

and thus to furnish a clear outline of Biblical history and biography in chronological order. In the lower grades of these courses certain great events must be made the stepping stones, showing the progress of the history from age to age, and the subordinate events must be referred to only incidentally. In the higher grades more attention can be given to the philosophy of the history and to its great spiritual meanings.

9. *Bible Class Courses should be on Special Books and Topics.*—The courses already described are in a sense preliminary. They are designed for children and youth. They may be issued in as many grades of lesson as are necessary. Their purpose is to make the pupils acquainted with the Bible. The scholars have now reached the reflective period of life,—those years in which they begin to think for themselves on abstract question of truth and duty,—and are ready for Bible class study. The third step in these graded courses, therefore, should be to use the previous and general and outline courses as a foundation for the careful and prolonged study of the separate books and topics of the Bible—its doctrines and ethics, its poetry and literature—year by year. There is no fear of exhausting the Bible in this way. Courses endless almost can be prepared. For as

"To an ocean fulness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's Land."

so none can ever sound the depths or measure the breadth of "the ocean's fulness" of this blessed book, or realize the full glory that dwelleth in its golden pages.

10. *Recapitulation of Courses.* Beginning then with the children's courses on the stories and great truths of the Bible, through which the children in the primary department will be made familiar with all those things about the Bible which every child ought to know; then going on to outline historical and biographical courses for the main school, through which the young people while still in their teens will become well acquainted with all the principal facts and truths of the Bible in their chronological order and historical connections, and by constant use be made familiar with the Bible as a whole, we proceed next to Bible class courses on the doctrinal and ethical contents of the Bible, through which adults can nourish their spiritual life as long as they continue in the school.

Giving the Gospel Message.

BY REV. ADDISON P. FOSTER, D.D.

Our Saviour was approaching the close of His ministry and now gave more attention than ever to training His disciples for what they must do after "he should be received up." They must deliver the Gospel message and they must know how to deliver it. He, therefore, shows first,

THE SPIRIT REQUIRED IN GIVING THE GOSPEL MESSAGE.

Two hot-headed disciples would punish a certain Samaritan village for rejecting their Lord, by calling down fire upon it. This spirit Christ rebuked. He came to save life, not to destroy it. There is nothing more difficult to bear than rebuffs from those we are trying to benefit. But Christ teaches us to be patient. Very likely one untaught of Christ will resent the effort to show him the privileges of a Christian. A suicide will sometimes fight madly against the effort to rescue him from drowning, and in the same way one perishing from his sin may be indignant at any attempt for his salvation. The proper feeling toward such a one is not revenge for indignities, but pity for his danger and added pity for his mad purpose of self-destruction. We must expect all manner of indignities in Christian work. We shall receive rebuffs, sneers, injuries, but to invoke heaven's thunders in return is foolish and unchristian. We must imitate Him, who, "when he was reviled, reviled not again; when he suffered, threatened not." This is hard to do, but it is impossible to present successfully the Gospel message otherwise.

It is always a sign of weakness to resort to force to accomplish a moral purpose. This is true whether the force be exerted by a parent, a school-teacher, a civil government, or a church. The parent and school-teacher should be able to rule by inspiring love and high principles

in the child. Civil government should, by wisely chosen methods, so elevate the nation, that all should appreciate and observe the law, and especially should the church never resort to persecution to enforce its teaching, but seek to win men purely by the irresistible force of the truth.

The great lesson Christ would teach us as we take up His commission and go forth to disciple all nations, is that a prerequisite to our success is what is known in an old-fashioned but expressive phrase, as "a love for souls."

Connected with this must be a spirit of consecration. No half-hearted service will avail. Christ will have the whole heart or nothing. All the duties of religion must be met in this spirit. "Whosoever he be of you that forsaketh not at all that he hath, he cannot be my disciple."

Three instances are cited by our Saviour to illustrate this. If we would follow Christ we must be ready to endure any hardship. He had "not where to lay his head." The faithful disciple, ready to imitate his Lord, must be willing to face poverty and hardship.

But often family has a stronger hold than possessions. He who would "publish abroad the Kingdom of God" must "leave the dead to bury their own dead," that is, he must place Christ before family. Sacred as are the claims of family, they are second to the claims of Christ and the needs of a dying world.

The consecration required has one other feature,—it must allow nothing to turn one aside from the controlling purpose. When once the hand is at the plow there need be no looking back. Persistent application is the secret of success in life. The student who takes the honors at college is not ordinarily a genius, but, as his mates often disparagingly call him, a "dig." The successful business man, or inventor, or lawyer, is ordinarily a man of intense concentration and tireless effort. The same qualities tell in Christian service. To follow Christ there must be no delay and no attending to other things first.

THE METHOD REQUIRED IN GIVING THE GOSPEL MESSAGE

was briefly pointed out by our Saviour in sending out the Seventy. That method involved *co-operation*. His workers were to go out two by two. Many a church has already found out that a pastor often needs an assistant, another Christian worker to stand beside him and share his burdens. The method involves *prayerfulness*: of what use to enter on the Christian warfare without seeking Divine help? It involves *single mindedness*; no whiffler can succeed; it is necessary to move straight forward and to work at our problem with patience and persistence. It involves *helpfulness in temporal affairs*; the Gospel is often most effective where it has opened the way to the heart for its truths by deeds of kindness. And, once more, the method involves *simplicity of message*; there is one thing to say,—*"the Kingdom of God is come nigh unto you."* This way may be elucidated, amplified and illustrated, but after all the truth that must be made known is the fact of Christ's Kingdom and its possibility to-day in our hearts.

Christ does not conclude this subject without a warning regarding

THE RESPONSIBILITY OF THOSE RECEIVING THE GOSPEL.

There is a vast increase of responsibility in consequence of hearing the Gospel. We are told that the Gospel is a savor of life unto life or of death unto death. It is never negative in its effects. No man hears it without being faced about in a new relation to his God. We never preach the Gospel without increasing the dangers of those who hear it. Men are judged by their light. Bethsaida and Chorazin shall suffer more than Tyre and Sidon. Whether men shall be beaten with few stripes or many depends on their knowledge of the character of the wrong they do. Paul found a mitigation of his sin in persecuting the church in the fact that he did it ignorantly. In one aspect this lessens the difficulties of the problem of life. It helps us better to understand God's ways with man. He makes allowance for ignorance in weighing out sins. In another aspect this fact immeasurably increases the guilt of those in Christian lands who persist, after years of Bible study in the Sunday-school, of listening to the teachings of the pulpit, of contact with consistent Christians, in rejecting Christ and pushing on in their own independent and self-willed course. The very advantages they have received become an added peril, just as the armor of a modern warship increases its danger and drags it downward into the seas, when once a breach has been made in those massive plates.

*A Meditation based on (Luke ix. 51, x. 16); in the Bible Study Union Course on "The Teachings of Christ."