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Sabbath School.

BIBLE LESSONS.

Lesson XII. March 25.

REVIEW AND EASTER.

REVIEW.—READ HEB. 11: 1-20.

GOLDEN TEXT.

"I am the God of Abraham, and the God of I sace, and the God of Jacob. God is not the God of the dead, but of the living."—Matt. 22: 32.

DIVEBSITY IN REVIEW.—It does not follow, that, because some special method proves successful with consecutive of leasons, it will updated the end of the leasons studied. A habit exists, in many schools. of uniform the leasons studied. A habit exists, in many schools. of uniform the leasons studied. A habit exists, in many schools. of uniform the leasons studied. A habit exists, in many schools. of uniform the leasons studied, and as a consequence, all kinds of leasons are arbitrarily forced the leasons except the leasons the leasons except the leasons the leasons experies mould; the result being a degree of dread ard duless greatly to be deplored.—Sunday-Solgol Times.

WEUTEEN REVIEWS.

basaars would be open. They would not break the 8-bbath even in preparation for snointing their beloves. Lord, and the bazaars were doubtless closed on the 8-abbath. "Mary Magdalene" (see v. 9). "Mary, the m-ther of James." wile loss," or "the younger," son of Alphaus, and one of the aposiles. "Salome." wife of Chusa, Herodis at sevard) and others with them: the company of women from Gaillee who ministered to Jesus (Matt. 27: 55). "Had bought:" not pluperfect, but merely bought (as in R. V.), partly on Friday afternoon before sunset (Luke 28: 56, 56), and as there was not time then to complete the purchase, partly on Saturday, after sunset, when the Jewish Sabbath was past. "Sweet spices." R. V., spices, the idea of sweetness not being in the original. They were also in the same time, and the sunset, when the Jewish Sabbath was past. "Sweet spices." R. V., spices, the idea of sweetness not being in the original. They were also in the same were aloes and myrrh (John 19: 39). "That they might come and anoint Him." Embalm Him; or apply these spices to His body to keep it from putrefaction. This is proof that they did not suppose He would rise again. And the fact that they did not expect He would rise, gives more strength to the evidence for His resurrection.

2. "And very early in the morning." They must have started while it was yet dark (John) and reached the tomb "at the rising of the sun." "Came unto the sepulchre." They may have goes singly or in small groups.

3. "And they said (were saying) among themselves," Unaware of the deputation of the Jewish rulers, which had gome to Pilate and secured the sealing of the stone and the setting of the stone and the setting of the sone may have been looking down at the path in which the sone was rolled away." By an angel (Matt. 28: 2). Not to let Jesus that the stone was rolled away." By an angel (Matt. 28: 2). Not to let Jesus out of the tomb, for the watch they were walking, or observed in their thoughts, and conversation. "They saw that the stone was rolled away." By I have found that for classes of medium age, one of the most interesting and helpful reviews is that in which printed questions are placed before the scholars with blank spaces for side answers. The teacher should join with the scholars in writing the answers. Then all should compare notes, and agree on the best answers.

There should be LEARNED BY HEART, and repeated in concert by the whole school, or by each class, or by both, the main facts, the leading dates, the chief landmarks, the general trend of the history. Drill, Diffle, Ill every scholar knows these things by heart.

THE WHO REVIEW.

Call first for a list of the chief persons of the period under review. From this Hat call for the events, the places, the good deeds, the bad deeds connected with each person, making the PERSON the centre of interest and instruction. What was his part in the development of the kingdom of God? What was his part in this toy of beginning? What in him is to be avoided?

THE WHERE REVIEW.

THE WHERE REVIEW.

Have the class name the chief places belonging to the history. Then the place the PLACE the centre around which all the points of instruction shall gather. Have each journey traced. What persons lived in it? What events took place there? What part did it have in the unfolding of the kingdom of God?

intered! What in him is to be avoided?

THE WHERE ENTIEY.
Have the class name the chief place belonging to the history. Then make the riack the centre around place belonging to the history. Then make the riack the centre around which all the points of intruction shall gather. Have each place posture in the record. What persons lived in it? What events took place there? What are did it have persons lived in it? What events took place there? What we were the actorist where did they to do sith the course of history? Which one was the poblest which we had to avoid? What had but to said the said to said which we had to said the said to said they were the actorist where did they were the actorist where the actorist where the actorist which have been found and power of the day. Which shows the greatest influence which we most instructive? The large of the control of the contro Where and how has been faught and silpsteated

1. The love of flod.

2. The love of flod.

3. The love of flod.

3. The love of flod.

5. The love of flod.

5. The cell asture of ain.

6. God's desire to save men.

6. The power of prayer.

7. Holy life subtreed of ain.

8. Consecration to God.

9. The power of appetite.

10. Order runes to man.

No. In order to have a profitable and an enjoyable review day, two taining about have previous thought and attendon; namely, the fixing in advance upon some distinctive plan of review, and its announcement to the school at the beginning of the quarter, so that the various leasons can crystalize in the minds of the school as the beginning of the quarter, so that the various leasons can crystalize in the minds of the schoolars and teachers in accordance with the plan proposed. The conviction just stated has long been a fixed one with me; and I recently happened upon some words by Mr. M. C. Hazard, which so happily emphasize what I have just said about the reason for selecting and announcing the plan of review as the beginning of the quarter, that I take pleasure in repealing his words. He says: 'A good quarterly review is like an apple—it takes three months to ripen.'

(4).

The soldiers on guard are ghted, and become as dead men.

OURTH. The women approach the b from their various homes in the

tomb from their various homes in the sity. And when the Sabbath was sat, "i.e., after sunset of Saturday, It was at this time they bought the spices, to that they would be ready to start rory early the next morning, before the

B. Y. P. U.

Correspondents to this department should address their communications to REV. J. J. BAKER, St. John, N. B.

BAKER, St. John, N. B.
For the Week Reginning March 18.
Toric: "The Sufering Saviour."—
Mark 15: 38, 39.
Out time should be given to the personal and practiced side, of such a theme. It is well for us at times to dwell upon the 'very scene of suffering.
(1) We suggest some lines of investigation.

gation. §
a. Why was it necessary f. r. Christ.
b. How much has been accomplished
by Hissufferings?
c. What effects should His suffering
have on us?

"Taming the Tongue."—James 3

Welvelle, N. s.

"Royal bounties" follow in the wake of E. Y. P. U. organization! Such was the opinion of the appreciative undience which, on the evening of Feb. The Fitness of Scripture for Unfolding the Spiritual Life of Men." By request, Prof. Kierstead has kindly furnished the following analysis.

1. What is meant by spiritual Life?

2. What is meant by spiritual life?

3. How is the Bible adapted to unfold this life?

4. What follows from the fitness of Scripture for unfolding the spiritual life?

3. How is the Bible adapted to unfold this life?

The third question was the one most fully discussed in the spiritual life?

The third question was the one most fully discussed purpose indicated was found; first, in general characteristics of the Bible, the unity, variety and progressive nature of its teaching; and, secondly, in the contents of the Book in reference to the ideas of God, of man, of man's relation to God, and of man, of man's relation to God, and of man, of man's relation to God, and of man for spiritual nature is the persament, most central, most determining element of his being."

1. Prof. Klerstead has the sincere thanks of the Wolfville B. Y. F. U. Linspiring music rendered by the B. Y. P. U. choir added much to the enjoyment of the occadion.

Several ministers and their wives have already signified that laters was

Several ministers and their wives have already signified their intention of going to Toronto. And others who also plan shead are arranging to go. How is it with you? Don't wait until the transportation leaders have published every possible obtainable item of information. Begin now. Decide to go. "Plan your work and work your plan." Railroads have already promised one full fare from any point in the Maritime Provinces. Consider yourself personally invited to go and personally urged to induce your neighbor to go with you. Information in regard to travel, entertainment, etc., etc., is gathering as fast as possible. But you need not wait for all of it before you decide to go.

There are those in each Union who wish to go to Toronto, but who think they cannot afford the trip. Dan't be sure that expense cannot be acreduced that you can go. There is the club plan of living.

Let the delegates send-in their names to transportation leaders as early as possible. Every effort will be made to secure much rate as will place the trip within the reach of the many who need to go.

secure such rates as will place the trip within the reach of the many who need to go.

One of the laws of life is that all plants must yield fruit after their own kind. I must be content, therefore, to be just the species of plant, and to bear just the kind of fruit, the Dirine Hushandman pleases. We do not always find that we invariably like to be what God has made us to be. Perhaps I would like to be a rose-bush, and blossom out in roses, when He has made me a potato-plant, and wants me to yield potatoes. I might be tempted, in such a case, to get paper roses and sew them.on. But what folly! A million paper roses sould not turn my potato-plant into a rose-bush, and the finiperson who trie-do pick one would into the content of plant I may be, whether a homely potato-plant or a gorgeous rose, I become a healthy, vigorous plant, and fulfill without grumbling the law of my being. Be content to be, what thy God has made thee, but do not be content untill thou art the best of its kind.—
Hannah Whittall Smith, in Feery Dau thee, but do not be content un ion art the best of its kind.-ah Whitlatl Smith, in Every Da

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It is deleton, morrithing, and assist

"Last Sunday," said the clergy man to his congregation, "some one put a button in the collection bag. I won'; mention names. I will merely say that only one individual in the congregation could have done so, and I shall expect the same individual, after the service to replace the button with a coin of the realm."

to replace the button with a coin of the realm.

All of church, a well-to do, but close-flated had vidual sought an interview which the elegament in the very "I be bean heat attingly, "must apologize, sir, for the—or button in neident, which I can assure you was an accident. I happened to have the button in my waistcoat pocket, together with a shilling and took out the fornier by mistake. However, sir, here is the shilling."

"Thank you," said the clergymen, taking-the shilling and gravely handing him the button.

"By the by, sir," said the man, "I cannot understand how you should have known that, it was I who—ege-committed the—er—much-to-be-regreted mistake."

"I don't know," senlied the clergy—"I don't know," senlied the clergy—"

ed mistake."
"I don't know," replied the clergy

man, and those we reprise the cergy.

"Don't know But you said, sir, that only one individual in the congregation touth have done so. It is exarcely lossible that two individuals could have nut one button in the bag; is it now?"

have nut one button in the bag; is it now?"

It was so much easier for the button contributor to say, good-lay "than to answer this puzzling question that he made his bow at once.

While I sought Happiness she ffed Before me constantly; Weary, I turned to Duty's path, And Happiness sought me, Saying: "I waik this road to-day; I'll bear the company."

—H.R. Edot.

—H. R. Eliot.

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them where they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to alme, their bright hearts have a great work to do for God.—Frederick W. Faber.

Trust in God, as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall supass even your longing. Not, it may be, in the line of that longing; that, hall be as it pleaseth God; But the glory is as sure as the grace, and the most ancient beavers are not more sure than that,—Robert Collyer, D. D.

What was it that nerved the apostle's soul to bear reproach and false witness? Was it not this? I have a mission; "I am called to be an apostle through the will of God." Well, this should be our strength. Called to be a carpenter, a politician, a tradesman, a physician—la he irrevegent who believes that? God sent me here to out wood, to direct justly, to make shoes, to teach children.—Prederick W. Robertson.

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e pursu, apart from Thire.

Teach us how to live this 'pryer' Reverently Thy plans to share' More than echoes of Thy voice. Make us partners in Thy choice Let our deeds be syllables. Of the prayer our spirit swells. In us Thy design fulful! By us work Thy gracious will

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