can be obtained at any book-store. The error contained in it (chairs) is one of anachronism, and will serve, by contrast, to bring out the facts which the children have been learning.]

Shall we be greatest when we are in proud places, or when we are helping others? If we are helping others, will we be called "greatest" in heaven or on earth? Will Jesus know when we help others? Let me tell you a story about this.

A Russian soldier, one very cold, piercing night kept duty between one sentry box and another. A poor working man moved with pity, took off his coat and lent it to the poor soldier to keep him warm, saying that he should soon reach home, while the soldier would be exposed out of doors for the night. The cold was so intense that the soldier was found dead in the morning. Sometime after the poor man was laid on his death bed, and in a dream saw Jesus appear to him. "You have got on my coat," said the man. "Yes, it is the coat you lent to me that cold night when I was on duty and you passed by."

So you see Jesus not only knows when we do things to help others, but he counts them as done for him.

[A short passage from *Stepping Heavenward* may help the mother or teacher in making a beautiful and practical point in this lesson. "If I required a little self-denial from my children, I said cheerfully, this is hard; but doing it for our best friend sweetens it, and their alacrity

LESSON III.

SUBJECT: Many Mansions.

GOLDEN TEXT: Heb. xi. 16.

CENTRAL THOUGHT: A place in heaven.

LESSON PLAN.

1st. To teach the need of a better hope than earth can give.

2d. To teach that Jesus has offered that better hope—a place in heaven, which he has gone to prepare for any and for all who love him.

GENERAL EXERCISE.

(By the Primary Superintendent.)

How many of you would like to have me tell a true story about a little girl? Her name is _____, I will not tell it to you now. She has a father and mother, but I would not be surprised any day to hear that they are both dead, then she would be a poor, little orphan. She has brothers and sisters; sometimes they are kind and loving to her, but sometimes they trouble and tease her, and break her playthings. This little girl goes to school; on some days her teacher gives her such hard lessons to learn, that she does nothing but sit and cry. At recess, when she goes out to play, I have seen her playmates strike her and heard them say cross words to her. She is just like another little girl who thought this a "briery world." The person who troubles her most is always trying to get her to take things that do not belong to her, and then tell stories to make believe she has not done wrong. That person goes with her everywhere, even to church and Sunday-school, and whispers to her that she would be happier to be at home playing. One day a King's son left his Father's grand house to make some friends and take them

was pleasant to see. And if when engaged in play they would hesitate a little when directed to do something else, such as carrying a message for me, and the like, they would invariably yield at once if I said, "If you do this cheerfully and pleasantly, my darling, you do it for Jesus, and that will make him smile upon you."

Let the teacher designate some gifts to be made or service to be done for others during the week, and inquire about the result next Sunday.]

back with him. He saw this little girl, and told her that he would like to have her go. He said, you must try to be like me, for my Father wants all the friends I bring back to do just as I do. Will you try to be like me?

The little girl saw how lovely and gentle he was, and she answered, "Yes." Then the King's Son said, I will go to my Father's house and get a place ready for you, and then I will come for you and take you with me, that where I am there ye may be also, and I will wipe away all tears from your eyes. One day, sometime after the King's Son had spoken to her, she was lying on her bed very sick, when suddenly she called out, "Mother, mother, I see such a beautiful country and so many little children who are beckoning me to them, but there are high mountains between us, too high for me to climb. Who will carry me over?" Then she leaned back on her pillow, and soon cried out again, "Mother, mother, the Strong Man's come to carry me over the mountains." Jesus, the King's Son, had come to take her to the place he had made ready for her in heaven.

CLASS EXERCISE.

(By the assistant teachers.)

Have you all been wondering who that little girl was you have all been hearing about? Miss _____ did not tell her name, and I suspect she partly meant you. Your fathers and mothers may die any day, and you may be left orphans. You have trouble at home and in school, with your brothers and sisters and little playmates. I am sure that some person is always trying to get you to think bad thoughts and do bad

acts; who is? Satan. And who is the King's Son that has whispered to you to love him and do just as he does, and he will get a place ready for you in his Father's house? Jesus. And what does he say he will do by and by?

Little Edie and Willie were about three years old, and they used to play together. After a while Edie died. Willie's eyes were full of tears, and his mother tried to teach him about the places Jesus had made in heaven for little children. One day, "Uncle Will," who had been away for a long time, came home, and asked, "Where is Edie?" Willie answered, "Gone up to God's house. God has lots of houses. Edie is playing up in God's house, and some day I will go and play with her. I will give some other little boy my books and playthings, because God has better ones, and gold, too."

GENERAL EXERCISE.

(By the Primary Superintendent.)

How many of you wish you could hear Jesus say, not in a whisper, I go to

prepare a place for you; I will come again and receive you unto myself, that where I am, there ye may be also. Jesus did once speak those words so that Peter and Thomas and Philip and all the other disciples heard him, for they were all at the supper you learned about last Sunday, and it was while they were eating supper that Jesus talked about going away to get their places in heaven ready. It was on the night before he was crucified, and about a month before he went home to his Father. Would you like to have me read from the Bible more that he said? (Teacher reads John xiv. 1-7.) How did he say he would show them the way when they were troubled to know how to find the way to Jesus' Father's house? He said he would be the way. Yes, and he will be the Strong Man to come and carry us over the mountains. If we are expecting Jesus to come for us, which do you think we will love best this, or the heavenly country?

Teach the Golden Text.

LESSON IV.

SUBJECT: The Vine and the Branches.

GOLDEN TEXT: Matt. vii. 20.

CENTRAL THOUGHT: The Fruit of the Vine and its branches.

LESSON PLAN.

1st. To make the children familiar with the characteristics of the vine.

2d. To teach that Jesus is the true Vine, and his followers are the branches.

3d. To teach that the true Vine and its branches yield the fruit of the Holy Spirit.

INTRODUCTORY EXERCISE.

The best possible introductory exercise will be a conversation about the vine, making it a point to bring out the fact which Jesus took for his parable, viz: "The branch can not bear fruit of itself except it abide in the vine." The time of the year will make it possible to obtain a vine with fruit upon it; but if circumstances make this impossible, a picture in colored crayon might be drawn upon the blackboard, or the picture on the Blackboard Outlines may be used. Nothing however will answer so good a purpose as a real vine with fruit upon it.

THE LESSON TAUGHT.

I am going to make a picture of

another vine on my slate (assistant teachers in small classes use slates in place of the blackboards). The vine shall have a name, and each of the little branches shall have a name, too. I will make the names so plain that you can read them; so watch now.

[A vine is drawn with a sufficient number of branches to represent all of the children in the class. Let the name *Jesus* be printed to reach the whole length of the vine, and the children's names upon the branches. Let a few moments then be given for the children to find their names, which will give them great pleasure.]

I have made this picture because Jesus has said, "I am the vine, ye are the branches." You are not the only branches, all the men, women and little children in the whole world, who love Jesus and call him their Saviour, are branches of the Vine. If I should ask you where this great Vine is planted, what would you tell me? That it is planted in heaven.

How many of you would like to know

when Jesus said that he would be the Vine, and all who loved him should be the branches? Jesus first spoke about it at the supper on the night before he died. You have learned about that supper for two Sundays before this.

THE CLOSING EXERCISE.

What do you see on the blackboard? A bunch of grapes (*nine in the cluster*). What is it that has such fruit? A grape vine. Have you been learning about another vine? Where is it planted? Has it any branches? Yes, we are the branches. Any one else? Have you learned anything about fruit on the heavenly Vine and its branches? No. That is what I am going to tell you about now. Jesus the Vine bore fruit when he lived here among men (write *love* in one of the grapes). He was always loving his Father in heaven, and loving everybody else, even sinners. (Write *joy* in another grape.) The Bible tells that he was a man of sorrows, acquainted with grief; but he never forgot to find joy in doing his Father's will and in working for others. (Write *peace* in another grape.) He was never troubled when sorrows came, because he knew that his Father had given the angels charge over him. (Write *long-suffering* in another grape.) When others struck him he did not strike back, and even when they were crucifying him he cried out, "Father, forgive them." (Write *gentleness* in another grape.) He took the little children in his arms and blessed

them, and told all who were troubled to come to him and he would help them. (Write *goodness* in another grape.) When the Jews wanted to find out some wrong he had done, so that they could have him killed, the governor told them he could find no fault in him. (Write *faith* in another grape.) He always believed his Father in heaven would help him when sorrows should come. (Write *meekness* in another grape.) Jesus was always gentle and patient with those who were cruel and unkind to him. (Write *temperance* in another grape.) Jesus was not like some people who think about nothing else but what they shall eat and drink and wear. He was satisfied to dress like a poor man and eat plain food. Let us read now together the fruit which the heavenly Vine bore. Jesus wants you, the branches, to bear the same fruit that he did. He said, "Herein is my Father glorified that ye bear much fruit." Then he says again, "The branch can not bear fruit of itself (teacher illustrates it); no more can ye, except ye abide in me." How many of you want to be branches of the heavenly Vine, and bear the same fruit that Jesus did? Then I will give you something to take home to help you remember the fruit that Jesus bore, and that you must bear. A bunch of grapes drawn on a paper is given to each child with love, joy, peace, etc., written in them, and the Golden Text upon the back.

LESSON V.

SUBJECT: Friends and Foes of Jesus.

CENTRAL THOUGHT: A Friendship with Jesus.

LESSON PLAN.

1st. To get the children to give reasons for being friends to others and to Jesus.

2d. To teach how Jesus recognizes his friends.

3d. To teach how Jesus remembers his friends.

INTRODUCTORY EXERCISE.

[Ask the children to mention their dearest earthly friends, except father and mother. Then let the question be asked, Why do you love them? It will be best not to have father or

mother mentioned, because love for parents is so instinctive that it would be difficult to give a reason why they are loved. Then ask the question, How many of us have Jesus for our own best friend? Sufficient time should be allowed for all the answers the children feel prompted to give. The teacher will thus probably gain quite an insight into a child's idea of religion.]

THE LESSON TAUGHT.

I thought a little while ago, when there were so many hands held up, that Jesus had a great many little friends here. Hold up your hands again, all of you who are Jesus' friends. Do you think Jesus knows that you are his friends?

How do you think he can tell? I was reading in the Bible to-day how Jesus knows his friends; would you like to have me tell you about it? How many of you have not forgotten about the supper which Jesus ate with his disciples? Whose feet did Jesus wash at that supper? Why? After Jesus had washed the feet and taken his place again at the table, he talked about the Vine, and told them what kind of fruit they, its branches, must bear. I think you can tell me what kind of fruit, for it was written on the paper grapes I gave you to take home last Sunday. (The children repeat love, joy, peace, etc.) Then Jesus looked at Peter and he looked at John, and he looked at all of the other disciples, and said, "Ye are my friends, if ye do whatsoever I command you" (all that I tell you to do).

When you grow to be a little older you can read in the Bible all that Jesus commands you to do. How many of you want to show Jesus that you are his friends, by trying to do all he would have you? Shall I tell you of one thing Jesus wants you to do? He says, "Love one another as I have loved you." Perhaps you each know of some one who is cross and ugly, and you say, I can't love him. Do you think you are beautiful to God? I am sure you must often look very sinful and ugly to him, and yet he loves you; loves you so much that he gave His only Son to die that your sins might be forgiven. "Love one another as I have loved you," says Jesus. Jesus will know you are his friend if you try to love everybody. Let me see again how many of you are Jesus' friends; all who are, raise your hands. How will Jesus know you are

his friends? If we do as he tells us; if we love one another.

How many of you would like to know of another way in which Jesus tells his friends. If you try to be good children, who will love you, bad children or good children? Good children. Yes, I am quite sure that bad children hate good children. If you are Jesus friends, who do you think will hate you? Satan and all bad people. Yes; and so when Jesus sees any one whom wicked people hate for being good, he knows they are his friends. Try now to tell me three ways in which Jesus knows his friends.

THE CLOSING EXERCISE.

How many of you have a great many little friends and big friends, too? What could make you forget them so that you will know neither their names nor their faces? How many of you are Jesus' friends? He has so many friends in this world, are you not afraid that he will forget you? I will tell you why you need not be afraid. He writes your names in heaven!

Here is the name of one of God's friends (showing the scroll on Blackboard Outlines) who has been dead for nearly four thousand years. Let us read his name: Abraham. (See other names on the Outlines.) You do not see your names here, do you? This is not God's paper, that is up in heaven. If you are Jesus' friends God has written your names, and you will not be forgotten. How will Jesus know without looking at your names that you are his friends? By seeing if we love one another, etc.

Let the children be requested to commit to memory the 12th, 13th and 14th verses of the lesson.

LETTERS TO PRIMARY TEACHERS.

No. IX.—THE TEACHER'S SOCIAL WORK.

Dear Teacher Friend:

Doubtless you have sometime felt the pain of being unrecognized when your heart has gushed forth in friendly greeting, even though a personal slight was not intended; however, dislike would have been hardly less complimentary than

the indifference which caused forgetfulness. We must know then how to pity our little pupils when we meet them on the street or elsewhere, and in answer to their smiling gladness at seeing us, ask the cold question, "What is your name?" Perhaps when the name is spoken

it does not bring back any memory of the child. It seems to me the first and most important part of the teacher's social work is to learn the names of her pupils. You say you have a large class of three hundred children, and meeting them as you do, for an hour each week, you have no opportunity to learn their names and faces. Would it not be well to set yourself the task of learning at least six names each Sabbath? I was situated as you are in this regard. It was then my habit to go an hour before time for the Sunday-school to begin, and when the children began to come I had them form a line and pass by my table, each one standing a moment by me and speaking his name, while I turned to it in my indexed class-book, there was a moment's opportunity to make acquaintance. I found that in a short time I could recognize any child belonging to the class and speak his name.

The teacher's social work does not consist alone in learning names, but in learning the characters of children as well. Attempting to teach a child without knowing his temptations and surroundings is somewhat like a game at blind man's buff, the teacher having the bandage over her eyes. Unlike it, it is not a game of innocent sport; but a sad and almost hopeless struggle to find souls. When we know what is in the mind and heart of a child, then alone can we grasp him.

Ah! you are reminding me again of the lack of opportunity. No teacher should assume the guardianship of souls without a willingness to seek their needs and supply the requisite help. No one would do less in the care of a body; why should they do less in the care of a soul? *One hour on the Sabbath will not suffice to do full duty.* A faithful teacher will find that hour to be the smallest part of the work. A devoted primary teacher once told me that she made on an average fifteen calls a week on as many members of her class. And this she did being a faithful housekeeper, and the busy mother of three little children.

Two absent marks against a name should indicate that a visit ought to be made at once. Even then, sometimes the death angel will have made the visit before the teacher. One day a teacher's class was small, and in looking over the names of her pupils she came to one with six marks against her name. "Ungrateful child! when I do so much to make it pleasant for her," was the remark made. Alas! she did not know (being so neglectful of duty) that for four long weeks the sod had covered the face of that ungrateful child.

A faithful superintendent is in the habit of placing the following blank in his teachers' class-books where he discovers there are absentees.

SCATTERGOOD S. S. — 187

M _____ residence _____
has been absent from your class _____
weeks. Have you done all you can and ought

for this scholar? Will you lose this one from your class? Please report on this card reason of absence, whether you have visited, and what you recommend to be done.

HENRY C. HOOKER, Sup't.

But the teacher should not visit like a physician, there should be calls made just to carry sunshine when the children are well. Yes, to carry sunshine and to get it as well, for in the joy of such loving service one will find himself not the giver only, but the receiver as well. In a certain district where I was accustomed to visit, it was usual for the children to follow me from one house to the other. Sometimes, this increasing force numbered as high as fifteen, all laughing for very delight. Surely such an experience was enough to do the soul of a teacher good.

If you have not already become used to this *pastoral calling* you will wonder what to do when you enter a home. Ask for the mother as well as the child (the child will probably have little or nothing to say and act very shy); notice the baby, if there is one; ask your little pupil to see her box of treasures (among which you will find many of your own gifts of cards, papers, etc.); invite the mother to visit the class, and leave a gift for your little friend, a bit of candy, a picture card, or some trifle. If the child should not be at home, after a brief call with the mother, leave your card. I have seen my card thus left, brought to the class and exhibited with great satisfaction, although in a crumpled and soiled condition. *It is as important that the children be invited to the teacher's home, as that they shall be visited in their own homes.* I enjoyed no thanksgiving story more last winter than one which appeared in the *Sunday School Times* about a teacher's Thanksgiving dinner to the boys of her Sunday-school class. If the class should be too large to invite to tea or a *Thanksgiving dinner*, or at any one time, it would be found very convenient to have a "Children's Hour" each week, perhaps from three to four o'clock on Saturday afternoon, when the children would be free to call upon their teacher and find pleasant entertainment in looking at pictures, listening to music, and stories; the interview to be closed by prayer.

In carrying out your social work as a teacher, I wonder if you have ever tried bird parties, grape parties, orange parties, etc. The plan was suggested to me by Mr. Moody, when I began teaching the primary class in his Sunday-school. Some of the children came from miserable homes, and it was desirable to put some cheer into their lives, which they could not have gained in any other way. These gatherings were held in the basement of the church on Saturday mornings. Since then I have held one in my own house, which I will describe to you. The "bird party" was announced from the pulpit, so that the mothers would understand that the little people were wanted at the parson-

age. It was the event of the week to which the children looked forward from Monday until Saturday. They came promptly at the hour appointed, each bringing a little bunch of flowers to decorate the church on the following Sunday (as all the classes were accustomed to do in turn). A number of stuffed birds had been procured, they, together with the skeleton of a bird, formed interesting material for a little talk by the teacher, who tried to impress upon the children many lessons about God's goodness to "the fowls of his yard." Then each child was given a chromo of one of the birds; all of which

were birds of the Bible. The chromos came in packages of twelve and cost only fifty cents per dozen. An hour was spent in play, and the children went home with loving thoughts of God, after such bright glances at his handiwork.

It is not to be wondered at that I should write such a long letter on so social a subject, and I shall be quite satisfied if you receive as much pleasure and profit from reading the letter as I have had in writing it.

Yours in loving service,
SARA J. CRAFTS.

EDITORIAL.

MEMORIZING SCRIPTURE.—In the brief space allowed us in this number only three points can be touched: Why memorize the Scripture? What shall be committed? When shall it be studied? We may have a future word on the subject of prizes, but now suggest that rewards are given for many things more objectionable than committing a lesson. It is only a question as to what the reward shall be. The reason given in our last for memorizing the Scriptures was that they are the words of God. If child or man can learn but the minimum let that be the best. Many a scholar receives but little instruction or help from the teacher, but if the lesson has been memorized, and the scholar has gone to the class with this preparation, some good has been done, and if from any reason the class teaching is deficient, the superintendent's talk or review may aid the scholar. The passage committed, if it contain the central thought of the paragraph or chapter, around which the facts and doctrines of the lesson cluster, has prepared the mind to receive the illustration or explanation. In selecting the lessons the aim is to have each as complete as possible; the subject is to be studied. There are many adults in our schools who can and will study the entire lesson, but this has often been found too long for children. For the sake of uniformity the writer urged upon the International Lesson Committee the

selection of memory verses that the average child could learn, and that should as far as possible cover the subject; and this plan has been adopted for the future. We also urged that one or two verses of the lesson be selected for the primary class, that the uniformity might be complete. If that verse contains the central thought, the lesson can be extended to the intermediate or advanced scholar but care should be taken to ask the child to commit that which is most important, and only so much as it is believed they are able to learn. This lesson, we think, should be learned as early in the week as possible, and reviewed or recited at home. The home readings should be read and talked about at family worship, and the verses of the lesson might be repeated there. To have parents and children, advanced and primary scholars, studying the same lesson is greatly encouraging to the children, and will give fresh interest to the study of the Word, and to the worship, and to have the help of parents and friends at home is the greatest kindness that can be shown the teacher. Many adopt the plan of repeating one verse each morning at the table. If for no other reason we urge that the scholar commit the lesson in advance to aid the teacher. Most good teachers find that the time given to the lesson during the school service is short, and it is desirable that every moment should be economized.

The lesson learned has familiarized the child with the persons, places and facts. If studied with the help of question papers the facts are somewhat assorted, and the ground is prepared for the teacher's

work. From our experience in teaching we urge that the lesson be committed in advance; from our belief in the Word of God we urge it as both safe and desirable.

NOTES AND GLEANINGS.

"WHO LOVED ME?"

(Gal. ii. 20.)

Three little sunbeams gilding all I see,
Three little chords each full of melody,
Three little leaves, balm for my agony.

"Who?"—

He loved me, the Father's only Son,
He gave himself, the precious, spotless One;
He shed his blood, and thus the work was done.

"Loved!"

He loved, not merely pitied, here I rest:
Sorrow may come—I to his breast am pressed;
What should I fear while sheltered on his breast?

"Me!"

Wonder of wonders, Jesus loved me,
A wretch—lost—ruined—sunk in misery,
He sought me, found me, raised me—set me free—
My soul, the order of the words approve,
Christ first, me last—nothing between but love.

Lord keep me always down, Thyself above,
Trusting to Thee, not struggling restlessly—
So shall I daily gain the victory;
I, yet not I, but Christ, "who loved me."

CONVENTION CALENDAR.—

First District, Ill., Freeport, Sep. 21-23.
Virginia, State, Richmond, Oct. 6.
Ill. Y. M. C. A., Jacksonville, Oct. 7-10.
Canada, Dominion, Toronto, Oct. 12-14.
Vermont, State, Barre, Oct. 13.
Mass., State, Springfield, Oct. 20-21.
Kansas, State, Ft. Scott, Oct. 26-28.

OUR readers will welcome the return of "Uncle Will." In this number Mr. Crafts has changed from his former plan, giving but one lesson and enlarging upon that. We wish after reading this, that we had the other four.

THE International Lesson Committee held its fifth session at the Pacific Hotel in this city on the 1st inst. All the members of the Committee were present except Mr. Havens (now in England), from whom a telegram was received assuring us that the English brethren would accept the return to the half-yearly plan. A large meeting in the evening was addressed by Drs. Ran-

dolph, Chapin, Hall and Vincent. The lessons for the first six months of 1877 cover the history of the Kingdom of Israel, from the division to the captivity, including the work of Elijah and Elisha, in first and second Kings, together with selections from Jonah, Hosea and Amos, prophets of Israel. The course for the last half of the year completes the studies in the Acts of the Apostles.

THE *Sunday-school Times* comes to us in a new dress, and with brother Trumbull's name as editor. We welcomed him in advance, but we wish to repeat it because we have found it a good thing to get him by the hand, but even better to take him into your heart. We also repeat our advice to our own subscribers—take the *S. S. Times*.

BIBLE STUDIES.—CHRIST, in John, The Word made Flesh, chap. i. The Gift of God, chap. iii. The Water of Life, chap. iv. The Bread of Life, chap. vi. The Light of the World, chap. viii. The Good Shepherd, chap. x. The Resurrection and Life, chap. xi.

THE LOVE OF GOD.—It is Infinite, John xv. 9; Everlasting, Jer. xxxi. 3; Perfect, Eph. v. 25; Unchangeable, John xiii. 1; Suitable, Rom. v. 8; Constraining, 2 Cor. v. 14; Inseparable, Rom. viii. 38, 39.

HOPE MAKETH NOT ASHAMED.—A glad hope, Prov. x. 28; lively hope, 1 Pet. i. 3; good hope, 2 Thess. ii. 16; sure hope, Heb. vi. 19; blessed hope, Titus ii. 13; the hope of the Gospel, Col. i. 23; the hope of eternal life; Titus i. 2; the hope of righteousness, Gal. v. 5; the hope of salvation, 1 Thess. v. 8; the hope of glory, Col. i. 27; the hope of his calling, Eph. i. 18; Jesus our hope, 1 Tim. i. 1.

THE *Normal Class* comes full of notes from Chautauqua. They are valuable. The analytical and Biblical Outlines on the lessons for October, by the "Railroad-Normal Class," of Plainfield, N. J., are among the best "lesson notes" we have seen. The Scripture selections are beautiful. We give the Working Outlines of the lessons.

JESUS LIFTED UP.

JUDGMENT }
HONOR } For { THE WORLD.
TRIUMPH } MEN.
GLORY } CHRIST.
GOD.

WASHING THE DISCIPLES' FEET.

TEST OF { LOVE.
HUMILITY.
OBEDIENCE.
DISCIPLESHIP.

MANY MANSIONS.

COMFORT.
HEAVENLY MANSIONS.
RETURNING JESUS.
INTIMATE COMPANIONSHIP.
SHOWING THE WAY.
THE FATHER SEEN.

THE VINE AND THE BRANCHES

THE { VINE.
BRANCHES.
FRUIT.

FRIENDS AND FOES OF JESUS.

FOR OR AGAINST JESUS.
FRUITS OF UNION WITH JESUS.

BIBLE ARITHMETIC.—*Addition*.—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—2 Pet. i. 5-7.

Subtraction.—Laying aside all malice, and guile, and hypocrisies, and envies, and all evil speaking, . . . desire the sincere milk of the word that ye may grow thereby.—1 Pet. ii. 1-2.

Multiplication.—Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.—2 Pet. i. 2.

He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.—2 Cor. ix. 10.

Division.—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters; saith the Lord Almighty.—2 Cor. vi. 17, 18.

Rule of Three.—Now abideth faith, hope and charity, but the greatest of these is charity.—1 Cor. xiii. 13.—*Selected*.

WE regret that we are obliged to postpone the Bible Reading by Dr.

Brooks, on "The Lord's Coming." We hope to give it in the next number.

"LET NOT YOUR HEARTS BE TROUBLED."—John xiv. 1.

It has been said that most Christians know very little of the deep blessedness of looking simply to God in times of trouble. "Cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Trusting in man brings barrenness and disappointment. When the heart is turned away from the Lord it is like a heath in the desert, no refreshing showers, no dew from heaven, nothing but drought and sterility. "Sham faith will not do." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

How blessed, how bright, how beautiful! Who would not put his trust in such a God. How delightful to find one's self wholly and absolutely resting upon Him. To have Him filling the entire range of the soul's vision; to find all our springs in him; to be able to say, "My soul wait thou only upon God; for my expectation is from him. He only is my salvation; he is my defence; I shall not be moved."

WHAT are you doing for Christ? The world is full of opportunities for doing good. Every circle in which we live and move is a field in which, if one has a heart for the work, he may labor for God; and vast fields lie all around us uncultivated, waiting for some one to occupy them. And none can make the excuse for being idle that is recorded in the parable—"Because no man hath hired us." God has hired us, purchased us all, and we are bound to work in his vineyard.

And what are you doing for yourself? If John xv. is true, and your joy depends upon "abiding in Christ," and "bringing forth fruit," how you are suffering through idleness, and wasting your privileges.

In the spirit of that significant Oriental usage which drops its sandals at the palace door, the devout worshiper will put off his travel-tarnished shoes, will try to divest himself of secular anxieties and worldly projects, when the place where he stands is converted into holy ground by the words, "Let us worship God."

This indispensable service is illustrated in John xiii. The Word, that cleanses by displacement, that takes our thoughts and cares away, and leaves with us the thoughts of God, does for us what we cannot do for ourselves.

CLIPPINGS.

LEAFLETS FOR TEACHERS.

LONDON S. S. UNION.

BIBLE ILLUSTRATIONS.—Does God intend to teach the world the lesson of faith in His promises? He does this not merely by exhorting us to such a state of mind, and by showing its advantages, but he presents to our view a picture of Abraham rising early in the morning, and journeying to the land of Moriah at the command of God to offer up his dear and only son.

We seem to see Abraham ascending the mountain, and Isaac carrying the wood. We hear the son's inquiry, "Where is the lamb for a burnt offering?" We see the struggle going on in the father's heart as he replies, "God will provide himself a lamb." We witness the altar erected, the son bound and placed thereon, the knife grasped, the hand stretched out; and while we gaze and tremble, lo, a voice breaks upon our ear, "Lay not thine hand upon the lad." We see the gratitude and joy with which the father embraces his son as if alive from the dead, and offers up the ram pointed out to him as a substitute; and while father and son descend from the mountain and return to their home, a still small voice whispers in our ears, "Go, and do thou likewise."

TRUE WEALTH.—Wealth is not pounds, shillings, and pence. Wealth is comfort for yourself, hospitality to your neighbor, charity to the poor. The heap of gold is dead till charity throbs through it, and melts it into running streams of human kindness, or till love hovers near it, and showers her feathers over it to give it wings to lift its weight. Some men seem to try their best to coin their souls, but it is an impossible task. A soul may take the form of spurious, but never of real coin. A man whose chief and best life is in his shop for the shop's sake, and not for the sake of needful sinew which it gives to his outer and freer life, is like a base coin, not a true one. For it is the base coin which is nailed down to the counter, never to be removed; but the true coin circulates and transmutes into all kinds of beautiful and living things, just as the deeds of a Christian and faithful man of business will break the prison of the counting house, and take a liberal and unfettered climb along that breezy road which leads to "a house not made with hands, eternal in the heavens."—*Baptist Weekly*.

I will govern my life and my thoughts as if the whole world were to see the one and to read the other; for what does it signify to make anything secret to my neighbor, when to God (who is the searcher of our hearts,) all our privacies are open?—*Seneca*.

COURAGE.—Columbus risked his life to find this continent, and shall we shudder to go out on a voyage of discovery which shall reveal a vaster and more brilliant country? John Franklin risked his life to find a passage to eternal summer; men in Switzerland travel up the heights of the Metternhorn with Alpine stock and guides, and rockets and ropes, and getting half way up stumble and fall down in horrible massacre—they just wanted to say they had been on the tops of those high peaks. And shall we fear to go out for the ascent of the eternal hills, which start a thousand miles beyond where stop the highest peaks of the Alps, and when in that ascent there is no peril?—*Talmage*.

WHEN the Lord Jesus makes the tree good, its fruit will be good. When the soul is cleansed from sin by the blood of Jesus, streams of pure and holy living will soon flow out and gladden the desert land. The blessings of the Gospel cannot be numbered. They are more than the stars, and the sands upon the seashore. Without them, moral darkness would shroud the earth, and violence and crime fill the land. The Gospel is "peace and good will to men" "through Jesus Christ our Lord."—*Hall*.

I HAVE seen men whose reverence for religion was so morbid that they could hardly lift up their eyes to heaven, but who made it up by the way they looked down on their fellow-men—men who yielded to no master here, who were touched by no name of friend or brother; but the moment the name of God was pronounced, they collapsed.

SOME people pluck a section of God's eternity out of His hands, and then groan with the burden. If they pray at all, they practically pray for this: "Give us this day our daily bread, and to-morrow, and day, and day after, and next year, and fifty years to come; and lest thou shouldst forget it, or neglect to answer us, we have undertaken to look after the matter ourselves."—*Holland*.

LOVE is the diamond amongst the jewels of the believer's breast-plate. The other graces shine, like the precious stones of nature, with their own peculiar luster, and various hues; but the diamond is white. Now, in white all the colors are united; so in love is centered every other Christian grace and virtue. Love is the fulfilling of the law.

A LITTLE boy in Sienna, during a long illness, had spoken occasionally to the evangelist Kay of going to Jesus. He conceived the odd idea of disposing among his friends, by way of legacy, the several parts of his body. All seemed to be bequeathed, when the mother remarked that he had omitted "the dear little heart." The patient replied that "the little heart must be kept for Jesus."

"IMMEDIATELY the man was made whole." Man has got well up in the art of healing, but he has never done it immediately. That is a beautiful word, *immediately—immediately*. He would naturally have liked to consider it a little, or at least to have been carried home in a convalescent state. But no; it is, "immediately the man was made whole!" Jesus of Nazareth is passing by. Now or never! I believe most people are brought sometime in their lifetime to a point of experience that makes them feel that they must accept Christ now or never. I have been going and knocking about the thing, but I must decide now or never. Immediately or not at all. Immediately he decided, Christ gives him power immediately. We first find that we are great sinners and need a great Saviour, and then we find out that we have one—a great and precious Saviour. "Immediately he was healed"—that is the first thing; the second thing was, that "he took up his bed and walked;" the third thing was, that he testified to the One that healed him against all the prejudice and hatred of the Jews. This is always God's order—first, make whole; then he takes up his bed; and thirdly, testifies for Christ.—*D. L. Moody*.

I FEEL that all I know and that all that I teach will do nothing for my soul, if I spend my time as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. "Enter into thy closet," said He, "and shut thy door." Some words in Scripture are very emphatical. "Shut thy door" means much: it means, shut out, not only nonsense, but business; not only the company at home; it means, let thy soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or he will speak to thee in thunder.—*Cecil*.

WE must come to the study of the Bible as pupils, not as judges; to find not what ought to be said, but what God has said; as inquirers after truth, not as advocates seeking arguments. Though the truth revealed is divine, the language in which it is revealed is human, and therefore reference must be had to the laws of language. It is the student, and not the book, that needs to be spiritualized.—*Selected*.

THE Lord is able and willing to save. "He is come to seek and to save that which is lost." A man must believe he is lost before he can be saved. One reason why many are not saved is because they do not believe they are lost. They fold their filthy rags of self-righteousness about them, instead of acknowledging that they are miserable sinners.

EVERY child likes to be busy. Parents and teachers should bear this in mind in all attempts at the training of little ones. Unless you give a child something to do, at home, or in the class, the child will do something which you have not planned for.

WHAT THE MICROSCOPE REVEALS.—A learned man tells us of an insect seen with the microscope, of which twenty-seven millions would only equal a mite.

Insects of various kinds may be seen in the cavities of a grain of sand.

Mould is a forest of beautiful trees, with the branches, leaves and fruit.

Butterflies are fully feathered.

Hairs are hollow tubes.

The surface of our bodies is covered with scales like a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores. Through these narrow openings the perspiration forces itself like water through a sieve.

Each drop of stagnant water contains a world of living creatures, swimming with as much liberty as whales in the sea.

Each leaf has a colony of insects grazing on it like cows on a meadow.

Yes, even the ugliest plant that grows shows some remarkable property when closely examined.—*The Methodist*.

SOMETIMES speak with God; at other times hear him speak to you. Let him instruct you by his precepts; let him be your Governor in all things. Whom he maketh rich, none shall make poor. There can be no penury with him whose heart hath once been enriched with celestial bounty.

SOME unknown exchange, referring to the results of Sunday-school teaching, puts it in this wise: "You may throw the net very gracefully and admirably, but do you catch anything? No fishing is of any account that brings no fish. No Sunday-school teaching is of any account that catches no souls."

God's children are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace; like incense, that becomes fragrant by burning; like the camomile plant, that grows fastest when trampled on.

AS he that walketh in the sun careth not whether the moon shine or no, because he hath no need of her light, even so, when a man hath found heavenly riches, he careth not for earthly riches.

MORALITY without religion is only a kind of dead reckoning—an endeavor to navigate a cloudy sea by measuring the distance we have to run, but without observation of the heavenly bodies.—*Longfellow*.

If thou wilt succeed in thy race for the goal, in thy contest for the crown, pray, watch, deny thyself, and thou wilt find in God eternal life, thy prize and thy crown.—*I. M. Saylor*.

WE should never play with favor; we cannot too closely embrace it when it is real, nor fly too far from it when it is false.

THERE is no vice so simple but assumes some mark of virtue on its outward parts.

HALLELUJAH, WHAT A SAVIOR!

For "The International Lesson Monthly," by P. P. BLISS.

Moderato.

I. "Man of sor - rows," what a name For the Son of

God, who came, Re - bel sin - ners to re - claim!

Hal - le - lu - jah, what a Sav - ior!

2. Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood:
Hallelujah, what a Savior!
3. Guilty, vile and helpless, we;
Spotless Lamb of God was He,
"Full atonement," can it be?
Hallelujah, what a Savior!
4. Lifted up was He to die,
"It is finished," was His cry;
Now in heaven exalted high;
Hallelujah, what a Savior!
5. When He comes, our glorious King,
All His ransomed home to bring,
Then anew this song we'll sing:
Hallelujah, what a Savior!

A WORD TO OUR READERS.

The October number of the INTERNATIONAL LESSON MONTHLY is before you. From the ten numbers published, you have been able to judge of the Magazine. We have tried to make good our promises, and to present in connection with the lessons, the precious truths of the Gospel. In our efforts to present these, we have increased the size of the MONTHLY about *one-third* more than we promised, and in proportion to the size, it is now *the cheapest Sunday-school Magazine in this country*. We have not felt free to publish the letters commendatory we have received, but we have been grateful for them. We also desire to be notified of any mistakes that we may make, and will try to receive it in the same spirit in which it is given. We cannot employ many of the agencies used to increase the circulation of magazines or papers, but we will be greatly obliged if those who love the truth, and believe that the testimony borne by the MONTHLY is faithful, will use their personal influence to commend it to individuals, or to obtain clubs for it in the various Sunday-schools and Bible meetings with which they are connected. A circulation twice as large as we now have would enable us to add some features that we cannot now afford. This can be obtained better at this season of the year than any other, as many changes occur at the beginning of the year. We will gladly furnish specimen copies of the MONTHLY and the Lesson Papers for examination, and will send them free to any address that is sent to us. The January number will be ready Dec. 1st.

THE LESSON PAPERS.

A few of our subscribers have requested the Lesson Papers in the old form, *i. e.*, four pages, one lesson on a page. The reason given is, that the distribution for the month is made at *one time* prevents the mixing of papers for different weeks. Our reason for "the pocket series" is that they are more convenient, and that by a weekly distribution loss is prevented. It is much more expensive to print them as we do, and if our subscribers prefer we will gladly change. We will esteem it a favor if those who take the papers will express their choice to us.