

We first mark the successful Sabbath School teacher as *genial*. Good seed sown on good ground is yet in need of certain conditions to insure its productivity. One of the most important of these is sunshine. Under its potent energy all the vegetable creation flourishes. Without it all would be sickly, pale, unfruitful. May we not learn some lessons from nature, from the very words of the Master Himself, when He says, "Consider the lilies of the field?" They close themselves to the darkness, but to the genial sunlight unfold their very hearts. So youthful confidence unfolds under genial influences, and the teacher may enter to plant the seeds of eternal truth.

The true teacher is *sympathetic*. True sympathy is opposed to everything selfish. It is the very spirit of unselfishness. It is the entering into the condition of others, and making their cause our own. It causes the grandsire to forget his grey locks, and enter with zest into the amusement of the little child playing at his side. It moved the heart of the eternal God, and is itself divine. Many a rough and thorny way is rendered smooth through its influence. It acts as a great battery, generating and transmitting its power from head to heart. Through it the teacher may communicate truth, and the class imperceptibly, though none the less surely, receive it. Like the heat it renders the wax susceptible of receiving the image to be stamped upon it. It is a power in the hands of the true teacher which nothing else can supply.

In relation to his class the Sabbath School teacher is *watchful*. He is watchful of the times when best by private intercourse to approach and bring the truth home to the heart and conscience. He sees the opening bud of promise and under all its varying surroundings awaits with earnest solicitude, its possible developments. Of riper years, and knowing more of the experience of life than those placed under his charge his concern for them is the greater as he sees their disposition to yield to the power of the truth; while still he knows that Satan stands ready to steal their hearts, or by his birds of prey carry away the good seed sown. Thus watchful of their best interests his heart is ever open towards them; his counsel too is theirs, and they seek it as that of a true friend.

And lastly we note the Sabbath School teacher as *prayerful*. He remembers the words: "It is not by might nor by power, but by my Spirit, saith the Lord—I have planted, Apollon watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase"—and so he goes toiling, singing, praying on, "as having nothing yet possessing all things;" as poor yet making many rich," catching betimes amidst his toil the strains of distant music. It is as in a chorus, among which he almost fancies he hears familiar voices; that the words fall upon his ear: "Unto him that loved us and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." May it not be that it is some voice which on earth, even in his own Sabbath School class, was attuned to those heavenly strains:

"For when in scenes of glory
I sing the new, new song
'Twill be the old, old story
That I have loved so long."
Annapolis, N. S., Sept. 13, 1882.

By an extraordinary coincidence the Panama Railway was temporarily destroyed by an earthquake on Thursday, the very day on which the money was subscribed for its purchase in Paris. All communications between Aspinwall and Panama have been interrupted, the bridges having been destroyed by the earthquake. The damage done to the buildings in Panama is said to be immense, but the chief importance of the incident is the illustration which it affords of the instability of the ground over which M. de Lesseps proposes to carry the greatest engineering work of this century.

A crocodile belonging to the Zoological Garden in Philadelphia has escaped, and made its home in the pure waters of the Schuylkill. The animal is quite large. When last seen the animal was engaged in scaring a crowd of young street urchins, who had gathered on the banks of the river near Girard River bridge.

The young sons of the Prince of Wales ought to be good travellers, as well as pretty fairly acquainted with a large part of the world, by this time. They have safely returned from their long voyage in the *Bacchante*, in the course of which they visited South Africa, Australia, Japan, China, Ceylon, Egypt, the Holy Land and Greece.

Our Christian Messenger.

Bible Lessons for 1882.

FOURTH QUARTER.

Lesson VI.—NOVEMBER 5, 1882.

JESUS BEFORE THE COUNCIL.

Mark xiv. 53-72.

GOLDEN TEXT.—"He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. liii. 7.

COMMIT TO MEMORY: Vss. 61-64.

DAILY HOME READINGS.

- M. The Lesson, Mark xiv. 53-72.
T. Jesus Before Annas, John xviii. 12-24.
W. Jesus Before Caiaphas, Matt. xxvi. 57-68.
Th. Peter's Denial, Luke xxii. 54-62.
F. The Suffering Saviour, Isa. chap. liii.
S. Despising the Shame, Heb. xii. 1-13.
S. Preaching Christ Coming Again, Acts iii. 11-26.

THE TRIAL BEFORE THE COUNCIL.

LESSON OUTLINE.—I. False Witnesses, Vss. 55-59. II. Condemnation and Insult, Vss. 60-65. III. Peter's Denial, Vss. 66-72.

QUESTIONS.—To whom did Annas send Jesus? Who was Caiaphas? Where, probably, were the apartments of both? Where was the "court"? What time of night?

Vss. 55-59.—What kind of trial did Jesus have? What were the rulers determined to do? What did they try first?

Vss. 60-65.—Why was Jesus silent? What great legal principle adopted in our courts did he act upon? What did the high priest do and say? For what alleged crime was Jesus condemned? On what grounds? In what position did this put the rulers?

Vss. 66-72.—Where was Peter? What had he before declared? What mistakes had he already made? Relate the three denials. What other great sin did he commit? What recalled him to himself?

SPECIAL SUBJECTS.—Infamous injustice of the trial of Jesus. Wickedness of priests and religious teachers; parallel facts in history. Sublime patience and silence of Jesus. Where were the other ten apostles? Steps to Peter's downfall.

NOTES.—I. False Witnesses, (Vss. 55-59.)

Vss. 55, 56.—All the council. Mark passes over the preliminary examination before Annas, (John xviii. 19-24), and introduces us at once to the house of Caiaphas, where there was a hasty gathering of the whole Sanhedrim—the great ecclesiastical court of the Jews. This was composed of the chief priests or heads of the twenty-four priestly classes; scribes, or learned rabbis; and the elders, who were influential men chosen from among the people. Sought for witness. Their law required the agreement of "two or three witnesses," (Deut. xvi. 19). To put him to death. This shows their murderous spirit. They had prejudged the case, and sought, not truth and justice, but his condemnation. Found none. No two agreed, as seen in the next verse. Perhaps they could have found witnesses to charges which would have satisfied Jewish law; but this council must also satisfy Roman law, as they had no power to execute the death penalty (John xviii. 31). Many bare false witness. There was a succession of volunteers who were eager to show their zeal before this august council, by even manufacturing testimony, and perverting facts; but their efforts were worthless, as they agreed not together. The examination was altogether one-sided. No witnesses were called for the defence.

Vss. 57-59.—There arose certain. The needed two having, probably, consulted together to make their stories agree, at last came forward. But there was a false witness. They could find nothing in his later ministry to take hold of, but referred to a saying of Christ's three years before, (John ii. 19), which they perverted. I will destroy. Jesus did not say so. He simply said, "Destroy this temple"; giving a prophecy of what would be done to him. Made with hands. Falsehood number two, made by the addition of these words. See John ii. 21. I will build another. A third misrepresentation of the truth. He said nothing about "another," made without hands. Neither did he distinguish, at that time, between a temple made with human hands, and another made without hands. Neither so did their witnesses agree together. Compare Matt. xxvi. 16. But what matter about agreement of testimony to a court convened to condemn?—Vss. 60-65.

Vss. 60-62.—Having failed in securing evidence sufficient to give even a color of justice to a judicial sentence against Jesus, there is the attempt to make him criminate himself. But see

1 Pet. ii. 23. What is it which these witness against thee? No explanation of Christ's could have satisfied this hostile company. Answered nothing. A fulfillment of Isa. liii. 7. Celus, in his attack upon Christianity, sneeringly asked: "Did your leader, under suffering, ever say anything so noble?" To which Origen aptly replied: "He did what was nobler: He kept silence." Art thou the Christ? See the solemn adjuration of the high-priest which preceded this question, in Matt. xxvi. 63. The Blessed. That is, God. I am Jesus. recognized this as a legitimate question, and gave a positive, unequivocal answer. Son of Man. This is emphatic. Though he confesses himself to be the Son of God, it is as Son of man that he will return to judge the world, (Matt. xxv. 31). Sitting on the right hand of power. Sharer of the Father's throne, as sovereign and judge. No more the "Man of sorrows," but recognized, even by them, as Lord over all. Coming in the clouds. In judgment. Their positions reversed: he then on the judgment seat, and they at his bar. See John v. 22.

Vss. 63, 64.—Rent his clothes. In earlier times, the rending of the clothes was an expression of strong and sudden emotion, especially of grief, (see Gen. xxxvii. 29; Judges xi. 35; Job i. 20; Isa. xxxvii. 1), and was an act of violence seriously impairing the garment. The tear was not made in his priestly robes, but in his linen tunic. In this case, it was an expression of condemnation. His blasphemy. Caiaphas judged rightly that Christ's words were blasphemy, if he were not the Son of God. But he assumed, without evidence, that our Lord's claim was false. They all condemned him. It would seem that no member of the Sanhedrim who was thought to be favorable to Jesus had been summoned to attend this session of that body. Had Joseph of Arimathea been present, there might not have been this entire unanimity. See xv. 43. Guilty of death. That is, they voted him worthy of death; in delivering him up to Pilate, they changed the accusation from blasphemy to treason. See Luke xxiii. 2.

Vs. 65.—Some began to spit on him. An expression of contempt. See Num. xii. 14; Deut. xxi. 9. Compare Isaiah i. 6. Cover his face. As one condemned, and unworthy to see the light of the sun. To buffet him. To cuff, or strike with the fists. Prophecy. That is, tell by his professed divine or supernatural knowledge, who it was that struck him. See Matt. xxvi. 68. The servants did strike, etc. The officers received him (into their custody) with blows of the hands.

III. Peter's Denials, (Vss. 66-72). Vss. 66, 67.—Palace. Court, as in New Version. "The Oriental house," says Robinson, "was built around a quadrangular interior court, into which there was a passage through the front part of the house, closed by a heavy gate, with a smaller wicket for single persons. This entrance was tended by a porter, who, in this instance, was a maid, (John xviii. 17)." Warning himself. By the fire made in the courtyard; "for it was cold." See John xviii. 18. Looked upon him. Earnestly looked, says Luke, (xxii. 56). Jesus of Nazareth. Better in New Version, The Nazarene, even Jesus. Then a term of reproach.

Vss. 68-70.—But. How significant this turn in the story! "Now was the time for Peter to fill out his ardent professions of attachment; but, he denied. Compare vs. 31. I know not. That is, "I don't know him." See Luke xxii. 57. What a marvelous declaration; what a gigantic falsehood! But let us remember the suddenness and severity of the trial. Neither understand I, etc. So complete was his ignorance of Christ. "How are the mighty fallen!" The cock crew. Even this warning was lost upon the terrified disciple. A maid. New Version, the maid. It may have been the same one, who was not shaken from her conviction by Peter's denial. Or, it may have been a companion; as, in Matthew, we read of another maid. Denied it again. Matthew, with an oath. He makes rapid progress in sin. They that stood by. Among whom was the kinsman of Malchus, spoken of in John xviii. 26, who would be likely to remember him who flourished the sword, and cut off an ear. Thou art a Galilean. Even his speech was a witness against him.

Vss. 71, 72.—To curse and to swear. Relapsing into the old habits of Simon, the fisherman. The lowest depths of backsliding is reached. The word of Jesus was fulfilled (vs. 30), and Peter calling it to mind, and remembering the considerate warning, wept. Luke (xxii. 61) records that he caught the eye of Jesus looking upon him; and at that look of reproach his heart brake, and he went out and wept bitterly. It was the beginning of a godly sorrow that

worketh repentance. And, in Peter's case, the repentance was speedy, and thorough.

SUGGESTED LESSONS.

The testimonies against the religion Jesus do not agree; yet even great men, like these members of the Sanhedrim, greedily accept any evidence, however false, which may seem to justify their rejection of Christ.

Errors which have a substratum of truth are often the most dangerous and deadly of all. Witness the havoc made in the church by a perversion of the simple ordinances of Christ.

There can be no doubt of Christ's divinity; for he himself declares it. Peter, at war with his conscience, trembled at the voice of a maid servant; but Peter, at peace with his conscience, and girded by the Spirit, withstood the wrath of a world.

Matthew Henry says: "We have reason to suspect the truth of that which is backed by oaths and imprecations. None but the devil's sayings need the devil's proofs."

Let no backslider take comfort in Peter's sin; for, though his guilt was great, his repentance was speedy and full. Peter went out and wept bitterly. How many deny Christ, and never weep at all.

Help for Parents, or for the Teacher of the Primary Class.

Though it was long, long, past midnight, yet wicked men were waiting to try to find some reason why Jesus should not be allowed to live.

When any one is being "tried," as Jesus was, all who tell the judges anything for, or against the prisoner, are called witnesses. Now each of you try to think, if you had been a witness that day, what you would have told about Jesus. Call on several children, one quickly after another, to tell some one thing to show whether Jesus was good or bad.

State how men had to be hired to tell wrong stories; and these were placed in another room, where they could be heard, but could not see Jesus. But no two could be found to tell the same thing. At last, the high priest tried to make Jesus say something against himself; so he asked: "Art thou the Christ, the Son of God?" "I am," said Jesus; and, though these words were true, Caiaphas pretended to think they were dreadfully wicked, and tore his clothes, as if he were very much shocked, and said: "What think ye?" And they all said, "He must be put to death."

See what true witnesses for Jesus will do. Dwell on the gentleness, meekness, and patience of Jesus, as he stood before those wicked men.

Now tell the story of Peter, showing that he was even more of a false witness than the men who had been hired, because more was expected of him, as he had been so much with Jesus. Show the steps by which he fell. The reason was that he did not watch and pray.

—Abridged from the Baptist Teacher.

Boys' Department.

Scripture Enigma.

No. 195.

Find out the words here described; and their initials will show what the prophet Jeremiah said he saw:

- A native of Bethlehem who judged Israel seven years.
- The secretary of King Josiah.
- A young man at Troas.
- A valley of Canaan near Hebron.
- One of three giants of the race of Anak.
- A city built by Nimrod.
- An Amorite king of Bashan.
- A member of the church at Corinth.
- The name of an unclean bird.
- A wind instrument of music.
- An ancient city of Palestine.
- An Israelite of the town of Jezreel.
- The name of a precious stone.
- A royal city of the Canaanites.
- The district lying between the Tigris and Euphrates.
- A place celebrated for its trade.
- A word that occurs only twice in Scripture, in Proverbs and Jeremiah.
- A province of Europe.
- A place in Chaldea on the river Chobar.
- An island in the Mediterranean.
- The name of a valley between Gaza and Jerusalem.
- A mountain in Palestine.

CURIOUS QUESTIONS.

451. What ancient nation was famed for skill in hewing timber?
452. What words of our Lord are mentioned in the Bible which are not to be found in any of the Gospels?
453. Where is a pulpit mentioned in Scripture?
454. Give examples from Scripture of adopted children.
455. What words of Moses are quoted in the New Testament, which we do not find recorded in the Old?
456. Prove from a reference to the Epistles of Peter that the writings of

Paul were recognized in his day as forming a part of Scripture.

457. Take the name of one of the spies sent to the promised land, and transpose the letters to make a large rope.

458. Take an outer covering for the foot, transpose it, and make an inner covering.

459. Take a reptile, transpose, and make warm affection.

460. Charades. Join a bud, an article and a vowel, and make an empire of Europe.

461. Join a cave and a spot, and form a maritime kingdom of Europe.

462. Join a river of Europe, and earth, and form an oppressed nation.

463. Fill up the blanks with words pronounced alike:

He — if he jumps down there he will break his —.

The boy takes great — in putting in the —.

The fathers — put on —.

464. Supply the proper vowels to the following stanza:

Nothing grt s ightl wn;
Nthing wn s lrt;
Vr gl d, nbl dn,
Will rp th est.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

No. 194.

Worm-wood, Israh, Nicodemus, Eden, Ichabod, Saul, Anna, Manah, Orpah, Chebar, Kidron, Elijah, Revelation.

"WINE IS A MOCKER."

ANSWERS TO CURIOUS QUESTIONS.

No. 450.

1. Pharaoh. Exodus ix. 27; x. 16.
2. Balam. Numbers xxii. 24.
3. Achaz. Joshua vii. 20.
4. Saul. 1 Sam. xv. 24, 30; xxvi. 21.
5. 2 Samuel xii. 13; xxiv. 10, 17.
6. Judas. Matt. xxvii. 4.
7. The Prodigal Son. Luke xv. 18.

No. 451. STONES.

No. 452. WHOSE eyes with melting pity beam, His life is like a summer dream; But his whose ready hands are kind, A father's heart in God shall find; For better 'tis to love than weep, And better far to work than sleep; For human kindness is divine, And what thou givest shall be thine.

Lost Boys.

All the world has heard of the loss of little Charlie Ross, and all the world has sympathized with the heart-broken parents in their fruitless, and now hopeless, quest.

In olden times, in country towns, when a boy was lost, the town crier with bell in hand, and much ado, walked up and down the streets, and through and through the town, and made public proclamation of the fact. And now, in our great cities, when like calamity occurs, the tidings are flashed to every police station; and all the force are charged to make diligent inquiry for that boy.

And yet, a great many boys are lost out of our Sunday schools, and nobody seems to be stirred to search for them.

Not long ago, at a Sunday school session at which the writer was present, the superintendent gravely announced that about a dozen boys had been "lost ever since our picnic." They had come in just before the picnic; they went with the school upon the picnic; but, from that day to this, nobody had had a sight or a sound of them. They were new boys, and not much acquainted; and perhaps had got lost upon that account. Whether they had been left on the picnic grounds; or been drowned, all in a bunch, while out on a boating excursion, that day; or whether being bad boys, as divers other boys alleged they were, some she-bears had come out of the woods and devoured them—nobody seemed to know or care. The superintendent made proclamation of the matter, and proposed a search. It was a little late, to be sure; for about a month had elapsed since their loss; but still we hope that they may yet be found, somewhere, alive and well, and brought back to the fold from which they have strayed.

It is exceedingly sad to think how many boys are lost, this way, without awakening solicitude. If in any one of our large city schools, especially, there were a list made out of those who, within five years, had just dropped in and dropped out—gone nobody knew whither—and that list of "Lost Boys" were posted on the Sunday school doors, the length and breadth of it would be so formidable, that somebody would turn pale with consciousness of neglected duty.

Let the list be speedily made out; let all the officers and teachers be sent out; and let all the lost boys be ferreted out. And let there be an ingathering and a reunion and a feast of joy, such as welcomed back the Prodigal, when his father got him home, again.—Baptist Teacher.

Rev. James Scott said at one of Moody and Sank's meetings:—

"There was, not far from here, a very eloquent minister who used to preach splendid sermons—what would be called philosophical and ethical sermons, but not much of Christ in them. One day when he was in the pulpit a little note was handed up to him. It contained these words: 'Sir, we would see Jesus.' The minister thought over the message and could not get it out of his mind. By-and-by he looked into his sermons, and he found there was not much of Jesus in them, though there was a great deal about other things. He changed his preaching and began telling his congregation all he knew about Christ. He held him up day after day; and some time after, he got another little note in the same handwriting as before, and it ran thus: 'They were the disciples glad when they saw the Lord.'"

Old truths are always new to us if they come with the smell of heaven upon them.—Bungen.



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