



LESSON XIII.—JUNE 25,

The Quarterley Review.

Golden Text.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John xx., 31.

Home Readings.

Monday, June 19.—John xi., 32-45.
 Tuesday, June 20.—John xii., 12-26.
 Wednesday, June 21.—John xv., 1-12.
 Thursday, June 22.—John xvii., 15-26.
 Friday, June 23.—John xx., 11-23.
 Saturday, June 24.—Rev. i., 10-20.
 Sunday, June 25.—Rev. xxii., 1-11.

(By Davis W. Clark.)

The twelve lessons of the quarter are like the twelve jewels in the high priest's breastplate. They are of priceless value. Each has its own peculiar charm. After its contents have been apparently exhausted, each is sure to emit an unexpected ray. They are so placed with reference to each other that each enhances the other.

The two parables, 'The Good Shepherd' and 'The Vine and the Branches,' illustrate Jesus' method of teaching.

He spake of lilies, vines, and corn,
 The sparrow, and the raven,
 And words so natural, so wise
 Were on men's hearts engraven,
 And yeast and bread and flax and cloth
 And eggs and fish and candles.
 See how the whole familiar world
 He most Divinely handles.

In his parable of the Good Shepherd (Lesson I), Jesus held the mirror before the hierarchy of his day with a fearless hand. He showed its mercenary spirit. It worked havoc in the highest interests of men. It killed in the realm of spiritual values. On this dark background Jesus projected the ideal of the true shepherd. He enters upon His function in the appointed way. His life is spent in care of the flock. He calleth, leadeth, putteth forth, goeth before.

The Vine (Lesson VI.) was one of the most familiar and beautiful of natural objects—the king of fruits in Palestine, source of wealth, joy, and strength to the people. In every respect it was worthy of the dignified and emblematic use Jesus made of it. In this allegory Jesus asserts his fundamental relation to humanity. He is source of spiritual life and fruitfulness. Abiding in the stock (Jesus) and pruned by the husbandman (the Father), the branches (the disciples) live and bear fruit. Apart from the stock the branches wither. Figurative language could not be used more skilfully.

Jesus' parables are miracles in word. His miracles are parables in deed. The miracle of the raising of Lazarus (Lesson II.) is the parable which teaches that the resurrection and immortal life are not far off abstractions, but that they are concentered in an immanent Christ. Those who are joined to him whether dead or living (as we use the words) live (in the higher meaning which Jesus has put into the word). The dead have not lost, the living cannot lose this immortal life. He that hath the Son hath life.

Jesus acted out still another parable when he washed his disciples' feet (Lesson V.) It was to rebuke the unseemly scramble for place in which his disciples engaged at the last supper, that Jesus performed the most menial task of the scullery drudge. He puts an end to caste, place, and precedence. Hence-

forth his disciples must cherish such a feeling toward one another as would make them willing to perform the most lowly service for each other.

A social occasion and a great popular ovation next arrest our attention. The supper at Bethany (Lesson III.) was a high and loving courtesy shown to Jesus. One significant and timely deed lifted this feast to the level of a sacrament. Mary brought out of her boudoir an Oriental cruse of alabaster filled with liquid perfume and poured it upon Jesus' head and feet. Mary gave Jesus a momentary embalming; he embalmed her forever in the incense of his praise. The popular ovation was on his entry into Jerusalem. (Lesson IV.) It was not a mere passing incident—an accident of his approach to the city. Jesus planned this entry, designed to make it effective. He was not captured by the multitude; he captured it and used it for his purpose. The orderly precision of all his movements indicates this. He openly came to his own. The issue was pressed. They must accept or reject. The test was made in no dark corner—nothing could have been more conspicuous.

Jesus puts a period to his ministry with a prayer (Lesson VII.), commonly called 'the high priestly prayer.' The high priest of the old dispensation carried the twelve tribes upon his bosom before the Lord in the twelve precious stones which formed his breastplate. The high priest of the new dispensation carried the twelve apostles upon his bosom. Jesus stands with the little group of men to whom he expects in their turn to be revealers of his truth. He must needs leave them. If they fail, all is lost. He cries to heaven for them, that they may be kept and sanctified and their unity preserved.

Two types of character come in sharpest contrast when Jesus appears before Pilate for trial. (Lesson VIII.) Pilate, time-server, whose ruling motive was to keep his place, to do which he would even condemn the innocent. Jesus, king in the realm of truth, whose subjects are the lovers of truth. The outcome of these two types is significant. Pilate's time-serving had small reward. He kept office only six years longer. Jesus' dominion, on the contrary, ever augmenting, has lasted for twenty centuries, and extends from sea to sea.

The procession to the cross (Lesson IX.) was the most pitiful earth has ever seen. The evangelists incidentally suggest how we should treat that pitiful scene. Their quadruple description of the crucifixion is a literary marvel. Though a circumstance of transcendent importance, the account is surprisingly condensed. Nature herself drew a veil of darkness around the scene. The seven words from the cross yield richer gains than any morbid spinning out of mere physical pains.

The open tomb (Lesson X.) was converted into a bureau of information for the troubled disciples. White liveried attendants were there to point them to the place where the Lord lay, and to the grave-clothes, laid in such orderly fashion as to preclude the idea of a hasty and clandestine removal, and to announce the blessed truth, 'He is risen!'

Prepared message (Lesson XI.) always comes to prepared person. It was no accident that this man had this vision. By a long course of schooling, to which he submitted intelligently, he became singularly open to the Divine. By the same process he was prepared to submit what he received. The Apocalypse has been called a 'Tract for Bad Times.' It was written in an age of persecution. Its purpose was to assure foreboding minds of ultimate victory in spite of current contradictions. It opens the vista of the future, and pictures Jesus triumphant.

Under the material emblem (Lesson XII.) of a city adorned and beautified, the spiritual

betterment of humanity is shadowed. The plan and fashion of the city is from heaven. The ideals of right human living are Divine. As these ideals are realized, and in that proportion God lives with and in men. In the ratio of righteousness (right living) tears are dried. Wrong living (sin) is the sole cause of tears, painful death, sorrow, and crying.

C. E. Topic.

Sunday, June 25.—Topic—Our national heritage. Isa. lv., 1-13. (Home missions. This may also be used as a temperance topic.)

Junior C. E. Topic.

GOD'S WORD.

Monday, June 19.—Children shall obey it. Deut. xxxii., 46.

Tuesday, June 20.—The kind shall read it. Deut. xvii., 14-19.

Wednesday, June 21.—Delight in the Word. Ps. i., 2.

Thursday, June 22.—Meditate therein. Josh. i., 8.

Friday, June 23.—Be doers of the Word. Jas. i., 22.

Saturday, June 24.—Comfort of the Scriptures. Rom. xv., 4.

Sunday, June 25.—Topic—What God says about studying our Bibles. Deut. vi., 6-9.

Dont's For Teachers.

(The Rev. A. Y. Haist, in the 'Evangelical S.S. Teacher'.)

'Don't get impatient.'—We mean in your work. You may not see the fruits immediately. Seeding and harvest time do not come in one day as a rule. Be ready to labor, and then learn to wait for results. Patiently plant and water the seed and God will send the sunshine and increase. Many Sunday-school teachers have had the joy and encouragement to see some of their scholars chosen by God as ministers of the Gospel and missionaries of the Cross. Others have grown discouraged and have given up, and lost the joy of such precious fruits.

Be Sympathetic.

I have in mind the teacher of a class of young men—still a young woman herself—who is acquainted with the chosen girl friends of her scholars, and who is often approached for advice when the course of love is not smooth. This, she claims, is one reason why her class has been held together while often classes of similar age have been disbanded. When you have scholars of the age to be troubled by love affairs, you must in some way enter into their troubles and perplexities, or else have the most susceptible and approachable side of their nature closed against your influence.—Australian Paper.

Tact in Teaching.

Let no teacher be misled by the belief that he must of necessity unfold to the class in detail every thought and lesson that in preparation he has stored in his own mind. There may be many trains of thought interesting and useful, but not in immediate touch with the present mood of the class. Put these aside unfolded. The little child on the nursery floor will teach you just what I wish to emphasize. Watch him with his picture book. He turns page after page, almost without a glance at what each contains; then he reaches a picture that appeals to his present thoughts and feelings. For minutes he sits intently studying this. You cannot force the child to a study of certain pictures. You may win him eventually to follow your judgment, but you must begin by turning the leaves as his desires dictate, and through the door of the attractive lead him into the realms of the useful and essential. Have the one dominant purpose to bring your scholars to Jesus. Keep on praying and preparing, and some bright day you shall have the crowning joy of seeing them sitting in absorbed interest before the picture that to-day they would pass unnoticed—the Suffering Saviour.—Prof. Dager.

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