



LESSON XIII.—JUNE 26.

Review of the Life of Christ.

Golden Text.

Wherefore God also hath highly exalted him, and given him a name which is above every name. Philippians ii., 9.

Home Readings.

Monday, June 20.—Mark vii., 24-37.
 Tuesday, June 21.—Mark ix., 2-13.
 Wednesday, June 22.—Luke xi., 1-13.
 Thursday, June 23.—Luke xv., 11-24.
 Friday, June 24.—Matt. xxvi., 17-30.
 Saturday, June 25.—Mark xv., 22-39.
 Sunday, June 26.—Matt. xxviii., 1-15.

(By R. M. Kurtz.)

We speak of the study of the life of Christ as though we had each year of his earthly history before us. As a matter of fact, however, the recorded events in his life occurred within a very small portion of it.

We have the account of his birth and the things which immediately followed, until the family settled in Nazareth; but nothing more until he is found in the temple talking with the doctors, at the age of twelve. Then come 'the eighteen silent years,' of which we have no incident.

Finally, at thirty years, he began his ministry, which lasted about three years. So we see that, from his infancy until he was thirty, we catch only a glimpse of Christ. The written history of his deeds and sayings cover but a small part of his life. See John xxi., 25.

It ought not to be hard, then, to get the outline facts of the Saviour's career so firmly fixed in the memory that we will not confuse events in opening the Gospels or in hearing references to them. A synopsis is a good thing to start with in studying most subjects. It gives us a sort of bird's eye view of the important and most noticeable facts, and aids us to take up the details later.

Suppose, with regard to the order of events, we suggest a few of the points for such an outline, allowing the student to fill in other things for himself. The years given are those commonly agreed upon by scholars.

Year.	Event.
B. C. 4.	Birth.
A. D. 9.	In the temple.
A. D. 27.	Baptism and entrance upon work.
A. D. 27.	His ministry begun in Judea, lasting about 1 year.
A. D. 28.	Galilean ministry begun, lasting about 22 months.
A. D. 29.	Galilean ministry continued.
A. D. 29.	Perean ministry begun, lasting 3 or 4 months.
A. D. 30.	Perean ministry closed.
A. D. 30.	Trial, death and Resurrection.

But mere dates do not make history, so it is not wise to be content with a simple list of occurrences in their order, without regard to their importance, their relation to each other, or the amount of information we have about them. The life of Christ may be divided into:

I. THE PERIOD OF PREPARATION. B. C. 6—A. D. 27.

- The anticipatory events:
 - Annunciation of the birth of John the Baptist.
 - Annunciation of the birth of Christ.
 - Birth of John the Baptist.
- The birth and childhood of Jesus:
 - Birth at Bethlehem.
 - Adoration.
 - Presentation in the temple.
 - Flight into Egypt.
 - Massacre of innocents.
 - Coming to Nazareth.
- The years of preparation:

- Life at Nazareth after the return from Egypt.
- Christ in the temple, at age of twelve.
- The eighteen silent years before his baptism.

II. THE PERIOD OF LABOR. A. D. 27-30.

- The opening events:
 - Baptism.
 - Temptation.
 - First disciples chosen.
 - Miracle at Cana.
- The Judean ministry:
 - Temple cleansed.
 - Conversation with Nicodemus.
 - Baptizing in Judea.
- The Galilean ministry:
 - Three circuits of Galilee.
 - Ministry to the multitudes.
 - Ministry to the disciples.
 - The Twelve sent forth.
 - Transfiguration.
- The Perean ministry:
 - Feast of Tabernacles.
 - Seventy sent forth.
 - At the home of Mary and Martha.
 - Raising of Lazarus.
 - Plotting against Jesus.
 - Death and Resurrection foretold.
 - Anointing at Bethany.
- The Passion Week:

Friday, March 31, A. D. 30. Arrival at Bethany.

Saturday. Anointing by Mary.

Sunday. Triumphal entry.

Monday. Cleansing the Temple.

Tuesday. Last day of public teaching.

Wednesday. Retirement at Bethany.

Thursday. Passover. Agony in the garden.

Friday. Betrayal. Trials. Crucifixion. Burial.

III. THE PERIOD OF TRIUMPH.

- The resurrection:
 - Women at the tomb.
 - Angelic vision.
 - Appearance to women.
 - Peter and John at the tomb.
 - Report of soldiers.
 - Walk to Emmaus.
 - Appearance to the Eleven.
 - Appearance in Galilee.
- The Ascension:

In this outline only a few of the leading facts have been given, to aid in preparing a short synopsis of the history of Christ's life on earth, so that all references to it will be more easily fixed. The student will be greatly benefited if he will make a short outline of his own. Don't trouble too much over dates; get the events. An outline can be made from the Gospels, but it might be better for the beginner to have some good harmony. The American Tract Society, 150 Nassau street, New York, and Silver, Burdett & Co., Boston, Mass., can supply them, as can other religious publishing houses.

Remember, in learning of Christ, that in his day, there was no New Testament. He showed plainly how the Scriptures of the Old Testament referred to him, and we can find his life foreshadowed there. For instance, take Psalm xxii. and see how clearly his death and even particular circumstances connected with it are mentioned. So also Isaiah liii.

In our next lesson we return to our studies in the old Testament. The lesson for July 3 is 'The Kingdom Divided.' I. Kings xii., 12-20.

C. E. Topic.

Sunday, June 26.—Topic.—Signs that India is becoming Christ's. Ps. xxii., 22-31.

Junior C. E. Topic.

PEACE-MAKERS.

Monday, June 20.—A quarrel avoided. Gen. xxi., 25-32.

Tuesday, June 21.—Going away from a quarrel. Gen. xxvi., 12-17.

Wednesday, June 22.—Giving up for peace. Gen. xxvii., 18-22.

Thursday, June 23.—Making peace. Gen. xxvi., 23-33.

Friday, June 24.—Live peaceably. Rom. xii., 18.

Saturday, June 25.—Slow to anger. Prov. xv., 18.

Sunday, June 26.—Topic.—The story of a peace-maker. Gen. xxvi., 12-33; Matt. v., 9.

The Shut Book.

(Mary A. P. Stansbury, in 'S. S. Teachers' Monthly.')

'Tommy,' I overheard a mother saying to her twelve-year-old son, the other Saturday afternoon, 'have you studied your Sunday-school lesson?'

'No, mamma,' answered Tommy, 'I have not had time.'

'Then I think you had better do it now, dear, before you go out again to play.'

'But, mamma,' persisted the boy, 'I really don't have to study it. I can find the answers of all the questions on the lesson-leaf in class.'

'But that is not at all the right way to do,' said the mother in surprise. 'What would your teacher think of a little boy who had been too indolent or thoughtless to learn his answers so as to be able to say them with the book shut?'

Oh, mamma! cried Tommy earnestly, 'I'm sure Miss Morton doesn't mind. She has to look on the book herself to make up the questions.'

'The child has struck the nail on the head,' I said to myself as I listened. 'What right have any of us who profess to be teachers, to expect more of our pupils than we demand of ourselves?'

The teacher who comes before her class uncertain of her subject, depending for historical facts or illusions upon reference to Bible or lesson-leaf, forced to frame her questions, parrot-like, upon the exact phrasing of the text, is at a distinct disadvantage.

First of all, she loses the power of the eye. The wavering glance, directed one moment upon the scholar, and the next upon the printed page, has in it very little magnetism with which to compel the wandering attention.

Second, the element of sympathy is lacking. How can one expect a volatile child to feel with her that which has impressed her own thought so slightly as to require the constant prompting of the sense of sight, in order to give impulse to laggard memory and feeling?

Third, and most important of all, the teacher can give no more than she has herself made her own. It is blessedly true, indeed—such is the divine vitality of the very words of Scripture—that a message may sometimes impart itself through the lips of an indifferent or careless teacher. But such a teacher will herself have contributed little or nothing to the result. It is the fusion in the alembic of a glowing, loving human heart, of the truths lying through so many ages crystallized in the written Word, which flows out in streams of power into the plastic moulds of other and younger hearts.

Example is more than precept. She who, saturated with her theme, learns the art of teaching with the shut book, will not be long in finding how the ready answer springs to meet the apt question. In freeing herself from bondage to the printed page, she will have stimulated the memory of her pupils, quickened their perceptions, and awakened their power of original thinking in the application of truth.

In the nursery days when the child asks to have the same story told over and over, nature is hinting at magnificent possibilities in the way of storing memories with precepts and Bible truths that will become fixed, later, like the print of a foot in the new asphalt. Primary Sunday-school teachers, Junior superintendents, yours is a throne on which even the minister does not sit. You ought to thank God for the immortal wax he puts in your hands.—John F. Cowan.

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