

6994, 10180. POETICAL: Vol. I. 1691, 1898. FREEMAN: Places of honour, 698; The markets, 842; Unmarked graves, 359; Neglected graves, 773; The lawyers, 648.

Primary and Intermediate.

BY M. V. M.

REVIEW. Call for golden text of last lesson. Who is our neighbour? How can we show our love? Who has love to give to us? How may we get it? How long will love last? Can love be selfish?

LESSON THOUGHT. The pure in heart shall see God. [No teacher will want to pass the Easter Sunday without mention. Get an Easter lily, if possible, and with a few bright words, and a glad Easter song, give the day the aspect of a joyful festival, as it ought always to be among Christian people. The lily will furnish an object lesson of purity as well.]

1. Print "Pharisee" in large letters, and tell what kind of people they were. Speak of their dress, customs, ways of life. Tell meaning of the name — "Separated" — and show why they were apart from others — because they thought themselves too good to mix with common people. Tell how they prayed, using little blackboard as illustration. Teach that those who think themselves very good are Pharisees in spirit, and bring illustrations from child-life, as any teacher can do, to show what spirit this is. These practical exhibitions of it will go much further with the little ones than any teaching about people who lived so long ago.

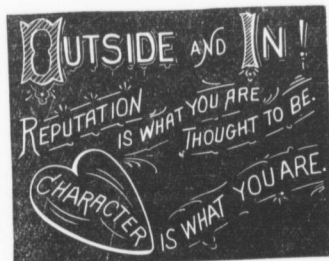
2. Tell why the Pharisee asked Jesus to dinner—that he might find some fault with him. Describe the ceremony of hand-washing, and tell that Jesus omitted it, and thus gave the opportunity of finding fault. Use the illustration that Jesus used, giving an object lesson to make it perfectly plain. Show how far apart are outward actions and inward thoughts, and teach that good thoughts and acts come from a good heart, and *vice versa*. A simple object lesson here would be a glass phial of clear water. Pour some out slowly, and tell the children that it comes out pure because it is pure in the phial.

3. Print Lesson Thought on the board, and make a heart with the word "Purity" inside. Get children to tell how they think a child will *talk* who has a heart like this. Will he say naughty words, false words, harsh words? [Take this opportunity of warning against "by-words."] Ask how a child will *act* whose heart is pure. Will he get angry, strike, disobey, etc.? Show the lily, and teach that, as it comes out of the dark soil, and grows white and clean in the light of the sun, so a child with sin in his heart may have that heart made clean and white by letting God's sunshine into it. Jesus came to make it possible for the sun of God's love to shine straight down upon us. What does the sun do? Give light. Here are three things to learn about the sun—

1. The sun gives light.
2. Our hearts need the sun.
3. God is our sun.

Blackboard.

BY J. B. PHIPPS, ESQ.



To have the approval of Christ we must be all right within. He looks at the inside (the heart), and not the outside (the profession). This is the teaching of the blackboard to-day. Reputation is what one seems to be, but character is deep in the heart, and is what God knows us to be. The outside of the cup and platter should be kept clean, and the inward part pure.

A. D. 27.

LESSON IV.—COVETOUSNESS; or, Worldly Lusts Reproved.

GENERAL STATEMENT.

As with the last lesson, so with this; it is difficult to decide to what period in Christ's life it belongs. Some expositors, among them Strong and Geikie, regard it as occurring in the popular period of Christ's Galilean ministry, while thousands gathered to listen to his words beside the lake. Others, as Trench and Whedon, think it belongs to the Perean ministry, in the few weeks just previous to the last Passover and the passion of Christ, while he was in the province east of Jordan, which he had never before visited, and where innumerable crowds assembled to hear him. One day, in the throng, a hearer interrupted his teachings with the request that Jesus would assume the authority of a judge, and compel his brother to give him his share of their inheritance. Jesus rebuked his unseemly demand, and refused to turn aside from spiritual work to secular. Then, finding his text in the interruption, he addressed the multitude on the subject of covetousness, and illustrated his warning by the story of a man who, living for himself alone,

April 24.