

BOOKS AND MAGAZINES.

VENNOR'S WEATHER ALMANAC for 1883.—This little work is published by Messrs. A. Vogler & Co., of Toronto and Baltimore, who will mail a copy to any address, on receipt of a three-cent postage stamp.

THE Bethlehem cards made up by Messrs. Copp, Clark & Co., wholesale stationers, of this city, are quite a novelty, while very neat and attractive looking. They are manufactured from flowers and grasses imported direct from Bethlehem, Judea.

MESSRS. CLOUGHER BROS., booksellers, of this city, have sent us a package of assorted Christmas and New Year's cards which should prove immensely popular this season. There are in each package about a dozen and a half Canadian scenes by Mr. Bell-Smith, a well known artist. The whole affair is "racy of the soil." Messrs. James Campbell & Son are the publishers.

We have received from Messrs. James Bain & Son, Toronto, the **WESTMINSTER QUESTION BOOK** for 1883, published by the Presbyterian Board of Publication, Philadelphia. We are pleased to find that this ninth volume is quite equal, if not superior, to any preceding volume, and we bespeak for it a liberal patronage. With its Lesson Notes, Questions, Reviews, and Home Readings, our young friends cannot but find the study of Scripture a pleasant and profitable exercise. The catechism has a prominent place.

GAGE'S SCHOOL EXAMINER for October, November, and December is on our table with its usual variety of interesting Examination Papers. It must prove very beneficial to the aspiring students and teachers. With the double number of November and December the separate issue of the "School Examiner and Students' Assistant" discontinues, and at the commencement of 1883 it will be incorporated with the "Canada School Journal." Price one dollar per annum. We wish increased success to the undertaking.

BITS FROM BLENKBONNY, OR BELL O' THE MANSE: A tale of Scottish Village Life between 1841 and 1851, by John Strathern. (Toronto: James Campbell & Son; James Bain & Son.)—This handsome volume of 300 pages contains what is confessedly a work of the imagination, but is at the same time, in a sense, truthful, as representing Scottish life and character with some degree of faithfulness. The book is nicely illustrated with engravings from original sketches, among which is an excellent one of Dunbarton rock and castle.

HOME LIFE IN THE BIBLE.—By H. L. Palmer. (Boston: James R. Osgood & Co.; Toronto: James Bain & Son.)—This handsome volume of over 400 pages, profusely illustrated, and printed on fine, heavy paper, is indeed a "lovely gift book." A nice range of topics is covered by the writer, and much valuable information is given about the home life of God's ancient people. We venture to say that if this book is brought into the home every member of the family—young as well as old—will read it through with unflagging interest.

HAND-BOOK OF THE PRESBYTERIAN CHURCH IN CANADA.—We have much pleasure in noticing the above, under the able editorship of A. F. Kemp, LL.D., F. W. Farries, and J. B. Halkett. To meet a want that is daily felt, it is proposed to publish a pocket volume similar in style and character to the "Canadian Parliamentary Companion," and to contain in a condensed form such information as may be of interest to the office-bearers and members of the Church. The contents will embrace (1) Acts pertaining to the Union, etc.; (2) A careful Digest of the Acts and Judicial Decisions of Assemblies since the Union, etc.; (3) Abstracts of Reports of Standing Committee of last Assembly, etc.; (4) Brief Biographical Notices of Ministers of the Church obtained from themselves in answer to specific queries; (5) An ample statement concerning Missions and Missionaries of the Church; (6) Obituary of Ministers since the Union; (7) History and Present Condition of our Colleges, etc.; (8) Abstract of Statistics, exhibiting the progress of the Church in periods of years; (9) Authorship of the Church, with brief notices of Publications; (10) Other Presbyterian Churches in the Dominion. The volume will be a 12mo., printed on good paper, and bound in cloth, for \$1. It will be issued to subscribers as early as possible before the meeting of the next General Assembly. The editors

solicit the kind co-operation of the ministers of the Church, so that by their aid and encouragement the book may be as complete as possible. It will be their endeavour to make the volume worthy of the Church in whose interest it is prepared.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON L.

HIS RESURRECTION.

Dec. 10.
1882.

{ Mark xvi.
1-8.

GOLDEN TEXT.—"Now is Christ risen from the dead and become the first fruits of them that slept."—1 Cor. 15: 20.

TIME.—The first day of the week, our Sunday; the third day after the Crucifixion.

PLACE.—The garden where Joseph's sepulchre was, near Calvary.

PARALLEL.—Matt. 28: 1-8; Luke 24: 1-11; John 20: 1-21.

Notes and Comments.—Ver. 1. "Sabbath was past" on which they rested; even their deep affection for the Lord did not induce them to violate the Sabbath. "Had bought" immediately after the Crucifixion, before the Sabbath began—Luke 23: 56; 24: 1. "Anoint" this had been hurriedly done with the spices brought by Nicodemus on Friday evening; those, as we learn from John, were myrrh and aloes.

Ver. 2. "Very early" at the rising of the sun; Matthew, "as it began to dawn;" John, "when it was yet dark." "They came" the women of verse 1; Luke gives Joanna, the wife of Chusa, and others. "First day of the week" the Lord's day—Rev. 1: 10.

Ver. 3. "Who shall roll us away the stone?" they were evidently unaware of the seal that had been placed on the sepulchre by the Jewish rulers, and the setting of the watch; it was a natural question, as the weight of the stone would be too much for their united effort to move; God's angel had solved the difficulty for them. *Theophylact*, quoted by *Jacobus*, says, "Not to let the Saviour out, but to let the disciples in."

Ver. 4. "When they looked" REV. "looking up:" they had been looking down with sorrowful gaze before—a Christian's look should always be upward. "Stone was rolled away" REV. "back" more literally exact, as it would likely be back into a niche in the rock; Matthew says that an angel came and rolled it away, and that there was an earthquake. "It was very great" this may refer to the reason of the talk of verse 3, or it may mean that its size enabled them to see its position even in that early dawn.

Ver. 5. The sepulchre was evidently of considerable size, as the tombs of the rich often were. "Entering" not at once, there was an interval during which they separated; they received the angelic message—Matt. 28: 5-8; the two Mary's came back with the other women and entered the tomb. "A young man" Matthew, "the angel" a man in form, but an angel in nature. "They were affrighted" naturally enough—it was the dead Lord they expected to see, not a living, shining angel; but joy was added to fear when they left the tomb—Matt. 28: 8. Note—this is the form which, when any form is mentioned, angels are described in the New Testament as assuming; the wings are an artist's fancy.

Ver. 6. "Be not affrighted" REV. "amazed" here and in preceding verse, both ideas are conveyed. "Jesus of Nazareth" (or Jesus the Nazarene): "which was crucified" an allusion to His deep humiliation; of a despised race, and suffering a shameful death. "He is risen" oh the marvellous import of these three words—victory over death, Christ the first fruits, an assurance of our resurrection, the coming of "the dayspring from on high." "Behold the place" empty now, the proof of the truth of what I tell you.

Ver. 7. Other details are supplied by the other evangelists; read all the parallels. "Tell His disciples and Peter" poor Peter, he would especially need this word of comfort, cast down as he would be by the remembrance of his sin; had his name not been especially mentioned he might have thought that he had no part in the glad news, that he was now cast off from the disciples by his fall. "Goeth before you" as He had said he would—Ch. 14: 28—so Matthew. John gives particulars of what occurred there.

Ver. 8. "Went out quickly—fled" in a tumult of fear, wonder and excitement, as we may well suppose. "Neither said they anything to any man" on the way to the disciples to whom the message was to be delivered, or, that they did not immediately, even to them, tell the story—fear had taken such hold of them that they knew not what to do. In this state of indecision the Lord meets them—Matt. 28: 9-10—overcomes their fear ("fear not"), and they then go on with the message, confirmed by the Lord Himself.

HINTS TO TEACHERS.

Prefatory.—Out of the darkness into light; the death sorrow to the resurrection joy; how mighty the change!

"Vain the stone, the watch, the seal,
Christ hath burst the gates of hell."

The importance of the resurrection of Jesus to the Christian faith is so great that you must impress on your scholars the certain truth of the record. Christ *did* rise; the very precautions used by the Jews to prevent His body being stolen, the stone, the seal, the watch, became the assured evidences that He had risen from the dead; unbelief, in all ages, has recognized this as one of the strongest bulwarks of Christianity, and against it all the powers of darkness have fought, but fought in vain.

Topical Analysis.—(1) The visit to the tomb (vers. 1-4). (2) The angelic message (vers. 5-7). (3) The return to the disciples (ver. 8).

On the first topic, let us walk with those loving women on that first Easter morn on their way to the tomb of their dead Friend and Lord. Many and conflicting would be the feelings that tossed their souls; first, and chiefest, doubtless, would be *sorrow*—sorrow of the bitterest, the most intense kind; all the blessed deeds of the dead Saviour's life would be recalled, chiefest to one present, that out of her He had cast seven devils, and yet the ungrateful wickedness of His countrymen had murdered Him, and He slept in the grave; their would be indignation and *anger* against the perpetrators of the crime, for these women were but human, and we can scarcely think that they had as yet learned that spirit of divine forgiveness the Master illustrated when He prayed for those who were slaying Him. There would, possibly, be something akin to *despair*; like the two journeying to Emmaus, these mourners might have felt and said to each other, "we trusted that it had been He which should have redeemed Israel," but now that hope was gone, and the future was a blank. So walking, they come to the tomb; they had noted the spot when their Friend was laid therein; they would perform the last offices of love, and anoint the body before it was too late; but the thought had perplexed them, "Who shall roll us away the stone?" It was a great stone, they could not remove it themselves, but help had come, the hindrance that seemed so mighty had been removed, for an angel had come down from heaven and rolled away the stone, and as they looked up they saw the open door of the sepulchre, and nothing to hinder entering in. So, may we teach our scholars, does God remove all hindrances out of the way of service that springs from love to Jesus, the path may seem blocked up, the difficulties insurmountable, but God speaks, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain"—Zech. 4: 7. Yet further, we may learn and teach that the stone, the hindrance to the resurrection of all who believe in Jesus, shall in like manner be removed; that He is the earnest, the first fruits of them that sleep, and that by Him the grave hath been opened, robbed of its terrors, filled with light and made the pathway to heaven.

On the second topic we may show how one sentence stands out in letters of light—"HE IS RISEN," the one word that would crowd everything else out of the minds of the women, as in fact it appears for a time to have done; if there had been conflicting emotions before, they would increase as *wonder* and *hope*, vague, fearful it might be, but growing and strengthening, were added to the number. They were "affrighted" the Lord was not in the tomb, but an angel was; take up his words to the women, "be not affrighted," their fear was in their faces and in their every act, but rejoicing and not fear was the appropriate feeling for that glad morning. "He is not here," "Why seek ye the living among the dead?"—Luke 24: 5. Our thoughts and desires turn to a living Saviour, "that liveth and was dead," and is "alive forever more"—Rev. 2: 18. "He is risen" point out that this blessed truth of Christ's resurrection is the rock on which we build for eternity; because He lives we shall live also; yea, and all our comfort here is in the assurance that He who once suffered and died, now in His exalted life sympathizes with, and helps His people. "Tell Peter" the first message one of loving forgiveness; he who had so lately denied his Master, and who was no doubt suffering the bitter sorrows of a reproachful conscience, is to be specially told that his Lord had risen; and so they went forth "quickly"; "they trembled and were amazed," but the night of sorrow had passed, the day star had arisen, and soon they were to rejoice in the sight—Him whom they loved, their Lord and their God.

Supplementary.—In elder classes, or with intelligent children, the teacher may point out the special importance of the fact of Christ's resurrection to the Christian faith; the *prophecies*, the *proofs*, the *incidents*, the *facts*, and the *results* of the resurrection. This will involve labour in Bible study, of course, but you will never regret the labour; show especially how this fact was the great theme of apostolic teaching, how it made those weak men bold as lions, and how in the strength of that belief they went to prison, suffering and death with rejoicing. Seek that your scholars go away with this as the brightest thought of their lives, "Now is Christ risen from the dead."

Incidental Lessons.—On the first topic—That weeping may endure for a night, but joy cometh in the morning.

That there is no "slope" too great for God to roll away from the path of love.

That the sorrow of all who truly seek Christ will be turned into joy.

That we sometimes fear at the way God opens out His best gifts to us.

That we may not find Christ in the way we look for Him, but we shall find Him.

On the second topic—That the resurrection of Jesus is by the wisdom of God placed beyond all doubt.

That as Jesus rose and lives, so shall all who believe on Him.

That the resurrection declares Jesus to be the Son of God—Rom. 1: 4.

That we should give to others the joyful message we have received.

Main Lesson.—The resurrection of Jesus the great central fact of our faith. *Foretold*—Ps. 16: 10, with Acts 13: 34, 35; Isa. 26: 19; Matt. 20: 19; Mark 9: 9; 14: 28; John 2: 19-22. *Beyond doubt*—Matt. 27: 63-66; Luke 24: 35, 39, 43; John 25: 27; Acts 1: 3. *Attested by angels*—Matt. 28: 5-7; by disciples—Acts 3: 15; by His enemies—Matt. 28: 11-15. *It brings*—pardon—1 Cor. 15: 17; hope—1 Pet. 1: 3; assurance of our own resurrection—1 Cor. 15: 20.

The Bank of California recently had a gold bar on exhibition on their counter valued at \$114,000, which they offered to any one who would take it away, but as it weighed 511 pounds no one accepted the offer.