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The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter—Lesson XIII—Dec. 26

REVIEW.

GOLDEN TEXT.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—JOHN 3: 16.

GENERAL REVIEW.

It will be well to note the progress of the new kingdom from the very beginning, learning the chief facts and marked eras of growth, as given in the accompanying chart.

The main facts being well grounded in the memory, there are certain lessons which should be learned from the history as a whole.

1. We see slow beginnings, but rapid growth when the hour comes.

2. We see the need of the Holy Spirit.

3. We see the methods by which the gospel prevails.

4. We see God's marvelous guiding providence, ever changing defeat into victory.

5. We learn several lessons about foreign missions, and their effect on the home church.

6. We see the result and the crown.

The new kingdom began with the birth of Christ.

We note Christ's preparatory work, the planting of the seed, the preparation of leaders, the exhibit of the gospel in word and deed, the perfect example, the atonement, the fulfillment of prophecies the resurrection, 120 disciples, all that are known at first.

Then Jesus returns again by the Holy Spirit, and begins the new work as a seed long planted springs from the ground and bursts into leaves and flowers.

Three thousand are converted in a single day. The numbers grow.

When the church is well established at Jerusalem the disciples are scattered abroad, the new religion spreads everywhere. It reaches the centres of civilization everywhere and becomes firmly established.

Persecution increases both numbers and power.

WORD PICTURE REVIEW.

The lessons of this quarter are peculiarly dramatic in situation, and can be set forth with no little effect, impressing the main facts deeply upon the memory.

Paul's last journey to Jerusalem. The attack upon him in the temple. His rescue and Roman citizenship. In prison at Caesarea, Preaching before Felix. Preaching before Agrippa. The first journey by sea, The storm, The shipwreck, Experiences in Malta, Greetings on the way to Rome, In prison at Rome, Writing epistles, The Christian armor, Waiting for the crown.

A New Method of Sunday-School Work.

BY M. ELIZABETH WALLING.

How shall the lesson be treated during class time so as to develop the best results? How can it be handled in such a manner as to directly meet the real needs of every day life,—its temptations, its sorrows, its soul-hunger? Then when this is done, how can the gathered riches be brought out so as to vitalize and ennoble the whole school?

A practical answer to these questions, the writer believes, can be found in the method which this article describes, inasmuch as the system was born of just such inquiries, and has been thoroughly tested, with the best results, young though it is. That this method is too little known in the world at large is the verdict of those who have seen and adopted it, while those who have only heard it credulously outlined are asking information.

As the best means of initiating the inquirer into the work, let us visit a school where the method is in actual use. The clock has just struck twelve, and we enter the large well-lighted room to find the throng of teachers and scholars rapidly taking their places around class tables. These inviting centers are bright with pretty covers, upon which lie the Bibles, singing books, and quarterlies belonging to each class family. Vases, too, are there, some of them filled with blossoms; others, with side grasses and daisies gathered by little hands on the way to Sunday school.

The dozen tables surrounded with comfortable chairs are soon filled, each group ready for the superintendent's bell, and every officer in his place. An air of reverence pervades the school, from Bible classes down. Even the infant class hush their whispers, and rise at the signal to join in the opening exercises. A few minutes of reading, prayer, and song, and the schools sit again. Then the secretary comes forward to the platform, and reads a condensed report of last Sunday's session. Her stenographic notes of the summing-up points on the last lesson are specially interesting to those who were present when they

were given, and valuable to those who missed hearing them at the time. The offering follows, the desk notices are read, and the superintendent taps the bell for lessons. How eagerly the classes apply themselves to the study, lest the precious thirty minutes shall slip by and find them unprepared for the exercise toward which their entire work tends!

We listen to find that teachers and scholars pass clearly and rapidly over the introduction to the lesson, with its chronology, geography, and general context, till they reach the main lesson. Here the interest focuses. All are bent upon deducing as many practical truths as possible from the rich material before them.

Naturally, the older classes cull according to their needs, the younger see other things suited to their development. Individual minds throw unexpected search-lights upon occult questions. Even the little people find helpful points in the most abstruse lesson if the teacher is wise enough to bring them out, as these under consideration certainly are. We catch only now and then a word, which makes us long to know more. The opportunity comes when at bell-tap the classes face the desk, prepared to give some of the results of their work.

This, we find, is the consummate point of the new method. Everything else leads up to it. It is the process by which the winnowed grain is brought to the granary and laid in golden heaps where it can see.

As the superintendent calls upon each class in rotation, some number rises and tells the school its best point, its grandest lesson, or most helpful doctrine.

Occasionally a question is presented for answer, but never a word of discussion. This, we are told, is relegated to the teachers' meeting, which holds a free parliament once a week. Some of the class truths are given by the teacher; others, by some scholar selected as spokesman. To render a point doubly impressive, a Bible reference is read in one or two instances. Another reads a brief quotation from some lesson help. We look at the clock, and see that the summing up has taken only fifteen minutes. But we cannot speak too highly of the result brought forward, or the living force which permeates the tense well-spoken words.

The minister is called upon last for his thought, and gives some thing not touched upon before. The superintendent follows with still another point, which she illustrates with a graphic object lesson. Brief closing exercises take place as the clock strikes one. Many tarry to extend the thought suggested by the lesson-study, others mark points for further examination, the secretary gives a copy of a choice poem from the summary to a waiting friend,—everybody, in short, seems "filled with the Spirit."

Where did you find this method? how did it come about? we ask. We are told that, like everything else of value, it is an evolution. The germ started, a few years ago, in a young woman's Bible class, whose members had grown tired of the rambling, purposeless study too common in Sunday-schools. The teacher, yearning to be brought in to closer touch with their needs, tried various ways of bringing it about, with indifferent success. Finally she hit upon the following plan. Selecting a few salient points from each Sunday's lesson, she prepared in advance slips of paper containing Scripture references bearing upon these points. These she distributed for reading and discussion in class. Timidly at first, but gradually with more freedom, these were taken up, until at last the sessions were aglow with interest. A little later the teacher became the superintendent of the school. Why not broaden the plan which had brought out one class so effectively so as to include all the classes?

Experiment, discouragement, failure, renewed effort on the part of the leader, seconded by a corps of teachers like Gideon's band for fidelity and courage, under the direction of the Holy Spirit, brought success at last, and gave the new method a name and a place in Sunday school work.

Its efficiency is not confined to use in small schools of a few classes. Let the preparation be the same whether there be few or many classes, and then let the superintendent call as many as there is time to hear, limiting each speaker to one or two minutes. This would necessitate dividing the school into sections, each one to be heard upon successive Sundays in turn.

This outline contains the gist of the new method, suggestive enough, perhaps, for guidance to those who would take it up.—S. S. Times.

Send your 1898 renewal this month.

Do not ask What does this passage mean to me? until you have first asked what it meant to the writer.

The Heathen Boy.

Not many years ago, as a lady was sitting in the veranda of her house in Burmah, a jungle boy came through the opening in the hedge which served as a gateway, and approaching her, inquired, with eagerness:

Does Jesus Christ live here? He was a boy about twelve years of age, his hair matted with filth and bristling in every direction, like the quills of a porcupine, and a dirty cloth of cotton was wrapped in a most slovenly manner about his person.

Does Jesus Christ live here? he asked, as he hastened up the steps of the veranda.

What do you want with Jesus Christ? asked the lady.

I want to see him and confess to him.

Why, what have you been doing that you want to confess?

Doing? Why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees (missionaries) say that he can save us from hell. Does he live here? Tell me where I can find him.

But he does not save people from hell if they continue to do wickedly.

I want to stop doing wickedly, said the boy, but I can't; I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?

Nothing but come to Christ, poor boy, like all the rest of us, the lady softly replied; but she spoke this last in English, so the boy only raised his head with a vacant look.

You cannot see Jesus Christ now, she added, and was answered by a shrill, quick cry of disappointment. But I am his friend and a follower, said the lady, at which the face of the little listener brightened, and she continued, He has told me in his Word to teach all those who wish to escape from hell how to do so.

The joyful eagerness depicted in the boy's countenance was beyond description. Tell me, oh, tell me! Only ask your Master to save me, and I will be your servant for life. Do not be angry. I want to be saved!

The next day the little boy was introduced to the little bamboo school house in the character of "the wild Karen boy"; and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation; and every day his eagerness increased, and his face gradually lost its indescribable look of stupidity. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived awhile to testify his sincerity, and then died in joyful hope. The lady has also since died, and she and the wild Karen boy have met in the presence of their common Redeemer.—Christian Work.

We need to hear this month from every one who received a statement in November.

How to Prepare the Sunday-School Lesson.

1. Be in earnest.
2. Keep in the spirit of prayer.
3. Begin preparation early in the week.
4. Work along some plan.
5. Avoid ruts.
6. Adapt your preparation to your class.
7. Be on the lookout for illustrations.
8. Think out some appropriate and pertinent questions.
9. Use pencil and paper.
10. Expect results.
11. Do not get discouraged.

In giving the steps of lesson preparation, the following are the divisions, but can only be hinted at here:

1. Read the lesson through several times.
2. Read the lesson again, verse by verse, with prayer for spiritual guidance.
3. Consider the context.
4. Make good use of the marginal references.
5. Study lessons helps.
6. Search out all geographical references on the map.
7. Post yourself on the meaning of the words and verses not easily understood.
8. Take time for meditation.
9. Review this work; pray for help, and go to your class with faith and enthusiasm.—Rev. Dwight E. Marvin.

A renewal for 1898 is in order now.

Have a teachers' meeting, and make it plain that teachers are not only requested to attend, but expected to.

After so much has been done to provide help to Bible study it is a little discouraging to find so many people engaged in the study of the helps as a substitute for the study of the Bible.

A Good Motto.

Near the entrance of a certain building in the city of London occupied by lawyers, is a sundial on which is the motto "Begone about your business."

By order of this association of lawyers one of their number was to select a motto for it. When the dial was completed the dial maker sent his foreman to the lawyer for the motto.

"What motto? I know nothing about a motto," he replied, on being asked for it.

"The motto for the sundial," said the foreman.

"I know nothing about it," cried the lawyer, angrily. "I am busy; why do you come to me for anything? Begone about your business."

"The very best thing," said the dial maker. "He could not have hit on a better one if he had tried all the year."

The next day when the people passed by the sundial they read, in large letters, "Begone about your business."—Selected.

Bishop Vincent's ideal Sunday-school superintendent is: First, a strong personal character; second, has a quick; third, has tact for governing; fourth doesn't make speeches.

Mrs. Celeste Coon, Syracuse, N. Y. writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least. These Pills do not cause pain or griping, and should be used when a cathartic is required."

For The Children.

When coughs and colds distress the children Norway Pine Syrup comes to the rescue. It soothes and heals the throat, removes the phlegm, and is pleasant and easy to take.

Nature's Medicine.

Nature's medicine for constipation, liver complaint, sick headache, biliousness, jaundice and sallow complexion is Laxa Liver Pills. They are a perfect laxative, never griping or causing pain. One pill each night for thirty days will cure constipation.

SURE SIGNS.—Some folks don't believe in signs but the wisest man in the world believed in them. Solomon said: "Even a child is known by his doings, whether his work be pure, and whether it be right."

When I see a little boy go slow to school, and glad of every excuse to neglect his books, I think it is a sign that he will be a dunce.

When I see a boy or girl looking out for "No. 1," and disliking to share goods things with others, I think it is a sign that the child will grow up a selfish person.

When I see a boy obedient to his parents I think it is a sign of great future blessing from Almighty God.

When I see a boy fond of the Bible, and knowing it well, I think it is a sign that he will be a good and happy man.—Anon.

Constipation

Causes half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver,

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