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#### POINTE-AUX-TREMBLES MISSION SCHOOLS.

It is with pleasure that we present the numerous friends of our Schools with a brief account of the work of the past session.

In spite of the extraordinary efforts of the priests, whose vigilance has been stimulated by the enlargement of the Boys' School and the general development of the mission, one hundred and forty-five scholars filled our class-rooms and our fine chapel. Sixty-five young Roman Catholics had, in spite of the anathemas of the priests, come to Pointe-aux-Trembles determined to obtain an education, even if they had to endure the sneering of their friends and neighbours. Others of a more timid character came along with them, but their parents, threatened by the priests called their children home again.

Is it not surprising to see every year so many Roman Catholics ready to come to us when we know how the French Canadians are controlled by their clergy? How is it that they come? God's hand brings them. There is hardly a parish in this Province where are not to be found a few families who, though still adhering to the Church of Rome, strongly protest against her abuses. There are parents who feel the need of education for their children, and young people who have been amongst Protestants and who have felt ashamed of their own ignorance,—bright young men who want to rise above that dark cloud which is enveloping the mass of their people, and they are longing for light.

The pupils who have been admitted to our schools for the past term have given their teachers great encouragement by their good conduct and their desire to make rapid progress in their studies. Some of the higher classes worked beyond their strength and sickness came to put a check to their ardour. Young men who did not know their letters when they entered the first class last fall, could read fluently and write a letter when they left for the vacation.

But the spiritual progress of our scholars has been still greater, and nearly all those who were Roman Catholics when they came, have been convinced of the errors taught by their church, and have accepted the Gospel as the only rule of their faith.

Thirty-six of those who had spent one or more sessions with us have openly confessed Jesus as their Saviour, and after special instruction and a careful examination they have been admitted to the Lord's table. Among them are young men and women who entered the school Roman Catholics, others who had just left the Church and others who belonged to the families of French Protestants.

The father of one of the boys having heard that his son had become a Protestant, wrote to him that he would never see him home again. Lately the boy fell sick, and as soon as the father knew that he was unable to work for himself during summer, he wrote to him again that if he would go back to the Roman Catholic Church he would be well received at home. The answer was that he would rather starve than agree to such a condition.

Many went home knowing how they would be coldly received by their parents or persecuted by those who once were their friends, but all were decided not to conceal the light. In a few months some of them will come back and say: "Now father goes to the meetings, mother reads the Bible and my brothers and sisters desire to come to Pointe-aux-Trembles."

Sixteen of our young friends have expressed a desire to devote themselves to mission work, and we hope to see them in the field as soon as they shall be sufficiently prepared, but meanwhile they exercise a good influence upon the other scholars. They hold prayer and temperance meetings among themselves and in many ways they are a help to the teachers.

Six of our young men intend to enter the Theological College next fall. May the Spirit of God rest upon all young servants of Christ and guide them through their course of study and thoroughly qualify them for the work.

The number as well as the good appearance of the pupils, the increasing amount paid for their school fees, their progress, their success in life after they have left, the liberality of the supporters, everything speaks well for the efficiency and prosperity of our School. However, with all these subjects of gratitude and of thankfulness we cannot forget those sixty girls we have refused last year for the lack of accommodation. The state of our girls' building and these pressing needs we place before our friends and supporters, persuaded that their generosity will always be adequate to the requirements of our mission.

Let not your workers struggle for material necessities, but place in our hands means corresponding with the difficulties of the work and its importance, and may all that we do be for the glory of the Saviour who has done everything for us.

J. BOURGOIN, Principal.

All contributions for the Schools should be sent to the Treasurer, addressed, Rev. Dr. Warden, 198 St. James Street, Montreal.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

June 23, 1889.

JESUS RISEN.

Mark 16.

GOLDEN TEXT Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. xv. 20

### SHORTER CATECHISM.

**Question 26.**—Christ's mediatorial kingship differs from that royal authority which belongs to Him as Second Person of the God-head, (1) because it is given to Him by the Father as the reward of His obedience and suffering (Phil. 2. 6-11). (2) because the object and design of His mediatorial kingship is not general, but has special reference to His redeemed Church (Eph. 1. 22, 23). The person possessing this mediatorial power is the entire God-man. This royal power belongs to Christ now, and it extends (1) over His own Church, which is in a special sense His kingdom (Acts 2. 29-30); (2) over the whole universe (Eph. 1. 17, 23; Matt. 28. 18).

He exercises it, first, in effectually calling out of the world a people for Himself, and in establishing His kingdom in their hearts; second, in establishing that kingdom as a community of believers, in giving to them a constitution, laws and officers, and in presiding over their administration and service; thirdly, in bestowing saving grace upon His elect, and dispensing His Spirit as the source of all spiritual life and blessedness; fourthly, in dispensing the general providential government of the world and of all its affairs so as to cause all things to work together for the good of His people and for the advancement of His kingdom and glory; fifthly, in His restraining and conquering all the enemies of His kingdom; and sixthly, in His final judgment of the world and of all its inhabitants, and the punishment of His enemies and the rewarding of His friends. Christ will forever continue the Head and King of His own Church. The redeemed will never be separated from their Redeemer. But His mediatorial headship as the God-man over the universe He will, after the final judgment and consummation, give up to the Father, that God may be all and in all (1 Cor. 15: 24-28). Christ's mediatorial kingdom over the universe, administered providentially, is called His Kingdom of Power. His kingdom over His own Church, administered spiritually, is called His Kingdom of Grace. His gracious kingdom when consummated hereafter will constitute His Kingdom of Glory.—A. A. Hodge, D. D.

### INTRODUCTORY.

After Jesus had died on the cross the Jews were unwilling that the body should remain as a spectacle on the Passover Sabbath, when great multitudes would pass the place of crucifixion. The legs of the malefactors were broken, but as Jesus was already dead, a spear was thrust into his side, and it was shown that death had taken place, thus the prophecy: "There shall not a bone of Him be broken" was literally fulfilled. The body was taken from the cross and laid in a new tomb belonging to Joseph of Arimathea. The death and burial of Christ are attested by His enemies. They were afraid that His body might be stolen by friends; they therefore got a large stone to fill the entrance to the rock-hewn tomb, and to show that it had not been tampered with, it was sealed and guarded by Roman soldiers.

**I. The Women at the Tomb of Jesus.**—It has been said that the women who were Jesus' disciples were last at the cross and first at the sepulchre. These women had according to their custom quietly rested and worshipped on the Sabbath, but at the dawn of the third day they were at the tomb with all their preparations for anointing the body of Jesus completed. There was a considerable company of women, though here only the names of three are mentioned, Mary Magdalene, Mary the mother of James, and Salome the wife of Zebedee and mother of James and John. As they drew near they were afraid they might be unable to enter the tomb, and wondered how they could get the stone removed. It was large and beyond their strength to roll away from the entrance. When they looked up they saw the stone had been removed, and a greater marvel awaited them. Seated at the right side clothed in shining white raiment was one with the form of a young man. Though Mark does not say so, other evangelists, Matthew and Luke, speak of him as an angel. He had been sent to roll away the stone and announce to these women the fact of Christ's resurrection.

**II. The Risen Saviour.**—The angel's message to the women was a short Gospel sermon: "Ye seek Jesus of Nazareth which was crucified: He is risen; He is not here," that is the glorious truth concerning Him, and the angel appeals to the empty tomb in confirmation of his announcement. These women were to convey the message to others. They were instructed to tell the disciples, and Peter. Peter especially would find the good news consoling. He was mourning for his lost Master and for his sin in denying Him. How merciful is Jesus! The women trembled with mingled emotions of fear and joy, fear of what they had seen and heard, and joy because of the glad tidings communicated to them.

**III. The Risen Saviour Seen by His Disciples.**—The great work the Son of God came to earth for was now completed. It only remains for Him to reveal Himself to His disciples that they may be assured that He had risen from the dead and that they might be able to bear unimpeachable testimony to the fact that they had seen the risen Christ. The first appearance was to Mary Magdalene, whom He had freed from a malignant form of disease—demoniac possession. It has been well said that in thus appearing to her first He displayed the exceeding riches of His grace, He rewarded her earnest devotion, and by so doing He gave encouragement to all future penitents to the end of time. Mary Magdalene was the first to bring the glad message to the little company of disciples. They were disconsolate, they mourned and wept. In the human heart unbelief is strong. They had heard Christ ere He suffered speak repeatedly of His rising again, and of the progress of His kingdom; but now that He had died amid such circumstances they are prostrated with grief and cannot at first believe the news that Christ was alive and that Mary had seen Him. They believed not. Only one other appearance of Christ after His resurrection is mentioned by Mark though by comparing the other evangelists and 1 Corinthians, it will be seen that there were eleven appearances altogether before the "cloud received Him out of their sight." Two of the disciples were on their way to Emmaus, a village seven or eight miles distant from the city. Christ met them on the way and conversed with them but they did not know Him, as "their eyes were holden." To them He appeared for a time different, yet before that interview ended "He made Himself known to them in the breaking of bread." They were fully convinced, they then went and told that Christ was risen to their fellow disciples who were still incredulous.

### PRACTICAL SUGGESTIONS.

The devout women revered God's commandment and kept the Sabbath holy; they loved Jesus and showed their loving care in visiting the sepulchre at dawn and they are rewarded by being the first to learn the truth of Christ's resurrection.

God can remove all obstacles from the path of duty. The angels rolled away the stone and the pious women were able to enter the sepulchre.

It is a blessed privilege and a sacred duty to tell to others the truth concerning the Risen Saviour.

The resurrection of Christ from the dead is fully attested, is the proof that He is the Son of God and the Saviour of mankind and is the pledge of our resurrection at the last day.