

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 26.]

APRIL, 1892.

[No. 4.

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## The Sunday-School Banner

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# SATURDAY SCHOOL BANNER

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Vol. XXVI.]

APRIL, 1892.

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THE SYNAGOGUE.

## The Synagogue.

But even unto this day, when Moses is read, the  
veil is upon their heart. Nevertheless, when it  
shall turn to the Lord, the veil shall be taken away.  
—*St. Paul.*

I saw them in their synagogue as in their  
ancient day,  
And never from my memory the scene shall  
fade away;  
For dazzling on my vision still the latticed  
galleries shine  
With Israel's loveliest daughters, in their beauty  
half divine.

It is the holy Sabbath eve; the solitary light  
Sheds, mingling with the hues of day, a lustre  
nothing bright;  
On swarthy brow and piercing glance it falls  
with saddening tinge,  
And dimly gilds the Pharisees phylacteries and  
fringe.

The two-leaved doors slide slow apart before  
the Eastern screen,  
As rise the Hebrew harmonies, with chanted  
prayers between;

And 'mid the tissued veils disclosed, of many a  
gorgeous dye,  
Enveloped in their jewelled scarfs, the sacred  
records lie.

Robed in his sacerdotal vest, a silvery-headed  
man,  
With voice of solemn cadence, o'er the back-  
ward letters ran ;  
And often yet methinks I see the glow and  
power that sate  
Upon his face, as forth he spread the roll im-  
maculate.

And fervently, that hour, I prayed, that from  
the mighty scroll  
Its light, in burning characters, might break on  
every soul ;  
That on their hardened hearts the veil might  
be no longer dark,  
But be forever rent in twain, like that before  
the ark.

For yet the tenfold film shall fall, O Judah !  
from thy sight,  
And every eye be purged to read thy testimonies  
right,  
When thou, with all Messiah's sign in Christ  
distinctly seen,  
Shalt, by Jehovah's nameless name, invoke the  
Nazarene.

### Easter Eve.

BY LLEWELLYN A. MORRISON.

My soul, bow low before God to-day ;  
Measure, as He did, the guilt of thy sin ;  
Think of His Son—thy Redeemer, who lay  
Low in the grave, thy life to win—  
Crucified, dead, and buried away ;  
None but a God could such love display.

The darkest of all the days of time  
Was that sombre day, when thy Lord lay  
dead—

The earth was enrobed in its vernal prime—  
Pinks and roses their sweetness shed ;  
But spring-time beauty and fragrant bloom,  
Faded for Him, who lay in the tomb.

The angels sang at His wondrous birth—  
Rejoiced that He could such love display ;  
But surely they wept when the sons of earth  
Refused Him, and put Him away ;  
Rejected their Lord, His love, His name—  
Put Him—in hate—to a death of shame.

The star-lit vaults must have blushed to shine  
On the weary earth, enswathed in her tears,  
When their Maker and King, supreme, divine,  
Was bound in the doom of her years ;  
How could they shine or dispel the gloom !  
Their "Light" was hid in her stone-seal'd tomb.

The frowning sky, in its mantled wrath,  
Enshrouded the earth from the face of God,  
Lest "Eternal Love" should forget the path  
Which the "Son" for our sake had trod,  
And visit the earth—red-stained with His  
blood—  
In the awful wrath of an angry God.

My soul, consider the price He paid,  
When He gave His life to redeem and save !  
Can you see, with Him, the "Atonement" made ?  
The Easter glory beyond the grave ?  
Bow low before Him, sin's shadows flee—  
In love adore Him, who died for thee.

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## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, APRIL, 1892.

### W. C. T. U.

THE W. C. T. U. of Ontario, makes the following appeal to the superintendents of Sabbath-schools:—We approach you with confidence on the subject of Total Abstinence teaching in your Sabbath-school. No doubt it is unnecessary to urge the importance of this upon you, because your knowledge of the liquor question proves to you the utmost necessity of some action being taken to counteract its evil tendencies. The Church has reached the educated point, when a Sabbath-school "Touch not" is positively essential. A farmer once remarked to a friend who was admiring a beautiful flock of sheep which the farmer had reared himself and of which he was justly proud. "The reason why my flock is so fine and healthy is

because I endeavor always to take care of the 'lamb.' If our boys and girls can be taught Total Abstinence principles in the line of Bible teaching, we will hope to have no more drunkards. There seems something yet to be added to the bargain the children sign the pledge, and that must be the Bible reasons for the "Shalt not" on alcohol. It is not sufficient to tell a child he must not do this or that, he must be given reasons why this course must be followed: God has not the question for us in His "Holy Word," and it seems the duty of the hour to do our part.

In a crowded tenement house lived a poor factory girl, her knowledge of the Father's love was vague, but with the assurance that God does care for all "His children," came a great pity for her poor drunken father, and she prayed, "Let me live when you do." Is it not time to help with the lifting? We assume you are willing to help on the cause of Total Abstinence in your Sabbath-school. Then will you allow us to make a few suggestions in the plan of work? The first most important action would be the formation of a Band of Hope, to be held weekly, on any agreed upon. [To avoid multiplying societies we suggest that junior Epworth Leagues be formed, of which Temperance Work is an essential part.—Editor.] For the carrying on of this, suggestions and methods can be had from Miss Scott, 26 ALBERT STREET, OTTAWA. But if you cannot hold a weekly Band, form one to meet once a month, taking the place of Review Sunday. If this cannot be done, procure a Honor Roll for the children's signatures. Distribute temperance papers. [Our own Sabbath-school papers are saturated with temperance—Editor.] Make the quarterly lesson day bright, attractive, and urgent for temperance. The children should be taught how to keep the pledge, for temptation is constantly before them in many ways. This also, is the place for training for our future temperance workers. Religion and temperance ought to go hand in hand. We plead with you to take some immediate action, so that our boys and girls may be kept "pure." What we hope to see throughout Ontario is a Band of Hope connected with every Sabbath-school, being active and aggressive. The children are ready. Will you do your part?

If it really appears that James will disturb all the others and set them agog with restless mischief, you can gently lay your hand upon his arm and say, "James, please come with me." He will rise meekly and follow you. If not, he will probably "subside." If he goes, as he will, you can lead him to some other part of the room, near the superintendent's desk, perhaps, and say: "James, I think a great deal of you. That is why I want you to be orderly. When you can be so, you may come back." He will not greatly enjoy his meditations alone. You will be sure not to place him where he will do harm to others.

## Opening and Closing Services.

### SECOND QUARTER.

#### OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.
  - Supt.* I will lift up mine eyes unto the hills, from whence cometh my help.
  - School.* My help cometh from the Lord, which made heaven and earth.
  - Supt.* For the Lord is great, and greatly to be praised.
  - School.* He is to be feared above all gods.
  - Supt.* Honor and majesty are before him.
  - School.* Strength and beauty are in his sanctuary.
  - Supt.* O worship the Lord in the beauty of his holiness.
  - School.* Fear before him all the earth.
- IV. Singing.
- V. Prayer.

#### LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
  - Supt.* The Lord bless thee, and keep thee;
  - School.* The Lord make his face shine upon thee, and be gracious unto thee;
  - Supt.* The Lord lift up his countenance upon thee, and give thee peace.
- III. Dismission.

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## INTERNATIONAL BIBLE LESSONS.

## SECOND QUARTER.

## LESSON I. THE WAY OF THE RIGHTEOUS.

[April 3.]

**GOLDEN TEXT.** Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Psa. 1. 1.

## Authorized Version.

**Psa. 1. 1-6.** [*Commit to memory verses 1-6.*]

1 Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

## Revised Version.

1 Blessed is the man that walketh not in the counsel of the wicked,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord;  
And in his law doth he meditate day and night.

3 And he shall be like a tree planted by the streams of water,  
That bringeth forth its fruit in its season,  
Whose leaf also doth not wither;  
And whatsoever he doeth shall prosper.

4 The wicked are not so;  
But are like the chaff which the wind driveth away.

5 Therefore the wicked shall not stand in the judgment,  
Nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous;  
But the way of the wicked shall perish.

**DOCTRINAL SUGGESTION.**—The rewards of righteousness.

## HOME READINGS.

*M.* The way of the righteous. Psa. 1.

*Tu.* The way of life. Psa. 34. 11-22.

*W.* The way of truth. Psa. 119. 29-37.

*Th.* Taking heed. Psa. 119. 1-16.

*F.* Righteous walking. Isa. 33. 13-17.

*S.* The mystery solved. Isa. 73. 1-17.

**S.** Guided by God. Psa. 73. 18-28.

## LESSON HYMNS.

No. 358, New Canadian Hymnal.

O God of Bethel, by whose hand.

No. 352, New Canadian Hymnal.

There's a wideness in God's mercy.

No. 350, New Canadian Hymnal.

Happy man whom God doth aid!

## DOMINION HYMNAL.

Hymns, Nos. 152, 217, 234.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. The Way of the Righteous, v. 1-3.

What is the condition of the righteous man? (GOLDEN TEXT.)

What three classes of sinners does he avoid?

What three steps in iniquity are here mentioned?  
How does a bad man proceed from covert sin to open crime?

In what is the good man's delight?

How does he show that delight?

What is he said to be like?

In what sense has the righteous man perennial prosperity?

Is this promise of prosperity as sure now as it was in the time of the psalmist?

Read Josh. 1. 18.

Read 1 Tim. 4. 8.

## 2. The Way of the Ungodly, v. 4-6.

What are the ungodly like?

Point to some qualities of chaff to which their worthless spiritual characteristics may be compared.

Where is it impossible for the ungodly man to stand?

Who cares for the righteous?

What fate will befall the ungodly?

What may we say of all God's judgments? (Psa. 19. 9.)

### Practical Teachings.

Where in this lesson do we find—

1. That companionship with the wicked brings moral degradation?
2. That kings are not sure of happiness?
3. That what we think reveals our character?
4. That no man can fail who is on the Lord's side?
5. That the sinner's life is a wasted life?
6. That God sits always on his throne of judgment?

### Hints for Home Study.

Find from the Bible historic illustrations of—  
The gradual growth of ill character.  
The true prosperity of the righteous.  
The ultimate overthrow of the wicked.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Way of the Righteous**, v. 1-3.  
Whom does the lesson pronounce blessed? (GOLDEN TEXT.)

Where does the righteous man not walk?

With whom does he not stand?

In whose seat is he not found?

In what is his delight?

What is the subject of his meditation?

What did the Lord say to Joshua about the law? (Josh. 1. 8.)

To what is the good man likened?

When will such a tree bear fruit?

In what will the righteous have prosperity?

What says Paul of the prophet of righteousness? (1 Tim. 4. 8.)

2. **The Way of the Ungodly**, v. 4-6.

To what are the ungodly likened?

Where will they not stand?

Who cannot appear with the righteous?

Who knows the way of the righteous?

What fate will befall the ungodly?

What may we say of all God's judgments? (Psa. 19. 9.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. What we ought to shun?
2. What we ought to seek?
3. What we may become?

### Home Work for Young Bereans.

Find a passage in the seventeenth chapter of Jeremiah which resembles this psalm.  
Find and read the beatitudes of Christ.

### QUESTIONS FOR YOUNGER SCHOLARS.

What is a psalm? **A song of praise.**

Who wrote many of the psalms? **King David.**

What is he sometimes called? **"The sweet singer of Israel."**

What is this lesson like? **A picture.**

What does it show? **Two ways of life.**

What is the first? **The good way.**

What does the man who walks in this way avoid? **All evil.**

In what does he delight? **In the law of the Lord.**

What is he like? **A tree growing by the river-side.**

What does he bring forth? **Fruit.**

What will prosper? **All that he does.**

What is this man said to be? **"Blessed."**

What are wicked people like? **Chaff.**

In what way do they walk? **An evil way.**

What becomes of chaff? **It is blown away.**

Where will the evil way end? **In ruin.**

Who sees and knows all our ways? **God.**

### Words with Little People.

God's way is—Straight, clean, safe, and blessed.

Satan's way is—Crooked, rough, dangerous, and unhappy.

In which way will you walk?

### Whisper Prayer.

"Lead me in the way everlasting."

### General Statement.

A fitting introduction to the Book of Psalms is this exquisite song. It is a worthy preface, for it expresses a thought which like a thread of gold is interwoven through the entire psalter—the thought of the blessedness of God's service, pictured all the more brightly because of its contrast with the sinner's life and fate. Who wrote this psalm is uncertain. Some have suggested Ezra as its author, but Jeremiah's apparent reproduction of its best portions in his prophecy against Jehoiakim would seem to fix the date of its composition before the captivity of Judah; and it is not unlikely that the first Psalm comes to us from the gifted pen of Solomon. See Critical Notes.

### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Blessed.** In the original this word is in the plural form, and the connecting verb is omitted, making the sentence an exclamation, "O, the blessednesses!"—*Spurgeon*. (1) *God's grace to men as a source of perennial wonder and gladness to the converted soul.* **The man.** That man. (2) *The*

*blessed man is a marked man, made prominent by God's goodness.* (3) "The psalmist's estimate of the good man's condition is the result of a life-time of observation confirmed by the experience of innumerable generations."—*Joseph Purker.* **Walketh not in the counsel of the ungodly.** Here

begins a very peculiar sentence. A triple gradation of the downward progress of the evil man is given in three stages, and thus the righteous man is negatively portrayed: his methods, character, and actual life are neither bad, worse, nor worst. He neither **walketh** (for a brief season of sin), **standeth** (with evil determination), **nor sitteth** (in wicked self-security); he companies neither with the **ungodly** (the unrighteous, the negatively bad, "the not good"), nor **sinner**s (open transgressors, aggressive doers of iniquity), nor **scornful** ("mockers, those who openly scoff and blaspheme"); if he does wrong it is unintentionally done, for he has nothing to do with any evil **counsel** (covert plans, secret designs), nor any **evil way** (open sin), nor any **evil seat** (or stronghold, or, better still, as Dr. Perowne phrases it, "any deliberate confederacy in wickedness"). (4) *There are many paths in wickedness, but they all belong to one way.* (5) *He who chooses his companions among the wicked will inevitably be controlled by their influence.* (6) *Beware of the beginnings of evil.* (7) *The worst sinners are those who sneer and scoff at that which is good.* (8) *Goodness is the secret of genuine happiness.*

2. The first verse was negative; this is positive; the first verse told us what the righteous man avoids; this tells us what he does. **His delight is in the law of the Lord.** He not only obeys, but finds pleasure in obeying. Luther translates, "His will is God's law." The word "law" refers to all God's written word. For us John and Romans are as really "law" as was Leviticus for the ancient Hebrew. (9) *The work of grace is not complete until not only our duty, but our desire, leads us into the ways of God.* **Meditate.** His eagerness to obey God's word leads to eagerness in its study. (10) *"As a man thinketh in his heart so is he;" while sinful hearts revel in guilty imaginings the pure find enjoyment in thinking of God's word.* **Day and night.** In moments of midnight wakefulness he recalls the promises and commands of the precious word. With the Jews the night lasted from about six o'clock in the evening till six o'clock in the morning. (11) *We must meditate upon something; the thoughts cannot cease, and must find food.* (12) *God's word furnishes abundant food for meditation; in the plainest text there is a world of holiness and spirituality.* (13) *Thought at once reveals character and shapes it.*

3. **Like a tree.** Having (1) life; (2) growth; (3) beauty; (4) fruitfulness; (5) endurance. **Planted.** Transplanted. (14) *The Christian's place among God's people comes not by birthright, but by adoption.* **By the rivers of waters.** In the dry season the whole Orient is parched and turned into a wilderness, except only the rocky winter-torrents, or "wadies," and such great river beds as the Nile and the Euphrates. There the grass grows with refreshing verdure, and the

trees planted by such rivers "do not wither" nor lack fruit. But the Revised Version substitutes the word "streams" for "rivers," and the allusion is probably to the little artificial channels dug for purposes of irrigation. (15) *The Christian obtains his supplies of grace not from occasional reviving showers, but from the steady streams of God's word.* **His fruit.** The greatest disadvantage from which the Christian Church to-day suffers is its multitude of dead branches. By this is our heavenly Father glorified, that we bear much fruit. (16) *Fruitfulness is the test of life.* (17) *By the character of the fruit we can tell the character of the life.* **In his season.** The grace of God adapts itself to every need of mankind; in seasons of weakness it furnishes spiritual strength; in weariness it refreshes; in darkness it enlightens; for all struggles it is the adequate preparation; for arduous labor it supplies vigor and skill; and every-where and at all times it brings forth love, joy, peace, and all other "fruits of the Spirit." **His leaf also shall not wither.** Mr. Spurgeon beautifully says, "The Lord's trees are all evergreens; no winter's cold can destroy their verdure; and yet, unlike evergreens in our country, they are all fruit-bearers." **Whatever he doeth shall prosper.** "Whatever it produceth shall come to maturity." A similar promise is that given by God regarding his word, that it shall not return unto him void, but shall accomplish that whereunto he sends it. He whose horizon is bounded by death cannot believe this promise, for by the measurements of this life God's children seem often to fail; but in reality no effort made for God's sake and in God's strength ever fails, for our lives reach into eternity, and our success can only be correctly measured from the point of view of heaven. (18) *No man really fails who is on the Lord's side, even though to his own eyes his failure may be plain.*

4. **The ungodly are not so.** They differ from the righteous in character and conduct, in the sources of their delight, in their thoughts, and in their destiny. **Like the chaff.** When the Oriental farmer winnowed his wheat it was by throwing it and the chaff up together and allowing the wheat to fall into a heap of nutritious food while the wind drove away the chaff. The words, **the wind driveth,** present a picture of the ruin which awaits the wicked when his little hour of fleeting pleasure is passed. "Without root below, without fruit above, devoid of all the vigor and freshness of life, lying loose upon the threshing-floor, and a prey to the slightest breeze, utterly worthless and unstable."—*Delitzsch.*

5. **The ungodly shall not stand.** (19) *The act of forsaking God is itself the completed ruin.* Whether a man "stands" or not, depends upon the standard one applies. He may seem very straight



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according to worldly tests, but he may be very crooked when measured by divine standards. This text does not say that unrighteous people shall not have a good reputation in this world, but that they shall not stand **in the judgment**. The psalmist doubtless intended this to refer to the "general course of God's righteous judgment,"

using the form of a human tribunal as an illustrative figure of speech. We have a right, however, to read into the text all that later revelation has made plain to us. (20) *The line of division is already drawn between the righteous and the wicked.*

(21) *Godly people stand approved by God only because they are sheltered by Christ's righteousness; where, then, will the ungodly appear in the day of judgment?* **Sinners in the congregation of**

**the righteous.** Literally, they are often to be found in such congregations now, and it is well they are. We wish more of them would assemble with God's people, but the cause for sorrow remains—that they are extraneous to the "congregation of the righteous," and do not stand in the truest sense as part of it.

**6. The Lord knoweth.** Not merely notices but oversees and cares for them with the most tender providence and the utmost detail of grace. (22) *"Thou God seekest me" expresses a truth which should give us comfort in trouble as well as admonish us if we are neglectful. The way of the ungodly shall perish.* Their temporal success often leads to eternal ruin. (23) *All moral ruin is the result of wasted opportunities.*

### CRITICAL NOTES.

BY PROFESSOR M. S. TERRY, D.D.

The anonymous character of this Psalm has left room for all manner of critical conjectures as to its authorship and date. Some ascribe it to Solomon; some to Ezra. Many think that Jer. 17. 6-8, is clearly a paraphrase of portions of this Psalm, and hence its composition must antedate the time of Jeremiah. But it may be replied that the Psalm itself is as likely to have been suggested and inspired by that passage in Jeremiah. It is impossible for any critic to determine positively which is the original in two such passages. The probability is that it is a late psalm, placed here as a suitable proem to the Psalter. Such questions are purely critical and literary, and do not in the least affect the real value or beauty of the Psalm.

**Verse 1. Blessed is the man.** The word translated "blessed" is in the plural in the Hebrew, and may be taken as an exclamation, "O the blessednesses!" or as a statement of fact, as if the word took the place of a verb, "manifestly blessed is the man," etc. This plural may be explained as idiomatic, like "riches," "means;" or as suggestive of the fullness and variety of happiness enjoyed by the godly man. **Walketh . . . standeth . . . sitteth.** A gradation corresponding with **counsel, way, and seat**; also with **ungodly, sinners, and scornful**. The "ungodly" are the loose, uneasy, unstable, restless agitators who have some wicked "counsel" to propagate; the "sinners" are those who have "missed the mark," fallen short of the true end of life, and "stand" centered in habits of open wrong on well-known "ways" of evil; "the scornful" have reached a still more settled condition of obduracy, and "sit down" in the convention of those who hate the light, and mock at righteousness. The three clauses are no doubt poetical variations of the same general sentiment, namely, that the truly blessed man has no fellowship with any of the wicked, in any of their evil ways; but we see no reason why any exegete should refuse (as some do)

to recognize the obvious gradation of sentiment in the three parallel clauses.

**2. The law.** This word is here designed to represent not merely "law" in the narrow technical sense, but the wider meaning of "divine revelation." It means Jehovah's commandments, statutes, judgments, promises, warnings, reproofs—all that his grace and wisdom have made known "to the fathers by the prophets." **Meditate.** Soliloquize; talk with himself; ponder in his own heart. So the law is food for the mind, and furnishes **delight** to him who keeps it ever in his thoughts. Comp. Ps. 119. 97. It is to him a world of light and treasures which he never tires exploring.

**3. By the rivers of water.** Or, "Over the streams of waters." The double plural suggests a number of streams flowing from one fountain-head, like the rivers of Eden (Gen. 2. 10). The tree is thought of as **planted** so closely beside the water as to hang over it. **Bringeth forth its fruit.** Literally, "Giveth its fruit." **In its season.** He always comes to time and disappears not like the leafy but fruitless tree which Jesus cursed. **Whatever he doeth shall prosper.** Compare the assurance recorded in Rom. 8. 28.

**4. Not so.** In the Hebrew these words stand first, and so give noticeable emphasis to the transition from the first to the second strophe of the psalm. **Like the chaff.** This simile notably corresponds with that of the tree in the previous verse. The allusion is to the manner of winnowing on an Oriental threshing-floor. The wind blows the light and worthless "chaff" away, while the grain falls to the ground and is preserved.

**5. Therefore.** Both a logical and essential consequence. Because of the light and worthless character of the wicked, and in harmony with the figure of the chaff, therefore they **shall not stand**

**in the judgment.** The word for "stand" is not the same as that so translated in verse 1, and often means to "rise up." Hence some have argued that there is to be no resurrection of the wicked in the last day. But the thought in this verse is not particularly of the judgment of the last day, nor of rising up from the dead. Nothing in the context or the language requires such an interpretation. The reference is rather to the divine administration which subjects all moral action to the test of righteous desert, rewarding the godly and condemning the ungodly. The wicked cannot stand the test of that judgment, for the reason stated at the beginning of the next verse. **Congregation of the righteous.** The children of God, true Israelites, whom sinners cannot love and fellowship, for what fellowship has light with darkness? Comp. 2 Cor. 6. 14-18.

**6. Knoweth.** But he "knows" not the wicked (Matt. 25. 12). **Perish.** Observe how the psalm begins with "blessed" and ends with "perish." Two ways, two things to choose; two destinies.

#### The Lesson Council.

**Question 1.** *To what extent are the statements in verses 3 and 4, concerning the success of the righteous and the failure of the wicked, true?*

This psalm teaches earthly rewards and punishments. This was the Old Testament doctrine, and one generally believed in the time of Christ. See John 9. 2; Luke 13. 4. True, there were exceptions. Some are referred to in Psa. 37 and Psa. 73, but the writer gives the general belief. Does the same principle hold to-day? Spiritually, yes; temporally, no. The persecutions of the early Christians, the woes and poverty of thousands of modern saints, make it impossible to believe the psalmist still correct. We ought to remember that Jesus revised the Old Testament (see Matt. 5. 21, 39, 44), and that he founded a spiritual kingdom which is infinitely above that which has passed away. In this new kingdom rewards and punishments are not of earth. See parable of rich man and Lazarus. Jesus promised trials and persecutions, but gave to the faithful this assurance, "Great is your reward in heaven."—*Rev. A. C. Loucks, Potsdam, N. Y.*

As a tree with suitable environments fulfills its end, so the constantly justified man, being right with God, is uninterrupted prosperous. Inasmuch as a "man's life consisteth not in the abundance of the things which he possesseth," therefore the prosperity of the real, or Christ-life, may be continuous, even if health, social position, good judgment, business ability, special thrift, or acquisitions and manifold resources are lacking. The unjustified or unforgiven man may be naturally endowed with what the righteous man largely lacks,

and may increasingly possess material things; but because he has not acquired the Christ-life or "life of the Spirit," as opposed to the "life of the flesh," he has really nothing but chaff.—*Rev. C. D. Hills, D. D., Manchester, N. H.*

"Whatsoever he doeth shall prosper" is affirmed only of the above described. Of such the affirmation is true. Whatever comes to such a one is success, for he has God's guarantee of ever-abiding success. It may not always appear such to the world, may not always appear to him as he expected, but he will come to realize that it is success according to God's infinite standard. "The ungodly are not so." The character is antipodal to the above; so will it be as to success. The one is rooted and abiding, the other is like chaff before the wind. He shall come to realize that what he sought as success was failure. Failure for eternity involves for time, and *vice versa*.—*A. A. Gee, D. D., Greencastle, Ind.*

"Whatsoever he doeth shall prosper" does not mean that all righteous people shall gather riches. That requires peculiar ability not born in many, but not necessarily incompatible with godliness. "Godliness is profitable unto all things, having the promise of the life that now is;" that is, prosperity enough. Anyway, the godly shall have soul-prosperity—character that "shall stand in the judgment." The ungodly may "gain the whole world." Worldly wisdom calls this success. Nevertheless, "the ungodly" are like the "chaff" in character. You see somewhat the extent of the success of the righteous and the failure of the wicked in the account of Lazarus and the rich man.—*Rev. William D. Parr, Elkhart, Ind.*

#### Analytical and Biblical Outline The True Life.

##### I. A GODLY LIFE.

*Not . . . counsel of the ungodly.* v. 1.

"Depart from me, ye evil-doers." Psa. 119. 115.

"Enter ye in . . . strait gate." Matt. 7. 13.

##### II. A HAPPY LIFE.

*Blessed is the man.* v. 1.

"Rejoice in the Lord." Phil. 4. 4.

"Rejoice evermore." 1 Thess. 5. 16.

##### III. A THOUGHTFUL LIFE.

*In his law . . . meditate.* v. 2.

"Hid in mine heart." Psa. 119. 11.

"Delight in the law of God." Rom. 7. 22.

##### IV. A GROWING LIFE.

*Like a tree . . . by the rivers.* v. 3.

"Flourish like the palm-tree." Psa. 92. 12.

"Planted by the water." Jer. 17. 8.

##### V. A USEFUL LIFE.

*Bringeth forth his fruit.* v. 3.

"Bringeth forth much fruit." John 15. 5.

"Fruits of righteousness." Phil. 1. 11.

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#### VI. A SUCCESSFUL LIFE.

Whatever...doth...prosper. v. 3.  
"Work together for good." Rom. 8. 28.  
"Have good success." Josh. 1. 8.

### Thoughts for Young People.

#### The Holy Life.

1. *The holy life is a life of happiness.* Sin may bring joy, genuine while it lasts, but its joy has a sting, and sin never brings peace; now, permanent happiness does not spring from joy, but from peace. He is not the happy man whose heart is swept by storms of delightful passion, but he whose heart is freed by divine grace from all disturbances of "the world, the flesh, and the devil."

2. *It is a life apart from evil associations.* Many of us cannot help seeing and hearing wicked things, and meeting wicked people; but our hearts need not associate with them, and indeed cannot so associate and retain their purity. A doggerel written on the lintel of a bad place in London if not poetical is at least full of homely wisdom:

"If with the devil you would not be found,  
Go not on the devil's ground."

3. *It is a life of willing obedience to right principles.* Two kinds of forces in this world make for right: a policeman with a club represents one sort; a mother with a kiss represents the other. One springs from a cold sense of justice, and is made evident by law, and we should thank God for it; but it is not nearly so good as that other force which springs from love, and which Christ himself symbolized by a fountain of righteousness, upspringing in the heart. One is forced obedience, the other is glad loyalty to the God of love.

4. *It is a life of joyous study of God's word.* It is nonsense for a man to try to be a Christian without using the Bible as his guide-book. The maps of Central Africa made before Stanley explored the Congo valley were largely conjectural and imaginary; they were the best that could be made at the time, but they were exceedingly faulty. But how foolish Stanley would have been if he had not studied them! Inexact as they were, they must be used by any one who would explore that pathless wilderness. We have an infallible guide-book prepared by One who knows every step of the way. Nobody would think of going to Rome or Florence without a guide-book in hand, and constantly referred to. But most people undertake to travel to heaven with their guide-book on the shelf, which is indiscreet, to say the least.

5. *It is abundantly nourished by God.* Many people are tempted to defer the beginning of a Christian life for fear they cannot hold out. Their mistake comes from lack of proper appreciation of the abundant sources of the Christian strength. If a young person has lived a life of sin every sug-

gestion that comes to him in sunshine and in shade, at noonday and at midnight, in companionship and in solitude, is apt to lead directly or indirectly toward his besetting sin. Just so when the Christian life has been begun by every possible channel there comes to the soul helpful influences. There is not an event of life, pleasant or otherwise, that is not turned by God into "rivers" of grace and channels of helpful influence which tend to the formation and strengthening of the holy life.

6. *It is a life of steady and symmetrical growth.* There are some people in this world utterly bad; but some people who greatly trouble us are in many regards good people, and only faulty because of their lack of Christian symmetry. They are morally lopsided. What they need to make them useful and fruit-bearing Christians is a steady and symmetrical growth. This God's word and grace supply.

7. *It is a life attractive and noble in the sight of men.* It is perfectly true, as our Master has told us, that having crucified him the world will not be very respectful to his servants; nevertheless, sooner or later, goodness triumphs even in this world. Howard was laughed at in his life-time; Stephen was stoned; Luther was regarded as an apostate and criminal; but their consistency under trial has reversed the opinion of even a godless world.

8. *It is a life of fruitfulness.* Read our Lord's last address to his disciples given by St. John, and recognize how largely he regards fruitfulness as a test of Christian character.

9. *It is a life protected by the watchcare of the Lord.* He never forgets us. See Isa. 49. 15.

#### Lesson Word-Pictures.

BY REV. E. A. RAND.

What an interesting, quickening sight is the walk of that man across the open country! His foot-path may be narrow, it may be rough, but it is the only sure way to the desired destination, and he plods faithfully on. He has peace by the way and a prize at the end. He cannot be turned aside. There is a group of mischief-plotters under those trees yonder. They invite him to their counsels, but he shakes his head and travels on.

There is another lot of transgressors in an adjoining way, broad and easy-going, and as he toils up a hill they boisterously call him over to their careless, lawless life, but he again shakes his head, and up the hill he pants.

Once more is he solicited, and by a knot of merry-makers in the grass, who mock at his primness and would tempt him away from his faithfulness. He has neither eye nor ear for their unhallowed pleasures and sticks to his narrow way.

Ah! he halts in one place. In "the shadow of a great Rock" he pulls out a scroll from his breast, and, seating himself, feeds and refreshes his soul

with the promises of God. The law of his God is his meat and his drink, and in that strength he rises and travels on.

At last the sun is going down. As he sticks to his narrow, hilly way, he gains the ridge, and his form stands out clear and radiant against the golden light, the bright anticipation of his glorious reward, the gateway of the palace of his great master, the King.

But look again. You are catching the flash of the bright waters breaking out from their cradle, and in child-like play gamboling and foaming and flashing down through the meadows. What life goes with the spreading, deepening stream! And watch that tree planted near these life-giving waters! In what robes of unwithering green it rejoices!

How beautiful the sweep of its branches! And the swelling fruit-buds, how they open in loveliness and promise, stealing from the snow its purity and from the sunset its flush, scenting the air with their fragrance, and at last developing into pulpy fruit pendant from the boughs! O, the beauty of a life planted in righteousness, growing steadfastly, bearing day after day the fruit of holy living. What permanence of service, what a deep grounding in righteousness!

But look at yonder threshing-floor. You hear the song of the husbandmen. You catch a glimpse of the grain flying up into the air as the husbandman patiently stands, his "fan in his hand." How the heavy grains come down into the swelling harvest-heap, full and round and golden, promising "seed to the sower and bread to the eater." But the light and fickle and useless chaff, how it scatters before the wind, flies away in confusion, drops forgotten and wastes away unregretted. It is the sinner's life, only a husk of the threshing-floor, cast out in its emptiness, whirled off in shame.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verse 1.* Pythagoras, before he admitted any one to his school, inquired who were his friends. He said that those who chose immoral companions would never be profited by his instructions.—*Dean Bolton.*

The river Thames is clear and beautiful near its source, but in passing through London it keeps company with drains and sewers under the belief that its current is too powerful and pure to be injured by them. It was meant that the river should purify the sewer; but instead of that the sewer has corrupted the river.

What you learn in bad society you will never forget, and it will be a lasting pang to you. I would give my right hand to-night if I could for-

get that which I have learned in evil society.—*John B. Gough.*

Those creatures who live amid eternal snows grow white, because their surroundings and companionships are with perpetual whiteness and purity. So do we grow pure in the companionship of Christ and his people.—*Bishop Taylor.*

*Verse 2.* The leaders of the Reformation in England—the Wesleys and Whitefield and the young men who gathered about them—took such delight in the law of the Lord, and studied the Scriptures with such enthusiasm and earnestness, that they were called "Bible Moths," and finally "Methodists." These earnest, obscure students left a mark—*Knights' England.*

*Verse 3.* It is said that the Rev. Dr. Franklin preached about fruitfulness more often than any other phase of the Christian life. His signet-ring had for a device a fruit-bearing tree with this third verse of Psalm 1 written underneath. When dying he said to his son and pastoral successor, "Be fruitful!"

The olive-tree presents a beautiful emblem of Christian fruitfulness. When it stands on the most barren, desolate stone-bed, it brings "oil out of the flinty rock," and pours down fitness on the very spot that is mocked with dreariness and desolation. It is an emblem of Christian fruitfulness worthy of study in these unproductive days.—*Dr. T. L. Culyer.*

In 1883 and 1884 (the last reported year) there was an average of three converts for each worker in the foreign field. What a glorious record! How many young ladies, perhaps Christians for years, who have never been the direct means of leading one soul to Christ! Going into active work in the foreign field would mean winning at least three a year—sixty in the short working time of twenty years.—*Lucey Ryder Meyer.*

There is a counterfeit olive-tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the Church! When I see a man taking up large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, "Ah! there is an oleaster!"—*Bowen.*

*Verse 5.* There is a machine in the bank of England which receives sovereigns for the purpose of determining whether they are full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are full weight to another. This is a shadow of the judgment of the great day. There will be no partialities then; the only hope lies in being of standard weight before the judgment shall weigh us.—*Arnot.*

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The Teachers' Meeting.

This lesson contains a psalm of life and a dirge of death, and to each should be given its full power and expression.... A short review of the Psalms would be helpful and interesting—their character, authorship, etc.—but do not spend much time on this.... The purpose and aim of this psalm. It lends itself readily to analysis, and yet probably no two teachers would analyze it in precisely the same way. It will be helpful if each can be induced to write his conception of its central truth: from a collection of such statements a better plan or analysis can probably be constructed than in any other way.... *The characteristics of the righteous man*: 1. Blessedness; 2. The avoidance of evil; 3. Love for God's law; 4. —; 5. —; 6. —; etc.... *The characteristics of the wicked*: 1. Downward progress; 2. Contempt for the right; 3. Frivolity; 4. —; 5. —; 6. —. ...Most of the figures of speech used in this lesson may be followed out in detail with much instructiveness. For instance, notice the similitude of a righteous man to a tree: 1. A creature of life; 2. Transplanted; 3. Sources of life; 4. Fruitfulness; 5. Perennial vigor; etc. Similitude of the ungodly and chaff: 1. Their levity; 2. Their temporary association with the righteous; 3. Their unfruitfulness; etc. Or, take the negative description of the first verse, and from the reverse of the "nots" and "nors" illustrate the characteristics of the righteous man. Or, taking the characteristics of the righteous man as given affirmatively in the second and third verses, compare them with the statement of the fourth verse, "The ungodly are not so," and then, reversing the picture, describe the ungodly.... This may be treated as a lesson of consequences. Explain as rapidly as possible every unusual phrase and allusion, and then use the word "therefore" with which the first verse begins as the starting point of each moral and spiritual lesson you desire to impress. Wherever in the Bible the word "therefore" is used, it becomes us reverently to ask, "Wherefore?" And the answers to the wherefores that naturally arise about this lesson contain weighty truths.... Or, as suggested in the *Illustrative Notes*, this may be treated as a lesson of sharp contrasts. God reverses many of this world's finest decisions. On earth Dives was a greater man than Lazarus; Herod was greater than John the Baptist; probably most contemporary Hebrews would rather have been Ahab than Elijah; and certainly most Romans would rather have been Nero than Paul. But we live far enough from those days to see these men, at least to a degree, from God's stand-point; and no man living to-day would choose to be Herod or Ahab or Nero, while the best of us feel spiritually unfit for association with such eminent sons of God as John the Baptist, Elijah, and Paul.

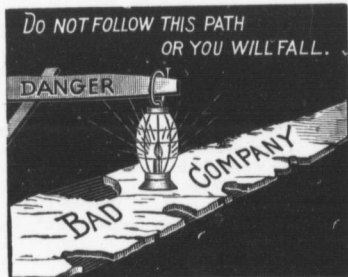
There are brought to our notice here contrasts of, 1. Character. 2. Conduct. 3. Enjoyment. 4. Likeness. 5. Condition. 6. Destiny.... Do not fail to use the blackboard, slate, or paper in treating this lesson. Two paths might be drawn, one diverging from the other, and the traits of each selected from this psalm. The words "righteous" and "ungodly" readily lend themselves to acrostic purposes.... The historical portions of Scripture may be treated as a picture-gallery in which to find illustrations of the genuine prosperity of the righteous and the ruin that is inevitably interwoven with sin.

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FREEMAN'S HAND-BOOK. Ver. 3: Irrigation of gardens, 426. Ver. 4: The chaff blown away, 634. ... FOSTER'S CYCLOPEDIA. Ver. 1: Prose, 1112-1117, 11953. Ver. 2: Prose, 3850-3853, 10463-10465, 377, 381, 384. Ver. 3: Prose, 2416-2420, 2732, 7215, 10404, 10555. Ver. 6: Prose, 2880, 9079, 9082.

Blackboard.

BY J. B. PHIPPS, ESQ.



REVIEW.—The subject of to-day's lesson is "The Way of the Righteous." Let us all repeat the Golden Text. Where do we find that? *Answer.* The first verse of the first Psalm. What word of three letters is of great importance in this verse? *Answer.* The word "not." This text then tells of a path that a good man should avoid. What three things are mentioned? 1. Not to walk in the counsel of the ungodly. 2. Not to stand in the way of sinners. 3. Not to sit in the seat of the scornful. Look at the blackboard. [Schol read the top sentence.] Why? [Get answers from the school.] Because it is a bad way; a rough way; a dangerous way; a way of bad company. Yes; the three divisions of the text are all summed up in the words "bad company." No one can walk with bad companions and not fall below the Christian standard. One cannot be a companion

with the ungodly, and walk in their ways, and not come down to their level. Note the three degrees of habit; growing more settled, from "walketh" to "sitteth." Blessed is the man that avoids all these. But what has a lantern to do with bad company? It is the danger signal put there to warn people from walking therein. If a street is torn up, or a pile of building material is in the way, or a pit is dug, the workmen hang up the lantern as a danger signal; and so we have these danger signals hanging out for our guidance in the Scriptures, and they say, "Do not follow this path or you will fall."\*

### Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Growing Up Toward God.*

*Object-Lessons.* A growing plant in a wide-mouthed bottle of water.

A handful of chaff.

*Blackboard.* A palm-tree. Two ways—one leading upward, the cross at the beginning, an open Bible farther on, and a crown at the top. The other, narrow at first, growing broader, and ending in "Darkness."

*To be taught.* 1. That the good man begins at the cross. 2. That he has to turn away from evil every day. 3. What the good, or "blessed," man is like. 4. What the wicked man is like, and what his end will be.

1. Of whom do we think when we look at the cross? Yes, of Jesus, because he died on the cross for us. For whom did he die? For all men, and for all children. When a man, or a little child, truly believes that Jesus died on the cross for him, love springs up in his heart toward such a loving Saviour. Then he says, "I want to belong to this good Saviour and I will try to be like him, and do as he says." This is what it is to "begin at the cross." All Christians must begin there, the greatest as well as the smallest.

2. What must the good man, or child, who has begun to follow Jesus, do? The Golden Text tells three things he must not do. Where do we find the Golden Text? Yes, in the Bible. This time it is from the lesson. Where is the lesson? The first Psalm. A psalm is a song of praise. Good King David wrote many of the Psalms. [Call some child to take the Bible and find the lesson.] Now we will hear the Golden Text. [Explain the three notes, and illustrate. Willie says, "I'm going to spend one of my pennies for candy. You've got three pennies, Johnny; you can get two sticks

of candy, and have a penny left." And so Johnny breaks the Sabbath, and spends money that his mamma wanted him to give to the Lord. Johnny does wrong because Willie does; he walks "in the counsel of the ungodly." In some such simple way illustrate the three clauses of the text.]

3. [Print "Blessed" in large letters.] Why is the Bible here in the path? Yes, the good or "blessed" man or child loves the Bible. He goes to it to find what God wants him to do. He thinks about it after he has read it, or heard it read. It helps him to grow up toward God. The Bible—God's holy word—is the best loved of all books by God's children. [Uncover palm-tree.] God says the good man is like a tree. [Talk about trees, their beauty, usefulness, etc. Tell story of some missionaries crossing a great desert.] For four days they suffered agonies of thirst, pain, fever, weariness. The hot sun burned them; the hot sands scorched their feet; they dared not stop to rest; but on, on, they went, no water, no shade, almost no hope. At last they saw a tree. That meant water, and they hurried on. Yes,



here was the palm-tree, and a sweet stream of water, and safety! A good man is like a tree, growing up toward God, because his life-roots are down among the sweet waters of God's love and truth. [Show the plant growing in the bottle, to illustrate the way a tree must grow, both up and down. Talk about the fruit-bearing, etc., and speak of children who may be little trees of righteousness, if they will walk in God's way and grow up toward him.]

4. [Uncover the downward way.] This is a little way at first, but see how broad it grows! A little boy spoke a wicked word one day for the first time. It almost choked him. He was afraid all day, and at night he could not sleep. But the next day he forgot his fear. It was easier to speak the word then, and soon he thought nothing about it when he spoke the wickedest words! Show that beginning the evil life is just turning away from God. How will such a life end? Print "Darkness" at the end of the way. This means shut out from God! What could be worse!

God says the wicked are like chaff. See, a breath blows it away! It is not good for any thing. Sin will all be blown away some day by the breath of God's holiness!

*Closing Exercise.* Here are two ways. Print, "God knoweth my way." Is it the right way? Then it will end in heaven. Is it the way of sin? Then it will be destroyed. Remember, God knows. He wants to see each child in his way. Let us all join in the prayer, asking him to bring us into his way, and keep us there.

\* For additional blackboard illustrations and notes see page 214.

## OPTIONAL HYMNS.

## No. 1.

Lord, we come before thee now.  
No name so sweet.  
How firm a foundation.  
Blessed assurance, Jesus is mine.  
Yes, for me, for me he careth.  
From every stormy wind that blows.  
If my disciple thou wouldst be.

## No. 2.

Still, still with thee.  
All the promises of Jesus.  
Come, every soul by sin oppressed.  
I am safe in the Rock.  
All the way the Saviour leads me.

## The Lesson Catechism.

[For the entire school.]

1. What is the GOLDEN TEXT? "Blessed is the man," etc.

## LESSON II. THE KING IN ZION.

[April 10.]

GOLDEN TEXT. Blessed are all they that put their trust in him. Psa. 2. 12.

## Authorized Version.

Psa. 2. 1-12. [Commit to memory verses 10-12.]

- 1 Why do the heathen rage, and the people imagine a vain thing?
- 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying,
- 3 Let us break their bands asunder, and cast away their cords from us.
- 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
- 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
- 6 Yet have I set my King upon my holy hill of Zion.
- 7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.
- 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
- 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
- 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- 11 Serve the Lord with fear, and rejoice with trembling.
- 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

2. In what is the righteous man's delight? In the law of the Lord.
3. What is the righteous man like? A well-watered and fruitful tree.
4. What is the ungodly man like? The chaff which the wind driveth away.
5. What are we taught concerning the ungodly? Their way shall perish.
6. What are we taught concerning the righteous? The Lord knoweth their way.

## CATECHISM QUESTION.

14. What are the chief benefits included in salvation?

They are the forgiveness of sins, regeneration or the new birth, and sanctification.

## Revised Version.

- 1 Why do the nations rage,  
And the peoples imagine a vain thing?
- 2 The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the Lord, and against his anointed,  
saying,
- 3 Let us break their bands asunder,  
And cast away their cords from us.
- 4 He that sitteth in the heavens shall laugh:  
The Lord shall have them in derision.
- 5 Then shall he speak unto them in his wrath,  
And vex them in his sore displeasure:
- 6 Yet I have set my King  
Upon my holy hill of Zion.
- 7 I will tell of the decree:  
The Lord said unto me, Thou art my son;  
This day have I begotten thee.
- 8 Ask of me, and I will give thee the nations for  
thine inheritance,  
And the uttermost parts of the earth for thy  
possession.
- 9 Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a potter's  
vessel.
- 10 Now therefore be wise, O ye kings:  
Be instructed, ye judges of the earth.
- 11 Serve the Lord with fear,  
And rejoice with trembling.
- 12 Kiss the son, lest he be angry, and ye perish in  
the way,  
For his wrath will soon be kindled.  
Blessed are all they that put their trust in him.

**DOCTRINAL SUGGESTION.**—The authority of Christ.

**HOME READINGS.**

- M.* The King in Zion. Psa. 2.  
*Tu.* The King in the midst. Zech. 2. 6-13.  
*W.* The Judge. Mal. 3. 1-6.  
*Th.* King of kings. 1 Tim. 6. 11-16.  
*F.* Worshipped by angels. Heb. 1. 1-12.  
*S.* Mighty in power. Rev. 19. 6-16.  
*S.* The future kingdom. Rev. 22. 1-7.

**LESSON HYMNS.**

- No. 139, New Canadian Hymnal.  
 Jesus, thy Blood and Righteousness.  
 No. 140, New Canadian Hymnal.  
 Now I have found the ground wherein.  
 No. 138, New Canadian Hymnal.  
 My hope is built on nothing less.

**DOMINION HYMNAL.**

Hymns, Nos. 11, 129, 130.

**QUESTIONS FOR SENIOR STUDENTS.**

- 1. The Kings of the Earth, v. 1-5.**  
 What made many kings the enemies of David?  
 What distinguished men took counsel together against Jesus?  
 Who was the Lord's anointed when this psalm was written?  
 What was the old English meaning of the word "imagine?"  
 How does the third verse compare these rebellious kings and rulers to a restive harnessed animal?  
 What is meant by the statement that God derides these antagonists of his Son?  
 Read the awful threat of the fifth verse.
- 2. The Heavenly King, v. 6-12.**  
 Where did God say that he had established his king?  
 Did David reign in Jerusalem? Did Christ?  
 What royal episode of Christ's life occurred near Jerusalem?  
 What decree does the Messiah declare?  
 Who are to be the inheritance of Christ?  
 Has this promise been partly fulfilled?  
 How have the heathen nations been broken in pieces by Christianity?  
 What great advantage has spread with the spread of Christianity?  
 What is the meaning of "kiss the Son?"  
 What is the promise of the GOLDEN TEXT?

**Practical Teachings.**

Where in this lesson do we find—

1. That vice hates virtue?

2. That vice often hides itself behind friendship?  
 3. That man is powerless to thwart the plans of the omnipotent God?  
 4. That Christ's dominion is powerful and higher than the understanding of men?  
 5. That the heathen are his lawful possession?

**Hints for Home Study.**

Find an illustration of the second and third verses in Luke 19. 14, and John 19. 15.

Find an instance in the Old Testament and an instance in the New Testament of a king giving to a favorite whatever that favorite might ask, illustrative of the eighth verse.

Find a case in the tenth chapter of First Samuel where kissing clearly expressed homage.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. The Kings of the Earth, v. 1-5.**

- What is asked about the heathen?  
 Who are counseling together for evil?  
 Against whom are their plots?  
 What do they say one to another?  
 Who will deride their folly?  
 What more will the Lord do to them?  
 Why do these deserve derision? (Prov. 1. 24, 25.)

**2. The Heavenly King, v. 6-12.**

- Where is the heavenly King enthroned?  
 What decree was issued concerning him?  
 When and where did God acknowledge his Son? (Luke 3. 22.)  
 What inheritance was promised him?  
 What is the prophecy about his power?  
 What advice is given to kings and judges?  
 Whom are they enjoined to serve?  
 Whose favor should they seek to win?  
 What reason is urged for conciliating the Son?  
 Who are pronounced blessed? (GOLDEN TEXT.)

**Teachings of the Lesson.**

Where in this lesson are we shown concerning Christ—

1. The extent of his kingdom?  
 2. The greatness of his power?  
 3. The blessedness of his favor?

**Home Work for Young Bereans.**

Give the names of three or four "rulers" who "took counsel together" against Jesus.  
 Find who said "We will not have this man to reign over us."

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who is the King in Zion? **The Lord Jesus Christ.**

Who are his enemies? **Wicked men.**



What do they try to do? **To fight against God.**

Who are some of these wicked men? **Kings and rulers.**

Why do they fight against God? **Because they are proud and self-willed.**

When do we fight against God? **When we choose our way.**

Who will look upon pride and self-will? **The Lord.**

What does he know? **That it must fail.**

How does he speak to such people? **In wrath.**

What is so dreadful that it makes God angry?

**Sin.**

Who is the King sent by God? **Christ.**

What is meant by the "holy hill of Zion"?

**Christ's Church.**

What did God say he would give to Christ?  
**The whole world.**

Who are the wise people? **Those who serve the Lord.**

Who are the blessed ones? **Those who trust the Lord.**

What may we help to do? **Give the world to Christ.**

#### Words with Little People.

*Who are Christ's Foes?* { Those who choose their own way.  
                                  { Those who will not listen to God.  
                                  { Those who put Self on the throne.

*Who are Christ's Friends?* { Those who seek God's way.  
                                  { Those who wait to hear his voice.  
                                  { Those who put God first.

There is no middle ground.

#### Whisper Secret.

"Choose ye this day."

#### General Statement.

This psalm may have been suggested by David's establishment on his throne, and his triumph over all the opposition of his enemies; but the theme soon rises from the earthly king to the heavenly; from the son of Jesse to "great David's greater Son." The nations are seen raging against him, but he sits unmoved upon his throne, while his unsheathed sword is a sign that justice shall yet reign throughout the universe. The decree is proclaimed that Christ shall bear rule over all lands, and the rebellious sons of men are exhorted to seek reconciliation with him before it shall be forever too late.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. The heathen.** Better, the "nations;" subjugated Gentiles. The English word "heathen" is now applied only to such as worship idols. It originally meant those who dwelt among the heather, and referred to country people, who in the Middle Ages preserved idolatrous customs long after they had sunk out of sight in the cities. In much the same way our modern word "villain" comes from village or villa, and contrasts the brutality of the castle retainers of the Middle Ages with the comparative refinement of merchants and freeholders. **Age.** Better, "tumultuously assemble," an expression suggestive of the roaring and rolling waves of the sea to which the wicked are frequently compared. (1) *Rage against God is fruitless.* **People.** Better, "peoples." The primary reference is to the nations surrounding Israel and the malcontent elements among the tribes who repeatedly conspired in vain against David. But there is plainly a deeper prophetic reference here, to the world's enmity to Christ. See Acts 4. 25. **Imagine a vain thing.** The word "imagine" formerly meant "scheme," "devise," "plot;" in the Revised Version the margin has "meditate." A "vain thing" is an empty thing, a foolish plan. (2) *All human endeavors against God fail.*

**2, 3. Kings of the earth.** The leaders and leading forces of human society are apt to antagonize God, for they work for selfish ends. The emperors, popes, and kings have usually proved unfriendly to pure and good religion. See "Thoughts

for Young People." (3) *Where the Gospel has succeeded it has not been by worldly help. Take counsel together.* Pilate, Herod, and Caiaphas can readily forget their mutual hatred, if only they can crucify Christ; and often since their day traditional foes have united for the purposes of working evil against God. **Against the Lord.** This is a consoling truth; it is against God this rancor rages, and we are only hated because we represent God. Then, too, as Luther reminds us, God is our rampart, our "walls and bulwarks," and our enemies can only reach us through him. **Anointed.** The Old Testament word "Messiah," the New Testament word "Christ," and the English word "Anointed" are all one, "Christ" being the Greek translation and "Anointed" the English. Originally "anointed" was used with a technical meaning, much as "crowned" is now. We talk of the "crowned heads" of Europe when referring to the men who reign; and the Hebrews talked of the "anointed ones" when they meant kings and priests, who were inducted into their offices by a formal anointing. In this original sense every Hebrew king was a "messiah;" David outranked all others, and became pre-eminent as God's chosen one, therefore he was spoken of as The Anointed. Later, it became evident that even he was only a type of One who was to come, and through centuries the Messiah was expected. Eventually all three phrases, Messiah, Anointed, and Christ, were used of Jesus of Nazareth, who fulfilled all

prophecy. (4) *Are we for or against the Lord's anointed? Our doom depends on the answer to this question. Break their bands.* Like restive beasts of burden they hate the harness. (5) *The yoke which to the saint is easy the sinner finds hard, for one has lined his yoke with love, the other with hate. Cast away their cords.* This does not refer to manacles and fetters by which prisoners of war were sometimes confined in the ancient days, but to the ropes or thongs which fasten the oxen to the plow. (6) *Vice often shelters itself behind arrogance.*

**4, 5. He that sitteth in the heavens shall laugh.** God deigns to describe himself as having human emotions and assuming human attitudes, for by such emotions only can the human mind learn to apprehend him. The word **laugh** and **derision** are not meant to imply that God mocks in cruel contempt. The phrase is a poetic one to indicate the calm, conscious power of the divine One. Their hostile designs are trivial. (7) *Do not forget that he that sitteth in the heavens is our Father.* (8) *There is much comfort in the thought that God is more than a match for all our enemies. Speak unto them.* "The thunder is God's voice," says Cheyne; "the heavens are his impregnable fortress." **In his wrath.** Not human anger, but divine indignation against sin. **Vex them.** Trouble them. "He strikes terror into their guilty souls by the assertion of his divine purpose of enthroning his Son in Zion, and giving him the nations as his subjects."—*Cowles.*

**6. Yet.** Notwithstanding all opposition. **I.** The King of heaven and earth. **My King.** My chosen One; as Dr. Alexander happily puts it, The King whose reigning is identical with mine. **My holy hill of Zion.** Zion was the fortress or stronghold of Jerusalem, and the capital city was often called by this name. The name is now applied figuratively to the Christian Church. (9) *The eternal counsels of God move on regardless of the puerile plots of men.*

**7, 8, 9. I will declare the decree.** Messiah here speaks: "I will tell of an immutable decree by which I reign." **Thou art my Son.** Doubtless with inheritance as a leading thought. If a son then an heir, and the legitimate paramount sovereign of God's realm. **This day.**

#### CRITICAL NOTES.

The anonymous character of the second Psalm leaves its date and authorship, as in the case of the first Psalm, an open question of criticism. Such references of the New Testament as ascribe a psalm to David are believed to be merely a current and very common method of designating any psalm, whatever its authorship, because the names of David and Psalms were practically synonymous. So according to Delitzsch, "Nothing is to be inferred from Acts 4, 25; and it is far more

Man cannot think of any action without a date, and God in his revelation accommodates himself to our limitations of mind. **Ask of me.** Frequently in ancient times kings gave their favorites whatever they chose to ask. Thus Esther made her request of King Ahasuerus and Herodias's daughter of Herod. (10) "Jesus has but to ask and to have."—*Spurgeon.* (11) *Let us remember that of us he said, "For these I pray."* **The heathen.** Idol-worshippers and hostile tribes. **Inheritance.** Rightful ownership. Every missionary success hastens the fulfillment of this prophetic passage. **Uttermost parts of the earth.** When the psalmist wrote the uttermost parts of the earth were probably headlands not much more than half way toward England, and America was undreamed of. Now Christendom includes the world. **Break.** The idolatries of the ancient world were practically the deification of vicious tendencies. They could not be absorbed into a pure religion, but must be destroyed. **A rod of iron.** The king always carried a rod or scepter. In the simple days it was made of wood; in the days of luxury, of gold. Monarchs who desired to impress their subjects with their power swayed scepters of iron. **Potter's vessel.** The earthenware of the East is more frail than ours, and earthenware when broken is utterly worthless. (12) *The mightiest forces of sin are as useless as crockery sherds when used against Christ.*

**10. Be wise.** (13) *Submission to God is the highest wisdom. Kings . . . judges.* (14) *The more responsible the station the greater the need of divine wisdom. Serve . . . with fear.* The fear that God desires is not terror, but loving reverence. **Rejoice.** (15) *No one has greater reason to rejoice than those who do God's will. With trembling.* (16) *Fear without hallowed joy is tumult; joy without holy fear would be presumption.*—*Spurgeon.* **Kiss the Son.** In the ancient East equals kissed each other's faces as a sign of affection, but inferiors kissed the hand or the garments as a pledge of allegiance. This exhortation means "do homage to the Son." **When his wrath is kindled but a little.** Better, For his wrath might kindle suddenly. **All they that put their trust in him.** A beautiful and comforting contrast.

hazardous to ascribe an anonymous psalm to David or Solomon than to deny the direct Davidic or Solomonic authorship of one that is entitled to David or to Solomon." The anointed king celebrated in this psalm has been supposed by some to be David, by others Solomon, by others variously as Uzziah and Hezekiah, and even Alexander Jannæus, whom, on account of his barbarities, the Jews called a Thracian (Josephus, *Ant.*, bk. xiii, 2). Some supposed it was occasioned by the wars of

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David described in 2 Sam. 5, or 2 Sam. 10. Some think it was occasioned by plots of tributary nations to throw off the yoke of Solomon soon after his inauguration, and others by the league of Rezin and Pekah to make war on Judah, in the days of Ahaz (Isa. 7, 1, 2). All these are conjectures, none of them resting on any sure foundation. Why is it necessary to assume that a poet like this psalmist must have written such a Messianic song on some definite historical occasion? The main thought of the psalm is as likely to have been suggested by the events narrated in 2 Sam. 7 as any other supposable, but it transcends all definite historical occasion, and paints a picture of Messianic glory and triumph which is too sublime to be referred to any human ruler. It has its only complete application and illustration in the divine Ruler, to whom the Father has given authority to execute the judgment of this world (John 5, 22, 27).

**Verse 1. Why.** Question of astonishment at such amazing infatuation. **Nations . . . peoples.** The first word denotes foreign heathen powers, conceived as a great political body; the second refers rather to tribes or communities within a nation. **Rage.** Assemble in surging crowds and utter such sentiments as verse 3. **Imagine.** Same word as that translated "meditate" in Psa. 1, 2. It readily passes into the idea of plotting, scheming, devising, such as the next verse describes.

**3. Let us break.** Observe the dramatical element in this psalm here and in verses 6-12, where the language takes the form of direct address.

**4. Laugh.** How expressive of the absolute security of him that sitteth in the heavens; also of the contempt with which such impotent rage of godless rulers may be justly treated. To this corresponds the parallel clause with its strong word for derision. "Beneath this bold anthropomorphism there is hidden a profound truth, namely, that to all superior beings, and above all to God himself, there is something in sin not only odious, but absurd, something which cannot possibly escape the contempt of higher, much less of the highest, intelligence."—*Alexander.*

**5. Vex.** The word so rendered conveys also the idea of terrifying. He will make them tremble in great agitation and alarm.

**6. Set my King.** Jehovah speaks of his anointed One, who is mentioned as associate with him in verse 2. The word "set" means his inauguration and enthronement as king. **Upon . . . Zion.** The most prominent mountain is mentioned for the entire group of hills covered by Jerusalem. This is, after David's time, conceived as the throne-center of the theocratic kingdom. Comp. Psa. 110, 2; Isa. 2, 3.

**7. Declare the decree.** Margin, "For a decree." Revised Version better: "I will tell of

the decree." Here the speaker is not Jehovah, but his Anointed, who comes forward and says that he will speak "concerning a decree," which confirms the statement of verse 6. That decree is also in substance declared in Nathan's word of God to David as written in 2 Sam. 7, 14. **This day have I begotten thee.** What day? Whatever day this divine King is "set upon the holy hill of Zion" (verse 6). The entire conception is ideal and poetical, and should not be drawn into dogmatic controversy. The doctrine of the divine sonship of Christ, and the "eternal generation," as developed in the history of Christian polemics, is not helped by the rigid literalism which has been applied to this text. The phrase **this day** may best be referred, as it is in Acts 13, 33, to the resurrection of Christ and his consequent sitting down at the right hand of God. Comp Heb. 1, 3, 5; 5, 5. But to the psalmist the conception was like that of a vision, and spoken of as present-to-day.

**8. Ask of me.** This is also a part of the divine decree. The nations shall be had for the asking and are conceived as Jehovah's gift, the outflow of a divine benevolence in answer to the intercession of his anointed Son.

**9. Break . . . dash.** The first word is sometimes pointed so as to mean "feed," act the part of the shepherd; but the parallelism requires the common version. These are common figures to denote Messiah's triumph over his enemies.

**10. Be wise . . . be instructed.** The rest of the psalm is the direct address of the inspired poet to the kings and rulers, exhorting them to submission and obedience to Jehovah.

**11. Rejoice with trembling.** Some render, "fear with trembling," a meaning which the word will bear. But the more common meaning is "rejoice," and here implies the shout of exultation with which the kings and judges should hail Jehovah as the supreme Ruler. Such exultation is to be mingled with becoming reverence and awe, and hence the import of the command.

**12. Kiss the Son.** A reference to the language of 1 Sam. 10, 1; 1 Kings 19, 18; Job 31, 27; and Hos. 13, 2, will sufficiently show that "kissing" was a form of showing honor and submission to a king or an idol. So here it is equivalent to "do homage." But a critical question attaches to the word translated "son," which occurs in this sense only once elsewhere in the Hebrew Scriptures (Prov. 31, 2), in the proverbs of Lemuel, which contain other Aramaisms, and therefore are not, like this psalm, a product of the best period of Hebrew literature. But the same word means "pure" or "clean," and is so translated in Job 11, 4; Psa. 19, 8; 24, 4; 78, 1; 24, 4; and Song of Solomon 6, 9, 10. The same word is translated "purely" in Isa. 1, 25, and occurs in like form and meaning also in 2 Sam. 22, 21, 25; Job 9, 30; 22, 30; Psa. 18, 20, 24,

Moreover, no one of the ancient versions except the Syriac translates this word by "son;" but the Septuagint, the Targum, and the Vulgate render the words, "receive instruction." Others, including many of the best modern scholars, render, "worship purely;" or "render sincere homage." As the expression occurs nowhere else it is, on any theory of explanation, an unusual one. "Kiss purely" is to our ears a strange command; but in a language where the word "kiss" is so commonly associated with an act of homage this fact is no real objection. Critically and philologically the rendering "do homage in purity" is best sustained. **Lest he be angry.** If the translation "son" be retained, it is somewhat uncertain whether the anger of Jehovah or of the Son be referred to. With the other rendering no such question can arise. **Perish from the way.** Revised Version, "in the way." Others, "as to the way." The meaning is that he will perish by persisting in a way that leads to destruction. "When his wrath is kindled but a little." Note the change in the Revised Version. But better still is its margin, "for his wrath may soon be kindled." **Put . . . trust in him.** Better, as Revised Version (margin), "take refuge in him." He is a stronghold into which we may fly and be secure.

### The Lesson Council.

**Question 2.** *How far are the statements of this psalm prophetic, and how far are they historical?*

What occasioned the writing of this psalm no one can tell. It is poetical and dramatic; yet most students are agreed that it is largely historical. At some time, perhaps during the reign of David or Ahaz, the enemies gathered about Jerusalem, and the different scenes were enacted which furnished an outline for the psalmist's thought. But while he surveyed the facts, and as a prophet assured the people of victory, he seemed to see another scene which was more significant. He beheld the coming One, the true King of Israel. In early times this was considered a Messianic psalm. It is still received as such, and as we read it there comes the assurance of the defeat of all Christ's enemies and the complete supremacy of the Redeemer's kingdom.—*Rev. A. C. Lovels.*

The first six verses probably refer either to the anointed David or Solomon, and to hostile rulers and nations raging against them, and are therefore historical. But they are Messianic and prophetic also. The view of David or Solomon is dissolving from the screen of time and Christ appears. Read Acts 4. 25-27; Luke 19. 14. But Judaism and its temple must fall and the Christ and king of the new Zion will enthroned Constantine the Great. In verses 7-12 the Messiah is represented as speaking prophetically and looking for progressive historical fulfillment in the subjection of the human

race to his gospel of love. Both prophecy and history have the beautiful drapery of poetry.—*Rev. C. D. Hills, D.D.*

The second Psalm is pure Messianic prophecy. The first part (verses 1-3) represents the nations plotting to throw off the yoke of the Lord's Anointed (Acts 4. 25-27). In the second part (verses 4-6) the Lord is sitting in the heavens laughing at their folly, etc. In the third part (verses 7-9) the Son appears declaring the decree of the Lord, etc. That all this was prophetic of Christ see Acts 13. 33; Heb. 1. 5; 5. 5, and many other Scriptures. The fourth part (verses 10-12) commands wisdom, service, and homage to Christ the Son, the King, etc. (John 5. 23; Rev. 6. 16, 17; 1 Pet. 2. 6).—*A. A. Gee, D.D.*

There is history in this psalm, but it is overshadowed by the glowing descriptions of our King. The type is David's kingdom set up—meeting with, but overcoming all opposition. This is plainly historical. Likewise Christ's kingdom, when established, should meet and overcome all hindrances. This is prophetic. The exultant statements all apply to Christ and foretell the enlargement and positive invincibility of his kingdom. How thrilling! Any one in sympathy with the kingdom can appreciate the joy that filled the psalmist's soul the more because we see and share victories with the King. "His kingdom shall endure."—*Rev. William D. Parr.*

### Analytical and Biblical Outline.

#### Christ the King.

##### I. THE FOES OF THE KING.

1. *Heathen rage . . . people imagine.* v. 1.  
"Cried, saying, Crucify him." Luke 23. 21.
2. *Kings of the earth . . . rulers.* v. 2.  
"Herod and Pontius Pilate." Acts 4. 27.
3. *Break their bands.* v. 3.  
"Will not have this man." Luke 19. 14.

##### II. THE THRONE OF THE KING.

1. *Sitteth in the heavens.* v. 4.  
"Highly exalted him." Phil. 2. 9, 10.
2. *My holy hill of Zion.* v. 6.  
"Upon the throne of David." Isa. 9. 7.
3. *Thou art my Son.* v. 7.  
"This is my beloved Son." Matt. 3. 17.

##### III. THE RULE OF THE KING.

1. *Heathen . . . thine inheritance.* v. 8.  
"Gentiles shall come to thy light." Isa. 60. 3.
2. *Uttermost parts . . . possession.* v. 8.  
"Dominion from sea to sea." Psa. 72. 8.
3. *With a rod of iron.* v. 9.  
"Break in pieces and consume." Dan. 2. 44.

##### IV. THE SUBJECTS OF THE KING.

1. *Serve the Lord with fear.* v. 11.  
"With fear and trembling." Phil. 2. 12.

Both prophecy and his-  
tory of poetry.—*Rev.*

re Messianic prophecy.  
represents the nations  
yoke of the Lord's  
In the second part  
sitting in the heavens  
te. In the third part  
rs declaring the decree  
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v. 1. 5; 5. 5, and many  
rth part (verses 10-12)  
e, and homage to Christ  
n 5. 23; Rev. 6. 16, 17;  
D. 5.

psalm, but it is over-  
descriptions of our King-  
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bility of his kingdom.  
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the joy that filled the  
because we see and share  
"His kingdom shall  
D. *Purr.*

### Biblical Outline. The King.

le imagine. v. 1.  
fy him." Luke 23. 24.  
rulers. v. 2.  
Pilate." Acts 4. 27.  
3.  
man." Luke 19. 14.  
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v. 4.  
" Phil. 2. 9, 10.  
v. 6.  
David." Isa. 9. 7.  
7.  
Son." Matt. 3. 17.  
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heritance. v. 8.  
to thy light." Isa. 60. 8.  
ession. v. 8.  
to sea." Psa. 72. 8.  
v. 9.  
l consume." Dan. 2. 44.  
KING.  
Fear. v. 11.  
bling." Phil. 2. 12.

2. Kiss the Son. v. 19.

"Honor the Son." John 5. 23.

3. Put their trust in him. v. 12.

"He that believeth. . . . life." John 6. 47.

### Thoughts for Young People.

#### Messiah's Kingdom.

1. *This kingdom has in every age met the most bitter opposition of human governments, human wisdom, and the human heart.* The men who spoke with tongues in the pentecostal days; the man who nailed the thesis of Protestantism on the door of the church at Wittenberg; the man who when shut out from the churches of England preached on the streets and byways, and founded Methodism; the man who wrote in prison his wonderful dream of the passage of Christian from the City of Destruction to the Celestial City; the man who went to the remotest corners of the world and lived with prisoners for the sake of relieving their sufferings; the men who antagonized public sentiment in America by advocating the abolition of slavery, all were soldiers of Messiah's kingdom. However widely different their environments might be, they fought side by side in the Messiah's ranks, and struggled and suffered for the truths that the Messiah came to make prevail on the earth. But "government" was against every one of them, and so were the wise men of the day. Stephen was stoned, Howard was mocked, Luther was denounced as a criminal and a heretic, Wesley was mobbed, Bunyan was imprisoned, William Lloyd Garrison was dragged by the hair of his head through the streets of Boston—simply because they were faithful to the message of peace on earth, good-will to men. And we need not expect to advocate the kingdom without severe trials.

2. *Its righteous laws are unendurable to unrighteous nature.* If any man doubts the necessity of a new birth read to him the Sermon on the Mount; and if from his heart he indorses that, and with all his heart strives to realize it, a great change has taken place in his spiritual nature.

3. *Despite all its foes it marched on in triumph.* "Progress" is the rule in all Christendom, but it is only since Christianity was proclaimed that the thought of progress has come to mankind. In the old days nobody expected that one generation would advance intellectually or in comforts or morally beyond its predecessors, and every advance in secular life follows an advance in spiritual power.

4. *It is under the special protection and providence of the Most High.* If we are his children it is his battles we are fighting. Against him our enemies are approaching, and he is responsible for the victory.

5. *It is given by the Son of God, our anointed Saviour.*

6. *Its boundaries are limited not by race or tribe, but by the world of mankind.* We are closing a century at the beginning of which the larger part of the world was locked and barred against the admission of Christian missionaries or Christian sentiments. Now the messengers of the Gospel can travel about the earth with their precious proclamation, and Christianity has shown itself to be as thoroughly adapted to the nature of the Hindu, the Fiji Islander, the Central African, the Siberian, and the red man of the forest, as to the Englishman or to the American.

7. *It has destroyed and crushed before it all opposing powers.* It seems strange to think that there ever was a time when the wisest men could not tell whether Christianity or Mohammedanism should be the prevalent religion of the world; strange that only a few centuries ago no man on earth dreamed that slavery could be abolished; and every evil force that we recognize now, the social vices of the time, drunkenness, injustice to the poor, etc., will eventually be entirely expunged from the earth by the power of the heavenly King.

8. *Its subjects find true joy and blessedness.* He is the happiest man, not who has the greatest wealth, nor the finest scholarship, nor the most varied experiences, nor the largest combinations of friends—he is the happiest man who is most like the King, whose enjoyment springs up in his heart like a perennial fountain, from his close communion with the Lord Christ.

### Lesson Word-Pictures.

What a scene of confusion and strife upon the earth! Such raging among the heathen! Re-joining in sin, opposed to God, unwilling to submit to him, refusing to worship or honor or think of him! One vast insurrection against the Almighty! I see them set in war-array against that power. Horrible their outcries! I hear therein the roar that surged and broke through the judgment-hall of Pilate, crying, "Away with him! Crucify him! Crucify him!"

In contrast with this how still it is above! Only peace there, only light, calm and serene. The great unseen Jehovah is there! How secure his rule! How unshaken his power! The waves of heathen revolt rise more violently and mount toward the heavens—as if they could reach and quench the stars or wash away the pillars of Jehovah's throne! The heavens are still and calm. God reigns.

And hark! This voice breaks the stillness above, "Yet have I set my King upon my holy hill of Zion." And now look away from the rage of the nations, from the tumult of rebellious hearts, look

away toward Zion. O beautiful vision of the King! O Zion, royal and beloved! Look at her stabic hills, her strong walls, her lofty towers. See Zion crowned with the divine favor, the light of an undying peace in her homes, the voices of a glorious anthem going up in praise forever. O happy picture of the city! O glorious vision of the King, in his hands a scepter, on his head a crown, in his face only love and righteousness! He has armies going out of the stately gates, but they carry the evangel of peace and good-will. They are the messengers of salvation to all in the King's country, for that country is every-where. See that which has been given to this only begotten Son of the Father! All lands are his, even to the uttermost parts of the earth. His, too, are the distant, misty isles of the sea. O, this glorious, inspiring outlook upon the Son's inheritance! So far-reaching, without bounds, all, all his inheritance!

Happy is the scene of kings ruling in his wisdom, of judges guided by his law; glorious the spectacle of loving hearts serving in steadfastness and looking up in reverence, while God looks down in blessings; beautiful the vision of the nations coming forward to make obeisance to the Son. O, this blessed millennial anticipation cherished by the happy, exultant servants of the King! And dark that shadow resting on those refusing to submit to-day!

The storm is beating down upon them as they go away from the King. Blessed the vision of those nestling in his compassionate bosom, hiding away in his love, sharing in his honor!

### By Way of Illustration.

*Verse 1.* If bad men oppose you, you are quite sure to be on the right side. In the very nature of things darkness cannot agree with light. A certain amount of opposition may be a great help to a cause. Kites rise against the wind, not with it. Even a head-wind is better than none. No ship ever worked its passage anywhere in a dead calm.

"Rulers take counsel together against the Lord." "He that sitteth in the heavens shall laugh." Persecution against the early Christians, which forced them to flee from Jerusalem to save their lives, was designed to crush out this new religion. But "they that were scattered abroad went every-where preaching the Gospel." Paul was arrested and imprisoned for preaching the truth, and was carried to Rome for trial, and there in the imperial city, which had communication with every part of the known world, he preached the Gospel and established Christianity. Christians were burned at the stake, devoured by wild beasts, sawn asunder; but their courage and testimonies attracted followers so rapidly that it was said "the blood of the martyrs is the seed of the Church."

Spain, whose rulers and priests destroyed the

gospel seed with fire and sword, has now a Christian population of over 112,000 Protestants, and a Protestant college at Madrid. An old convent, once inhabited by that monster of bigotry King Philip I., was lately converted into a summer retreat for students. The same room in which the king signed more than one death-warrant for Lutheran heretics is at present filled with the hymns of the Lutheran Church, sung in the Spanish tongue.—*The Lutheran.*

"Ask of me, and I will give thee the heathen for thine inheritance." "In the first fifteen hundred years of the Christian era Christianity gained 100,000,000 adherents; in the next three hundred years 100,000,000 more. In the last ninety-one years Christianity has gained more adherents than in the previous eighteen centuries. At the present rate there will be 1,200,000,000 nominal Christians in the year 2000."—*Joseph Cook.*

*Golden Text.* We see Luther going solitary out of convent gates and attacking, single-handed, the colossus of Roman Catholicism. How did he dare? When one day he was in front of the Augustine cloister, a stranger, who held a pistol concealed under his cloak, accosted him: "Why do you go thus alone?" "I am in God's hands; he is my strength and shield. What can man do unto me?" Upon this, the stranger turned pale and fled away trembling. When the solitary monk, summoned by Charles V. before the Diet of Worms, entered the hall, one of the ablest military commanders of the day, Friends-berg, tapped him on the shoulder, saying: "Monk, monk, thou art on a passage more perilous than any which I or any other commander ever knew in the bloodiest battle-fields; if thou art right, fear not: God will sustain thee!"—*Dr. A. T. Pierson.*

One would feel safe behind the lines of the Union Army, stretching continuously from sea to sea. How much more, behind God's universal hosts, reaching across illimitable fields of the universe! Satan already captive, virtually vanquished! How strong a man feels who believes in such a God!—*Dr. A. T. Pierson.*

### The Teachers' Meeting.

Here is a serviceable outline: (1) Tumult and anarchy on earth (verses 1-3). (a) Rage against the Anointed; (b) Vain imaginings; (c) Open defiance; "set themselves against;" (d) Wicked plotting. (2) The Monarch of the heavens (verse 4-6). (3) The proclamation of the Anointed (verses 7-9). (4) The exhortation of the psalmist (verses 10-12). . . . Another outline: (1) The kings of earth; (2) The King of heaven; (3) The kings admonished. . . . Another: (1) The enemies of the King; (2) The throne of the King; (3) The inheritance of the King; (4) The subjects of the King. . . . Find

sword, has now a Christian 12,000 Protestants, and a Madrid. An old convent, monster of bigotry King converted into a summer room in which the death-warrant for Luther filled with the hymns, sung in the Spanish give thee the heathen for the first fifteen hundred Christianity gained 100, next three hundred years the last ninety-one years more adherents than in centuries. At the present 10,000 nominal Christians Cook.

Luther going solitary out attacking, single-handed, Catholicism. How did he was in front of the Auer, who held a pistol concocted him: "Why do I am in God's hands; he is What can man do unto stranger turned pale and When the solitary monk, V. before the Diet of one of the ablest military Friendsberg, tapped him: "Monk, monk, thou art glorious than any which I ever knew in the bloodiest right, fear not: God will T. Pierson.

behind the lines of the continuously from sea to behind God's universal limitless fields of the unity captive, virtually van-a man feels who believes T. Pierson.

### ers' Meeting.

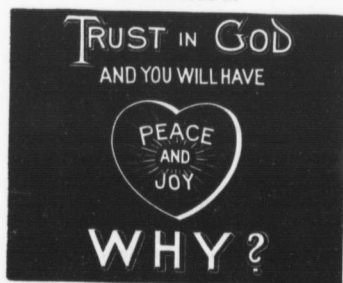
outline: (1) Tumult and an- (1-3). (a) Rage against the intrigues; (e) Open defiance; (st); (d) Wicked plotting; the heavens (verse 4-6). the Anointed (verses 7-9). the psalmist (verses 10-13). (1) The kings of earth; (2) The kings admon- The enemies of the King; King; (3) The inheritance subjects of the King.... Find

a period in David's reign appropriate to this psalm. ... Explain the double sense of prophetic Scripture—the primary reference to the literal David, and the deeper reference to the coming Messiah. .... Wherein is this psalm applicable to Christ? Bring out episodes in the history of Jesus which specially fulfill certain portions: the rage of enemies; taking counsel together, for example, Pilate, Herod, Caiaphas, etc.... Apply this psalm to the present time. Bring out contemporary evidences of enmity against Christ; plottings against him, even to-day. For truths concerning Messiah's kingdom see "Thoughts for Young People".... Characteristics of Christ's kingdom: (1) Divine; (2) Universal; (3) All powerful; (4) —; (5) —..... Note in this lesson (1) God's power; (2) God's love to his Son; (3) God's care over his cause; (4) God's vengeance on his foes.... What comforts are here found for Jesus's friends, and what warnings for Jesus's foes.... There are mysteries involved in this lesson; do not waste time on them, but make every point practical.

### References.

FREEMAN. Ver. 2: "The Lord's Anointed," 346. Ver. 12: Kissing an act of homage, 427.... FOSTER'S CYCLOPEDIA. Prose, 2488, 2485, 2478, 2514, 2522, 2521, 2500, 7297, 7301, 10107, 10108, 7290. Ver. 5: Prose, 2481, 2514. Vers. 4, 5: Prose, 2891, 2483, 4226, 10820. Ver. 6: Prose, 3477; Poetical, 359, 390. Ver. 7: Prose, 9167. Ver. 12: Prose, 11782, 11405, 9559, 10051.

### Blackboard.



EXPLANATION.—Briefly review the lesson, and then as an application of the points touched upon point to the board, and have the school read: "Trust in God, and you will have peace and joy in the heart." Why? Try and get answers from scholars. An answer thought out is worth a dozen explanations. If one trusts fully in God, and commits all his ways to our heavenly Father, the

troubles of life will not overcome him, for he will cast his cares on One able to bear them. What does the Golden Text say? This requires large faith and implicit trust that in all things, small and great, it is God's hand that leadeth me.\*

### Primary and Intermediate.

LESSON THOUGHT. *Jesus Shall Reign.*

Print on the board the title of the lesson. Ask what a king sometimes holds in his hand as a sign of authority. Make a scepter just above the word "king." This will help us to remember that the King of whom we learn to-day has authority—that he rules.

What does he rule? Explain that "Zion" was one of the names given to Jerusalem, and that the Christian Church is now called by that name. What shall we make above the word Zion to help us remember that it means the Church of Christ? Yes, this church spire will do. Then our lesson to-day is about King Jesus ruling his Church.

Divide the board by an almost invisible line. On one side print in large letters, "For;" on the other, "Against."

Tell that there are a great many people who are not willing that Jesus shall be King. They are ready to fight against him. And there are many who are ready to fight for him. Who is the captain of those who fight against King Jesus? Yes, Satan. It is he who puts the evil thought into men's hearts which makes them fight against Jesus.

Tell that Satan's soldiers are not all big people. He is getting little people ready, too, to be his soldiers.

Some children are helping Satan's side who do not mean to be his soldiers. They do not know that just by looking on at Satan's soldiers, and not showing their true colors, they are really helping the wrong side. I saw a Sunday-school boy doing this one day. Shall I tell you how? Some boys were fighting in the street on Sunday. A crowd gathered to look on, and my Sunday-school boy was among them! He was not there to try to stop the fight. He looked on and laughed, as though he thought it was great sport! You can encourage Satan's soldiers to fight against King Jesus by just looking on and making them think they are brave! Jesus's friends must turn away from the path of the wicked. [Sing first verse of "We are soldiers of the King," No. 84 "Melodies for Little People." Published by Hunt & Eaton.]

Suppose we put down on this side of the board some of the weapons Satan's soldiers use. [Print "Pride," "Self-Will," "Ugly Temper," "Self-Indulgence," etc.]

\* For additional blackboard illustrations and notes see page 214.

Some of these weapons look very harmless to us. What if a boy does smoke a cigarette, or buy a few brandy drops? What if he does like to peep into the saloons, just to see how they look? What if a girl does spend more time in thinking how her new hat looks than in studying her lesson? These are such little things! Yes, but they are some of Satan's hidden weapons which he keeps for his little ones to use!



There are soldiers on this side who speak against God and his Church, and who try to destroy all that is good. We are afraid of such, but the soldiers who do not talk so loud and fierce are more dangerous! We must watch, or we will find ourselves among those who are fighting King Jesus. [Sing verse 2 of "Soldiers of the King."]

All the boys and girls have to be soldiers on one side or the other. And you all want to fight on the side that is sure to win. We know which side this is, for God has told us in his word. Jesus will yet reign over the whole world. God has set him on the holy hill of Zion, which means the Church of Christ, and if all his friends, boys and girls, as well as big folks, will fight for him, he will soon reign over all his enemies.

Who will fight for Jesus? Who will begin today to conquer Satan's soldiers by conquering Self? For Self is the great foe who tries to put Jesus down. Sing verse three of "Soldiers of the King:"

"O what joy to know that in this mighty warfare  
Jesus and his trusted soldiers always win!  
O what bliss to meet around the throne in glory  
With the millions who have conquered self and  
sin."—*Chorus.*

#### OPTIONAL HYMNS.

##### No. 1.

Father, most holy.  
The Lord's my Shepherd.

In the cross of Christ I glory.  
Majestic sweetness sits enthroned.  
Holy Spirit, faithful guide.  
Father, are thy hands to thee.  
Blest are the hungry.  
My Jesus, as thou wilt.

##### No. 2.

Sing the praise of him forever.  
Awake, my soul, in joyful lays.  
Heavenly Father, send thy blessing.  
I love the name of Jesus.  
'Tis so sweet to trust in Jesus.  
Glory to God! peace on the earth.

#### The Lesson Catechism.

[For the entire school.]

1. Who set themselves against the Anointed of the Lord? **The rulers of the earth.**
2. What did they say? **"Let us break his bands asunder."**
3. What does God say of his Anointed? **"Thou art my Son."**
4. What will he do with the wicked? **Dash them in pieces.**
5. How should we serve the Lord? **With fear.**
6. What does the psalmist say of them that trust in him? **"Blessed are they that put their trust in him."**

#### CATECHISM QUESTION.

15. What is the forgiveness or remission of sins?  
The penitent sinner who believes in Christ is freely pardoned, his punishment being remitted or not inflicted.

In Whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. Ephesians i. 7.

There is therefore now no condemnation to them that are in Christ Jesus. Romans viii. 1.

About A. D. 30.]

[EASTER LESSON.]

[April 17.]

#### LESSON III. NOW IS CHRIST RISEN FROM THE DEAD.

**GOLDEN TEXT.** Now is Christ risen from the dead. 1 Cor. 15. 20.

##### Authorized Version.

**Matt. 28. 1-20.** [Commit to memory verses 5-7.]

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Ma'ry Mag'da-le'ne and the other Ma'ry to see the sepulcher.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

##### Revised Version.

- 1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Ma'ry Mag'da-le'ne and the other Ma'ry to see the sepulcher. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and be-



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Romans viii. 1.

[April 17.]

#### DEAD.

Cor. 15. 20.

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4 And for fear of him the keepers did shake,  
and became as dead men.

5 And the angel answered and said unto the  
women, Fear not ye: for I know that ye seek  
Je'sus, which was crucified.

6 He is not here: for he is risen, as he said.  
Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he  
is risen from the dead; and, behold, he goeth be-  
fore you into Gal'i-lee; there shall ye see him: lo,  
I have told you.

8 And they departed quickly from the sepulcher  
with fear and great joy: and did run to bring his  
disciples word.

9 And as they went to tell his disciples, behold,  
Je'sus met them, saying, All hail. And they  
came and held him by the feet, and worshiped  
him.

10 Then said Je'sus unto them, Be not afraid:  
go tell my brethren that they go into Gal'i-lee, and  
there shall they see me.

11 Now when they were going, behold, some of  
the watch came into the city, and showed unto the  
chief priests all the things that were done.

12 And when they were assembled with the el-  
ders, and had taken counsel, they gave large money  
unto the soldiers,

13 Saying, Say ye, His disciples came by night,  
and stole him away while we slept.

14 And if this come to the governor's ears, we  
will persuade him, and secure you.

15 So they took the money, and did as they  
were taught: and this saying is commonly re-  
ported among the Jews until this day.

16 Then the eleven disciples went away into  
Gal'i-lee, into a mountain where Je'sus had ap-  
pointed them.

17 And when they saw him, they worshiped  
him: but some doubted.

18 And Je'sus came and spake unto them, say-  
ing, All power is given unto me in heaven and in  
earth.

19 Go ye therefore, and teach all nations, baptiz-  
ing them in the name of the Father, and of the  
Son, and of the Holy Ghost:

20 Teaching them to observe all things whatso-  
ever I have commanded you: and, lo, I am with  
you always, even unto the end of the world. Amen.

5 came as dead men. And the angel answered  
and said unto the women, Fear not ye: for I

know that ye seek Je'sus, which hath been cru-  
cified. He is not here; for he is risen, even as

he said. Come, see the place where the Lord  
7 lay. And go quickly, and tell his disciples, He

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17 them. And when they saw him, they wor-  
shiped him: but some doubted. And Je'sus

came to them and spake unto them, saying, All  
authority hath been given unto me in heaven

19 and on earth. Go ye therefore, and make dis-  
ciples of all the nations, baptizing them into

20 the name of the Father and of the Son and of  
the Holy Ghost: teaching them to observe all  
things whatsoever I commanded you: and lo,  
I am with you always, even unto the end of the  
world.

**TIME.**—About A.D. 30 **PLACES.**—Jeru-  
salem and Galilee. **DOCTRINAL SUGGES-  
TION.**—The resurrection of Christ.

#### HOME READINGS.

- M.* The resurrection. Matt. 28. 1-10.  
*Tu.* The resurrection. Matt. 28. 11-20.  
*W.* The betrayal. Matt. 26. 47-56.  
*Th.* Condemned by Pilate. Mark 15. 1-15.  
*F.* The crucifixion. Mark 15. 22-38.  
*S.* The burial. Mark 15. 39-47.  
*S.* He is risen. 1 Cor. 15. 12-22.

#### LESSON HYMNS.

No. 308, New Canadian Hymnal.

Low in the grave he lay—

No. 311, New Canadian Hymnal.

"Christ, the Lord, is risen to-day."

No. 312, New Canadian Hymnal.

Come, ye saints, behold and wonder.

#### DOMINION HYMNAL.

Hymns, Nos. 175, 176, 177.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Risen Christ**, v. 1-10.

When was the tomb of Jesus discovered to be  
empty? (Mark 16. 1.)

By whom?

Why did these women visit the sepulcher again  
so early? (Luke 23. 50-56; 24. 1.)

Tell the story of the resurrection. (Verses 2-4.)

What happened to the guards when the earthquake came?

What word of cheer did the women receive?

Which one of them did not hear this message?

What had she done which prevented her hearing it? (John 20. 2.)

Who first saw the Lord after he had risen? (Verse 9.)

Who next saw him? (John 20. 11, 14.)

### 2. The False Report, v. 11-15.

While these things were occurring what was happening in the city?

What official recognition, all unintended, was given to the fact of the resurrection?

What was the effect of this action upon common belief?

How many appearances after his resurrection does Paul enumerate? (1 Cor. 15. 5-8.)

How many persons saw Jesus during this first day? (Luke 24. 13, 34; verse 9; John 20. 14.)

### 3. The Great Commission, v. 16-20.

How soon, probably, after the resurrection was the meeting in Galilee?

How many days did Jesus remain upon the earth after his crucifixion? (Acts 1. 3.)

In Paul's account, 1 Cor. 15. 5, what does he mean by saying that Jesus was seen of the twelve?

Which of Paul's meetings probably corresponds to this of Matthew?

What shows, in verse 17 of the lesson, that there must have been more than the eleven?

What was the purpose of the continued stay of the Saviour upon the earth? (Acts 1. 3.)

What word in which the whole Gospel centers is given in verse 18?

What word which fixes the duty of the believers in Christ is given in verse 19?

What word which is sufficient to support any Christian in any hour is given in verse 20?

What wonderful scene that John depicts is omitted by Matthew?

What command did Jesus give, as told by Luke, that Matthew omits?

What is the GOLDEN TEXT?

#### Practical Teachings.

Where in this lesson do we find—

1. That man cannot bind the power of God?
2. That Jesus saves those who seek him?
3. That Jesus as soon as one becomes a disciple sends him on an errand?
4. That those who are sent on God's errands must not loiter?
5. That the Christian should not be afraid?
6. That if men will not come to us for the Gospel we shall go to them with it?

#### Hints for Home Study.

Compare the four gospels as to the time when Christ rose.

Compare them to see just how events occurred that day.

Be sure to read all of John 20. 19-29.

Read 1 Cor. 15.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Risen Christ, v. 1-10.

Who discovered that Jesus's tomb was empty?

What brought these women to that place?

What display of supernatural power had been made before their visit?

How did the appearance of the angel affect the keepers?

How did the message of the angel affect the women? (Verse 8.)

What did the women do when the angel ceased talking?

Read John 20. 2, and then tell why one of the women did not hear the angelic message.

Who met the women as they ran?

What did he say to them?

#### 2. The False Report, v. 11-15.

Why did our Lord's enemies dread a report of his resurrection?

What precautions had been taken to prevent such a report?

What did the guard explain to the priests?

What unintended official recognition was given to the fact of the resurrection?

#### 3. The Great Commission, v. 16-20.

How soon, probably, after the resurrection was the meeting in Galilee?

How many days did Jesus remain on earth after his crucifixion?

Read Paul's list of Christ's appearances after his resurrection, and tell with which one of them you think this one of Matthew's corresponds.

How does verse 17 show incidentally that there were more present than the eleven?

What was the purpose of the continued stay of the Saviour upon earth?

What word in which the whole Gospel centers is given in verse 18?

What word which fixes the duty of the believers in Christ is given in verse 19?

What word which is sufficient to support any Christian in any hour is given in verse 20?

#### Teachings of the Lesson.

Find in this lesson evidences that—

He who walks in the path of Providence will meet the Lord in the way.

The angels which bring terror to the wicked bring joy to the good.

#### Home Work for Young Bereans.

Find how many persons went to the sepulcher.

Find the different testimonies made the first day that Jesus had risen.

### QUESTIONS FOR YOUNGER SCHOLARS.

On what day of the week was Jesus crucified?  
**On Friday.**

When did he rise from the dead? **Early Sunday morning.**

What has this day been called since? **The Lord's day.**

Who came to the tomb that morning? **Mary Magdalene and another Mary.**

Who came and rolled away the stone from the tomb? **An angel of the Lord.**

Who were afraid of him? **The men set to watch the tomb.**

Whom did the angel tell not to be afraid of? **The women.**

What did he say of Jesus? **"He is risen."**

Where did he say Jesus would meet the disciples? **In Galilee.**

Whom did the women hasten to tell? **The disciples.**

Who met them and spoke to them as they went? **Jesus.**

Who did the Jews say had stolen the body of Jesus? **His disciples.**

Why did they tell this falsehood? **To keep men from believing in him.**

Whom did the disciples go to meet? **Jesus.**

What did he tell them to do? **"Go, teach all nations."**

What did he want them to teach? **The truth about himself.**

What promise did he give them? **"I am with you always."**

#### Words with Little People.

Jesus died that I might die to sin.

Jesus rose that I might live again.

#### Lesson Promise.

"I am with you always."

#### General Statement.

The tragedy of Calvary has come to its close, and the form of the Nazarene hangs dead upon the cross. While the disciples hide in fear, the noble Arimathea, Joseph, goes boldly into Pilate's presence, asks for the body of the Crucified, and lays it tenderly in his own new, rock-hewn tomb. A stone is rolled against the door, and, by command of the governor, stamped with the official seal, while a band of soldiers take their station around it so that none may bear away the body. For thirty hours they watch, while Jerusalem keeps the feast, and while the followers of Jesus in secret weep over the ruin of all their hopes. The first Sunday morning after the passover begins to dawn, when suddenly the tomb is rent asunder by an earthquake, and an angel descends to herald the rising, as angels had heralded the birth, of the world's Redeemer. The events of the forty days succeeding the resurrection are briefly sketched by the evangelist, whose aim was not to give a detailed history of the events, but to meet the curiosities of the Jewish leaders. We see the mingled amazement, joy, and doubt that fill the minds of the disciples during the week after the first news of the resurrection. We are led to the mountain in Galilee, where to many hundreds of his followers the risen Lord appears, and receives their glad homage. He proclaims the universal dominion of his cause, and sends his disciples forth over the world to proclaim his Gospel, and to baptize the nations in his name, promising his presence with them during all the ages of human history. There the record of Matthew ends. It is left for other evangelists to present the picture of Jesus on the heights of Olivet with outstretched hands blessing his disciples, and ascending to sit upon his Father's throne.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. In the end of the sabbath.** That is, late on Saturday night, just before the dawn of Sunday morning. **Came Mary Magdalene.** "Mary of Magdala," a town on the western shore of the Sea of Galilee. Out of her Jesus had cast seven devils (Mark 16. 9). There is no reason for the current supposition that she was the "woman who was a sinner" mentioned in Luke 7. 36, 50. We know little of her life besides this one event, which is given at greater length in John 20. **The other Mary.** This was the mother of James the Less and of Joseph (Matt. 27. 56), who is supposed to have been a cousin of the mother of Jesus. Besides these two were Salome, and Joanna, and perhaps other women. **To see the sepulcher.** The burial of Jesus had been hastened in order to avoid breaking the Sabbath,

which began at sunset on Friday evening; and these women were bringing spices and other materials for the more complete embalming of the body. Not until they were almost there did they remember that the stone, which they could not roll away, lay before the door; but as they approached they saw that it was gone (Mark 16. 4). (1) *Those who work for Christ will find obstacles removed from their path.*

**2. There was a great earthquake.** This had probably just taken place when they arrived. It may not have been an ordinary earthquake, but was perhaps a supernatural event unnoticed at a distance. **The angel.** Revised Version, "An angel." From the more precise accounts of Luke and John it would appear that there were two angels, though one may have been more promi-

... how events occurred

... 19, 20-29.

#### INTERMEDIATE CLASSES.

v. 1-10.

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ment. The birth, the temptation, the agony, and the resurrection of Jesus were all attended by angelic manifestations. (2) *When the King comes we may expect to see his sercants.* **Rolled back the stone.** The stone was probably in shape like a large mill-stone, round, and set in a groove on which it was rolled. The coming of the angel was not to open the door for the risen Saviour, for he needed no aid to pass through it; but to show to the guards, the women, and the disciples that an almighty force was at work.

**3. His countenance.** Revised Version, "His appearance;" not merely his face, but his entire manifestation. **Was like lightning.** There was a human figure (Mark), but shining with an intense brightness. **Raiment white as snow.** Such as is elsewhere described as the garments of those who dwell in heaven. (3) *May we be ready to wear those robes of glory!*

**4. For fear of him.** Both the women and the keepers feared, but the weak women drew near out of love to their Lord, while the strong men fell, then fled in mortal terror. **The keepers did shake.** Revised Version, "Did quake;" the verb being from the same root as the word "earthquake" in verse 2. **Became as dead men.** "Utterly unstrung in their strength, unnerved, unmanned."—*Morison*. Such is the effect always when a heavenly being is manifested to a mortal. (4) *These earthen vessels must put on the heavenly before we can look upon the King in his beauty.*

**5. Said unto the women.** Not deigning to speak to the keepers, who were in no condition to hear them; for only those whose spiritual natures are quickened can apprehend the spiritual. **Fear not ye.** In almost all instances the first words of an angel, as recorded in Scripture, are, "Fear not." **Ye seek Jesus, which was crucified.** To the angels as well as to us he is Jesus the crucified; the Lamb that was slain. (5) *In earth and in heaven the highest glory of Christ is his cross.*

**6. He is not here.** Already the tomb was empty, and the Saviour had risen. (6) *Since Jesus has risen we can say this of every tomb where the body of a saint lies buried.* **He is risen, as he said.** Many times had Jesus predicted his own resurrection, but his words had either been misunderstood as figurative, or made no impression. See Matt. 16. 21; 17. 22, 23; 20. 17-19. **Come, see the place.** Comparing the accounts of the four gospels and the plan of ancient tombs, we conclude that the sepulcher consisted of two rooms, an outer and an inner, between which stood the stone. The women were already in the outer room when the angel spoke to them. They now looked within and saw the linen cloths and the napkin which had been fastened upon the body (Luke 24. 12; John 20. 6, 7). **Where the**

**Lord lay.** So an angel speaks of Jesus as "the Lord," implying in the term his divine nature.

**7. Go quickly.** This was probably spoken after the women had looked into the inner tomb. **Tell his disciples.** Mark adds, "and Peter;" to whom the news would be most welcome of all. (7) *How quickly Christ sets believers at work.* **He goeth before you.** Not in visible form, as he had walked with them in other days, but as an invisible leader. (8) *So now he walks before his people.* **Into Galilee.** As he had promised on the night before his crucifixion (Matt. 26. 32). This was to be not his first appearance, but his great official meeting with his disciples; the one witnessed by more than five hundred people (1 Cor. 15. 6) when his commission was given. He appointed it in Galilee, as a place retired from the notice of his enemies. **Lo, I have told you.** This was the seal of his authority as God's messenger.

**8. They departed.** The company of women, Mary Magdalene, Mary, the mother of Joseph, Salome, and Joanna, with perhaps others. That they soon parted company is evident from the narrative of John. **Fear and great joy.** Joy at the wonderful message, fear at the angelic appearance. **Did run.** (9) *Those that are sent on God's errand must not loiter or lose time.*—*M. Henry*. **To bring his disciples word.** Mark says, "They said nothing to any man;" that is, to no one on the way, but withheld the tidings until they saw the disciples.

**9. As they went.** It is evident that not all the women went together, as Mary Magdalene saw Jesus alone (John 20). **Jesus met them.** Those who were the last to look upon him dead were the first to behold him living. **All hail.** The first words of the risen Christ are words of joyful greeting. (10) *So will he welcome his saints when they arise from their graves to meet him.* **Held him by the feet.** To assure themselves of the reality of his appearance, and to express their joy, their love, and their homage. **Worshiped him.** Often did Jesus receive divine honors, and never did he refuse them. Not so did the apostles accept offered homage (Acts 3. 12; 14. 14), and even an angel refused it (Rev. 22. 9). (11) *Jesus was either a divine Being, or else a deceiver.*

**10. Be not afraid.** (12) *Those who love Jesus have no need to fear his coming.* **Tell my brethren.** For the first time he calls his followers brethren after his resurrection. (13) *Let us be encouraged to approach the throne, since on it sits One who is not ashamed to call us brethren* (Heb. 2. 11). Note especially that those whom Christ calls his brothers are the very ones who had so shamefully forsaken him in his hour of trial. **Into Galilee.** To a mountain, where he had promised to meet them.

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**11, 12. When they were going.** (14)  
"Satan is as quick to silence the Gospel as the disci-  
ples are to proclaim it."—L. Abbott. **Some of the  
watch.** The Roman soldiers left on guard at the  
sepulcher in order to prevent the body of Jesus  
from being "stolen by the disciples." **Assem-  
bled with the elders.** Not in a formal, but in a  
secret meeting. **Taken counsel.** Formed a  
definite plan of action. **Large money.** Literally,  
"sufficient money;" implying that they  
gave as much as the soldiers demanded. (15)  
*Satan's service is often more expensive than God's.*

**13, 14, 15. Stole him . . . while we  
slept.** A statement which carried a falsehood on  
its face; for how could the soldiers know while  
they were sleeping who stole the body, or in-  
deed that any one stole it? Moreover, the disci-  
ples who had fled from the side of Jesus while he  
lived were not likely to brave the arms of Rome  
and break the governor's seal for his dead body.  
**Come to the governor's ears.** As was not  
likely to be the case, since after the feast Pilate  
probably returned to his head-quarters at Cesarea.  
**We will persuade him.** Induce him not to  
punish, since by the strict discipline of the Roman  
army a soldier who slept on guard, or who per-  
mitted his prisoner to escape, was to be put to  
death. **Commonly reported.** This story is  
found as late as the second century, and has  
been revived in a new form by Renan. (16) *Un-  
believers are often more credulous than disciples.*

**16, 17. The eleven disciples.** One star  
has fallen from the constellation of twelve, and  
been lost in the blackness of darkness. **Into  
Galilee.** Not at once, but at least a week after  
the resurrection. **Where Jesus had appointed  
them.** The precise place is unknown. The ap-  
pointment had been made previous to his death  
(Matt. 26. 32). At this meeting the believ-  
ers in Christ assembled to the number of more  
than five hundred (1 Cor. 15. 6, 7). **They wor-  
shipped.** Up to this moment few among the be-  
lievers in Jesus were thoroughly convinced that  
he had risen. But now when they gazed upon his  
face nearly all in the company believed and  
adored. **Some doubted.** Showing how slow  
were the early Christians to believe, and how  
strong were the proofs that convinced them.

**18. Unto them.** Not only to the eleven  
apostles, but to the whole company of believers.  
**All power.** The word in the original is exten-  
sive in its meaning, and includes the idea of right  
and authority as well as power. (17) *Christ is the  
only King whose scepter is wider than the world and  
more lasting than life. Given unto me.* Imply-  
ing that, in some mysterious way, this universal  
authority has been bestowed upon him by the  
Father (Phil. 2. 9, 10). **In heaven.** Over the  
principalities and orders of spiritual beings. **In  
earth.** As the sphere of his Church. (18) *Let*

*every Christian take encouragement in the thought  
that this earth is the realm of Christ.*

**19. Go ye therefore.** Because all earth be-  
longs to Christ, the command is not "Go ye  
therefore, and subdue, as conquerors," but "Go  
disciple." **Teach.** Better, as the Revised Ver-  
sion has it, "make disciples of all the nations."  
This is the general command, and its two  
specifications are stated in the succeeding  
clauses. Here is the key-note of Christianity.  
**All nations.** While Judaism is limited, the Gos-  
pel is universal. **Baptizing.** The outward form  
of admission to the Church of Christ. **In the  
name.** The three are invoked equally as divine.  
**20. Teaching.** The word here is not the  
same with "teach" in the previous verse, and  
means the instructional part of the work in the  
conversion of the world. (19) *This is a scriptural  
warrant for the Sunday-school. To observe.* Lit-  
erally, "to keep watch over." **With you al-  
way.** Literally, "all the days," a continual,  
daily presence of Christ with his people. **End of  
the world.** The Greek indicates the living world,  
that is, the world of mankind, as distinguished  
from the material world. (20) *While its race lives  
Christ is with his people.*

### The Lesson Council.

**Question 3.** *Wherein did the body of Christ  
after his resurrection differ from that before his resur-  
rection? How far may we look for the same changes  
in our bodies after our resurrection?*

Scholars are not agreed as to whether Christ's  
body was spiritualized and glorified immediately  
after the resurrection or not until the ascension.  
But most are agreed that certain changes appeared  
in the risen Christ. 1. He was not so completely  
subject to material laws as before. He could be  
visible or invisible at pleasure; could enter closed  
doors, and could eat or not at will. 2. After the  
resurrection his body was immortal. All the seeds  
of death had been eliminated. 3. Before the as-  
cension the body of Jesus was glorified. The Bible  
teaches that in the resurrection we are to be like  
him. 1 Cor. 15 gives full light upon this point.  
The bodies of saints are to be incorruptible (verse  
42), glorious (verse 43), possessed of power (verse  
43), spiritual (verse 44), and immortal (verse 53).  
According to verse 49 we are to bear the image of  
the heavenly. Phil. 3. 21 is explicit: "Who shall  
change our vile body, that it may be fashioned  
like unto his glorious body," etc.—Rev. A. C.  
Loucks.

The ante-resurrection body of Jesus was subject  
to all the experiences of human nature, as wear-  
iness, nutrition, temptability, suffering, and death;  
and also to the bounds and laws of bodily exist-  
ence, excepting when the resident divine nature  
exercited its omnipotence, as in the walking on the

seen, or in transfiguration. Christ's post-resurrection body was entirely free from the above experiences and from all limitations, and was capable of assuming celestial or spiritual forms as a part of the function of the risen, transmuted, glorified body. The post-resurrection bodies of saints will have all the exemptions and possibilities of Christ's body. See Matt. 22. 30; 1 Cor. 15. 44; Phil. 3. 21.—*Rev. C. D. Hills, D. D.*

The body of Christ after his resurrection differed from that before apparently only by the scars it bore. It had exchanged mortality for immortality; but Christ had always the power of being visible or invisible at will (Luke 4. 28-30; John 6. 15-21; 8. 59). For manifest reasons—essential to his work—the complete resurrection change was deferred in his case till his ascension. His subsequent manifestations reveal the real resurrection body in its glory (Acts 7. 55-56; 26. 13-15; Rev. 19. 11-16). With his saints the resurrection and glorification will be simultaneous (1 Cor. 15. 51-54). Then they shall be like him (1 John 3. 2).—*A. A. Gee, D. D.*

Christ's body after his resurrection was a "glorified body," before it was not. The difference will never be better expressed, probably, than by the word "glorified." At the transfiguration the same description is given him. We are led to believe that a great degree of glory will be manifested in our bodies. After our resurrection "we shall be changed." "This corruptible must put on incorruption, and this mortal must put on immortality." We see no loss of identity, but glorification, in all this. "We shall be like him." Just how far we may look for the same change in our bodies no man can surely tell; but belief in him who said "I am the resurrection and the life" is all that is required. Mists will clear away "some sweet day."—*Rev. William D. Poir.*

### Analytical and Biblical Outline.

#### The Risen Saviour.

##### I. A LIVING SAVIOUR.

*He is risen, as he said.* v. 6.

"Now is Christ risen." 1 Cor. 15. 20.

"God raised him from the dead." Acts 13. 30.

##### II. A GRACIOUS SAVIOUR.

*Jesus met them . . . All hail.* v. 9.

"Peace be unto you." Luke 24. 36.

"Grace . . . by Jesus Christ." 1 Pet. 5. 10.

##### III. A FRATERNAL SAVIOUR.

*Go tell my brethren.* v. 10.

"Not ashamed to call . . . brethren." Heb. 2. 11.

"Word was made flesh." John 1. 14.

##### IV. AN ALMIGHTY SAVIOUR.

*All power is given unto me.* v. 18.

"All things in subjection." Heb. 2. 8.

"Every knee should bow." Phil. 2. 10.

##### V. A UNIVERSAL SAVIOUR.

*Teach all nations.* v. 13.

"All nations . . . shall be blessed." Gen. 28. 18.

"Neither Jew nor Greek." Gal. 3. 28.

##### VI. A PRESENT SAVIOUR.

*I am with you always.* v. 20.

"The Lord is my helper." Heb. 13. 6.

"The Lord working with them." Mark 16. 20.

### Thoughts for Young People.

1. The news of the resurrection brings joy to all who love and serve Jesus.
2. The resurrection shows Jesus Christ as divine and worthy of all worship.
3. The resurrection brings alarm to the enemies of Christ, as it sets the seal of truth on his teachings, and of divinity on his life.
4. The resurrection is the great bulwark of Christianity, which its enemies in every age vainly endeavor to destroy.
5. The resurrection is all the more clearly established from the slowness of the disciples to believe its reality.
6. The resurrection shows Christ as conqueror over the grave and master of all things.
7. The resurrection enables Christ to be present in reality as a spiritual presence among his people.

### Lesson Word-Pictures.

"Such a foolish thing," many people would have said, and daring to audacity! But that Mary Magdalene so prominent in it was always peculiar! But what was the foolish thing, and daring, too, that she did? Why, to venture into that garden of Joseph of Arimathea where was the new tomb—she and that other Mary. True, it was the dear Lord lying in that tomb, and he would never harm any one; but still and helpless and dead he was. Then a huge stone covered that body in the dark. Across the stone, too, was the Roman ruler's seal, saying, "Touch not!" Crouching before the stone, too, was that Roman guard, stolid, stern, savage. They might be asleep, but in sleep they seemed to say, "Come not here!" And to think any sane woman should have gone into that garden, actually expecting to reach and honor that dead body! Money might have bribed the guard and muscle could have rolled away the stone; but these visitors had only their spices and a woman's weakness. But a woman's bundle of spices and a woman's faith have often dared, attempted, and done wonders. Just like Mary Magdalene then, with big, staring, wondering eyes, to be tiptoeing into that garden, holding out the bundle of spices as if with this she would have stunned the guard and pushed away the stone.

But look! Quick, look! What did those

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### Young People.

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look! What did those

women see? Where was the Roman guard?  
Where was that heavy, blocking stone? No guard,  
the stone rolled away, and an angel in robes of  
glory seated on the stone!

The two women could not speak. They could  
only look with curious, eager, questioning eyes,  
their hands held up in awe, their hearts beating  
wildly.

That angel!

He had a face dazzling as the lightning darting  
down the summer sky. He had a garment white  
as the pure January snow in the sunshine. But  
how kindly he did speak to those women! And  
then another wonder!

An empty tomb!

"He is risen!" was the angel's joyful cry.

Yes, Jesus risen, Jesus alive, Jesus again to  
meet them! What wonder that the women soon  
turned in speechless surprise, in effusions of joy,  
fleeing away to tell the disciples!

But whom did those women meet? Stay, stay  
your feet, O messengers of the risen One! Stop,  
for he himself would now meet you and speak to  
you! O love's surprise and love's adoring wel-  
come! They fell at those feet wounded for their  
salvation. They looked up in adoration. They  
would have stayed clinging and adoring, but he  
said, "Go, tell my brethren!"

But they were not the only ones who had some-  
thing wonderful to tell that Easter morn-  
ing. Such a story as some of the Roman guard did tell  
to the chief priests! They were sleeping.

All was still in the garden. Suddenly, the earth-  
quake with its awful jar aroused them. They saw  
a strange and glorious being. They saw that  
mighty stranger rolling away the stone. They saw  
Jesus coming forth; yes, the very dead coming  
forth! So majestic in his walk, a solemn, tri-  
umphant splendor in his face! What wonder that  
the Roman guard turned and fled!

With staring, credulous eyes the council listened.

They looked at one another inquiringly.

They were perplexed. They spoke hesitatingly.

"Say—say—say—"

They were puzzled.

"Say—say—say ye—his disciples came by night  
and stole him away while we slept."

So they put it all in a box and shut the cover and  
padlocked it with a bribe!

As if they could have shut up the wonder of the  
centuries! They might as well have tried to box  
up that day's sun and so stop its shining.

But the sun shone. Even the Sun of righteous-  
ness. The disciples soon saw its beams. It was  
in Galilee that Jesus met them, the old love in his  
looks, thorn-prints in his brow and nail-scars in  
his hands, and sent them out to bring to  
his feet the Rome that set a guard before his  
tomb.

### By Way of Illustration.

*Verses 1 and 2.* Love sends me to Jesus, living or  
dead. My love does that. His love will see that  
the stone is rolled away. Love sends me in the  
chilly twilight of morning to do something for my  
Lord. There is going to be a great difficulty in the  
way. I have not strength enough, skill enough,  
money enough, friends enough to take that diffi-  
culty away. Well, I can at least go and lay my  
tear-wet cheek against the stone and wish I could  
carry my spices and ointment nearer to my Lord.  
If you cannot move the stone away, go at least up  
to the stone. Perhaps you will not have to move  
it. How many a thing which might have issued  
in a grand success, if men had had the courage to  
go a few steps forward, has failed because they  
said, "The stone is very great; who shall roll it  
away for us?"—*Dr. Deane.*

"Fear not ye," "Be not afraid." As Mary  
Magdalene saw the angel through her tears, so the  
believer sees through tears of sorrow the white-  
robed angel of Hope saying, "All them who sleep  
in Jesus will God bring with him." To the eye of  
unbelief the grave is a ghostly spot. Faith peo-  
ples "God's acre" with angels and fills the air  
with prophetic songs of praise.—*Dr. T. L. Cuyler.*

We see in Easter not merely a memorial of a  
long gone past, but a witness to the truth that the  
grave is always empty; that the living are never to  
be sought among the dead, and that a divine Pres-  
ence ever walks the earth, the companion now as  
then of those whose eager questioning needs an-  
swer, and whose earnest but perhaps almost despair-  
ing hope needs inspiration which only he can give.  
... Death is the separation of spirit and body.  
Science can define neither life nor death. We only  
know that this spirit withdraws and leaves the  
dwelling untenanted; the musician stops playing,  
locks his instrument, and goes away; the king ab-  
dicates his sovereignty over his earthly domain and  
departs. And presently the kingdom with no king  
on the throne dissolves; the organ with no organ-  
ist to play upon it falls in pieces; the tent, aban-  
doned by its tenants, drops in hopeless ruin on the  
ground. But this affords no slightest reason for  
thinking that the king is dead, the organist is ex-  
tinguished, the tenant has ceased to be.—*Dr.*  
*Lyman Abbott.*

"Go tell my brethren." "Go ye therefore and  
teach all nations." Mr. Robert Wilder, who is  
stirring up such a holy fire of missionary enthusi-  
asm among the young men of our schools and  
seminaries, says, significantly, that the call which  
every American Christian should hear, in view of  
the imperative demands of the heathen world,  
is the imperative demand of the highwayman,  
"Your money or your life." Those who cannot

give their lives should give their money that others may go. The command, "Go ye," etc., applies with equal force to every Christian. There are not simply a select few whom we call foreign missionaries who should preach the Gospel. To every Christian comes the command to go himself or in the person of some one else.—*The Golden Rule.*

You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feast upon Christ, but it is alone and for themselves. When Christ found you, he said, "Go, work in my vineyard." What were you hired for if it was not to spread salvation?—*McCheyne.*

About six hundred years before Christ there arose in Greece a great philosopher, Pythagoras, whose influence was so strong over his followers that they seldom questioned any command he gave them. "The master said so" settled every disputed point and silenced all objections. When a caviling world asks, "Why send abroad your choice young men and women among the heathen?" the all-sufficient answer is, "The Master said so."

The Duke of Wellington had this view of the question. When one asked him if it was not folly to send gospel teachers to India, he replied, "Look to your marching orders, 'Go ye into all the world, and preach the Gospel to every creature.'"

It is cause for congratulation that the Christian Church is now, more than ever, alive to what has been appropriately called "the great commission."

### The Teachers' Meeting.

Give account of the events from the death of Christ to his resurrection....The more important of various appearances of Jesus, briefly stated....The different degrees of faith shown among the disciples....The Jewish unbelief: Its causes, its statements concerning the resurrection....Wherein rationalists of the present resemble them....The traits and characteristics of Christ as shown after his resurrection....What the resurrection proves and teaches us....Our duty and the sphere of the Church as set forth in this lesson.

### References.

FREEMAN. Ver. 2: The stone rolled away, 734. Ver. 3: White garments, 472....FOSTER'S CYCLOPEDIA. Prose, 2507, 2503, 2497, 2494, 2496, 2479. Ver. 1: Prose, 4089, 11365; Poetical, 572, 2373-2384. Ver. 2: Prose, 1529, 3182, 4094. Vers. 3, 4: Poetical, 1517, 1973. Ver. 5: Prose, 1680, 11854. Ver. 7: Prose, 6777, 6793. Ver. 10: Prose, 10462.

### Primary and Intermediate.

LESSON THOUGHT. *The Lord is Risen.*

[Put the Lesson Thought on the board in colored crayon, or cut the letters from gilt paper, string them on fine thread, and hang in a conspicuous place.]

What is Easter day? Yes, the day on which Jesus rose from the dead. On this day we love especially to think about our dear Lord, how he lived and died and rose again, all for our sakes. How old was Jesus when wicked men crucified him? Why did they crucify him? Who can tell where he was buried? What was used to fasten the door of the tomb? Who watched by the door? How long did Jesus lie in the tomb? Who rolled the stone away? What became of the men who watched the tomb? There is a beautiful song which tells the Easter story. [Sing No. 17, "Who came down from heaven?" from "Melodies for Little People," published by Hunt & Eaton, 156 Fifth Avenue, N. Y.]

[Put on the board a picture of an Eastern tomb, a large stone, an angel, the women. The texts, "He is not here," in illuminated letters, and "All Hail," to be used in telling the story, or in helping the children to tell it. These may be cut from "Lesson Helps" and fastened to the board. Let each be covered separately, and not shown



until needed. For object-illustrations a full-blown lily and a bulb, a butterfly and a cocoon, a bird's nest with eggs and a bird in a cage, are all good and suggestive. The teacher should have at least one of these objects in teaching the Easter lesson. The lesson which we aim to imprint upon little minds at this time is "life out of death." A charming Easter hymn which teaches this is found in "Little Pilgrim Songs," on page 87. "Snowdrops, lift your timid heads," etc.

*Lesson Teaching.* What little child here has seen some one lying cold and still in a casket? What do we say of such a one? Yes, he is dead! she is dead! Where do we put the dead body? Yes, in the ground. We shall never see our friend again while we live on earth. Once a mother was dying. She said, "Bring my little children to say good-bye."

First Harry came. He kissed his dear mamma and cried, for she looked so pale and strange that it frightened him. Then baby Ruth came, and she smiled, and patted mamma's cheeks, and was so glad to be with her again. When they took her away she threw kisses, and called "By-by" in her baby voice. Harry did not know, and baby Ruth did not know, that mamma was leaving them for all their lives.



mediate.

Risen.

board in colored  
t paper, string  
in a conspicuous

day on which  
this day we love  
our Lord, how he  
all for our sakes.  
d men crucified  
? Who can tell  
s used to fasten  
watched by the  
e in the tomb?  
What became of  
b? There is a  
ter story. [Sing  
heaven?" from  
ublished by Hunt

in Eastern tomb.  
men. The texts,  
ted letters, and  
the story, or in  
these may be cut  
ed to the board.  
and not shown

For object-illus-  
ll-blown lily and  
tterfly and a coo-  
s nest with eggs  
in a cage, are all  
suggestive. The  
ild have at least  
objects in teach-  
on which we aim  
his time is "life  
ster hymn which  
Pilgrim Songs,"  
our timid heads,"

child here has seen  
a casket? What  
he is dead? she is  
d body? Yes, in  
our friend again  
mother was dy-  
e children to say

his dear mamma  
and strange that  
uth came, and she  
eeks, and was so  
en they took her  
led "By-by" in  
know, and baby  
was leaving them

When they were old enough to understand, papa told them that only mamma's body was put into the ground, but that her spirit—the part which loved them—rose to heaven, and that they would find her there some day. Then he taught them this verse from the Bible, which we will all learn together:

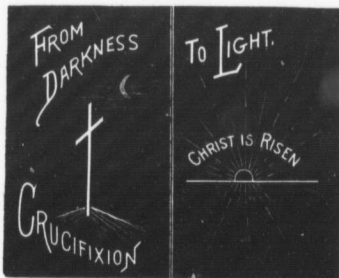
"If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him" (Thess. 4. 14).

[Show the bulb.] Do you think this is beautiful? I saw an old man one day, wrinkled and gray and tottering. His body was not beautiful, more than this rough-looking bulb is. But I heard him talk about Jesus, and going to live with him, and I knew that he was one who would rise again because Jesus did, and have a new and glorious body.

[Show the lily.] This is what comes out of the dark-looking bulb. See, there is just such a lovely lily shut up in this rough case. So in these bodies of ours, no matter how old or sick or worn they may become, there is a beautiful immortal being shut up, if we are loving and following Jesus!

[An Easter offering is very appropriate for this day. It should have some definite object, well understood by the children, and be taken with some little ceremony. A pretty Easter card given to each child will help to impress the teachings of the day.]

## Blackboard.



The blackboard gives an Easter sketch showing the contrast between the darkness of the gloom that surrounded the crucifixion and the brightness of the resurrection morning.

DIRECTIONS FOR COLORS.—The cross dark blue, touched with white; the words in dark red. The sun and rays bright yellow; the words "Christ is Risen" in white. This sentence may be written below instead of above the sun if preferred.\*

\* For additional blackboard illustrations and notes see page 214.

## OPTIONAL HYMNS.

## No. 1.

Morning red, morning red.  
Alleluia! Alleluia! Alleluia!  
Rise! glorious Conqueror, rise!  
God has sent his angels to the earth again.  
Hail, thou once despised Jesus!  
Take my life, and let it be.

## No. 2.

The first Nowell.  
When marshaled on the nightly plain.  
Hark! what mean those holy voices.  
Sweet, sweet, sweet the swell.  
Silent night! holy night!  
The joyful morn is breaking.  
Glory to God! peace on the earth!

## The Lesson Catechism.

[For the entire school.]

1. When was it learned that Jesus had risen from the dead? **"In the end of the Sabbath."**
2. By whom was he first seen? **By two loving women.**
3. What report did the scribes and priests send abroad? **That his body had been stolen.**
4. What did his disciples believe? **GOLDEN TEXT: "Now is Christ risen from the dead."**
5. What did Jesus tell the disciples who met him in Galilee? **That he was omnipotent and eternal.**
6. What command did he give them? **To teach and baptize all nations.**

## CATECHISM QUESTION.

16. Why is this sometimes called justification?  
Because the forgiven penitent is justified, or treated for Christ's sake as if he were righteous.  
Being justified by faith, let us have peace with God through our Lord Jesus Christ. Romans v. 1.  
But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Romans iv. 5.

## LESSON IV. THE LORD MY SHEPHERD.

[April 24.]

GOLDEN TEXT. The Lord is my shepherd; I shall not want. Psa. 23. 1.

## Authorized Version.

Psa. 23. 1-6. [Commit to memory verses 1-6.]

- 1 The LORD is my shepherd; I shall not want.  
 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.  
 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.  
 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.  
 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.  
 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever.

## Revised Version.

- 1 The LORD is my shepherd; I shall not want.  
 2 He maketh me to lie down in green pastures: He leadeth me beside the still waters.  
 3 He restoreth my soul:  
 He guideth me in the paths of righteousness for his name's sake.  
 4 Yea, though I walk through the valley of the shadow of death,  
 I will fear no evil; for thou art with me:  
 Thy rod and thy staff, they comfort me.  
 5 Thou preparest a table before me in the presence of mine enemies:  
 Thou hast anointed my head with oil; my cup runneth over.  
 6 Surely goodness and mercy shall follow me all the days of my life:  
 And I will dwell in the house of the LORD forever.

DOCTRINAL SUGGESTION.—The grace of God.

## HOME READINGS.

- M.* The Lord my Shepherd. Psa. 23.  
*Tu.* Able to deliver. Ezek. 34. 11-16.  
*W.* Safety. Ezek. 34. 20-31.  
*Th.* All things needful. Psa. 34. 1-10.  
*F.* The seeking Shepherd. Matt. 18. 10-14.  
*S.* The Good Shepherd. John 10. 11-18.  
*S.* Safety of the sheep. John 10. 22-30.

## LESSON HYMNS.

- No. 141, New Canadian Hymnal.  
 My Shepherd will supply my need.  
 No. 14, New Canadian Hymnal.  
 How sweet the name of Jesus sounds  
 No. 13, New Canadian Hymnal.  
 I will sing of my Redeemer.

## DOMINION HYMNAL

Hymns, Nos. 269, 75, 23.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. The Shepherd, v. 1.

What relation did an Oriental shepherd bear to his sheep?

- Who is our Shepherd?  
 If this be true what follows?

## 2. His Pasture, v. 2, 3.

In what two ways does our heavenly Shepherd kindly guide us?

- Where does he lead us?  
 What should we do to insure guidance? (Prov. 3. 6.)

## 3. His Rod, v. 4.

In the midst of what dreadful experiences will the trusting heart fear no evil? Why?  
 What does companionship of God assure us?  
 What is the source of our comfort?  
 Who is the Good Shepherd? (John 10. 11.)  
 How long will the Shepherd go with us? (Matt. 28. 20.)

## 4. His Table, v. 5, 6.

Before whom does God prepare a table?  
 What harm can our enemies do us if God is our host and friend?  
 What dreadful enemy has every one who tries to love and serve God?  
 What act of courtesy is our King represented as performing?  
 What does this typify?  
 How rich is God's provision for our spiritual food?  
 What is the psalmist's happy assurance?  
 Where does he say he will dwell forever?  
 Read Psa. 64. 2, 10, then tell how a good man feels concerning God's house.

## Practical Teachings.

Where in this lesson do we find—

1. That religion can remove the fear of death?
2. That the best consolation to the troubled is the certainty of God's nearness?
3. That those who thoroughly believe that the Lord will provide should not worry?
4. That we should cultivate the thought of sure deliverance by our heavenly Father?

## Hints for Home Study.

Find a prayer to the Shepherd of Israel offered by the prophet Micah.  
 Find and read the passage in John's gospel

which gives Jesus's words concerning the Good Shepherd and the sheep-fold.

Find and read the passage in which Jesus tells Simon Peter to care for his sheep and lambs.

Find an allusion made by Peter to the condition of sinners as stray sheep.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Shepherd, v. 1.

Who is declared to be a Shepherd?

Who is the Good Shepherd? (John 10. 11.)

What confidence does God's shepherding inspire? (GOLDEN TEXT.)

What will the Lord withhold from his people? (Psa. 84. 11.)

#### 2. His Pasture, v. 2, 3.

Into what pastures does the Shepherd guide his flocks?

Beside what waters?

What does he do for the soul?

In what paths does he lead?

What should we do to insure guidance? (Prov. 3. 6.)

#### 3. His Rod, v. 4.

Where need no evil be feared?

Whose presence gives safety?

What pledge of comfort have we?

How long will the Shepherd go with us? (Matt. 28. 20.)

#### 4. His Table, v. 5, 6.

For whom does God spread his table?

What mark of honor does he give his guests?

What attendance is sure to the believer?

Where will a wise man wish to dwell?

What can he say about God's house? (Psa. 84. 10.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. That God supplies our need?
2. That God protects us in danger?
3. That God only can give us true joy?

This beautiful psalm is unquestionably the work of David. Precisely when it was written it is impossible to determine; but its delightful imagery was drawn from early experiences, when the welfare of a flock of sheep filled the regal mind and heart which afterward governed the proudest nation of the day, and made all surrounding sovereigns subject to him.

### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. The Lord.** Here, as elsewhere when printed in small capitals, this title stands for what was by devout Hebrews an unutterable name—Jehovah. **My shepherd.** Every word in this first verse needs emphasis and deserves analysis. Enumerate the divine attributes, and thus become acquainted with **THE LORD**. Then notice that he is my Shepherd—not a past experience treasured by memory, nor a future prospect

### Home Work for Young Bereans.

Find what young David was doing when called to be anointed as king.

Find and carefully read the passage in which Jesus tells us that he is the Good Shepherd.

### QUESTIONS FOR YOUNGER SCHOLARS.

What was King David when a boy? **A shepherd lad.**

What does a shepherd do? **Loves and tends his flock.**

What does David call the Lord in this psalm? **His Shepherd.**

Why did he call him this? **Because God cared for him.**

What did he give him? **Good food for soul and body.**

Where did he lead him? **In pleasant, peaceful ways.**

What paths are pleasant? **Right paths.**

Why need a good man fear nothing? **Because God is with him.**

When will his comfort be most precious? **When death comes.**

When may a Christian be safe and happy? **Even in the presence of enemies.**

Who will give him peace then? **The Lord.**

What did David say of his peace? **"My cup runneth over."**

Did David have nothing to trouble him? **Yes; but God was with him.**

What follows a Christian every-where? **Goodness and mercy.**

Where did David say he would always dwell? **In the house of the Lord.**

### Words with Little People.

"The Lord is my Shepherd, and I am his lamb;  
One of the weakest and frailest I am;  
Yet still by his bounty daily I'm fed,  
And into green pastures tenderly led."

### Whisper Pledge.

"I will dwell in the house of the Lord."

### General Statement.

prized by hope; the blessed privileges portrayed in this psalm are all for present possession. A third thought: He is **my** Shepherd. It is profoundly interesting to note that the relations of the eternal God to a human soul are comparable to the relations of a shepherd to a flock; but it will only be poetry—and dreary poetry at that—if he is not "**my** Shepherd." Lastly, in the characterization, comes the word **SHEPHERD**. Our Lord

Jesus so described the Oriental sheep-tender that we are able to read into this description much of which we would otherwise be ignorant. "He lays down his life for his sheep." He is guide, protector, provider, sympathetic companion. He knows his sheep, and calls each by its name; he knows the wild, frisky ones, the senseless, unsteady ones, the staid and obedient followers; he loves all, proposes to save each, and "no man can snatch them out of his hand." "Fear not, little flock," he says. **I shall not want.** This is the true logical conclusion. Most men would like to say, "I have a large bank account; I shall not want. I own a block of houses; I shall not want." To such God's Spirit says, "Thou fool." But the true servant of God hears that God cares for him, and "faith desires no more." (1) *God knows what sort of provision is needed by his flock—milk for babes, strong meat for robust men, medicine for the sick, chastisement for the wayward.* (2) *Right views of God's knowledge, power, and love prevent foolish fear and sinful murmuring.* (3) *If God is our source of supply we cannot want.* (4) *God cares for us as individuals.*

**2. He maketh me to lie down in green pastures.** He takes me from the desert sands to oases of verdancy. (5) *Every man needs days in which to "lie fallow."* (6) *Now and then God makes a Christian to lie down until the lessons of experience and the memories of God's word enter deeply into his nature.*—M. R. Vincent. **He leadeth me beside the still waters.** "Rest-giving waters;" the thought is not so much of quiet pools as of refreshing draughts.

**3 He restoreth my soul.** "Reviveth;" bringeth back to youthful vigor. "He does not only give us comfort; that would weaken character. He gives us power."—*Stopford Brooke.* (7) *The true Comforter is the strengthener in pain as truly as the remover of pain.* **He leadeth me.** Dr. Thomson calls attention to the fact that the Oriental shepherd does not ordinarily feed his flock, but guides them where they may gather the best food for themselves. **Paths of righteousness.** There are no paths, but the merest foot-tracks in the wide wildernesses of the East, and sometimes half a dozen of these run unevenly alongside of each other. Which is the straight path the unguided sheep cannot determine; he needs a shepherd. So does the human soul in this world of doubt, where half a dozen different courses are open to him, every one of which at times may seem equally desirable and right. Who can show us the right path? "The Lord is our Shepherd." **For his name's sake.** Not because we deserve it, but because he loves us and is pledged to our salvation. Dr. Perowne asks a very pertinent question: Does this remarkable promise refer to secular or spiritual mercies? and replies, "The God

of providence is the God of grace, and who can tell where the one ends and the other begins!" (8) *Providence runs up into grace, and grace loses itself in providence.*

**4. Yea.** Also; moreover. **The valley of the shadow of death.** Some dark ravines whose shadows threaten imminent ruin. There are many such in the East, and behind the rocks often the enemy is lurking. This refers not only to the death-bed, but to every great sorrow of life. **I will fear no evil.** Evil will come, and it will hurt me, but I will not fear it, because the grace of God is sufficient for every trial, and (9) *"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."* **Thou art with me.** Seen in providence, heard in Scripture, felt by the heart. **Thy rod and thy staff.** In the East the shepherd always carries a staff, one end of which is often hooked or pointed. With this he catches the sheep if they wander away, beats off the dogs, guides his flock, and punishes those that are stubborn. **They comfort me.** (10) *The government of God brings comfort to the obedient soul, never annoyance.*

**5. Thou preparest.** Spreadest. **A table.** The psalmist has left the figure of a shepherd now, and is thinking of himself as a pursued wanderer suddenly received by a powerful king as a guest, and abundantly welcomed. **In the presence of my enemies.** They have hunted and hounded him to the gates of the palace, but they can come no nearer, and inside, secure from attacks, he enjoys the rich providence of his royal host. **Thou anointest my head with oil.** Dr. Moll says the sprinkling of the hair and beard in ancient times with sweet-smelling oil preceded the festival meal. **My cup runneth over.** "My mercies are boundless." There is an excess of goodness.

**6. Surely.** Beyond peradventure. **Goodness and mercy.** Happiness and grace. **All the days of my life.** (11) *God's riches can never be exhausted.*

"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still on my bosom be borne."

**I will dwell in the house of the Lord forever.** The first reference of this phrase may be to the tabernacle of God on Mount Moriah. But the deeper meaning is unquestionably here also—the psalmist will remain forever in close relation to his heavenly Father. The scholar should be impressed with the blessed truth that it is only impossible for a saved soul to fall from grace and be ultimately lost by dwelling forever in the house of the Lord, and by living in communion with God.

## CRITICAL NOTES.

The critical questions connected with this psalm are few, but its exquisite beauty is not equaled by any thing found in the religious literatures of the world. The idea that it was composed by David when a shepherd boy in charge of his father's flocks is a pure fancy, and has against it the mention of the "house of Jehovah" in verse 6. The house of Jehovah is an expression which naturally, in the psalms, points to post-Davidic times, and the main figures of a shepherd and a royal host are too common to be in themselves any sure sign of particular authorship and date. But on the other hand there is no sufficient ground for denying the Davidic authorship. The tabernacle which contained the ark at Jerusalem (2 Sam. 6. 17) may well have been called the "house of Jehovah" (comp. 1 Sam. 1. 24; 3. 3), and verses 5 and 6 are capable of peculiarly happy explanation, if the psalm be supposed to have been written during Absalom's rebellion, when David was away from Jerusalem and supplied with provisions in the manner described in 2 Sam. 17. 27-29. So Jehovah prepared a table for him in the very presence of his enemies. Psalms 3 and 4, which are generally referred to the same occasion, breathe the same confiding trust in God.

**Verse 2. Still waters.** Rather, "Waters of rest," or restful waters; allusion to the shady places by streams of water, where the shepherd let his flock repose during the noontide heat.

**3. Restoreth my soul.** Not conversion, nor restoration from a backslidden state; but "reviving," "refreshing," and renewal of strength, such as comes to the wearied flock when resting by the waters.

**4. Valley of the shadow of death.** Not death itself, or the experience of dying, but stages of life so perilous that one is exposed to sudden death. The allusion is to those numerous deep valleys, or wadies, in mountainous parts of Palestine, which often abound in caves and haunts of wild beasts. The flock was exposed to great peril when passing through such a dark ravine, but the bold and fearless shepherd, armed with **rod and staff**, going before his flock, gave a sense of security and comfort. Compare David's prowess as a defensive shepherd in 1 Sam. 17. 34-36.

**6. Surely.** The word may also be translated "only," and the meaning be, "nothing but" goodness and mercy shall follow me. The common version is, however, preferable. **I will dwell.** Read according to its common punctuation in the Hebrew, this may be translated, "I will return." This would imply the poet's absence from the house of the Lord, and favors the reference of the whole psalm to the time of Absalom's rebellion, as observed above. The idea of "dwelling" seems, however, best to fit the context, and is favored by the concluding word, **forever**, or "length of days," as the margin reads.

## The Lesson Council.

**Question 4.** *Wherein is the relation between the shepherd and his sheep an illustration of that between the Lord and the disciples?*

David, the shepherd king, appreciated the relation between the shepherd and his flock. God's peculiar dealings with him had given new significance to old, familiar thoughts. The true shepherd is a fair type of Christ because: 1. His relation to the flock is a very tender one. 2. He is responsible for their safety and support; as Faber teaches, we need have no fear or anxiety so long as we are under the Shepherd's care. 3. He cares for each member (Luke 15. 4); he knows the names of all (John 10. 3, 14). 4. He goes before them, prepares the way, and watches constantly; so long as they regard his voice none need be lost. 5. The good shepherd loves his sheep, and does not hesitate to give his life for them (John 10. 11, 15).—*Rev. A. C. Locks.*

As the Palestinian shepherd had the general care of his own flock of sheep; providing food in all seasons, either from pasturage or green leaves, tender twigs, and branches, furnished by the trees of the wilderness; leading out to pastures near and far; guiding over streams and through dangerous ravines, or to places for water, repose, refreshment, or shelter; causing those with young to move gently and carrying weary lambs in his arms when necessary; searching for the wandering, finding and restoring to the flock or fold; controlling with rod or voice; making choice allotments to favorites; knowing each, watching, protecting, and defending with staff from all enemies, and even dying, if need be, to save the sheep from drowning waters, devouring beasts, or human robbers, so, likewise, the Lord cares for his disciples always.—*Rev. C. D. Hills, D. D.*

The typical shepherd has proprietorship in his flock by original purchase, and enlargement by increase. The flock of the Good Shepherd is the purchase of his blood, and the multiplication by spiritual birth. The faithful shepherd will lose his life for his sheep. Christ lay down his life for his sheep, and would, if necessary lay it down again in their defense. It is the care of the shepherd to make the fold safe. Christ makes his sheep perfectly safe in his fold—nowhere else. Like a good shepherd he supplies all their wants, and carries the lambs in his bosom.—*A. A. Gee, D. D.*

The shepherd was almost every thing to his flock. Of all animals the sheep is the most defenseless. 1. It was the shepherd's duty to see that the wants of his flock were fully supplied. So he made them "lie down in green pastures," and led them "beside the still waters." This is

tender consideration, indeed. 2. As a good shepherd he was bound to protect his flock from all evil—constituting himself their helper in difficulties, and their defender in dangers. Jesus loved this illustration of the shepherd, and in enlarging its meaning to show his intimate relation to his disciples said, "I am the Good Shepherd." "The Good Shepherd giveth his life for the sheep."—*Rev. William D. Purr.*

### Analytical and Biblical Outline.

#### The Lord's Sheep.

##### I. THE SHEEP FED.

*In green pastures. v. 2.*

"I will feed my flock." Ezek. 34. 14, 15.

"Supply all your need." Phil. 4. 19.

##### II. THE SHEEP LED.

*He leadeth me. v. 2, 3.*

"They follow me." John 10. 27.

"I am with you always." Matt. 28. 20.

##### III. THE SHEEP GUARDED.

*Will fear no evil. v. 4.*

"I will be with thee." Isa. 43. 2.

"Whom shall I fear?" Psa. 27. 1.

##### IV. THE SHEEP COMFORTED.

*Thy rod and thy staff. v. 4.*

"Not leave you comfortless." John 14. 18.

"This is my comfort." Psa. 119. 50.

##### V. THE SHEEP BLESSED.

*Prepare a table. v. 5.*

"Give us all things." Rom. 8. 32.

"Give you the kingdom." Luke 12. 32.

##### VI. THE SHEEP FOLDED.

*Dwell in the house. v. 6.*

"One fold and one shepherd." John 10. 16.

"In the house of the Lord." Psa. 27. 4.

### Thoughts for Young People.

#### If We Belong to the Lord's Flock.

1. *We need have no anxiety or heart-ache.* For our Shepherd is limitless in wisdom and boundless in resources. He knows the best paths, the best nourishment, our worst enemies, and our sorriest weaknesses. He that is for us is more than all that can be against us.

2. *Our most delicate and subtle wants are met by our Shepherd.* The hardest experiences of life arise from being misunderstood. Our best and worst qualities are alike misapprehended by our best friends and our worst enemies. It seems impossible, sometimes, to find any body who knows just what we really are and what we really intend. We know what pastures of delight our hungry souls crave; we know what still waters we desire to lie down beside; we think we know the righteous path in which we long to walk; but how to get there, in the midst of universal misapprehensions

and misunderstandings, we know not. But "the Lord is our Shepherd," and the green pastures, still waters, restorative care, and paths of righteousness spread out clear before his eye.

3. *We may not be lifted out of all sorrow, but we shall certainly be strengthened in it.* All who minister to men in their hours of direst need will readily testify that poverty and sickness and death are no respecters of persons, and that the worst evils of life occasionally visited the godliest homes. Christians are not always lifted out of sorrow, but are so adjusted to their surroundings that sorrow ceases to a good degree to be sorrow; God gives "songs in the night;" he cheers our lonely hours and gives us joy for grief and gladness for tears. Not even the shadow of death makes us shudder, for we know that where there is a shadow there must be a light to throw it, and the light on the other side of death shines direct from the throne of God.

4. *We are sure of final permanent peace and joy.* Temptation and trial, like the enemies who pursued the psalmist close to the gates of his Lord, but could not follow him inside, can never enter the Celestial City, and we shall be safe there from all foes. Every heavenly honor and courtesy will be bestowed upon us, and our associations with God and the godly shall continue after the days of our mortal life through all eternity. "The house of the Lord" shall be our home as long as night follows day on this side death, and for ever and ever in the heavens.

### Lesson Word-Pictures.

What an idyllic scene, a shepherd going into the fields, his trusting flock all about him, pressing close up to his sheltering side, or gradually straying off across the happy meadows, so very green, washed clean and bright by the copious rains of the spring! O how fresh and tender and emerald is this herbage of the stretching pasture-lands!

And the good shepherd, he knew of this particular field, and which way ran the path into it from the fold. He is a wise shepherd. He knew of the cool, green resting-places in which to lie down at noon, the shadow of some great rock in the hot noon-land. He knew, too, of the "still waters," sweet and refreshing, and long detaining the thirsty flock. Surely, none will want when they have the care of such a wise shepherd.

And so faithful, loving, and strong! We shall soon see proof of this.

Quickly, it is evening. The sun is looping up the folds of his draped curtains in the west with bands of all conceivable colors, and, looking kindly once more upon the world, is soon gone. The flock is homeward hurrying, and I catch at last the sound of many feet scampering into the fold. The faithful shepherd stands at the door, and counts

know not. But "the  
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them as they slip by him. Are all inside the fold  
to-night? Hear his low, compassionate, musical  
voice. He has reached "ninety-five—six—seven—  
eight—nine!" The last one has gone by him.  
Where is the hundredth one?

There certainly ought to be a hundred sheep in  
the fold.

He looks sad, grieved, and murmurs, "There is  
one astray!"

He lifts his voice and calls, "Peter!" No Peter  
runs to the shepherd. He is an impetuous sheep  
and generally comes quickly when called. There  
is no Peter in the fold to-night! He is astray; off  
on some bleak mountain-slope, or in some treach-  
erous morass.

The shepherd cannot stay.

He must hunt up Peter.

He strides off through the lonely pasture-land,  
taking such long, energetic strides in his loving  
haste. As he hurries he calls. O, his tender far-  
reaching voice, calling, calling! He has searched  
the mountains, gone through the thickets, when  
hark! How he starts! "Ah, that is Peter," he  
says, "down in the morass." Yes, poor, foolish  
Peter struggling in the quagmire, sorry enough that  
he ever forsook his Lord. But the good shepherd  
is coming! You can hear him splashing through  
the bog, and now he reaches poor Peter, lifts him  
to his bosom, and bears him away, saying, "I have  
prayed for thee, Peter!" What a strong shepherd  
is bearing that wandering sheep over the hills and  
the wild moorland back to the fold! What thorn-  
scratches on his brow and what scars on his hands  
and how his feet bleed! "All for love," he says,  
"for love!" In the fold at last, and he counts  
again up to ninety-five—six—seven—eight—nine—  
one hundred!"

"All in the fold!" he cries with joy.

Let the night-winds moan and the wolves sniff  
around the fold! All, all are safe within.

It is morning now. The sun is throwing his  
golden lances at the trees, and they break and  
shiver and come down in a golden shower. The  
happy flock is going out as the shepherd calls,  
"Daniel!" "Mary!" "Benjamin!" "Peter!"  
They are away all the long day, down in the green  
pastures, strolling by the still waters, and at twi-  
light homeward turns the flock. But look! What  
is that gloomy ravine ahead? And yet the way  
home runs through its very heart. So black is  
this valley of the death-shadow! How close to the  
shepherd huddle the flock! But do you see those  
sharp evil eyes glaring out of that place of densest  
shadows? Come closer, "Peter!" "David!"  
"Miriam!" O, what comfort it is to know the  
shepherd's long crook reaches across the flock and  
will keep off any assailant! And home is on the  
other side of the valley! Only a little way through  
the valley of the death-shadow!

Ye, they can cry," "Thy rod and thy staff,  
they comfort me!"

\* \* \* \* \*

And now a feast of joy! A feast of honor, too!  
Let any scoff who will! The pastor has only  
words of welcome for his guests, such cooling  
water for hands and feet, such rare perfume for  
the head, such kindly seats of honor, such a loving  
cup of blessing! Yea, goodness and mercy fast  
pursuing through life, and then in the Good Shep-  
herd's heavenly fold, the King's beautiful palace,  
lo, an abiding forever!

### By Way of Illustration.

"The Lord is my shepherd." "The life of Chris-  
tianity," said Luther, "consists in possessive pro-  
nouns." It is one thing to say, "Christ is a  
Saviour;" it is quite another to say, "He is my  
Saviour and my Lord." The devil can say the  
first, the true Christian alone can say the second.

Lord Shaftesbury, "the greatest man England  
has ever produced," said, "What a comfort it is to  
know Christ as a personal Saviour!" and after a  
pause, he added, "my Saviour!"

"I shall not want." George Müller, of England,  
who founded and has sustained so many orphan  
asylums in his own country, said: "I took God at  
his word. I have lacked nothing—nothing. I  
have had my trials, my difficulties, and my empty  
purse; but my receipts have aggregated millions of  
dollars, unsolicited only by prayer, while the work  
has gone on these fifty years and more."

To us in our land and times this Oriental figure  
loses much of the vividness that it has to one who  
visits Palestine and sees a Judean shepherd among  
his flock. He is as much attached to his fleecy  
friends as daily intercourse and nightly watchings  
and personal exposures for them could make him.  
He searches out fresh pasturage for them; if a  
sheep is caught in a thicket, he hastens to rescue  
it; if a lamb falls into a swollen torrent, he is at  
hand to lift it out; if a wild beast shows himself at  
night near the sleeping flock, the shepherd seizes  
his club and gives him battle. Not only the savage  
beast, but the Bedouin robber must sometimes be  
encountered. Dr. Thomson in his book says that  
one faithful fellow, between Tabor and Tiberias,  
instead of fleeing, actually fought three Bedouins,  
until he was hacked to pieces with their knives,  
and died among the sheep he was defending. "I  
am the Good Shepherd. I lay down my life for  
the sheep."—Dr. T. L. Cuyler.

"He restoreth my soul." I honestly believe that  
many a sick-bed has delivered the sufferer from a  
bed in perdition. "There it is," said a young  
man, as he pointed to a diseased limb which was  
eating away his life; "and a precious limb it has

been to me. It took me away from a career of folly. It brought me to myself and to this room of trial, where I have found Christ. I think it has brought me a great way on the road to heaven." It was the testimony of a Christian who had lost his eye-sight after a long confinement to a dark room, "I could never see Jesus till I became blind."—*Dr. T. L. Cuyler.*

If "the valley of the shadow of death" means this world, we have a Bible full of promises, saying, "I will be with thee."

Let me lay my head on the bosom of Jesus and I fear not the distraction of care and trouble. Come on, foes, persecutors, fiends, "the Lord God is my sun and shield." Gather, ye clouds, and surround me; I carry a sun within. Blow, wind of the frozen north, I have a fire of living coal within. Yea, Death, slay me; I have another life "hid with Christ in God."—*Spurgeon.*

### The Teachers' Meeting.

This psalm contains a succession of the most beautiful word-pictures presented to the student of the Bible. That they are familiar does not at all detract from their force, for they are of such perennial freshness and such winsome beauty that they present unusual opportunity for elaboration.... A good outline is (1) The Good Shepherd; (2) His provision for the sheep; (3) His superiority to all our foes; (4) Victory over enemies.... Or, as suggested by the *Illustrative Notes*, apply at once to the Christian's life. (1) The life of trust; (2) The life of contemplation; (3) The life of activity; (4) The life of trial; (5) The life of enjoyment; (6) The life of worship.... Another excellent method: Explain every "Orientalism," and without any other outline show how every pictured detail in the psalm is an emblem of a deep spiritual experience. This may be made very effective with young children.

### References.

FREEMAN. Ver. 4: The shepherd's staff, 256. Ver. 5: Anointing guests, 429.... FOSTER'S CYCLOPEDIA. VRS. 1-6: Prose, 4803, 9316, 1304. Ver. 2: Prose, 9771, 3851. Ver. 4: Prose, 345, 7209, 7788, 8224, 8704. Ver. 5: Prose, 5667, 7683. Ver. 6: Prose, 4742, 7254, 8789; Poetical, 956.

### Primary and Intermediate.

LESSON THOUGHT. *The Shepherd's Care.*

What is the subject of our lesson to-day? In what part of the Bible do we find it? Who will tell the number of the psalm? Who will come and find it in the Bible?

[Class recite the psalm in concert, or responsively.]

Who wrote this psalm? Yes, King David. When David was a boy he tended sheep. Every day he led them out to pasture. He took them where the grass was green and tender, and where they could lie down beside the cool waters when they were hot and thirsty. If one of them was sick or troubled, David knew it, and was ready to help. If one wandered away, he hurried to find it. He knew all the sheep by name, and loved them all. And they knew their kind shepherd, and loved him, too. If a stranger came and tried to lead them away, they would not go with him. They loved their shepherd so much that they wanted to stay near him all the time.



[Make a shepherd's crook on the board as you talk, and a crown.] But why do we make a crown here? Yes, because David became a king. He did not write this psalm when he was a shepherd boy, but after he became a king.

Does a king need some one to take care of him? O, yes. A king has great power, but there are some things he cannot control. Can you think of any thing that will not be ruled by a mighty king? Yes, sickness is one thing, death is another, and danger is another. All these came even to so great and good a king as David, and he could not make them obey him. David needed some one to take care of him as he once took care of his sheep. And he knew that no one but the Lord could do this.

[Recall some of the striking events in David's life, where he had been saved from his enemies.]

Perhaps he had been thinking of some of these very things, and remembering how the Lord had cared for him, when the song came into his heart,

"The Lord is my shepherd; I shall not want."

David said this. Can we say it? Once a little boy said, "But the Lord is away up in heaven. How can he come down and take care of me?"

[Recall the Easter lesson—Jesus coming from earth to heaven to help us all along the way; Jesus dying for our sins, and rising from the dead to live forever. This same Jesus says here, in the Bible, "Lo, I am with you always." Then he is with us to take care of us.]

[Print "The Lord is my Shepherd." What do we sometimes call Jesus? "The Good Shepherd." [Read passages from the New Testament in which he speaks of himself as the Shepherd.]

What did David say his Shepherd did for him? Yes; he led him and fed him. Let us all sing,

"Saviour, like a shepherd lead us."

Do you think the shepherd took care of the lambs? O, yes. Sometimes a foolish little lamb would stray from the flock. Then the shepherd would go to search for it and bring it back. Just see



King David. sheep. Every He took them er, and where waters when of them was I was ready to hurried to find me, and loved ind shepherd, ame and tried go with him. ch that they

pherd's crook you talk, and why do we here? Yes, became a king. te this psalm shepherd boy, eame a king. care of him? but there are an you think by a mighty death is and these came David, and he David needed nee took care o one but the

ts in David's his enemies.] some of these the Lord had into his heart, ll not want." Once a little up in heaven, o of me?" coming from the way; Je- om the dead s here, in the Then he is

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Jesus the Shepherd goes searching for the lambs that stray off into sin. He is never too busy or too tired to go after them, and, O, how glad he is when he finds a straying lamb. But Jesus our Shepherd is willing to stay with his flock all the time, so that no one need be led away. Let us sing,

"We are thine, do thou befriend us."

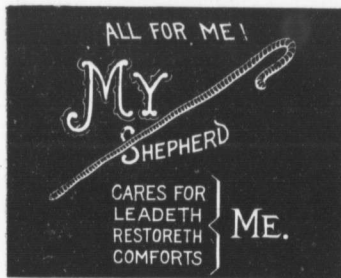
[Talk about the Eastern sheep-fold, and let the children see on the board what it was like.] What is the "Fold" into which little children may come now and be safe? [Make a church with an open door, and the cross at the door.]

Tell the sweet old story of faith in Jesus and of love which causes obedience. All who will come to Jesus may belong to his flock, enter his fold, and enjoy the care of the blessed Shepherd. Sing in closing,

"We're the lambs of the flock,"

from *Songs for Little Folks.*

Blackboard.



The twenty-third Psalm is so beautiful that a blackboard illustration is difficult to make. It however brings out one of the beautiful thoughts into prominence, and that one is that the Lord is a personal shepherd, and a present one also. The best of it all is that he is *my* Shepherd. He takes care of *me*; he leadeeth *me*; he restoreth *me*; he comforteth *me*. All for *me*. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Not will be with me at some future time, but with me now. His rod and staff are my security, and symbolize his love and care and protection. Are we all the sheep of his pasture? No one should be astray. He cannot spare one sheep from his flock; he knows each one by name; he loves you; he is more wise and tender and mighty than tongue can tell, and when you are his you can truly say, "The Lord is *my* Shepherd; I shall not want."

\* For additional blackboard illustrations and notes see page 214.

OPTIONAL HYMNS.

No. 1.

Thou art my Shepherd.  
Saviour, like a shepherd.  
Faithful Shepherd, feed me.  
I was a wandering sheep.  
He leadeeth me! O blessed thought.  
Father, lead me day by day.  
The Lord's my Shepherd.

No. 2.

Jesus is our Shepherd.  
To-day the Saviour calls.  
I will follow thee.  
O home-to-night.

The Lesson Catechism.

[For the entire school.]

1. Who is the Shepherd of the good? **The Lord is my Shepherd.**
2. Where does he lead his sheep? **Beside the still waters.**
3. What can the Christian say in the valley of the shadow of death? **I will fear no evil.**
4. Why? **For thou art with me.**
5. What confidence have we concerning God's goodness and mercy? **They shall follow me all the days of my life.**

CATECHISM QUESTION.

17. But is not he who is treated as righteous made righteous also?

He is made inwardly righteous by the renewing of the Holy Spirit, Who enables him to do righteousness.

[Romans viii. 4; Titus iii. 5; 1 John iii. 7.]

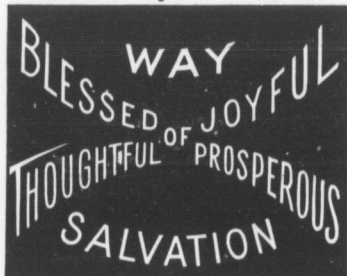
18. How are the children of God described?  
As being adopted into God's family or called children, and as being regenerated and made children.

Additional Blackboard Outlines for April.

In order that superintendents and teachers may look at the lesson from many points of view, we present another series of blackboard outlines on the lessons for the month. Some can draw letters on the blackboard who cannot draw pictures or diagrams, and we have therefore supplied outlines which require no drawing or previous preparation of the board. Plain block-letters can be written by almost any one, and we recommend them for reviewing the lesson, in preference to either ornamental type or script; also, square crayons are

preferable to round ones, though either form may be used.

**LESSON I. April 3. Psa. 1. 1-6.**



1. Write on the board the word "WAY." Our lesson shows us the benefits of a certain way or path.

2. From verse 1 we learn that it is a *blessed* way; that is, a path honored with the approval of God.

3. In verse 2 we find that it is a *thoughtful* way; he who walks in it studies the law of the Lord, and meditates therein day and night.

4. Inasmuch as in God's law he finds delight, it is a *joyful* way. He not only enjoys the blessedness of God's approval, but also true pleasure. God's people are the happiest people on earth.

5. Contrast the wicked and the righteous: one is like the chaff, the other like a growing, fruitful tree. This is a *prosperous* way.

6. What way is this which promises so much? Write on the board the words "of salvation." "The way of salvation" is that which brings all these blessings to those who walk therein.

**LESSON II. April 10. Psa. 2. 1-12.**



1. Write on the board the five Scripture references, and let each be assigned to a class, to be read in concert when called for.

2. Write the words "The King," and let them

be read by the school. Who is the King referred to? Write the answer, "Christ."

3. The lesson first describes Christ as "The King Rejected." Explain, and call for the reading of text—John 1. 11.

4. In like manner show the other points, and call for the reading of the illustrative texts.

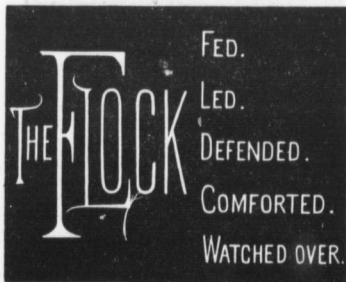
**LESSON III. April 17. [Easter.] Matt. 28. 1-20.**



1. Write as a background in large but faint letters, "The Saviour." Use square crayon an inch wide, or if it is not obtainable the flat side of an ordinary eraser.

2. On the background write the words which express the traits of Christ as shown in this lesson: 1.) Living, though dead only two days before. 2.) Loving, as shown by his greeting, "All hail!" and by the words, "My brethren." 3.) Almighty, (verse 18). 4.) Universal (verse 19). 5.) Present.

**LESSON IV. April 24. Psa. 23. 1-6.**



1. Write "The Flock," and show who they are, and who is the Shepherd.

2. From the verses of the lesson in order present the points as named. See that each is stated by the school in concert: 1.) The Flock Fed (verses 1, 2). 2.) The Flock Led (verses 2, 3). 3.) The Flock Defended (verse 4). 4.) The Flock Comforted (verses 4, 5). 5.) The Flock Watched Over (verse 6).

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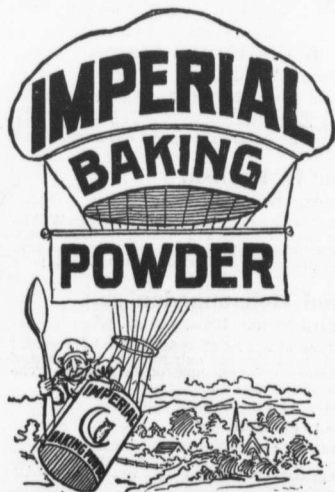
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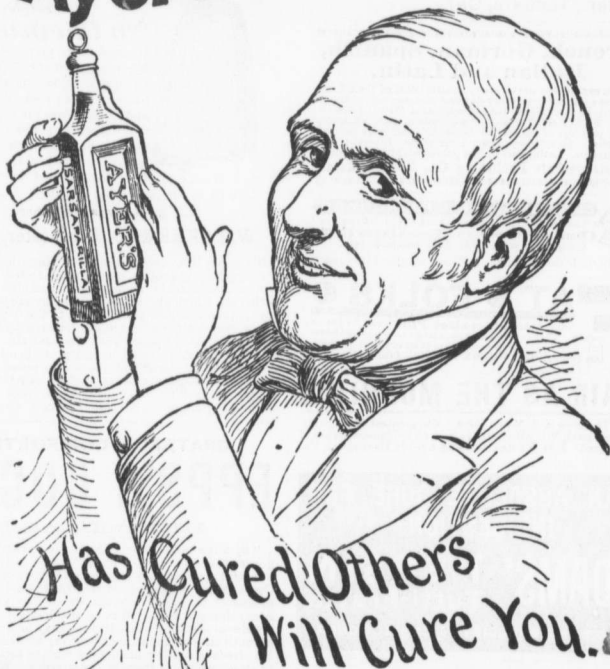
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