

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

DECEMBER, 1890.

[No. 12

TABLE OF CONTENTS.

Tomb of St. James	353	Chautauqua Books.....	357
Our New Paper, "Onward".....	354	Literary Notes.....	358
Examination on the Life of Christ...	356	Book Notices.....	359
New Brunswick S. S. Association...	356	Opening and Closing Services.....	359
My Christmas Gift.....	357	International Bible Lessons.....	360

The Sunday-School Banner

IS designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

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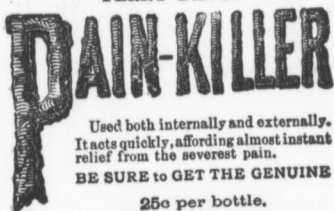
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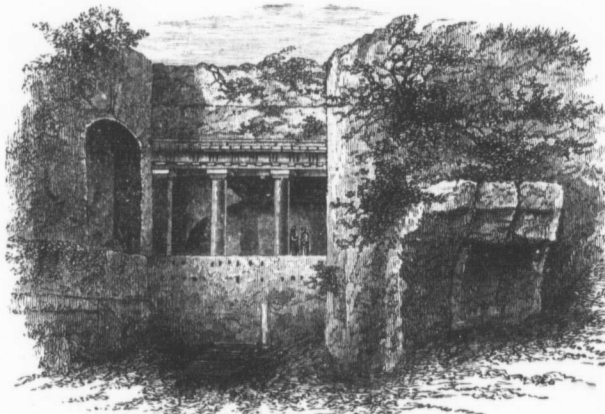
SUNDAY SCHOOL BANNER

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Vol. XXIV.]

DECEMBER, 1890.

[No. 12.



TOMB OF ST. JAMES, VALLEY OF JEHOSEPHAT.

Tomb of St. James, Valley of Jehoshaphat.

BY THE REV. GEO. J. BOND, B.A.

The tomb of St. James, in the Valley of Jehoshaphat, near Jerusalem, consists of four short Doric columns supporting an architrave, all cut in the face of the rock. This elaborate pseudo-portal is not, however, an entrance to the tomb, which is found a little farther south, and leads into a cave, some forty or fifty feet in the rock behind. Here the Apostle James is said to have spent the interval between our Lord's crucifixion and His resurrection, having declared that he would neither eat nor drink till his Master had risen from the dead.

Yet farther on is the tomb of Zechariah—a cubic block of about twenty feet on each side, surmounted by a pyramid ten feet in height, all

hewn completely out of the rock, which has been cut away so as to leave it entirely detached. This is the tomb, so tradition affirms, of that Zechariah the priest who was slain between the temple and the altar; and the Jews hold it in high veneration. Their great ambition is to be buried as close to it as possible, and the whole vicinity is covered with the flat grave-stones.

The traditional titles of these tombs are, of course, of no authenticity. The architecture is not Jewish, but Grecian, and points unmistakably enough to their origin in the times of Roman supremacy, or, at least, in the times when Greek and Roman ideas and art were in influential vogue in the country. Possibly enough, however, as Thompson observes, these old tombs may possess the unique interest of being the only buildings now extant, on which the Saviour's eyes rested during His sojourn in and around the Holy City.

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The Wesleyan, Halifax, weekly	1 50
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20 copies and upwards	0 12
Quarterly Review Service, By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100.	0 50

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Montreal, Que. Halifax, N.S.

Sunday School Banner.

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

TORONTO, DECEMBER, 1890.

OUR NEW PAPER, "ONWARD."

WITH the beginning of a new Quadrennium, a great stride forward is made in the development, enlargement and improvement of our periodicals designed especially for young people and for Sunday-schools. To meet the pressing demand for a bright, "live," racy, readable paper for teachers, senior classes, Epworth Leagues and young people generally, an entirely new paper has been established. Its progressive spirit and energy of purpose are well indicated by its name, *Onward*.

Onward will be well illustrated with high-grade cuts suitable for advanced classes, and will be edited by W. H. Withrow, D.D., who will give his best energies to making it as successful as the other periodicals under his charge have been. No effort nor expense shall be spared by the publishers to make *Onward* in every way worthy of the important constituency for which it is prepared. Specimens sent free to any address.

SUBSCRIPTION RATES TO "ONWARD."

Single Numbers, or any number under five, 60 cents.

Five Copies or over to one address, 50 cents.

A person sending 10 or more subscriptions at 60 cents to one address, or to separate addresses, will receive one copy free for every 10 subscriptions so sent.

HOW IT WILL WORK IN THE SCHOOLS.

We wish to show the advantage to our schools of the rearrangement and grading of our papers, and how for the same money a larger number and greater variety of papers can be procured than heretofore.

We will have, in the first place, three distinct grades of papers:—

I. For Primary Classes,

"SUNBEAM" AND "HAPPY DAYS,"

Each 4 pages fortnightly; less than 10 copies, 15 cents per year; over 10 copies, 12 cents per year each. In these there is no change, except lessening the number required to obtain the lower rate of 12 cents each from 20 copies as last year to 10 copies as now.

II. For the Intermediate Classes,

"PLEASANT HOURS"

Will have just the same number of pages during the year as heretofore, viz., 208 pages; but it will be published every week instead of every fortnight, as heretofore, and each number will have 4 instead of 8 pages. It will have a greater number and variety and better quality of cuts. The price will be, for single copies, 30 cents, and under 20 copies, 25 cents, as heretofore; over 20 copies, 24 cents. This is published so near to the cost of production, which is somewhat increased by issuing it weekly, that we cannot afford to send it at 22 cents per copy for quantities over 20, but must charge therefor 24 cents. But we shall show in the next paragraph how an increased number of *Pleasant Hours*, combined with the new paper, *Onward*, can be procured for the same money.

III. For the highest grade in the Schools, Senior Classes, Adult Bible-Classes, Epworth Leagues, and Young People's Associations and Teachers, the entirely new and advanced paper,

"ONWARD"

has been established. It will be issued weekly as above announced, at 60 cents each for any number under 5, and 50 cents for any number from 5 upward. By taking both *Onward* and *Pleasant Hours* for the Senior and Intermediate

Classes respectively, a greater number and variety of papers can be procured for the same amount than even of the very popular *Pleasant Hours* and *Home and School*, as will be apparent from the following statement:—

Most of the schools have taken an equal number of *Pleasant Hours* and *Home and School*. Where they have taken less than 20 copies, these have cost 25 cents a year each, or 50 cents for the two, making a weekly paper.

This is just the price of the much larger and better weekly paper *Onward*. If they have been taking 10 copies of each paper, this has cost \$5 per year for ten papers every Sunday. For the same money they can get 6 copies of *ONWARD* every week, and also 8 copies of the new edition of *PLEASANT HOURS*, 4 pages weekly; or 14 papers every week of two different sorts, instead of 10 papers of the same sort.

If the school has been taking 20 copies, or over, of *Pleasant Hours* and *Home and School*, those have cost 22 cents per year each, or 44 cents a year for the both. Thus 20 copies of these two papers have cost \$8.80 per year. For the less sum of \$8.75 the school may receive 10 copies a week of *Onward* and 15 copies a week of the new edition of *Pleasant Hours*, or 25 papers per week of two different kinds instead of 20 papers per week of the same kind.

The same rule, of course, applies to larger numbers. Thus: 50 of *Pleasant Hours* and 50 *Home and School* cost together \$22 per year, while \$21.86 will pay for 25 copies of *Onward* every week and 39 copies of the new edition of *Pleasant Hours* every week; being 64 papers of two sorts every week, for \$21.86, instead of 50 papers of one sort every week for a larger sum of money.

Home and School, which has been so popular and successful is merged into the new paper, *Onward*, which will include all the attractive features of *Home and School*, with many others which could not be included in a fortnightly paper of the limited size of the paper which now is absorbed in the larger one. We hope to retain for *Onward* all the old readers of *Home and School* (which will cease to be published on December 27th, the date of its last issue), and to reach many new ones.

We are expecting a very large subscription list to our new paper, *Onward*. Please send

your orders at once, that we may know how many to print. The first regular number will be issued so as to reach schools before the first Sunday in the New Year, and every week thereafter.

We are determined to make this paper worthy of the support of our schools, and we hope, through it, to reach the class which has been always found the most difficult to retain in our schools, the *grown-up scholars*. No school doing its full work can neglect these, and we look for sympathetic aid and support from every school in our endeavour to make the Sunday-school interesting and instructive to this particular class.

OUR OTHER PERIODICALS.

The *Sunday School Banner*, the popular *Teachers' monthly*, is to be enlarged from 32 to 36 pages per month, being an increase of 48 pages during the year. This space will be used in giving hints and helps, and suggestions on Sunday-school work, for which there has not hitherto been room.

Banner, per year, 60 cents.

The *Methodist Magazine* has reached a larger circulation than ever before. It, too, will share the improvement of the above mentioned periodicals, and will be enlarged by 100 pages for the year.

Methodist Magazine, per year\$2 00
Guardian and Magazine together 3 50
Guardian, Magazine and Onward together 4 00
Guardian, weekly 2 00
The Wesleyan, Halifax, weekly 1 50

The *Berean Leaf*, containing condensed lesson notes for the scholars, will be published, as heretofore, monthly, at the rate of \$5.50 per 100 per year. This will not contain the opening and closing services.

The *Berean Quarterly*, in addition to above mentioned contents of the *Berean Leaf*, will contain opening and closing services and explanation of geographical names, etc. Price, \$6 per 100 per year. The additions just mentioned will make it well worth the additional 50 cents per hundred.

Quarterly Review Service. A great favorite with many schools. Contains review of the lessons for each quarter. Price, \$2 per 100, or 24 cents per dozen per year.

Send money, by check or registered letter, to the undersigned. Be very careful in giving names and post-office addresses.

Specimens of any of our periodicals will be sent free to any address.

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Examination on the Life of Christ.

As already announced, the American Institute of Sacred Literature is conducting an examination on the Life of Christ according to the Gospel of Luke, about December 30th, 1890. The examination will be in writing. Certificates will be issued and the names of successful candidates published. The examination is open to all who wish to try, *free of charge*, but those who wish their papers examined with a view to securing certificates, will be required to pay a fee of fifty cents each. This fee is partly to cover actual expenses, and takes the place of the "schedule of fees" before published. Remember, the uniform charge is fifty cents, whether in a group or singly. We should like to see an examination conducted in every Sabbath-school, in which the teachers, Bible and intermediate classes, and all Bible students and Christian workers, would take part. We have responses from several ministers and Sabbath-school superintendents, but would urgently ask every minister and superintendent in the land to give a helping hand to a movement that cannot but give an impetus to Bible study and result in corresponding good to the Church at large.

The examination in Canada is conducted under the auspices of the Theological Union, and enrolment must be made through the undersigned, who has been appointed Special Secretary of the Institute for Canada. What we want is some one in each church to act as examiner, and supervise each local examination and send in the papers. One thousand examiners and ten thousand candidates is not too much to ask from the Christian Church in Canada and Newfoundland. All who will interest themselves in forming a group and conducting an examination are requested to report at once, not later than December 10th. Do not let this matter pass without your consideration, but let us unitedly endeavor to get as many as possible to take an examination on a subject with which we should all be familiar. Further information may be obtained by addressing,

A. M. PHILLIPS.

11 Avenue Place, Toronto.

New Brunswick S. S. Association.

DEAR DR. WITHROW,—The New Brunswick Sunday-school Association has just closed the most profitable convention of Sunday-school workers which it has ever held.

From the opening address, on the 16th, by President Stevens, to its close, at a late hour on the 17th, a spirit of devout earnestness was manifested by all of its 119 delegates, besides many visitors. It was held in the Methodist Church at Chatham, on the banks of the broad Miramichi River, where pastors and families spared nothing in making all to feel thoroughly at home.

The International Convention of Pittsburg

was spoken of in brief addresses by S. J. Parsons, A. Lucas and W. McLeod, who were delegates thereto.

The record of work done during the past year showed an upward tendency, while decisions reached and moneys raised prove that the workers aim at a yet much higher efficiency in this cause of God.

There were present with us S. S. Eddy, a Sunday-school missionary and organizer, from New York State, who has been working for the New Brunswick Association for some two months past; also Mr. Wm. Reynolds, ex-President of the International Convention. These brethren were valuable aids to the profit of all who were present.

The retiring Corresponding Secretary, S. J. Parsons, whose retirement all regretted, presented some figures which showed that "there remaineth yet very much land to be possessed." There are now 885 Sunday-schools in the Province (an increase of 18 for the year), with 5,387 officers and teachers, and 42,494 scholars. But alas! there are 21,000 Protestant children in New Brunswick who are yet outside of the Sabbath-school, and we may therefore say with a large degree of certainty, outside of all definite religious teaching. Another sad fact was that while in New Brunswick day schools there are 5,720 scholars more in winter than there are during summer, yet in winter New Brunswick closes 487 out of its 885 Sunday-schools. It ought to be mentioned that there are 227 fewer schools closed in winter than there were when this Association began its work.

The Convention determined to continue a Sunday-school missionary in the field the whole of the year, and pledged \$700 out of \$1000 or more needed for this purpose.

S. J. Parsons was elected President for the year, and was installed in office at opening of the last evening session. To him more than to any other one man the Association owes much from its commencement. A. Lucas is Corresponding Secretary, W. Haddow, Treasurer, and James Watts, Recording Secretary.

The closing hymn, "God be with you till we meet again," seemed to express the prayer of every heart, as with hand-shaking and good-byes we turned our faces to the work for another year.

SECRETARY.

Sussex, N.B., Oct. 17, 1890.

THE supply of 500 copies of the book "Messiah King," generously donated by Mr. James Withers to Canadian Sunday-schools, is exhausted. The book has been received with the highest appreciation. We cannot, however, at present furnish any more copies.

I HAVE found nothing yet which requires more courage and independence than to rise a little decidedly above the par of the religious world around me.—*Dr. James W. Alexander.*

My Christmas Gift.

LORD, still thou givest gifts to me ;
Thy mercy like the dew
From day to day my glad eyes see,
Forever fresh and new.

Thou giv'st me loss, and joy, and pain,
My peace, my griefs are Thine ;
The need that is my greater gain,
Grief lost in love divine.

Thy face is hid behind the cloud
That darkens all my days ;
I know without that veiling shroud
I could not bear Thy gaze.

Thou giv'st me lessons every hour ;
Thou giv'st me faith to trust
The gracious hidings of Thy power,
To know Thee true and just.

Thou gavest me Thy greatest gift,
When on that distant morn
Thou didst the gates of glory lift,
And Christ my Lord was born.

What shall I on Thine altar lay
From out my want and woe ?
What offerings on this happy day
Within Thy temple stow ?

I, the poor beggar at Thy door,
To Thee what can I bring ?
The want of all things is my store :
Shall I Thy praises sing ?

Shall I go wandering up and down,
A bedesman of the Lord,
And show His cross, become my crown,
A witness to Thy Word ?

My speech the sons of men disdain,
My words refuse to hear ;
Thy message from my lips is vain,
They will not love nor fear.

A contrite soul, a breaking heart,
The life I strive to live,
A fight to grasp the better part,
Are all that I can give.

A poor and blemished sacrifice,
That Israel would not own,
How can I bring before Thine eyes,
Or cast beneath Thy throne ?

Look Thou upon Thy spotless Lamb,
Who came my sins to bear ;
The feeblest of His fold I am,
Yet Thou wilt find me there.

The smoking flax, the broken reed,
Thy mercy will not scorn ;
A worthless gift, that yet can plead
" My Lord to-day was born ! "

—ROSE TERRY COOKE.

Chautauqua Books.

THE C. L. S. C. has caused the creation of a body of valuable literature. Most of these books have been specially prepared for the Chautauqua Circles. Being published in large quantities, they are much cheaper than books of a similar size and character otherwise published. We are glad to learn that a large number in Canada are taking up this admirable course. We especially commend to Sunday-school Superintendents and to our ministers this institution, as better adapted than any that we know to educate our young people in the word and works of God, and thus to make them more useful members of the Church and of society. We wish that in connection with each of our congregations or Epworth Leagues there could be a Chautauqua Circle.

The following are the books for 1890-91 :

An Outline History of England. By JAMES RICHARD JOY. New York: Chautauqua Press. Toronto: William Briggs. Price \$1.

This book is one of the Chautauqua textbooks for 1890-91. It gives a concise account of what it designates "the marvellous history of England, and her rise from weakness and poverty to surpassing wealth and power." It is not a dry-as-dust chronicle of battles and sieges. It aims to give an account of the English people, and of the growth of the principles of constitutional liberty. It has several excellent colored maps and genealogical tables. It is quite free, so far as we have been able to examine, from that Anglo-phobist spirit which sometimes characterizes American books. It cannot fail to inspire, in the fifty or sixty thousand Chautauqua readers in the United States, a sense of the dependence of the higher civilization and liberties of their country upon the institutions of the old parent land in which they had their root.

From Chaucer to Tennyson. By PROF. H. A. BEERS. 12mo. Price \$1.

Under this title Professor Beers has prepared a book of eight chapters, each of which describes a period of English Literature. Tendencies and general characteristics, rather than the minutiae of biography and bibliography, are subjects of careful treatment. Gleanings from the standard English classics form a valuable appendix.

Walks and Talks in the Geological Field. Illustrated. By PROFESSOR ALEX. WINCHELL. 12mo. Price \$1.

It is seldom that a professor of science can be a genuinely popular writer without sacrificing his speciality. Prof. Winchell has succeeded in preparing a book which interests the reader from the first, which avoids the dangerous half-truths and illustrations of a "science made easy" primer. The reader is surprised to find so much of romance about this scarred and wrinkled old mother earth.

Our English. By PROFESSOR A. S. HILL. 16mo. Price 60 cents.

Professor Hill is an advocate of English speech, and pleads for its protection. He would guard it from the influence of slang, slovenliness, and bad taste. He is not a purist, but he has a withering scorn for "fine writing" and shoddy rhetoric. His volume of essays is a book for these times. It is not a treatise, but a most entertaining chat.

French Course in English. By DR. W. C. WILKINSON. 12mo. Price \$1.

Dr. Wilkinson's services in introducing English readers to foreign literatures are well-known. His latest book is quite up to the high standard which he has already set. The scope of the book is ample, and the translations are themselves interesting, even considered apart from their connection with the work as a whole.

History of the Church in the United States. By BISHOP JOHN F. HURST. 16mo. Price 40 cents.

A clear and impartial account of the rise and progress of Christian organization in the United States. It is probable that most church people have at the best very confused ideas as to Church History as a whole. This book will meet a distinct need.

Flood & Vincent, Chautauqua-Century Press, Meadville, Pa. Methodist Book Rooms, Toronto, Montreal and Halifax, who will supply the books at the American published price with no advance for duty.

Literary Notes.

Diana or Christ.—This picture, which is one of the premiums offered with the *Methodist Magazine* (22 x 28 inches, on heavy plate paper, post free for 30 cents, selling price \$1), is one of the most impressive we ever saw. It represents the decision on which depends the destiny of a soul. A beautiful Christian maiden has to choose between the service of Christ, with the persecution and martyr's death which it involves, and all the joys that earth can offer—the love of home and kindred and friends, and the love of a nearer one still and a dearer one yet than all other. She stands before the altar of Diana, behind her is the stern accuser with the deadly scroll of accusation in his hand, her lover with an impassioned look and clasp of her arm offers her the incense, if she will but cast a grain of which upon the altar she shall be saved. With eyes raised to heaven and filled with the light of faith which sees, like Stephen, heaven opened and Jesus at the right hand of God, she spurns the alluring temptation. The Roman judge on one side of the altar and the aged priest on the other look on with intense and amazed interest. The white-robed vestal virgins gaze with wide-eyed astonishment at a sacrifice, the inspiration of which they cannot conceive. The grim Roman

soldiers, ready to be her executioners, and a burly African slave, stand by in stolid indifference. In the background are the circling seats of the amphitheatre, crowded with spectators waiting the signal when the Christian martyr "shall be butchered to make a Roman holiday." The whole gives an insight which we cannot get from books into the moral heroism of those brave-souled martyrs and confessors whose blood poured out upon the sand of the arena was in very deed "the seed of the Church."

Not to be Caught by Chaff.—Another beautiful picture, same size as above, and equally interesting. The picture shows a young girl endeavoring to catch a horse in the field with the well-known sieve of chaff. The horse seems to be aware that a trap is being laid for him, and is very careful not to approach too closely. As premium, price, 30 cents; retail price, \$1.

Wives and Daughters. This is a well printed and well edited large eight-page monthly, conducted by Mrs. John Cameron, assisted by Miss Ethelwyn Wetherald, and published for the proprietors by the London *Advertiser* Publishing Company. It starts off with a guaranteed circulation of over 40,000. Only by having so large a circulation could so much high-class reading be afforded for the phenomenally low subscription price, 25 cents per year. It is an admirable home journal—domestic, social, literary and esthetic. We predict for it a still larger patronage.

The Quiver for November.—The opening article is a sketch of the life and work of Mrs. Elizabeth Prentiss, the author of that popular book, "Stepping Heavenward." Mrs. Prentiss was the daughter of the famous Edward Payson, who for a quarter of a century carried on a wonderful ministry in Portland, Me., and "was one of the most seraphic saints America has produced." In Charlotte M. Mason's account of "Our Wilful Boy," the author tells how wilfulness may be overcome. "The Luxury of Woe in China," is described in a short paper and illustrated; then comes a sermon, "The Angel in Mid-Heaven," by the Rev. J. R. McDuff, and "A Tale of a Dutch Hero," by "Peveril."—Cassell Publishing Company, 15 cents a number, \$1.50 a year in advance.

THE true beauty of a Scripture passage does not lie on the surface and reveal itself to a careless eye. How often have you taken up a fragment of spar, which at the first seemed lustreless and unattractive, but as you turned it in your hand and let the light strike it at a certain angle it revealed beautiful radiance and ever prismatic colors. A fragment of Scripture which is comparatively dull and dead to a superficial reader, becomes in the hand of a devout student a marvel of beauty. He turns it round and round, views it at every angle, till he sees the light of God break through it and it shines with the sevenfold beauty of the divine attributes.—*Westminster Teacher.*

Book Notices.

Sermons on the International Sunday-School Lessons for 1891. By the MONDAY CLUB. Pp. 412. Price \$1.25. Boston and Chicago: Congregational Sunday-School and Publishing Society. Toronto: William Briggs.

Another volume in this series of sermons on the International Sunday-School Lessons by the Monday Club has just been issued; The plan is the same as in former volumes. Each member of this club of ministers, most of whom reside in Boston, has taken one or more of the forty-eight lessons and written a brief but pointed sermon on its main theme. The writers are not prosy sermonizers; they are all men in contact with the life and needs of the day, and all able from long experience to put their thoughts on paper in concise and telling words. If this volume surpasses in excellence previous volumes, it is in the line of terseness. No one sermon is intended to cover more than one main idea, but each one succeeds in that in its own way. Sunday-school teachers will find themselves better equipped for their lesson if they finish off their study of teachers' helps with the reading of the appropriate Monday Club sermon.

The First Principles of Agriculture. By JAMES MILLS, M. A., President of the Ontario Agricultural College, and THOMAS SHAW, Professor of Agriculture, Ontario Agricultural College. Authorized by the Hon. the Minister of Education for use in the Public Schools of Ontario. Toronto: William Briggs. Price 40 cents.

The study of agriculture includes many collateral subjects, such as geology, botany and, more especially, chemistry. This little volume, limited to 250 pages, and with a condensed and, at the same time, practical text, covers very thoroughly these subjects, and just the sort of work that is needed for the study of the subject in schools. The pages devoted to the discussion of dairying, the diseases of crops, and the different breeds of live stock are particularly full and complete, as, indeed, the importance of these subjects to the farmer render it necessary they should be. There are a large number of capital illustrations throughout the book, and, in addition to the usual subjects treated of in such works, there is a most instructive chapter devoted to the consideration of the cultivation of forest trees for shade, ornament and protection. We should like to see the book extensively used in our public schools. But the work is worthy of a far wider circulation than the schools, and we may safely say there is not a farmer nor a farmer's lad in the whole Dominion but would be the gainer by a faithful perusal of the valuable information it so concisely conveys. Especially should the future farmers of Canada devote to it a careful study, for in their hands lies the guardianship of the country's chief welfare. Professor Mills and his accomplished colleague have rendered good service to the cause of education by this admirable volume.

Opening and Closing Services.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Service.
Supt. In the beginning was the Word, and the Word was with God, and the Word was God.
School. The same was in the beginning with God.
Supt. All things were made by him; and without him was not any thing made that was made.
School. In him was life; and the life was the light of men.
Supt. And the light shineth in darkness; and the darkness comprehended it not.
School. That was the true Light, which lighteth every man that cometh into the world.
Supt. As many as received him, to them gave he power to become the sons of God.
School. The law was given by Moses, but grace and truth came by Jesus Christ.
- 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. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
School. Thanks be to God for his unspeakable gift.
- III. Dismissal.

APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN LUKE.

A. D. 30.]

LESSON X. THE WALK TO EMMAUS.

[Dec. 7

GOLDEN TEXT. Ought not Christ to have suffered these things, and to enter into his glory?

Luke 24. 26.

Authorized Version.

Luke 24. 13-27. [Commit to memory verses 25-27.]

13 And, behold, two of them went that same day to a village called Em'ma-us, which was from Je-ru-sa-lem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Je'sus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cle'o-pas, answering said unto him, Art thou only a stranger in Je-ru-sa-lem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Is'ra-el: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulcher:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulcher, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Mo'ses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

Revised Version.

13 And behold, two of them were going that very day to a village named Em'ma-us, which was threescore

14 furlongs from Je-ru-sa-lem. And they communed with each other of all these things which had happened.

15 And it came to pass, while they communed and questioned together, that Je'sus himself drew near, and went with them. But their eyes were holden

17 that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still,

18 looking sad. And one of them, named Cle'o-pas, answering said unto him, Dost thou alone sojourn in Je-ru-sa-lem and not know the things which are

19 come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Je'sus of Naz'a-reth which was a

20 prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers

21 delivered him up to be condemned to death, and was crucified him. But we hoped that it was he which

22 should redeem Is'ra-el. Yea and beside all this, it is now the third day since these things came to pass.

23 Moreover certain women of our company amazed us, having been early at the tomb; and when they found

24 not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

25 And certain of them that were with us went to the tomb, and found it even so as the women had said:

26 but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that

27 the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Mo'ses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

TIME.—A few days after the resurrection. A. D. 30.
PLACE.—Near Emmaus, in the neighborhood of Jerusalem.
RULERS.—Same as before.
DOCTRINAL SUGGESTION.—Christ in the Old Testament.

HOME READINGS.

M. The walk to Emmaus. Luke 24. 13-27.

Th. Hard to believe. Mark 16. 9-14.

F. The righteous king. Jer. 23. 1-6.

S. The Messiah. Dan. 9. 21-27.

F. Moses and the prophets. Acts 3. 19-26.

S. Scripture testimony. John 5. 39-47.

S. Testified beforehand. 1 Pet. 1. 1-12.

LESSON HYMNS.

No. 135, New Canadian Hymnal.
Come, let us, who in Christ believe.

No. 138, New Canadian Hymnal.
Now just a word for Jesus.

No. 134, New Canadian Hymnal.
Talk with us, Lord, thyself reveal.

DOMINION HYMNAL.

Hymns, Nos 54, 35, 227.

QUESTIONS FOR SENIOR STUDENTS.

1. The *Holden Eyes*, v. 13-16.
What was the name of one of these disciples? See ver. 18.

About how far was threescore furlongs?
What promise of Jesus did his approach at this hour beautifully fulfill? Matt. 18. 20.

How does Mark explain the inability of these men to recognize Jesus? Mark 16. 12.

What other instances are given similar to this? John 20. 14, 15; Matt. 28. 17, and ver. 37 of this chapter.

2. The *Strange Story*, v. 17-24.

With what words should this question end? See Revised Version.

Why did they stand in speechless sadness?
What had just now brought hundreds of "strangers" to Jerusalem?

Why was it improbable that even a visitor to the city should be ignorant of Jesus's crucifixion?

How far had the faith of these two disciples reached?
What promised character had they supposed they recognized in Jesus? See chap. 2. 38.

3. The *Opened Word*, v. 25-27.

What astonishing statement had been made by certain women?

What singular corroboration had others of the disciples received?

With what disheartening statement was this narrative closed?

What is the meaning of the word here printed "fools"?

Turn ver. 26 into modern English.

Why was the suffering of the Messiah a necessity? See Matt. 26. 54; John 12. 24, 32; 11. 39-52; Acts 17. 3; 1 Pet. 1. 10, 11.

How far back in "Moses" may this explanation have begun? See Gen. 3. 15.

How was it that intelligent and devout Hebrews had

studied the Old Testament all their lives and had never seen its typical character?

Practical Teachings.

The chief teaching of this lesson is the fulfillment in Christ of all Old Testament ritual and prophecy:

The revelation of God is one.

The two Testaments represent two stand-points from which divine truth can be seen.

The ancient Hebrews foresaw Christ through mist and shadow.

Christians walk in the sunlight of his constant presence.

Most of our sadness comes from partial and incomplete views of truth.

Hints for Home Study.

1. Collate a few facts in Jesus's life that must have impressed his friends with his prophetic character.
2. Find various impulsive movements of the populace to establish Christ in the temporal sovereignty.
3. Find and read a number of Scripture texts that Jesus must have quoted or alluded to in this conversation.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Hidden Eyes**, v. 17-16.
 - What journey were two disciples taking?
 - On what day was this?
 - What did they talk about as they went?
 - Who joined them in their journey?
 - Why did they not recognize Jesus?
 2. **The Strange Story**, v. 17-24.
 - What question did Jesus ask the disciples?
 - Who replied to the question?
 - What was Cleopas's expression of surprise?
 - About whom did he tell a strange story?
 - What was done to this mighty prophet?
 - What hope had his disciples cherished?
 - How long since he was crucified?
 - What had they heard that surprised them?
 - By whom was this story told?
 - What had some of the disciples found out?
 3. **The Opened Word**, v. 25-27.
 - How did Jesus address them?
 - What question did he ask? (GOLDEN TEXT.)
 - What did he explain to them from the Scriptures?
 - With what part of the Scriptures did he begin?
 - What is Peter's testimony as to the opened word?
- Acts 10, 43.
 What says John as to the burden of the Scriptures?
 Rev. 19, 10.

General Statement.

A few hours after the resurrection two disciples, of whom nothing besides this incident is known, were walking along a country road not far from Jerusalem, when Jesus suddenly appeared and walked with them. By divine power he at first prevented them from recognizing him, and they had no thought of his resurrection. Their conversation together, his revelation of himself to them, and the startling events which followed, are told in this lesson and the next. It was evening, following the day in the early morning of which our Lord had arisen—that is (reckoning back and using our modern terms), Sunday evening, April 8, (?) A. D. 30. One does not need an exceptional imagination to reproduce this scene. It has taken hold of the heart of Christendom. It is the subject of more than one world-famous painting; it has suggested some of the choicest hymns of the Church, such as Lyte's "Abide with me," and portions of Keble's "Sun of my soul;" and, better than all else, it has been the means of indescribable personal comfort and inspiration to thousands of souls, who, feeling their day of delight to be "far spent," have prayed, "Abide with us," and have had half-understood heart-burnings divinely exchanged for the conscious and continued presence of their Saviour.

EXPLANATORY AND PRACTICAL NOTES.

Verses 13, 14. Two of them. Who they were we cannot know. One was named Cleopas, but he is not mentioned elsewhere. There is no good reason to suppose that the other was Luke. (1) "Since the apostle has not named the other, let each of you put himself in his place."—Whedon. (2) God's richest revelations are often given to obscure members of his Church. Several simple facts should be remembered concerning that same day. 1. It was "the first day of the week," in the "early dawn" of which our Lord had risen from the dead. 2. But that "early dawn" was not, as with us, the beginning of the day, for the Jewish day was reckoned from sunset to sunset. 3. Although this was the first "Lord's

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God's Spirit is the best teacher?
2. That it was necessary that Jesus should die?
3. That the whole Bible points to Christ?

Home Work for Young Bereans.

Find as many as you can of the prophecies of suffering to which Jesus must have called the attention of these disciples.

Find another account of this appearance and compare with this.

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did two of the disciples go the day Jesus rose? **To Emmaus.**
 - What did they talk about as they went? **The death of Jesus.**
 - Who came and walked with them? **Jesus himself.**
 - Why did they not know him? **He would not let himself be known.**
 - What did he ask them? **Why they were sad.**
 - What did they tell him? **About the death of their Lord.**
 - What else did they tell him? **Of the story of the resurrection.**
 - With what did Jesus reproach them? **With their unbelief.**
 - Who had foretold all these things. **The prophets.**
 - What did Jesus explain? **The prophecies about himself.**
 - With what prophet did he begin? **With Moses.**
 - To what did all the sacrifices point? **To the death of Christ.**
 - What had Jesus himself told him? **That he must die.**
 - Why had they not understood these things? **They were "slow of heart."**
 - What does Jesus love to see in us? **A simple faith.**
 - Of whom can we never believe too much good? **Of Jesus.**
- Words with Little People.**
- We are not "slow of heart" to believe what some dear friend tells us; especially if it means something very good and pleasant to us.
- Jesus is the best Friend! Let us believe every word he tells us.
- Whisper Prayer.**
- Dear Jesus, come and walk with me,
 That I may learn to walk with thee.

day"—the beginning of the long line of days held holy by the Christian Church—it was not specially sacred to these men; their "Sabbath" had closed nearly twenty-four hours before. **Emmaus** mentions this place, but its site is not now known. **Threescore furlongs.** Six and one half miles. **All these things.** No two men ever met with more marvels to talk about. The sudden tragic death of Jesus had stunned them and shaken their faith in both God and man; as disciples of "the Nazarene" they may have had some fears regarding their personal safety; and now, to add to their mental perturbation, come the incredible reports of **Mary Magdalene** and the other women that they had

seen the Lord that very morning. These reports were sustained by the collateral testimony of Peter and John, who had visited the emptied sepulcher. "Their conversation probably reflects the state of mind that existed among foremost disciples of the Saviour."—*Dr. Bentley*. (3) *Go's "mysterious ways" cannot be explained by worldly wisdom or "common sense."*

15, 16. Communed together and reasoned. They were desperate in both their doubts and their hopes. **Jesus himself drew near.** "A beautiful illustration of the promise in Matt. 18, 20."—*Ellicott*. (4) *The Lord always takes part in the spiritual conversation of his disciples. Went with them. He overtook and walked along-side of them. Their eyes were holden.* Mark's story (Mark 16, 12) seems to imply that Jesus's form and features had mysteriously changed. Read carefully John 20, 14, 15; 21, 4; ver. 37 of this chapter, and Matt. 28, 17. The word of God does not make at all clear the conditions of the "resurrection body," and speculation is idle and harmful. (5) *At times God "hides himself" for our good.*

17, 18. What manner of communications. Such a conversation would excite the curiosity of any stranger. **As ye walk.** Here the question should probably stop. The easy familiarity of the Eastern highway made such an abrupt question natural. **And are sad.** This should read, "And they stood sad." (6) *How often are we sad when if we knew all we should be glad!* "This intrusion of a stranger was unwelcome, and possibly perilous."—*Farrar*. (7) *In all our experience Christ is nearer to us than we recognize.* **Cleopas.** A name quite different from "Cleophas" and "Clopas." **Art thou only a stranger?** Rev. Ver., "Dost thou alone sojourn?" **Hast not known.** Rev. Ver., "And not know." He assumes that this stranger is one of the thousands who sojourn (or, as we would say, "board") at Jerusalem during the paschal feasts, and cannot understand how any one could have been there when Jesus was crucified and not have heard of it. **These days.** This festival season, as we might allude to the Christmas season.

19, 20. Jesus of Nazareth. The place of residence was anciently used as we now use "family names." **Was a prophet.** They have no doubt of this. Their confidence in his lofty character and that he was sent of God is unshaken. **Before God and all the people.** Cleopas evidently had his suspicions of this stranger at the outset. These words breathe a holy defiance of the enemies of Jesus. **The chief priests** had instigated the arrest of our Lord, and the **rulers** (that is, the Sanhedrin) had concurred in condemning him to death. There is no resentment here, but a fair statement of facts. **21. But we.** However others had criticised and plotted, we, the disciples, still trusted. **He which should have redeemed.** "He that shall shortly redeem." Their hope that Jesus was the Christ was shaken, but their faith in the coming of the Redeemer is undimmed. (8) *The Christian should have "a faith that will not shrink, though pressed by every foe."*

22-24. Certain women also. See John 20, 11-17; Mark 16, 9; Matt. 28, 9, 10; Luke 24, 1-10. **Of our**

company. These two disciples, disheartened as they are, stand up bravely for their convictions. They need not have told this Stranger that they were followers of the crucified Prophet. **Which said.** "A sort of double hearsay:" the women said that the angels said. **Certain of them.** Peter and John. **But him they saw not.** Profoundly sorrowful words. The disciples, through these three or four days of extreme strain, were on constant guard against the pranks of wild enthusiasm, and tested every story with an impartial skepticism that has buttressed the faith of the Church ever since. The statement made by these two men (verses 19-24) is in its very form a touching indication of their hearts' misgivings. It swings backward and forward strangely between faith and doubt: "Our talk is of Jesus the Prophet, whose majestic deeds and words both God and the Jewish public recognize; but he has been disgracefully executed. But we believed he was the Messiah; but he could not have been, for this is the third day he lies in the sepulcher; but some women say that he is risen, and some of our chief men partly corroborate their strange story; but him these men saw not!"

25, 26. O fools. "O unintelligent ones!" **Slow of heart.** Not only lacking in understanding, but in true faith. "Not hard of heart," says Whedon, "but slow." They had carnal conceptions of the Messianic kingdom. **Believe all that the prophets have spoken.** How could they accept the testimony of the women when they rejected the testimony of the prophets? **Ought not Christ.** Must not the Anointed One thus suffer? Is there not a necessity in the case? (Matt. 26, 54; John 12, 24, 32; 11, 30-32; Acts 17, 3; 1 Pet. 1, 10, 11.) These sufferings were "entirely vital to our Lord's redemptive work—fundamental in the gospel scheme of salvation."—*Coulter*. **Enter into his glory.** This is a divine necessity likewise. Not with David's a misnomer nor Solomon's splendor must the kingdom of God be administered; but, ascending his throne on high, the Messiah must rule on earth by spiritual forces sent direct from heaven.

27. Beginning at Moses and all the prophets. He took the Scriptures, with which these men were thoroughly familiar, and drew from them a meaning they had never dreamed of. *Dr. Farrar* has ingeniously ranged a number of specimen texts which it will be of great service to the student of this lesson to refer to: Gen. 3, 15; 22, 18; Exod. 12; Lev. 16, 1-34; Num. 21, 9; Deut. 18, 15; Num. 24, 17; 20, 11; Isa. 7, 14; 9, 6, 7; 40, 10, 11; 53, 4-6; Jer. 23, 5; 33, 14, 15; Ezek. 34, 23; Micah 5, 2; Zech. 6, 12; 9, 9; 12, 10; 13, 7; Mal. 3, 1; 4, 2. All the prophets except Nahum, Jonah, and Habakkuk, says *Dr. Davison*, have distinct references to Christ, and of these our Lord had already used Jonah as a type and prophetic sign, while Habakkuk was afterward quoted in Rom. 1, 17. On this memorable afternoon our Lord showed that all the history of the Hebrews, the ritual of the temple, and the teachings of psalmists and prophets, pointed to Christ, and that his life perfectly fulfilled the ideal of the Old Testament.

CRITICAL NOTES.

BY PROFESSOR MARCUS D. BUELL, D.D., BOSTON UNIVERSITY, SCHOOL OF THEOLOGY

The inner experience of the eleven during the awful interval of gloom and despair which followed the crucifixion and burial of their Lord would be, as Luke knew, a matter of keen and sympathetic interest to all later disciples who, like Theophilus, had never been in a situation which compelled them to look upon the death of Jesus as the final event in his history, but had always

been able to regard that event as the rather brief though painful prelude to his resurrection. The unique episode, then, which our evangelist here narrates, a part of which forms the subject of our present lesson, sets before us the sadness of the disciples (ver. 17); their bitter disappointment (ver. 21); their sorrowful rejection of an unconfirmed report as to Jesus's being alive (ver. 24),

with a photographic distinctness as true to life as that of John's somewhat similar narrative concerning the persistent doubt of Thomas. Of equal interest to the author of the Acts, who is to represent the risen Jesus as continuing his work on earth through his apostles by the agency of the Holy Spirit (Acts 2. 33; 16. 7, etc.; comp. Mark 16. 20), is the manner in which the still unrecognized Jesus brings to the minds of his disciples, as he had said the Holy Spirit himself should afterward do (John 16. 13), his reiterated teaching concerning his death as the necessary condition of entrance upon his glory (vers. 25-27).

Verse 13. Behold. Luke anticipates the surprise of his readers at the deeply interesting narrative he now begins. **Two of them.** They were included in "the rest" of verse 9. Unfortunately the name given in verse 18 does not identify them. The silence of the writer as to the name of the second person has often, since Theophilus's time, been supposed, like similar indirect references by the other evangelists to themselves, to warrant the supposition that Cleopas's companion was Luke himself. This supposition is attractive, but undemonstrable. **Were going.** They were sure that all was over now and that there was nothing more to want for at Jerusalem (ver. 21). **That very day.** That Sunday (ver. 1) on which the tomb had been found open and empty and the angels had said Jesus was alive. **Emmaus.** The distance stated, which agrees with that of our town of the same name mentioned by Josephus (*Bell. Jud.*, 7. 66), would agree with *Kulomish west*, or *El Kubeibeh*, a little north of west from Jerusalem. The Greek emphasizes the distance of the place rather than its name, perhaps to indicate the somewhat singular fact that Jesus should have been found so far from Jerusalem at that time.

14. They communed. The pronoun is emphasized in Greek for the sake of distinctly contrasting them with the third person who is to join them. The tense indicates that the topic in question occupied their minds all the way; the verb itself, like the one in verse 17, that they compared their opinions and feelings. **These things.** Especially the events of the preceding week. Comp. vers. 20-24.

15. Came to pass. The situation having been explained, the principal action is now described. **Questioned.** Why the wonderful history of Jesus should be so abruptly and disappointingly ended, and what significance could safely be given to what the women had said (vers. 19-24). **Jesus himself.** The subject of their conversation. **Drew near.** Came up behind them and walked on toward Emmaus. They naturally inferred (ver. 18) that like them he had just come from the city.

16. But. Although he was walking by their side in broad daylight. **Their eyes were holden.** By influences of which they were unconscious, their minds were prevented from recognizing him. The Greek tense harmonizes with the continuance of the restraining influence throughout the whole conversation. **Should not know him.** Otherwise recognition would have been certain. Comp. ver. 31. They were not yet prepared for recognition. No human mind could immediately accommodate itself to so great a truth as the resurrection. Immediate revelation would have led them, as John suggests it led Mary Magdalene (John 20. 17), to think of the personal significance for them, and forfeit its unpeakable importance for the whole world, both past and future.

17. Said. His identity being veiled, he could enter into their thought without changing its current. He often does that now in the midst of us by his Holy Spirit.

Communications. Observe the marginal rendering of the Revised Version. Jesus alludes to the absorbing nature of their conversation as equally interesting to both of them. **As ye walk.** Friends often walk on together in silence, each pursuing his own train of thought; but not so here. Jesus, then, had listened to their exchange of thought for a time before breaking silence himself. **Stood still.** Astonished at this sudden appearance of ignorance on the part of one whose silence had thus far seemed to indicate both understanding and sympathy, they stop short in the road to look at him and at each other. How shall they tell the whole story to one who knows nothing of it? **Going back** in thought for an appropriate starting-point, the fresh review brings new sadness into their hearts, which is reflected in their faces. At length one of them begins a reply.

18. Cleopas. This Greek name probably has no relation with the Hebrew Clopas of John 19. 25, which Luke translates Alphaeus (6. 15). The mention of this otherwise unknown name is a token that tells us we are here following the memory of an eye-witness. **Thou alone.** Is it because you are only a visitor in the city that you do not know what happened there since last Thursday? If so, you are the only stranger there who has remained in such ignorance.

19. What things? Literally, what kind of things? He still holds their eyes. He wishes them to narrate the whole history afresh, that he may at the right point interpret its true meaning to them. Comp. 9. 18-20. **Of Nazareth.** As in John 1. 45, the name of his home is added to distinguish him from others who bore the same name (Greek for Joshua. See Heb. 4. 8 in Authorized Version). **Which was.** In Greek, "became." **Prophet.** Not merely one who foretells the future, but who speaks to the nation as God's representative. **Mighty in deed and word.** Note the order: power shown first in miracles (John 3. 2), then in teaching. This was a sufficient foil to any obscurity which the name of his home might suggest. Comp. Acts 2. 22. **Before God.** His works and words attested the presence of divine power. Note again the order of phrases.

20. Crucified. The priests and Sanhedrin did this. **21. But we.** In contrast with their rulers and chief priests. **Hoped.** The imperfect tense in the Greek has a force somewhat like "we had come to hope." They no longer cherished the hope. **Redeem.** From the power of its political and spiritual bondage (Acts 1. 6). **Yea.** The Greek particles here suggest the sentence. But on the contrary, as a matter of fact, it is no less than three days. **Third day.** Every added hour since his death on Friday has confirmed their fear that they had been mistaken in supposing Jesus was the true Messiah.

22. Moreover. The strong adversative is used in Greek. Contrasted with our ever-deepening despair, and the only shred of evidence to inspire our hope came in a report which we could not confirm. **Certain women** (ver. 19). **Amazed us.** Dumbfounded us with startling intelligence. **Having been early.** So they had news to tell.

23. They came, saying. They found not his body; that was the startling fact: they said that something else had also happened. Cleopas and the rest had not been able to fully believe this report as to the vision.

24. Certain. They think it unnecessary, perhaps imprudent, also, to give the names of Peter and of John. It is noteworthy that while verse 12 speaks of Peter only as going we are here shown that Luke knew he was not alone. It is quite likely that others besides these two apostles went to the tomb. **Found it even so.**

This confirmed the first and most appalling part of the women's report as to the empty tomb. **But him they saw not.** No confirmation of the saying attributed to the angels. The heart of the stranger must have leaped up by this time, as did that of Joseph when his brethren in like manner recited the fact before one whom they thought wholly unfamiliar with it.

25. He spake. "He" is emphatic. Luke knew the reader would eagerly anticipate what reply Jesus would make. **Foils.** Wanting in power to perceive things which have been made very plain (1 Cor. 1:54). **Slow of heart to believe.** This indicates a lack of moral capacity to trust God as He speaks in his word. The word "believe" is contrasted with the words "we hoped" (ver. 21). **In all.** Better, as the margin of the Revised Version suggests, "In view of all." **Have spoken.** Touching Messiah's sufferings as well as his glory.

26. Behoved it not. Does not prophecy require? **The Christ.** He uses this name because he is referring to the Messiah of prophecy. **These things.** Dishonor, suffering, and death (vers. 19, 20). In the Greek the emphasis rests here: these things which banish your hope. **And to enter.** By the path of suffering. **Into his glory.** He will not yet say how this entry has already begun to be realized.

27. Interpreted. The more accurate translation than "expounded." **The things.** The foreshadowings of his own dishonor and sufferings as the true Messiah.

The Lesson Council.

Question 1. *Have you any knowledge concerning the condition of the soul of Jesus during the time while his body was in the tomb?*

In the person of Christ the nature of man was united with his divine nature. In his death there was a separation from the body, but not of the soul from the divine nature of Christ. Such a separation would have put the divine Son completely out of the incarnation. The soul remained in the personal unity of the Christ. It so remained when he went into paradise (Luke 23:43). So that we are not to think of the soul of Christ as separate from himself while his body was in the tomb.—*John Miley, D.D., Madison, N. J.*

We have Bible testimony to facts occurring directly after Christ's death. 1. Christ had said to a robber on a cross: "To-day shalt thou be with me in paradise." On the day of his death, therefore, Christ was in paradise. 2. Peter declares that Christ, having been put to death in the flesh, . . . went and preached to the spirits in prison (1 Pet. 3:18, 19). Linking, as the leading interpreters do, this statement with 1 Pet. 4:6, we logically say with Delitzsch, the eminent exegete: "He preached to Old Testament dead the New Testament gospel."—*Principles of Psychology*, page 483. Christ, then, in paradise, was conscious and active.—*H. Lummis, Appleton, Wis.*

The gospels give no practical clew. The Creed supplies a missing link: "He descended into hell." This merely balances, "He was conceived of the Holy Ghost," making our Lord's human career, like any man's, begin and end in the invisible. Is "paradise" an intermediate state of the blessed, "afoat in lovely dreams, outside the walls of heaven?" Stephen saw none. Did Jesus go and preach for a day to those whom Noah could not move? That does not march with Abraham's refusing Lazarus to Dives' brethren. Here is for three days a chasm without a candle. Over it the thought may hover and call up forms of things

unseen, but find no resting-place. We have no revelation and therefore no knowledge, nor need we long to know.—*A. B. Hyde, D.D., The University of Denver.*

Analytical and Biblical Outline.

The Saviour on the Way to Emmaus.

I. THE LIVING ONE.

Jesus himself drew near. v. 15.

"He that liveth, and was dead." Rev. 1: 18.

"Whom God hath raised up." Acts 2: 24.

II. THE UNKNOWN ONE.

Their eyes were holden. v. 16.

"Knew not that it was Jesus," John 21: 4.

"There am I in the midst." Matt. 18: 20.

III. THE SYMPATHIZING ONE.

As ye walk and are sad. v. 17.

"I will not leave you comfortless," John 14: 18.

"Touched with . . . our infirmities," Heb. 4: 15.

IV. THE REVEALING ONE.

Ought not Christ to have suffered? v. 26.

"Perfect through sufferings," Heb. 2: 10.

"If it die . . . much fruit," John 12: 24.

V. THE ENLIGHTENING ONE.

Expounded . . . in all the Scriptures. v. 27.

"To him . . . all the prophets witness," Acts 10: 43.

"We see Jesus . . . lower than . . . angels." Heb. 2: 9.

Thoughts for Young People.

The Value of the Commonplace.

1. *It was to two very ordinary men that this wonderful revelation was made:* "one unnamed, the other only a name." Probably no such exposition of the word was ever made directly to John or Peter or Paul. They were neither "apostles" nor "bishops," nor do they figure as church officers at all.

2. *Very ordinary incidents enframe this revelation:* a stroll along a country road; supper at an inn; a simple meal.

3. *It was by very ordinary means that Christ led them to the fullness of divine truth:* a gentle talk about familiar passages of the word of God—means within the reach of all of us.

4. *It was by the use of ordinary means that these men became of use to the most prominent members of the infant Church.* They simply went and told the story.

Lesson Word-Picture.

BY REV. E. A. RAND.

Why do they not recognize him? They do not seem to have any definite recollection of him. He knows them. He recognizes the fact that they are in sorrow to-day, and he comes to comfort them. And then he would break to them gently the great, marvelous fact that he has risen from the dead, is alive again, can see, talk, and walk. He knows they need this revelation. He is not forgetful of the past or unmindful of the present. They only say of him that "It is a stranger who would walk and talk with us as we go on to Emmaus." Can they not see any sign of identity? Are there not thorn-prints in his brow? Do they not see his pierced hands? And his sandals, do they hide the rough yet unhealed scars in his feet? They see nothing. They say, "It is only a stranger, and he would walk and talk with us."

And what are they talking about, he would know, and why so sad?

How ignorant he is, they think. Cleopas wonders he is so uninformed of the things happening there in Jerusalem.

Still ignorant! "What things?" he would know. Then they tell him of their disappointment—how sorry they are to think Jesus of Nazareth did not prove he was Israel's Redeemer, but went to a cross, was crucified, buried, and now his body is missing. Certain women saw angels in the tomb, but his body was not there, and who can say where they laid him?

They tell how others went to the tomb. There was the open sepulcher, but its great and glorious Guest had gone!

"O fools and slow of heart!" he says.

Can they not now tell his tones of voice? Do they not catch the fascination of his searching, loving look? How strange, strange their lack of insight! He is about to unlock God's word to their comprehension. Have they forgotten how in the past he opened to them the treasures of inspiration, in words apt and eloquent?

Still blind and deaf!

He goes back in his comments to Moses, who announced the coming of a wonderful Prophet like unto him. Do they not now recognize his voice, the tones that once quieted, then thrilled them, the word of power that hushed Galilee and woke the dead to life?

Still undiscerning, still ignorant of the crucified Lord under those robes!

He throws back the doors of the Holy Scriptures. He points again to that broken form lifted in the Psalms. He speaks in tones of thrilling tenderness about Isaiah's prophecy of the Man of Sorrows. He may have shown the measurements of Daniel's mysterious visions of the coming years.

They hear, see, and are moved by all that is said. Their hearts burn within them. Tears mingle with their smiles as he speaks. And still their lips are dumb, their eyes are blind. They do not know their risen Lord.

O love, blinded by sorrow's tears!

O faith, whose wings are crippled by affliction's storms!

By Way of Illustration.

BY JENNIE M. BINGHAM.

"Jesus himself drew near." He drew near to comfort them. He always draws near his disciples when they are sad. It is said that if a piano be struck in a room where another stands unopened and untouched, whoever lays his ear to it will hear the same string sound the same note. This is a faint illustration of the sympathetic heart of Christ, which is touched with the feelings of our infirmities and responds to our every thrill of sorrow.

"As ye walk and are sad." "In the dark days of the war I remember a meeting where every speaker seemed to have hung his harp upon the willow. Finally an old man with a shining face arose and said, 'Young men, you do not talk like sons of a King. I started to climb a mountain a while ago, and such a terrific storm came on I proposed to the guide that we turn back. 'No,' he said, 'as we get higher we shall get above the darkness.' So if you are in the darkness and storm of life, get near to Christ. He will make the way light about you."—Moody.

It is said that at one time Martin Luther became much discouraged. Nothing could cheer him, until one morn-

ing on entering the house he was surprised to find his wife dressed in mourning. "What is the matter, Kate?" he cried, in great anxiety. "Should I not be sad as you," she said, "when our Father in heaven is dead?" He accepted the reproof. "You are right," he said; "I have been acting as if there were no God in heaven."

Julius Caesar, when sad because of some disaster in his dominions, was wont to say, "Think that thou art Caesar." When sorrow overwhelms thee consider that thou art a child of God. "Why should children of the King go mourning?"

"Slow to believe." Abraham Lincoln issued a proclamation declaring the emancipation of three millions of slaves. The proclamation was put up on the trees and fences wherever the Northern army marched. A good many slaves could not read; but others read the proclamation, and most of them believed it. Some did not believe it, and stayed with their old masters; but it did not alter the fact that they were free. Christ has proclaimed freedom for us. Let us take him at his word.

"Ought not Christ to have suffered." "Why must Christ be chastised for my peace? How is it that the ground has to be wounded by spade and plow and put under harrows before it will produce bread for us? How is it that the grain must be bruised under millstones before it will make bread for us? How is it that plants, flowers, and fruits yield their latent virtues only when bruised? Why is vegetable life sacrificed for us? Why is animal life slain for us? Finding the answer to these questions will open the higher question."—Pulsford.

"He expounded unto them." Hawthorne beautifully says: "Christian faith is a grand cathedral with divinely pictured windows. Standing without, you can see no glory, nor imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors."

The Teachers' Meeting.

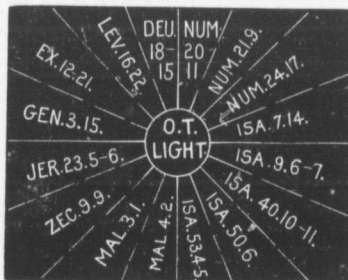
Review events which occurred between the death of Jesus and this conversation: 1) The burial in Joseph's tomb; 2) The quiet Sabbath beginning and ending at sundown; 3) The resurrection of our Lord "very early in the morning" of the first day in the week; 4) Two earlier appearances of Jesus on this day... Word picture: Two lonely men in the crowded streets of Jerusalem; passing through the city gate with its market and its loungers; along the country road, lined with gardens and vineyards; the approach of the benign Stranger; the unfolding of scriptural truth to burning hearts.... These disciples were 1) Loyal to their dead Prophet; 2) Disheartened in their belief that he was the Messiah; 3) Confused by the reports of the resurrection... Jesus came to them as 1) an apt listener; 2) a close questioner; 3) a clear expositor of the holy Scriptures... Features of the conversation: 1) The estimate which those nearest Jesus on earth held of his person and character—a prophet and the Redeemer; 2) The lightness with which Jesus speaks of his own sufferings—"What things?" So will we look on the troubles of earth from the heights of heaven; 3) The sympathy of Christ for those in trouble (ver. 17), a sympathy which the grave did not extinguish... The teaching: Christ seeks to show that his own life, sufferings, death, and resurrection are all pointed out in the Old Testament; and Christ is himself the only revelation of God ever understood by the world.

References.

FREEMAN'S HAND-BOOK. Ver. 13: The furlong, 809. Ver. 21: Mode of reckoning time, 868. . . FOSTER'S CYCLOPEDIA. Vers. 13-37: Poetical, 468, 3395, 3396; Prose, 878, 879, 881-883, 886, 908, 7349. Ver. 15: Prose, 8109. Ver. 21: Prose, 9619, 2639, 2041, 9138, 9131. Ver. 25: 8339. Ver. 26: Poetical, 3213; Prose, 11556, 11558, 2327. Ver. 27: Prose, 4754-4756, 8110, 8111, 2940.

Blackboard.

BY J. B. PHIPPS, ESQ.



OBJECT OF THE DIAGRAM. To present to the school the testimony of Moses and the prophets concerning Christ. It represents a sun, or the Old Testament light on the coming Messiah.

USE OF THE DIAGRAM. The superintendent should copy the Bible references on slips of paper, and familiarize himself with the text, so that he can comment briefly on each one as it is read. Example—Gen. 3 15: "This was the promise to Eve." The slips are to be distributed to teachers and scholars, and, in the review, the superintendent will point to each testimony, and whoever has the slip designated will read the text.

HOW TO DRAW THE LINES. First draw a line diagonally from corner to corner of each end of the board. Where the lines cross each other will be the center of the board. Next draw the circle, then a line from top to bottom in the center, and one also from end to end. This will divide the board into eight spaces. Lastly, divide the spaces equally, so there will be sixteen of them, and write in the references.

Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. *Walking with Jesus.*

Review briefly the two preceding lessons, and print in large letters, "Jesus Dead," "Jesus Alive."

With brown flat crayon make a road; two straight marks may represent men walking in the road. Tell that they are from Jerusalem (make small square) and are going to Emmaus, six and a half miles away (make another square). These men are friends of Jesus. One was Cleopas. We do not know the other man's name.

The very day that Jesus rose from the dead they had started to go to Emmaus. Before they left Jerusalem they had heard the story of Jesus's resurrection. But they did not think it could be true. They knew that Jesus had died on the cross. Very likely they saw the

dreadful crucifixion. But they did not see him rise. Tell how they talked about Jesus and his death as they walked along. Would they look sad or glad? Ask if Jesus knew how they looked, how they felt, and how they talked. Yes; and he knows how we look, how we feel and talk, for he is always near, though we cannot see him. Sing, or repeat softly, "Dear Jesus, ever at my side!"

Add a mark to the two already in the road. Tell that a stranger came to walk with the disciples. They did not know him, though it was Jesus, their best friend. They were not expecting to see him, for they did not think he was alive.

Tell that Jesus often comes to us when we do not know him, because we do not really believe that he is a living Saviour. One day little Roy was very naughty. He told his mamma that he couldn't keep the bad spirit out of his heart, because he was not big enough to make him go. Mamma said, "Jesus knows 'th' you are not big enough, and so he wants to come and help you." "O, mamma!" said Roy, "Jesus can't come. Don't you know the wicked Jews killed him? 'Course he can't come!"

Roy can never conquer the bad spirit until he really believes that Jesus is alive, and lets him come into his heart! That will drive the evil spirit out.

Tell how Jesus began to talk to the two disciples, and how they told him all the things which troubled them. Was he willing to hear about their cares and troubles? Yes; and he wants us to tell him all our troubles. He will tell us just what we need to know, as he told the disciples that day.

A little girl, whose mother was dead, was asked to whom she told all her little troubles now that mamma was gone?

"To Jesus," said the little girl.

"And do you think he hears you?" asked the friend.

"Why, yes, he says he does, and that's enough for me," said the dear child.

Jesus not only says he cares for us, but he has given us examples like this so that we may believe it.

Jesus told these disciples that they were "slow of heart to believe." Then he told them the meaning of the Bible words about himself. Tell that long before Jesus came there were many things written by the prophets about him. The disciples could read these things, but they could not understand them. It was like trying to read in a dark room? What do we need to make us able to read in a dark room? Yes, a light. Jesus said, "I am the Light." When he let the light of truth shine upon the word the disciples could understand it.

Make an open Bible below "Jesus Alive," with rays of light falling upon it.

How can little children learn the meaning of Bible words? Jesus will let his light shine upon them if they ask him. Sing a verse of "Wonderful words of life," and show how Bible words become words of life to us only when we carry them out in our lives. Willie went to Sunday-school and learned "Little children, love one another." On the way home he snatched Walter's paper and tore



it in two, making Walter cry. At home he teased the baby and pinched little sister slyly at the supper-table. Was the beautiful text a word of life to Willie?

Jesus wants to walk with little children now and to talk to them. But they cannot see him or hear him speak. They can walk with him by minding what he says, and they may hear him speak in the Holy Bible words.

OPTIOAL HYMNS.

Majestic sweetness.
Thou dear Redeemer.
How precious is the book.
Now let my soul.
Wonderful words.
I'm poor, and blind,
What a Friend we have.
When peace, like a river,
O Holy Saviour,
Come unto me.
Christ is near thee.
My Jesus, as thou wilt.
I need thee every hour.
Lead, kindly Light.

The Lesson Catechism.

1. To what village were the two disciples drawing near? **Emmaus.**
2. Who approached them and expounded the Scriptures? **Jesus.**
3. Why did they not recognize him? **Their eyes were hidden.**
4. What did these two disciples say Jesus was? **A prophet, mighty in deed and word.**
5. What is the GOLDEN TEXT? **"Ought not Christ," etc.**

Dec 7 CATECHISM QUESTION.

11. What was the Spirit's work of inspiration?
He moved and guided the writers of the Bible, so that they truly recorded the truth of God.

A. D. 30.]

LESSON XI. JESUS MADE KNOWN.

[Dec. 14.

GOLDEN TEXT. And their eyes were opened, and they knew him. Luke 24. 31.

Authorized Version.

Luke 24. 28-43. [Commit to memory verses 36-40.]
28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Je-ru-sa-lem, and found the eleven gathered together, and them that were with them.

34 Saying, The Lord is risen indeed, and hath appeared to Si'mon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish and of a honey-comb.

43 And he took it, and did eat before them.

Revised Version.

28 And they drew nigh unto the village, whither they were going; and he made as though he would go further. And he constrained him, saying,

Abide with us: for it is toward evening, and the day is far spent. And he went in to abide with them.

30 And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and

31 brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of

32 their sight. And they said one to another, Was not our heart burning within us, while he spake to us in

33 the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Je-ru-sa-lem, and found the eleven gathered together, and

34 them that were with them, saying, The Lord is risen indeed, and hath appeared to Si'mon. And they re-hearsed the things that happened in the way, and how he was known of them in the breaking of the

35 bread.

36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be

37 unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said

38 unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands

39 and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me

40 having. And when he had said this, he showed them his hands and his feet. And while they still believed for joy, and wondered, he said unto them,

42 Have ye here any thing to eat? And they gave him 43 a piece of a broiled fish. And he took it, and did eat before them.

TIME.—30 A. D., a few days after the resurrection.
PLACE.—Near Emmaus, in the neighborhood of Jerusalem.
RULERS.—Same as before.
DOCTRINAL SUGGESTION.—The communion of saints.

HOME READINGS.

- M. Jesus made known. Luke 24. 28-35.
Th. Jesus made known. Luke 24. 36-43.
W. Thomas convinced. John 20. 19-29.
Th. Manifested to Saul. Acts 9. 1-9.
F. The veil removed. 2 Cor. 3. 12-18.
S. Revealed by the Scriptures. Rom. 16. 23-27.
8. Made known to the Gentiles. Eph. 3. 1-11.

LESSON HYMNS.

No. 330, New Canadian Hymnal.

Abide with me, fast falls the eventide,

No. 156, New Canadian Hymnal.

When I can read my title clear.

No. 158, New Canadian Hymnal.

Jesus, and shall it ever be.

DOMINION HYMNAL.

Hymns, Nos. 237, 136, 136.

QUESTIONS FOR SENIOR STUDENTS.

1. To Two Disciples, v. 29-32.
To what village were these three going?
Would Jesus really have gone farther if these disciples had not constrained him with their love?
What was Christ's purpose in thus concealing the truth for a time?
What phrases in verse 29 indicate that the house they stopped at was an inn, not a home?

What fact mentioned in verse 30 strengthens this supposition?

By what familiar action was the personality of the Saviour revealed?

Had any of the disciples seen Jesus before this? What immediately followed their recognition of the Saviour?

Repeat their exclamation. What had been said by others about Jesus's talking? John 7. 46.

Why were the Scriptures so long a sealed book?

2. **To Peter**, v. 33-35.

About what hour did Jesus thus disappear?

Where did Cleopas and his companion promptly go?

How many disciples were really assembled on this occasion?

Why are they called "the eleven?" John 20. 19-29; Mark 16. 14.

What is known of this appearance to Simon? 1 Cor. 15. 5.

3. **To Ten Disciples**, v. 36-43.

Did the "eleven" believe the story of the two disciples?

What sudden appearance startled them?

Why were they so greatly terrified? See John 20. 19.

What sweet words did Jesus speak?

What test of his physical life did he propose?

What further proof did he give?

What other incidents occurred at this interview?

Compare carefully the accounts of Mark and John.

Of what personal importance to us is Jesus's resurrection?

Practical Teachings.

"Holden eyes" are the result of uninformed minds or hard hearts, or both.

God's word "giveth light." If we would be on intimate terms with Jesus we must form and perfect our acquaintance with him through reading the Scriptures.

Hints for Home Study.

1. Find and arrange in their probable chronological order the various appearances of Jesus after his resurrection.

2. Write down as many of the characteristics of Jesus's "resurrection body" as you can recall.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **To Two Disciples**, v. 29-32.

What invitation did the disciples give to Jesus?

While at the table what did he do?

What change came to the disciples? (GOLDEN TEXT.)

What became of Jesus?

What did they say to one another?

Have your eyes been opened to see Jesus?

2. **To Peter**, v. 33-35.

What journey did the two at once make?

Whom did they find together in Jerusalem?

What strange thing were these talking of?

Who else tells us that the Lord appeared to Simon? 1 Cor. 15. 5.

What story did the two tell?

3. **To Ten Disciples**, v. 36-43.

What happened as the two were speaking?

What did Jesus say?

How were the disciples affected?

What did Jesus ask them?

What did he request them to do?

What did he show to them?

Why did they not believe?

What did he ask for?

What did they give him?

What did Jesus do with the food?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That talking with Jesus brings joy?

2. That the resurrection is good news to the world?

3. That the resurrection is not a matter of doubt?

Home Work for Young Bereans.

Find how many appearances of Jesus to his disciples after his resurrection are recorded.

Arrange them, so far as you can, in the order of time in which they probably occurred.

QUESTIONS FOR YOUNGER SCHOLARS.

Who walked with the disciples to Emmaus? **Jesus.**

What did he do at the end of their walk? **He was about to leave them.**

What did they urge him to do? **To stay with them.**

What did Jesus do at the supper-table? **He took bread and blessed it.**

What then happened? **The disciples knew him.**

What did Jesus do? **He went out of their sight.**

Where did he go at once? **To Jerusalem.**

Whom did they tell that they had seen Jesus? **The other disciples.**

While they were speaking, who came among them? **Jesus.**

What did he say to them? **"Peace be unto you."**

Why were they frightened? **They thought it was a spirit.**

What did he show them? **His wounded hands and feet.**

What did he ask to have? **Some food.**

What did he do? **He ate it before them.**

Why were the disciples filled with joy? **Because Jesus was alive.**

What did he do? **He took bread and blessed it.**

What did he do? **He ate it before them.**

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Why were the disciples filled with joy? **Because Jesus was alive.**

What did he do? **He took bread and blessed it.**

General Statement.

While the two disciples listen with burning hearts to the mysterious Stranger it grows dark; and when at length they enter Emmaus they insist that he shall be their guest. They themselves, as sojourners, probably turn their steps toward the village inn. The Stranger is constrained to share their evening meal, and as he lifts his hands to bless the food their eyes are opened, and their Lord is recognized and—disappears. Joy thrills their souls such as cannot be fed to themselves. They hasten to the meeting-place of the disciples in Jerusalem, and find there an excited group already discussing the reported resurrection of the Saviour. Mary and the other women, Peter and John, have given their testimony; Cleopas and his friend add theirs, when suddenly the Lord appears! Through bolts and bars he comes unhindered, and yet is ready to demonstrate the reality of his physical life by tests of the most ordinary and convincing sort. His greeting, "Peace be unto you," must have been of unusual comfort to his agitated disciples.

EXPLANATORY AND PRACTICAL NOTES.

Verses 28, 29. The village, Emmaus. **Made as though.** Dr. Piumpre wisely says that the method of the divine Teacher here is an example for other teachers. We often impress truth more effectively and stimulate the desire for further knowledge by suspending for a time the continued inculcation of it. **Constrained him.** Urged him. **Abide with us.** Read again the General Statement of Lesson X. (1) "It is needful to win Christ's presence by praying for it."—Farrar. **The day is far spent.** For the Jew the day came to an end

before the evening had fully set in. (2) "Some have entertained angels unawares." **Went in to tarry.** The peculiar wording of the original makes it almost certain that it was to an inn they went. The verb used both in their invitation, "abide," and in the succeeding statement, "to tarry," does not mean to lodge in their home, but to remain in their company. Besides, such a hospitable Hebrew as was Cleopas would have himself "blessed" and "broken bread" in his own home. **30-32. Sat.** Reclined. **He took bread.** "They

readily resigned to him the dignity of host and president of the table."—*Whedon*. **Blessed.** (3) *Our Lord was always careful to observe the forms of religion. Brake, and gave.* Jesus had probably presided at many a meal of which these disciples had partaken. Some familiar tone or gesture may have now enabled them to recognize them. **Were opened.** God removed the impediment to their vision, and their eyes were no longer "holden." **They knew him.** Our Lord's disguise up to this moment was distinctly a blessing to these disciples. If the glorious marvel of his resurrection had been at once disclosed they would have been in no fit condition to understand the exposition of the Scriptures, on which only a permanent faith could be founded. **He vanished.** "In a moment they knew him with all the fullness of recognition; and then they saw him no more."—*Ellcott*. A miraculous vanishing is distinctly indicated. **Out of their sight.** But not from their spiritual companionship. (4) *Spiritual communion no longer depends on a visible and localized presence. Talked with us.* Rather, to us.

33-35. The same hour. About sunset; that is, about six o'clock P. M. **Returned.** How they must have sped over those seven miles of country road, and hastened through the muddy streets back to the familiar "upper room!" All their secular plans are readily broken. "The dark journey from which they had dissuaded their unknown companion has now no terrors for them."—*Bengel*. With these three verses (33-35) should be carefully compared John 20, 19-20, and Mark 16, 14. Luke's condensed style leads him occasionally to blend together two similar incidents, such as these repeated appearances of Jesus. **The eleven.** Thomas was away, so there were but ten present. But they were called "the eleven" officially, as they had been called "the twelve" before Judas's treason. **Gathered together.** And well locked in "for fear of the Jews" (John 20, 19). The knocking and admission of these two men after nightfall must of itself have greatly stirred and excited the little company. **Them that were with them.** We should never forget the large number of godly persons, unnamed and now forgotten, who, like Cleopas and his friend, boldly believed in Jesus through the darkest hours. **The Lord is risen indeed.** Mark (16, 13) tells us that their report was disbelieved by the disciples. **Hath appeared to Simon.** This appearance is mentioned only in 1 Cor. 15, 5, a passage which is undoubtedly the "earliest written allusion to the facts of the resurrection." As Dr. Whedon aptly says, these confused souls "believed, and yet they did not believe." Peter and Mary Magdalene were doubtless gladdened

by this unexpected confirmation of their own testimony. **What things were done in the way.** Our Lord does not appear to this company of faithful ones until they too have had presented to them the true Messianic meaning of the Holy Scriptures. (5) *Spiritual discernment is made clear by the prayerful study of God's word.*

36. Stood in the midst of them. Suddenly. Compare the account given in John 20. **Peace be unto you.** The customary salutation of the Jews, but "of more than ordinary meaning in the mouth of the Lord."—*Plumtree*. See John 14, 27.

37. Affrighted. No wonder. **A spirit.** These appearances were so unprecedented, and so contrary to all known physical laws, that the disciples had some cause at first to distrust the testimony of their eyes and ears. We ourselves can form no clear idea of the conditions of Christ's body at this time; nor is it necessary that we should.

38-40. Thoughts. Reasonings, skepticisms. **Behold my hands and my feet.** A test offered to prove that he was not a specter, nor a creature of their disturbed imaginations. See 1 John 1, 1. **His feet.** This is the proof that our Lord's feet were pierced by nails, not tied to the cross.

41. Believed not for joy. It is interesting to notice frequent evidences of the good physician's method of thought as a psychological observer. It is he who tells us that the disciples in the garden "slept for sorrow." Here the same men "believe not for joy." What they see, hear, and feel is too good to be true. **Any meat.** Any food. See John 21, 5; Acts 10, 41. No ghost would ask for food. The disciples were at this moment gathered about the table for their evening meal (Mark 16, 14). (6) *Our Lord stoops to our weakness to strengthen our faith.*

42, 43. Broiled fish....honey-comb. Fish, fresh or dried, was one of the staple articles of food in ancient Palestine. Honey, wild and cultivated, was so plenty that the poorest might have it. In times of scarcity, when wheat and fruit failed, butter and honey were turned to (Isa. 7, 15, 22).

In closing this very interesting and profoundly important lesson, it is well to observe again that the problem of our Lord's resurrection must always remain mysterious. God has not given to us any clue by which it may be explained. "There is a real corporeity," says Dr. Plumtree, "and yet there is a manifest exemption from the conditions of corporeal existence." The whole story baffles our experience; but the day will come when "we shall know even as we are known."

CRITICAL NOTES.

Our evangelist, possibly for the sake of demonstrating how far the disciples themselves were from anticipating the resurrection of their Lord, has shown, up to the point where the present lesson begins, how little probative force they had as yet allowed themselves to attach to the circumstantial evidence presented by the open and empty tomb, as well as to the reported testimony of angels; and that even when, in the case of two of them at least, the scriptural argument for the necessity of his resurrection had been pressed upon them with singular distinctness and cogency (vers. 25-27). With a view to the further illustration of the absence of any predisposition on their part at this time in favor of the great historical fact which they were soon afterward so triumphantly to proclaim, he now proceeds to narrate three recognitions of the risen Lord by his disciples in such a

consecutive order as will present a striking climax. He recounts, first of all, a recognition of Jesus by two who were not of the eleven; then one by Simon, the leader of the eleven; and finally one by the eleven (or the ten, see John 20, 24) when assembled together, this last being, moreover, not an instance of transient observation like the first, but one which afforded opportunity for the closest attention to voice and features not only, but even the wounded hands and feet; an opportunity, in short, for the most complete establishment of their Master's identity.

Nevertheless, as our evangelist significantly adds, "They still disbelieved for joy" (ver. 41). This last remark of Luke's would seem to show that he is already following in thought the slow but steady growth of the apostles' faith during the forty days' special teaching

(Acts 1. 3), which was to be finally sealed and confirmed by the descent of the Holy Ghost fifty days later.

Verse 28. The village. Emmaus (ver. 13). **Made as though he would go further.** He still sees in their mental condition the necessity for continuing to conceal his identity. They need further opportunity for pondering the deep lessons he has given them. It will be even better for them at present to miss a personal recognition of him altogether than to lose that hold on the true Messianic ideal of the Old Testament which he has just been giving them. Unless, therefore, they betray some unconscious token of a complete understanding he will leave them to their meditations, and preserve his disguise by passing on like the sojourner they think he is.

29. Constrained him. Oriental etiquette would have suggested the earnest request. If Jesus had had no supernatural insight he could have been reasonably sure of such an invitation, though the same etiquette would probably have prevented his claiming hospitality. **To abide.** Not "as if he were to abide," but "to abide." He may not have been fully certain how soon their slowness of heart to believe would give him the opportunity of safely revealing himself to them.

30. It came to pass. This expression prepares the reader for a new and important turn in the narrative. **sat down with them to meat.** As they reclined at table the situation was a favorable one for a further pondering of the burning reproof and instruction their guest had given them in the way. Jesus, reading their hearts, sees that already they are convincing themselves that a true Messiah assuredly ought, according to the prophets, to die exactly as he had died. Now, therefore, he can with safety remove the veil from their eyes. He chooses as the instrument of revelation an act which would perhaps remind them of that miracle which had led the people to think of him as a temporal Messiah (John 6. 15). **Took the bread.** This assumption of the place of the host would arouse their attention and lead them to watch the next act. **Blessed it.** They would observe the tones of his voice now. **Break, and gave to them.** Neither of these followers of Jesus may have known any thing about the supper by which, as he had told the twelve, they were to keep him in remembrance; but would not this first breaking of bread with his own after his passion be ineffably significant to Jesus himself? and would not the two disciples, now thoroughly aroused to scrutinize his face, detect there a look such as no other human face would wear?

31. He vanished. Meditating on this fact, they would afterward understand that he had already at least begun to be clothed upon with the body of glory (Phil. 2. 21), and had thus begun an entry into his Messianic glory (ver. 26); and that, therefore, he had, contrary to all their sad misgivings, power to redeem Israel (ver. 21).

32. And they said. Instantly each one asked himself, Why did I not recognize this stranger sooner? Then each one remembered feelings of his own which he thought ought at once to have aroused his curiosity and led him to discover that this person who talked to them with such effect was no chance wayfarer. And each asked the other whether he had not had such feelings. **Heart burning.** Was not your soul stirred to its very depths? What other man ever moved us as he always did? Why, then, did we not at once ask ourselves, Who is he? The Greek tense denotes that the burning continued as long as Jesus spoke. **Opened . . . the scriptures.** This sentence shows that Jesus had now accomplished his purpose in maintaining his *in-cognito*.

33. That very hour. The hour mentioned in verse

29 as one too late for further journeying. In their excitement and wonder they forgot their own weariness. **Found the eleven.** Comp. John 20. 3. The historian of the Church naturally makes separate mention of the apostles. He has already studied the influence of these eleven on their own generation.

34. Saying. To the newcomers, Cleopas and his companion. The news they bring, therefore, is not so novel as they had anticipated. **Risen indeed.** In Greek, "really;" the word is emphasized. When Cleopas and his companion had left the city in the afternoon the resurrection was only a discredited report; now it is affirmed as a fact. **Appeared to Simon.** Paul also mentions an appearance to Peter (1 Cor. 15. 5). How interesting the details of this private interview must have been!

35. Rehearsed. The Greek suggests the careful narration of an extraordinary series of events. **In the breaking of the bread.** These words are meant to mark the moment, but not the means, of the recognition. They are contrasted with the words "in the way."

36. As they spake. Just when the two independent testimonies to the fact of his being alive again had been given, there came the strongest confirmation of all. **He himself.** About whom they were speaking. **Stood in the midst.** Their impressions are described. They did not see him come in. All at once, there he was! John says that fear of the Jews (probably fear of arrest) had led them to lock the doors. It is commonly thought that the body of Jesus was already possessed of supernatural powers and properties. **Peace.** This common and natural form of greeting would afterward impress the disciples as having a deeper spiritual meaning. See John 20. 21.

37. But. Though the salutation was an every-day one, and spoken in a natural tone of voice. **Terrified.** They had already declared to one another that Jesus was alive; but yet they were not prepared for this sudden proof of that fact. The mysterious entrance of this other person was instantly recognized by all as something most extraordinary. **Beheld a spirit.** No ordinary human being could have suddenly appeared in the midst of them and saluted them thus. They concluded that they were looking in some mysterious fashion upon a disembodied person. The conclusion filled them, as already stated, with terror.

38. Why are ye troubled? The last word receives the emphasis. Why troubled, when you ought to be full of joy? **Reasonings.** Why do you receive this most glorious proof of my resurrection in so calculating and speculative a spirit?

39. See my hands. It is plain enough from John 20. 20, that he wished the disciples to identify him by means of the marks which the nails had made in his hands and feet. **Handle me.** The Greek tense makes the earnest and imperative character of this injunction prominent. Test the reality of what you seem to see by another sense, that of touch. Feel my hand and my arm, and decide whether this is real flesh and real bone beneath the flesh. One of the company never forgot this proof (1 John 1. 1).

40. Showed them. The omission of this verse, which is wanting in some important manuscripts, would not seriously mar the narrative. It is probable enough, however, that Jesus suited the action to the word, and exhibited his hands and feet as visible proofs of his identity.

41. Still. In spite of such striking evidence. **Dis-believed.** The expression is used in a technical sense like "unbelief." Their joy made them unbelievers, says Luke paradoxically. A cause of joy as universal in his time as in ours. **Any thing to eat.** Because they

say, "This, after all, is too good to be true," he gives them yet another proof of his identity. A spirit does not hunger; but while he was with them they knew he had often hungered. A spirit was supposed to appear, utter some dread warning, and vanish; but he will give them a token of fellowship, as he had once before when they had thought him only an apparition (Matt. 14, 20). The critical grounds for the omission of the reference to honey-comb here are quite decisive.

23. Did eat before them. And so vouchsafed another token that he was the same person who had associated with them and taught them before his crucifixion (Acts 10, 41).

The Lesson Council.

Question 11. *What were the elements or attributes of the personality of the risen Saviour?*

(1) The elements of Christ's proper personality after his resurrection were the same as before his death. (2) The raised body, however, was evidently a changed body. The wound from the spear-thrust in his side was such that a beating heart impelling blood must have thrown out crimson jets at every throb; otherwise, (3) There is no evidence of further change up to the time when a cloud received him from human sight. The indications, therefore, are that his body, as raised, was his glorious body. See Phil. 3, 21.—H. Lummis.

Persona was "the mask" that gave the actor his special character before his audience, and personality is individuality as others see it. That Jesus rose with his personality unmodified appears from (1) his recognition by his disciples; (2) their renewal of their relation to him; (3) the agreement of the impression of his words and acts upon them after his rising with that before his death. "That same Jesus hath God raised up" was the instant feeling of all. They recognized every element of his character except sadness. That vanished with Good Friday, not to return with Easter.—A. D. Hyle, D.D.

The elements of personality are intellect, sensibility, and will. These are the attributes of mind. The body is the occasion of certain forms of sensibility, which, however, are not necessary to personality. If in the resurrection the body of Christ had been changed from a state of flesh and blood (John 1, 14; Heb. 2, 14) into his glorious body (Phil. 3, 21), we would have been free from such feelings. This change, however, was coincident with his ascension, not with his resurrection. Yet there was a change in the facts of his consciousness. The cross was now behind him, and the glory for which he endured the cross just before him (Heb. 12, 2).—John Milroy, D.D.

Analytical and Biblical Outline. Christ as Made Known.

I. HIS ATTRACTIVENESS.

Constrained him. . . . *Abide with us.* v. 29.
"Will draw all men unto me." John 12, 32.
"We love him. . . he first loved us." 1 John 4, 19.

II. HIS EXAMPLE.

Took bread, and blessed it. v. 30.
"Eat. . . to the glory of God." 1 Cor. 10, 31.
"Received with thanksgiving." 1 Tim. 4, 4.

III. HIS INSPIRATION.

Did not our heart burn? v. 32.
"Grace is poured into thy lips." Psa. 45, 2.
"Wondered at the gracious words." Luke 4, 22.

IV. HIS BLESSING.

Peace be unto you. v. 33.
"Peace I leave with you." John 14, 27.
"In me ye might have peace." John 16, 33.

V. HIS TESTIMONY.

Behold my hands and my feet. v. 30.
"Be not faithless, but believing." John 20, 27.
"Which we have looked upon." 1 John 1, 1.

VI. HIS HUMANITY.

Did eat before them. v. 43.
"Go to my brethren." John 20, 17.
"To call them brethren." Heb. 2, 11.

Thoughts for Young People.

Our Master's Friendship is Specially Adapted to the Needs of Each of His Friends.

1. To those embarrassed by intellectual doubts Christ will satisfactorily expound the Scriptures and his providences, as he did to the two disciples at Emmaus.
2. To those whose sorrow is that of bereavement Christ speaks words of comfort and inspiration, as he did to Mary Magdalene.
3. To those who have sinned and sincerely repent Christ pronounces pardon and trusts with new responsibilities and privileges, as he did to Peter.
4. To those who are confused in their faith—who have more of love than of belief—Christ comes with tender encouragement, as he did to the ten and to Thomas.
5. To those who wait for providential leadership he comes with unmistakable manifestation, as he did to the five disciples on the Sea of Galilee.
6. To his Church at large Christ gives satisfactory proofs of his presence and power, as he did to upward of five hundred brethren at once.
7. On his chosen ones everywhere he pronounces words of blessing, as he did on those who saw him ascend to the right hand of the Father, and as he does through them on us to-day.

Lesson Word-Pictures.

The disciples are nearing Emmaus. They walk along its humble streets. They approach the house where they would stop. It is toward evening. The sun is going down the western sky, and the clouds are only fabrics of richest colors laid down at the feet of that great monarch. The air is growing cool. From the stars will lift their silver torches. The day far spent, the night coming on so fast, will not the strange Companion of the disciples tarry with them? He has patiently walked with them weary miles. He has let in a vivid light upon the meaning of the old Messianic prophecies. He has told them Messiah must suffer even as had their Jesus. He has kept them company, but now "makes" as though he would go farther. They cannot let him go. He must be their guest. Yes, he must come in, and he consents. Do they not see to whom they have become hosts? Who is it that unloosed his sandals? Does no one see the nail-marks of Calvary in the weary feet? Who brings water and pours it on his hands? Does no one see the dark red wounds in the tender palms?

No.

They have reached the table in the supper-room. Does any one anticipate the manifestation that is coming? If once anticipated, how sharply every movement would be watched! It would seem as if those very walls, seen to

be witnesses, but now cold and dumb and unfeeling, would stir with life, become vocal and speak. They are all reclining at the tables. The unrecognized guest takes bread. He blesses. He breaks. He gives to the disciples. Yes, he reaches out his nailed hands, and what a veil falls from the eyes of those who receive! How they stare and wonder, and their hearts throb with excitement. It is, it is their Lord! They begin to cry out. They rise. They reach out constraining hands as if they would detain him and make him the guest of their hearts forever. But he recedes. He vanishes. They are left alone in a room that seems utterly empty since he is gone.

But do they stay?

Their feet seem to be turning to wings.

They are restless with a desire, a purpose, a necessity to tell the news. Love burns a painful fire within, and only activity can stay the pain. They must announce to those at Jerusalem the wonderful news. Christ is risen! They leave an untouched meal behind them. They bind their sandals. They gird their loins. They grasp their staves. Away! People who saw their quiet coming behold their excitable going, and wonder. It is dark ere they get to Jerusalem, but love's errand makes all the pathway bright as the day, and they stumble not nor falter. They burst in upon the gathered eleven. They tell the wonderful story. How eager is their circle of auditors! They bend toward the two messengers, drink in the story of every detail, burst forth into exclamations of praise.

But suddenly there is a stir in the midst of them! Out of the empty air steps the form of the risen Jesus! They shrink from him in awe. They hold up wondering hands. They look away in fright.

"A spirit! a spirit!" they cry.

But no!

He is speaking. He shows his hands, his feet, his credentials of royalty. He asks for food, condescending to the level of their infirmity. And then he explains redemption's story and commissions them as witnesses.

By Way of Illustration.

"*They knew him.*" Bishop Beveridge, when dying, was visited by his most intimate friend. "Who are you?" he asked. He had forgotten him. His wife came to his bedside, but he did not know her. Some one said, "Bishop Beveridge, do you know the Lord Jesus Christ?" At the mention of that name he answered, "Jesus Christ? O, yes; I have known him these forty years."

A little child may know Jesus. Dannecker, the famous sculptor, made a statue of Christ, and when it was finished, called in a child and asked her who it was. She said it was some great man. Then the artist studied the life of Christ, and put into the face of his statue tenderness and beauty as the Scriptures reveal them. Again he called the child to the unveiling, asking, "Who is it?" At once she answered, "It is 'Suffer little children to come unto me.'"

God's peace. The child frightened in his play runs to his mother. She takes him in her arms, and with tenderest words of love kisses away his tears. And when in a gentle voice she sings some lullaby of love, and the fear fades out of his face as he falls asleep in the deep delights of peace. God Almighty is the mother, and the soul is the tired child; and he folds it in his arms and dispels its fear, saying, "Sleep, my beloved!

It is I who watch thee." The mother's arms encircle but one; but God clasps every yearning soul to his bosom, and gives to it the peace that passeth understanding.

"*Terrified and affrighted.*" It often happens that the coming of Christ to his disciples for their relief is that which frightens them most, because they do not know the extent of God's wardrobe; for I think that as a king might never wear the same garment but once, in order to show his riches and magnificence, so God comes to us in all exigencies, but he never comes twice alike.

"*Showed them his hands and his feet.*" "When I was a boy I could only make a straight track in the snow by keeping my eyes fixed upon a tree or some object before me. The moment I took my eye off the mark set in front of me I walked crooked. It is only when we look fixedly on Christ that we find perfect peace. After he rose from the dead he showed his disciples his hands and his feet. That was the ground of their peace. If you want to scatter your doubts, look at the blood; and if you want to increase your doubts, look at yourself."—*Moody.*

"*Believed not for joy.*" "Some years ago I was in Kentucky during a total eclipse of the sun. As the darkness increased the people were out on the house-tops with solemn faces looking at this strange aspect of nature, and when the eclipse became total there was profound silence and gloom throughout the whole city. In a moment the dark body passed and the sunlight burst upon the people, and there was a shout of joy from one end of the city to the other at the triumph of light over darkness. So, for a time, the Sun of Righteousness seemed to be eclipsed, only to shine brighter and bring joy by his reappearing."—*Dr. McFerrin.*

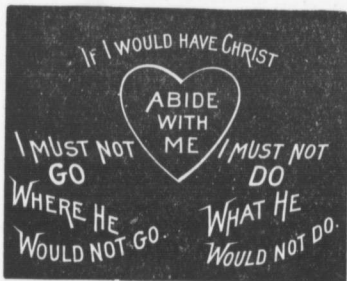
The Teachers' Meeting.

Look up the ten or eleven recorded appearances of the risen Christ—especially the first five of these, all of which occurred on the first Easter Sunday: 1) To Mary Magdalene. 2) To the other women. 3) To the disciples at Emmaus. 4) To Simon Peter. 5) To ten of the apostles and them that were with them.... Christ's intercourse with "the eleven;" 1) A greeting (ver. 36); 2) A reproach and consolation (ver. 38; Mark 16, 14); 3) A demonstration of the reality of his person (39-43; John 20, 20); 4) An opening of their understandings (44-46); 5) An appointment of the apostles to the ministries of remission and witness (47, 48; John 19, 21, 23); 6) A promise of the Spirit, for the fulfillment of which they were to wait in Jerusalem (49; *Ferrar*). ... Traits of Christ as shown in this lesson: 1) A willing Saviour, waiting for the constraints of love (vers. 28, 29). 2) A praying Saviour, communing with the Father (vers. 30, 31). 3) A teaching Saviour, opening the Scriptures (ver. 32). 4) A forgiving Saviour, revealing himself to the denying disciple (ver. 34). 5) An encouraging Saviour, helping those who are weak in faith, though strong in love (vers. 38-43).

References.

FOSTER'S CYCLOPEDIA. Ver. 29: Poetical, 381, 3394. Ver. 31: Prose, 7113, 7112, 7203. Ver. 32: Prose, 200, 1082, 6794, 10001, 6797, 8515, 10013, 6393. Ver. 38: Prose, 11973, 11974. Ver. 39: Prose, 9045, 2482, 3351, 3349, 10130.

Blackboard.



OBJECT OF THE DIAGRAM. To impress the truth that we cannot have the presence of the Saviour with us unless we so live that he can be with us. The Saviour came to seek sinners, and to save sinners, but not to be a companion with sinners. One cannot well have Christ abide with him on the Sabbath day and go into bad places and do wrong acts the rest of the week.

"Help of the helpless, O abide with me!"

NOTE. The two disciples did not invite Christ with indifference or in a formal manner, but they pressed him with urgent entreaty. Even so with us. We must feel the need of his presence, and entreat him and welcome him.

Primary and Intermediate.

LESSON THOUGHT. *Jesus With Us.*

To be taught: 1. That Jesus comes into the home and breaks bread with us. 2. That he comes with those who meet to talk about him. 3. That his coming brings peace and joy.

1. Attract the attention of the children by drawing a Jewish table on the board. Ask, "To what place did the road lead which you saw on the board last Sunday? How many men were walking along that road? Who were they? Which one spoke "wonderful words?" etc.

Now the three men are in a house in Emmaus. The table is there, and they are seated at it. The two disciples do not know that the stranger who had been telling them the meaning of the Bible words about himself was Jesus! But they asked him to stop with them, because they saw such goodness and wisdom in him that they loved to be with him. This is the way they invited him. Print, "Abide with us." They were glad to have Jesus sitting at the table with them, though they did not yet know that it was he.

Do we invite Jesus to abide with us? Do we like to think that he sits at the table with us?

Tell the story of the boys' school in Germany where there was always a place laid for the Lord Jesus. When a poor hungry child sat there one day, the boys said the Lord Jesus sent him in his place, and they served the friendless child joyfully.

If Jesus sits at the table with us we shall not be selfish, or ill-natured, or gluttonous.

Tell how in blessing and breaking the bread Jesus was made known to the disciples and how he then vanished out of their sight. But did he take the gladness of his presence away with him? O, no! for now the disciples knew that he was really alive again. Nothing could take that joy from them.

2. Make a road again, "J." at one end, "E." at the other. Here are the two men hurrying back to Jerusalem. Help children to conjecture why they are in such haste to get back. Yes, they want to tell the good news. Here in Jerusalem is an upper room [make square] in which many disciples are gathered. They are talking about Jesus. The door opens and the two who went to Emmaus in the morning enter. They tell their wonderful story. They hear the others tell how the Lord had appeared to Simon. All at once they see Jesus himself standing among them.

How would you feel if Jesus should come and stand in this room? Who would want to get very close to him? Some child would want to hide away from him, perhaps. Why? What makes us afraid to have Jesus see us?

Some of these disciples had denied Jesus. Others forsook him and fled when he was in trouble. Very few had believed all through that he was the Son of God.

Do you think Jesus spoke words of reproof? I will show you the first word he spoke. [Print "Peace" in large letters.] Jesus forgave their foolishness and unbelief as soon as he saw sorrow in their hearts. And so his first word was one of cheer and comfort. Some



were frightened. They thought it was a spirit that stood among them. Jesus showed them his hands and feet. What marks would they bear? And then he asked for some food and ate it to show that it was himself and not a spirit.

People often meet together now to talk about Jesus and worship him. How many have been to church? What do you go there for? How many have been to a prayer-meeting? Does Jesus come to the church and the prayer-meeting and the Sunday-school? Yes, wherever the friends of Jesus meet he comes with them. They cannot see his form as the disciples did, but they know he is there by the spirit he puts into their hearts.

3. Draw a heart around the word "Peace." When Jesus comes he always brings peace. Some children were playing a game. They were all happy at first, but by and by the evil spirit came to make trouble. One thought the others were cheating. This made them angry, and there were unkind words and dark looks. One little girl who had not spoken said, "Let us ask Jesus to help us play right." And they did, and there was no more trouble! As soon as Jesus came, peace came!

[Print above "Abide with us" "Jesus," in very large letters; below, "He is our Peace."]

OPTIONAL HYMNS.

Abide with me.
Sun of my soul.
Saviour, abide with us.
Morning red.
All hail the power.
O let us be glad.
Break thou the bread.
There is a Friend.
I've found a joy.
O happy day.
Take my life.
Blessed assurance.
All my doubts.
I will sing for Jesus.

The Lesson Catechism.

[For the entire school.]

1. What occurred when Jesus took bread and brake it before these two disciples? **Their eyes were opened, and they knew him.**
2. What did they say? "**Did not our hearts burn within us?**"
3. What news did the disciples at Jerusalem give them? "**The Lord is risen indeed, and hath appeared to simon.**"
4. What immediately occurred? **Jesus appeared and blessed them.**
5. How did the disciples receive him? **They were terrified.**

6. How did he prove to them that he was not a bodiless spirit? **He ate before them.**

The Church Catechism.**CATECHISM QUESTION.**

12. What was the Spirit's work as to the person of Jesus?

He brought into being the human nature of our Lord, so that He was born without sin; and gave to Him as the Christ (or the Anointed) wisdom and grace without measure for His redeeming work.

A. D. 30.]

LESSON XII. JESUS'S PARTING WORDS.

[Dec. 21.]

GOLDEN TEXT. If I go and prepare a place for you, I will come again and receive you unto myself. John 14. 3.

Authorized Version.

Luke 24. 44-53. [Commit to memory verses 45-48.]

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru-sa-lem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you; but tarry ye in the city of Je-ru-sa-lem, until ye be endued with power from on high.

50 And he led them out as far as to Beth'a-ny, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshiped him, and returned to Je-ru-sa-lem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

Revised Version.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Mo'ses, and the prophets, and the

45 psalms, concerning me. Then opened he their mind, that they might understand the Scriptures;

46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead

47 the third day; and that repentance and remission of sins should be preached in his name unto all the

48 nations, beginning from Je-ru-sa-lem. Ye are witnesses of these things. And behold, I send forth

49 the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until they were over against Beth'a-ny; and he lifted up his hands, and blessed

51 them. And it came to pass, while he blessed them, he parted from them, and was carried up into

52 heaven. And they worshiped him, and returned to Je-ru-sa-lem with great joy; and were continually

53 in the temple, blessing God.

TIME.—Forty days after the resurrection. A. D. 30.
PLACE.—In and about Jerusalem. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The Gospel for all the world.

HOME READINGS.

M. Jesus's parting words, Luke 24. 44-53.

Th. Spiritual sight, Psa. 119. 9-18.

F. Enlightened understanding, Eph. 1. 15-23.

W. For all nations, Isa. 25. 1-9.

F. The Spirit promised, John 14. 23-31.

S. The last command, Matt. 28. 16-20.

S. The ascension, Acts 1. 1-9.

LESSON HYMNS.

No. 315, New Canadian Hymnal.

Oh, praise ye the Lord with a trumpet sound.

No. 314, New Canadian Hymnal.

Look, ye saints, the sight is glorious.

No. 316, New Canadian Hymnal.

Golden harps are sounding.

DOMINION HYMNAL.

Hymns, Nos. 209, 217, 214.

QUESTIONS FOR SENIOR STUDENTS.

1. The Scriptures Opened, v. 44-46.

What is the meaning of "words" in this connection? What interviews of our Lord with his disciples may have occurred between the last lesson and this?

What is meant by "while I was yet with you?"

What is meant by "opened their understanding?" Psa. 119. 18; Matt. 11. 27; 13. 11; John 16. 13; Acts 16. 14.

What did Jesus give the apostles at this meeting? John 20. 22.

What was necessary to fulfill the promises and types of the Old Testament?

2. The Commission Given, v. 47-49.

To whom was the Gospel to be preached? Matt. 28. 19; 16. 15; Acts 1. 8; Gen. 12. 3; Psa. 22. 27; Isa. 49. 6.

Did the apostles understand their mission as witnesses? John 15. 27; Acts 1. 8; 2. 32; 3. 15; 4. 33; 5. 32-33.

What was meant by "the promise of the Father?" What great gap in time probably occurs between vers. 48 and 49?

3. The Ascension, v. 50-53.

Where did the Saviour lead the eleven?

What happened while he blessed them?

What did they do?

What effect had this marvelous event on their minds?

How did they act after their return to Jerusalem?

Why should we to-day rejoice and bless God?

Practical Teachings.

The gospel Church is a witnessing church? The gospel Church is endowed with the Holy Ghost.

The gospel Church is missionary church. The gospel Church will "begin at Jerusalem, but not end there."

To the gospel Church Christ says, "Lo, I am with you always."

Hints for Home Study.

Read and compare all accounts of the ascension: Mark 16. 19; Acts 1. 9-11; John 3. 13; 6. 62; 20. 17; Acts 3. 3; 5. 21; Eph. 4. 9, 10; 1 Tim. 3. 16.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Scriptures Opened, v. 44-46.**
What did Jesus say about the fulfillment of prophecy?
How did he enlighten the disciples?
What two things did he say about the Christ?
What is a good prayer for every student of God's word? Psa. 119, 18.
- 2. The Commission Given, v. 47-49.**
What was to be preached in Jesus' name?
Where was this Gospel to be preached?
Of what were the disciples witnesses?
What did Jesus say he would send to them?
What promise is here meant? See Joel 2, 28.
How long were they to stay in Jerusalem?
When was this gift of power received? See Acts 2, 1-4.
- 3. The Ascension, v. 50-53.**
Where did the disciples go with Jesus?
What did he then do?
Where did he then go?
What did the disciples do?
How were they engaged after their return?
What promise had they as to Jesus' return? (GOLD-EN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That pardon of sin is for Christ's sake?
2. That Christians are Jesus's witnesses?
3. That the service of Jesus brings great blessing?

Home Work for Young Bereans.

Read the account of the ascension given in the first chapter of Acts and compare with this.

Read the account of the pentecostal blessing for which they were to tarry at Jerusalem.

Find what events in Jesus's life had previously occurred in Bethany.

QUESTIONS FOR YOUNGER SCHOLARS.

- To whom did Jesus appear after the resurrection?
To his disciples.
What did he tell them must come to pass? **All the prophecies.**
Where are the prophecies about Christ? **In the Old Testament.**
What was foretold about Christ? **That he would die and rise again.**
What did Jesus help the disciples to understand?
The word of God.
Who will give us the same help if we want it?
Jesus.
What work did Jesus give the disciples to do? **To preach the Gospel.**
To whom were they to preach it? **To all the world.**
Where were they to begin? **At Jerusalem.**
What did Jesus promise to help them? **The Spirit of God.**
To what place did Jesus lead the disciples? **To Bethany.**
What did he do there? **He blessed them.**
What then took place? **He was parted from them.**
Where was he taken? **Up into heaven.**
What did the disciples do? **They worshiped him.**

Words with Little People.

The disciples were full of joy, though Jesus was no longer in sight. Do you ask why? Because he had promised to be with them always.

Disciples may be glad now, for the promise belongs to them as much as it did to Peter and James and John.

Whisper Prayer.

Lord, let me hear, with thankful praise,
"Lo, I am with you all the days."

General Statement.

This lesson reads on, without any break in the narrative, from that of last Sunday, and yet forty days elapsed between the sudden revelation of our risen Lord to the ten apostles and their friends and the utterance of most of the precious words of this passage. This blending together of several incidents is a peculiarity of Luke's style. The account of the resurrection given in Acts should be carefully read in connection with this lesson. The evangelist is here "hurrying to a close."

EXPLANATORY AND PRACTICAL NOTES.

Verse 44. And he said. What our Lord is here said to have said is doubtless a condensation of many communications to his disciples made during these "forty days." **The words.** A colloquial phrase meaning *events*. Jesus here refers to his death and resurrection, and all the incidental marvels. **I speak.** I foretold. If you had only understood me. I long ago foretold all the trials and triumphs of your later experiences. **While I was yet with you.** He is no longer a citizen of earth. His abode is now in heaven. See John 13, 33; 14, 4. He departed "to the Father" when he died, and is now a visitor to the dear ones with whom he had associated during his earthly life. **Law... prophets...** **psalms.** This, of course, means the entire Hebrew Scriptures—what we now call the Old Testament. The Jews were accustomed to divide their sacred writings into three groups—the Law, containing the first five books, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Prophets, containing Joshua, Judges, the four books of Kings, and the prophets, except Daniel; and the Hagiographa (here called the "Psalms"), consisting of the Psalms and all the rest of the books. (1) *How great are our privileges, seeing that to us has come the entire written revelation of God.*

45. Opened he their understanding. By a direct impartation of the Holy Spirit (John 20, 22). Spiritual things must be spiritually discerned (1 Cor. 2, 10-13; Psa. 119, 18; Matt. 11, 27; 13, 11; John 16, 13; Acts 16, 14). Without power directly given from God no man can reach the true value of the revealed word. What effect this divine opening of their understanding had on

these disciples may be seen by reference to Acts 1, 16, 20; 2, 16, 25.

46. Said unto them. Perhaps not at the same time and place. **Thus it behooved.** "Thus it is written that the Christ should suffer."

47, 48. Repentance. See Acts 2, 38. **Among all nations.** Matt. 28, 19; Mark 16, 15; Acts 1, 8; Gen. 12, 3; Psa. 22, 27; Isa. 49, 6. Through all Christ's earthly ministry he sought to keep before the minds of his disciples the ultimate salvation of the Gentiles. **Beginning at Jerusalem.** The place of spiritual endowment, of the "baptism from on high," was to be the center of illumination for the world. Forth from the Pentecostal chamber was to go a divine radiance reaching across the seas and the centuries to "earth's remotest bound," and till "time shall be no longer." **Ye are witnesses.** The apostles were witnesses as we cannot be; but (2) *In a very true sense we are all called to be witnesses for Jesus.* Refer to John 15, 27; Acts 1, 8; 2, 32; 3, 15; 4, 33; 5, 30-32. **These things.** Referring, like "the words" of verse 44, to his death and resurrection.

49. I send the promise. Since the gracious promise given in Luke 11, 13, the disciples had received the far more definite promise of John 14, 16, 17, 20; 15, 26; 16, 7. The promise was also to be found in the Old Testament, which they now for the first time understood (Isa. 44, 3; Ezek. 36, 26; Joel 2, 28). **Tarry ye.** Literally, *sit down.* **Be endued with.** Literally, *dress yourselves with;* put on as a garment. They were to be the same men, after their thorough conversion and

sanctification, as before—not losing their identity, but enrobed with salvation. (3) *All the graces and power of the Holy Spirit are for us as really as for the twelve.*

50. Led them out from Jerusalem, to which they had returned after meeting their Lord in Galilee. **To Bethany.** To its borders. The ascension took place from the Mount of Olives—not from its summit, but probably from a hillock overhanging the margin of Bethany. Dean Stanley says, "The seclusion was such as, perhaps, could nowhere else be found so near the stir of a mighty city." **Blessed them.** (4) "This blessing belongs to all the faithful, for they were all represented by the eleven and those that were with them."—Bengel. The exact date of this incident we find from Acts 1. 3, to have been forty days after the resurrection and ten before Pentecost.

51. He was parted. Rather, he stood apart from them. **Carried up.** Was gradually upborne. *Cooh:* "We must imagine our Saviour slowly rising above his disciples with his hands still raised in the attitude of blessing till a cloud conceals him from the eyes of his

followers." Although neither Matthew nor John gives us any account of the ascension, they both clearly assume that it was known (John 3. 13; 6. 62; 20. 17; Matt. 24. 3).

52, 53. Worshiped. Adored as a divine person. See the account of the angelic vision given by Luke in Acts. **Great joy.** A joy that no man could take away from them (John 16. 20-22). From this time onward the little Church had a stormy and straining experience. Struggles with foes and misunderstandings among the brethren amply fulfilled their Lord's prophecy that in the world they should have tribulation; but in their darkest hours their joy never forsook them nor was dimmed (John 14. 28). (5) *It is the Christian's privilege to-day to live a life of uninterrupted joy. Continually in the temple.* This required great hardihood. No friendly faces greeted them as they took up in the sacred courts the lines of instruction their Master had laid down, but they knew God was on their side. (6) *If God be for us, who can be against us?* Each gospel requires as its second volume the Acts; as its third, the Revelation of John.

CRITICAL NOTES.

Luke closes his gospel as he does the Acts, with a rapid but comprehensive forward glance to a crisis event; the ascension of Jesus in one case, and the end of Paul's Roman imprisonment in the other. Having shown in our previous lesson what infallible proofs of his resurrection (Acts 1. 3) Jesus gave on that first Sunday to the eleven, he summarizes (beyond verse 44), without further reference to specific occasions, the teaching which our Lord gave his disciples during the succeeding forty days, as their certainty concerning the unspeakably important fact that he has been dead and was alive again became rooted and established. The burden of that teaching was the fact that he was the Messiah promised in the Scriptures, and that they were divinely appointed to extend the knowledge of him throughout the world. Full conviction of the truth of this teaching finally came to them with the ascension; a full confirmation of it was soon afterward followed with the descent of the Spirit at Pentecost in fulfillment of the Lord's specific promise (Acts 1. 5).

Verse 44. He said. From this point to the end of the book the evangelist neglects precise chronological sequence for the sake of a rapid summary. It is, therefore, useless to ask whether he assigned this saying to the evening of verse 33 or to some later one during the forty days. **These are my words.** This glorious re-appearance of mine is precisely what I foretold. **Spake unto you.** See 18. 31, 33; 22. 37; Mark 9. 31. **Yet with you.** Even the Greek preposition used suggests that outward and visible fellowship with them (contrast Matt. 28. 20) was now a thing of the past. Jesus obviously feels the necessity of preparing them for the new era of spiritual and invisible fellowship with himself which is about to begin (John 16). **That, etc.** Jesus now summarizes his former teaching concerning his Messiahship. **Must needs be.** These words are somewhat emphatic in the Greek. We found the same emphasis in verse 26. **Fulfilled.** What he had repeatedly foretold now literally come to pass. **Law . . . prophets . . . psalms.** Three distinct but convergent sources of testimony whose authority and trustworthiness were unquestioned. Comp. verse 27. **Concerning me.** The position of this clause indicates that it was uttered with significant emphasis.

45. Then. This adverb points to the order of Christ's teachings: first he instructed them as to the bearing of Scripture on what he had done and suffered,

and then caused them to feel and understand the significance of these facts for themselves and for all mankind. **Opened . . . their mind.** He gave them illuminated insight into the meaning of the inspired Word (Matt. 16. 17; John 16. 13; Psa. 119. 18). **Understand.** They began at last to see that the hitherto unwelcome doctrine of a suffering Messiah was a scriptural one.

46. And he said. A new summation of teaching variously repeated during the forty days, and recapitulated here again to prepare the way for a statement about its immediate practical application. **Thus.** That is, with reference to the events spoken of in verse 44. **Should suffer.** The emphasis of the Greek here suggests the antithetical thought, "And not obtain temporal triumph." **Rise again . . . the third day.** Thus, and not by vanquishing political foes, was the true Messiah to vindicate his claims.

47. With their new spiritual discernment they saw a more regal dignity in the Messianic ideal of the Old Testament as now delineated to them by their Master than they had ever dreamed of before. **Repentance.** The word really denotes a fundamental change in all one's views of life and conduct. Christ's death and resurrection were but the type of the changes which he was to make in the very substance of human nature and society. This was of more moment than to put one's image and superscription on the coin, and change the boundaries of an earthly realm. **Remission of sins.** Better far than the remission of taxes for which that generation sighed. With quickened minds the disciples began gradually to understand how sublimely great and potent their crucified and risen Lord really was. **Should be preached.** Literally, proclaimed as by herald. Their new vision showed them what necessity there was that so great an event should be noised about every-where. **In his name.** On the ground of what he claimed to be and to have done. So Paul says Christ "was delivered up for our trespasses, and was raised for our justification" (Rom. 4. 25). **All the nations.** Here was an extent of Messianic dominion ampler than the boldest Jewish patriot had ventured to anticipate. **Jerusalem.** The royal city, the very scene of Jesus's crucifixion, was to have as its final and greatest distinction the fact that it was to be the birthplace of the Christian Church (Gal. 4. 26, 27).

48. Ye are witnesses. From personal knowledge you can say that I died, rose again, and gave you

authority to preach every-where repentance and forgiveness through me. Personal experience is a wonderful help to a preacher.

49. And behold. Attention is called to a new and momentous topic of Christ's teaching. Their testimony was not to be merely a human instrumentality serving human ends, but through it God himself was to work out his own purposes. **I send forth.** The pronoun "I" is emphatic; he alone could do the thing proposed. Send forth from myself. Accordingly, Acts 16. 7; Rom. 8. 9, speak of the "Spirit of Jesus" and "the Spirit of Christ." **The promise.** The promised Spirit (John 16. 7; Acts 2. 17). **Tarry.** The graphic Greek word found here and in Acts 18. 11, presents to the mind a body in a sitting posture. The first thing for them to do in getting the Gospel to the ends of the earth was strangely enough to sit down and wait. **Ye.** Emphatic. I have said what I am going to do myself; I will now tell what you are to do. **In the city.** As Luke does not say when these words were spoken, he certainly does not deny a previous departure into Galilee (Matt. 28. 16) and return thence, as Meyer and others have maintained. **Power from on high.** Divine energy to illuminate their minds and fill their hearts with holy courage and enthusiasm as witnesses (ver. 48). See Acts 1. 8; 4. 13. The Greek emphasizes the word "power."

50. The ascension of Jesus was deliberately chosen by Luke as forming an appropriate conclusion to his first and a fitting starting-point for his second treatise on the origin and growth of Christianity. See Acts 1. 1-11. The ascension was thus viewed by him as the final proof which Jesus gave of the divine authority of what had at first seemed to his disciples a very strange doctrine of Messiahship; and likewise as the sufficient explanation of the power and success which attended the work of the apostles. **Led them out.** Out of the city (ver. 49). "A Sabbath day's journey" (Acts 1. 12). **Lifted up his hands.** A sign of silent prayer. **Blessed them.** Asked God to prosper them in the work of evangelizing the world. It is encouraging to know that the blessing of Christ is assured to the faithful preacher.

51. Came to pass. A formula for introducing an unexpected and momentous event. **While he blessed them.** To the historian of the early Church it is significant that the last glimpse the disciples had of their Lord showed his active interest in their work. Comp. Acts 7. 56. See John 17. 11. **Parted from them.** The somewhat formal Greek expression used here favors the idea that he began at once to ascend from among them. In the Passion Play at Oberammergau the Lord's ascent, owing to certain mechanical reasons, begins at some little distance from the disciples. **Carried up.** The Greek tense vividly represents the form of the Lord as gradually ascending before the eye of the reader.

52. Worshiped. Assumed the attitude and felt the awe of worship. With their minds opened to understand the Scriptures (ver. 45), this display of supernatural power convinced them of the divine dignity of their Lord (Phil. 2. 9-11). **Returned to Jerusalem.** In accordance with his command (vers. 47-49). **Great joy.** Their brightest hopes touching the cause of their Master had been more than fulfilled; the cross of Christ was no longer their shame, but had now become their glory. This was in marked contrast to their recent discouragement.

53. Continually. At the stated hours of prayer. **In the temple.** Jesus had commended the place to them, by both precept and example, as the house of God. **Blessing God.** Especially that the redemption of Israel (ver. 21) was at last accomplished.

The Lesson Council.

Question 12. Why were the apostles commanded to begin their work of preaching at Jerusalem?

The strict expression is, "Beginning from Jerusalem." I. By Christ's direction they were to tarry in Jerusalem until they were endued with power from on high. II. When thus endued it was natural to begin at once their appointed work. So in the city where their Lord was crucified, with dauntless courage they preached even to his murderers. There was a twofold fitness in preaching thus. 1. Here opportunity first offered. 2. The offer of salvation to such men showed the greatness and freeness of God's grace. III. Leaving Jerusalem and these despisers of offered salvation, they went every-where proclaiming the word.—*H. Lummis.*

1. Patriotism prompted telling the glad tidings first to their "mother dear." 2. Jerusalem had for ages been, and was meant still to be, the world's center of light and sweetness from on high. 3. Jewish converts, knowing Moses, the prophets, and the psalms, would be the best evangelists. 4. Winning its Founder's keenest observers and fiercest foes would best prove the Gospel's power to gain hearts in every land.—*A. B. Hyle, D.D.*

The preparation for Christianity was through Judaism. Jerusalem was the center of Judaism, and the scene of the crucifixion and resurrection of Christ—great facts to be preached here as elsewhere. The apostles were here, and in the zeal and courage inspired by the resurrection of Christ would be most eager, right here in the place of their former dismay, to reach the Gospel even to the men guilty of his blood. Their testimony to the resurrection of Christ would have far less value if they had gone elsewhere to begin the preaching of the Gospel.—*John Miley, D.D.*

Analytical and Biblical Outline.

The Missionary Spirit.

I. A SPIRIT OF SCRIPTURE-STUDY.

Must be fulfilled.... are written.... v. 44.

"Scriptures.... testify for me." John 5. 39.

"Searched the Scriptures daily." Acts 17. 11.

II. A SPIRIT OF INSIGHT.

Opened.... their understanding. v. 45.

"Open mine eyes.... wondrous things." Psa. 119. 18.

"Revealed.... by his Spirit." 1 Cor. 2. 10.

III. A SPIRIT OF TESTIMONY.

Ye are witnesses of these things. v. 48.

"Ye also shall bear witness." John 15. 27.

"We are his witnesses." Acts 5. 32.

IV. A SPIRIT OF POWER.

Endued with power from on high. v. 49.

"Ye shall receive power." Acts 1. 8.

"He shall teach you all things." John 14. 26.

V. A SPIRIT OF REVERENCE.

They worshiped him. v. 52.

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

"Far above all principality." Eph. 1. 21.

VI. A SPIRIT OF PRAISE.

Praising and blessing God. v. 53.

"Joy in the Holy Ghost." Rom. 14. 17.

"Rejoice in hope." Rom. 5. 2.

Thoughts for Young People.

Our Lord's Last Message to Us.

1. He demonstrates his resurrection. Within forty days he reveals himself ten times, at one time to above

five hundred witnesses. He takes the utmost care to prove that his presence is real and that they are not under an hallucination. He is "the first-fruits of them that slept," and by the power of his resurrection we ourselves shall be raised.

2. *He shows that his life and death perfectly fulfill all of God's prophecies and types.* The Gospel is in the Old Testament as well as in the New. It greatly strengthens and enlarges our faith when we come to understand that we are saved by the sacrifice of "the Lamb slain from the foundation of the world;" that Christ Jesus was simply the human manifestation of the eternal, atoning God.

3. *He opens our spiritual understanding.* Clear and well-informed intellects are not sufficient of themselves to grasp spiritual truth. The Head of the Church so illumines the understanding of his children that the Scriptures become an open book; we hear the still small Voice, we see Him that is invisible, and learn to walk by faith and not by sight.

4. *He sends us forth as witnesses.* The Lord has risen in our hearts as really as he rose from Joseph's tomb. The converted soul sings a never-ending Easter hymn. We, too, have seen and heard marvellous verities for which we are to stand henceforth before the world. Fishing-boats and custom-houses are cheerfully left, except, indeed, where, as often, Providence shows us that the commonplace conditions of our daily life are the best conditions in which we may bear witness for Christ.

5. *He enrobes us with power from on high.* King Copethna's bride, in the poetic story, was a beggar maiden. When the king loved her and made her his queen they exchanged her rags for purple, her beggar's staff for a scepter, and her hood for a crown. Great was the change in itself. Even greater was it in what it stood for. For it enabled her to exert royal power in conjunction with her lord. So with us. We are to be enrobed, enrobed with divine power; and if we really "tarry at Jerusalem" till it descends we shall be no longer purposeless and sterile Christians.

6. *He gives us his parting blessing.* Our Master is in the heavens; but those parting words of blessing are our present and rich possession. For Christ's blessing was not a complimentary wish like those we hear in conventional life; not a prayer like the benediction our good ministers devoutly invoke on our heads; it was a real gift of power, grace, comfort, and joy.

Lesson Word-Pictures.

The risen Master lingers with the disciples, proving that he lives again, showing his pierced hands and feet, eating with them. He now talks to them out of the word of God. Wonderful hour of instruction! With his wisdom he had fed them on Galilee's shore, in Jerusalem's temple, along Judea's beaten highways, and afar in Jordan's lonely deserts.

What supreme interest, though, accompanies his teachings now! He seems to take them by the hand, and leads them back over the much-traversed paths of the word of God. They halt at the Messianic prophecies. He so pours on the light that they seem to see through his eyes, and as he explains they understand with his mind. O, how distinct is the meaning of those prophecies now, like Hermon's snowy heights in the sunlight. "As a lamb that is led to the slaughter," says Isaiah; and, looking back to one sorrowful Friday, the disciples behold the submissive walk to Calvary. "And was numbered with the transgressors," and they see him hanging between the two thieves. "And cast lots upon my vesture," sorrowfully sings the psalmist;

did they not recall the Roman soldiers making their greedy appeal to the lot? Yes, as he goes back to prophecy they look up to the compassionate face, the wounded hands before them, and see in the lacerated brow and the ragged nail-prints both proof of prophecy and pledge of redemption. And they are witnesses of these things, but look! How their faces grow still and wondering as they hear of the strange Power that shall come upon them! When will it descend, and where and how?

Day after day he tarries with them. It is such a season of rest, of deep while quiet joy, of profound instruction. Will he tarry always? Some day he must go. Otherwise some might say his power over death was not complete and the tomb yet would claim him. If he should ascend to be with the Father, what added proof of his majesty, what fulfilling of the promise to make ready a place for his disciples! But when and how will he go to his own in glory? If they only knew what day and where, those disciples would be getting ready. Not a look of his loving face would they lose, not a touch of his hands in blessing. Some day, and when?

There comes one day they never can cease to remember. They leave the city. They pass down through the valley. They leave Gethsemane behind them. They climb Olivet. Have they noticed nothing unusual about him? Have they caught no special tenderness of tone? He may turn to see Jerusalem once more. In his yearning over the city is there no peculiar compassion? They go as far as Bethany. The house of Lazarus and his sisters they may be able to see. Is there not an unusual emotion giving new expression to his face as he contemplates the house that was so oft his home? He is looking at the disciples.

He would say something. Do they not see the bright flame of an unearthly devotion in his eyes? Does not his voice wonderfully thrill their hearts as with lifted hands he begins to speak love's benediction? But raise your bowed heads! He is receding! He is rising! Those feet nailed to the cross for you touch the earth no longer! Some one sees it. There is an outcry of wonder and adoration.

While he reaches his hands above them, they stretch out theirs to him. He rises, they would follow. They run. O, why did they not see it before! He yet ascends. They can only hold out hands of wonder. They cry aloud some word of farewell, then mutely gaze, fixed as statues. He has vanished, gone forever! O, no! He will come again. He will prepare a place for them. The resurrection is confirmed. Prophecy is triumphant. Redemption is assured. Jesus receives his exaltation. That waiting place at God's right hand is filled. The disciples, bereaved, yet exult, worship. They fervently rejoice. They hurry back to Jerusalem. Such an excitable company! There is so much to be told. One less in number than the party that climbed Olivet, but that one who has departed is at God's right hand! Tears, yet tears of joy, are on their faces as they go through the city gate. In the temple I hear their triumphant voices giving glory to God.

By Way of Illustration.

"*Opened understanding... understand Scriptures.*" The truths of the Bible are like gold in the soil. Whole generations walk over it and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures and know not what riches lie under the feet of their interpretation. When they discover them they call them new truths. One might as well call gold which has been newly dug new gold.

"Beginning at Jerusalem." If we are true disciples of Christ we shall preach loudest to those nearest home. Rowland Hill said: "The very dogs and cats in your family will know it if you are a Christian."

Golden Text. What will make heaven attractive? Is it the pearly gates or golden streets? No. Heaven will be attractive because there we shall behold Him whom we love. What makes home attractive? Is it the beautiful furniture and stately rooms? No; some homes with all these are like whitened sepulchers. In Brooklyn a mother was dying, and it was necessary to take her child from her, because she disturbed her mother. Every night the child sobbed herself asleep in a neighbor's house, because she wanted to go back to mother's arms. At last the mother died and was buried without the child's knowledge. Then the child was taken home. She ran from room to room calling "Mamma, mamma!" and when she failed to find her loved one she cried to be taken back to the neighbors. So, heaven is heaven to us because Christ is there.

In the frontier when a man goes out hunting he takes a hatchet with him, and cuts off pieces from the bark of the trees as he goes along through the forest; this is called "blazing the way." He does it that he may know the way back, as there is no pathway through these thick forests. Christ has come down to this earth; he has "blazed the way;" and, now that he has gone up on high, if we will but follow him we shall be kept in the right path.

A gentleman met an old man on the street and accosted him thus: "Are you still in the land of the living?" "No; but I'm going there," was the answer.

"Ye are witnesses." "Do you want this country pure? Do you want to save the drunkard and men in high places or in low? Tell them the story of the cross. Tell it sweetly; tell it often; tell it from your heart; tell it humbly; and these results will come. Why, bless you! Do you want to turn the night into day? And will you get bushes and try to sweep the darkness away? Will you marshal an army with cannon and drive it out? One single beam of sunshine is worth all your armies and marshaled hosts. If you want to dispel evil, bring in good. Let the light of the Sun of righteousness shine on our earth; then shall the darkness flee away, and the idols be given to the moles and the bats."—*Bishop Simpson.*

The Teachers' Meeting.

Review all the appearances of our Saviour after his resurrection: (1) To Mary Magdalene (John 20, 11-17; Mark 16, 9). (2) To other women (Matt. 28, 9, 10). (3) To Peter (Luke 24, 34; 1 Cor. 15, 5). (4) To disciples at Emmaus (Luke 24, 13-35; Mark 16, 12, 13). (5) To ten apostles and others (Luke 27, 36-49; John 20, 19-23; Mark 16, 14). (6) To the eleven (including Thomas) (John 20, 26-29). (7) To seven apostles at the Sea of Galilee (John 21, 1-24). (8) To five hundred on the mountain in Galilee (Matt. 28, 16-20; Mark 16, 15-18; 1 Cor. 15, 6). (9) To James, the Lord's brother (1 Cor. 15, 7). (10) Before the ascension (Luke 24, 50, 51; Acts 1, 6-9). Compare the four records and form a working "harmony," but waste no time on uncertain chronology. Privileges of disciples of Christ: (1) Enlightened understanding of Scripture. (2) Messengers of Christ to all men, declaring repentance and remission of sins in his name. (3) Witnesses to the experience of salvation. (4) The indowment of "power from on high," the promise of the Father. (5) Joy in their hearts. Benefits of

ascension: (1) Our absent Saviour preparing a home for us. (2) By his absence the fidelity of his followers is tested. (3) Strengthened by exercise of faith and by effort in service of Christ.

References.

FREEMAN. Ver. 44: Division of Jewish Scriptures, 789. Ver. 50: Priestly benediction, 790. ... FOSTER'S CYCLOPEDIA. Poetical, 1746, 2285; Prose, 1370, 9421, 9427, 9419, 9448. Ver. 44: Prose, 4755, 11242. Ver. 46: Poetical, 3213; Prose, 11556. Ver. 47: Prose, 3092, 3901, 3988, 4662, 4633. Ver. 49: Prose, 11039-11047. Ver. 50: Poetical, 3616. Vers. 50, 51: Poetical, 3234, 3235. Ver. 51: Prose, 657.

Primary and Intermediate.

LESSON THOUGHT. *Work for Disciples.*

Tell the children that you will make as many marks on the board as Jesus spent days on earth after his resurrection, letting them count until you have reached forty.

Do you think he stayed with the disciples as he did before his death? No; they did not see him every day. [Recall briefly a few of his appearances.]

When Jesus did show himself to the disciples it was always to teach them something. He wanted to get them ready for the work he had for them to do. Let children tell what work they think Jesus wants disciples to do. Help them to understand that the work for all disciples, big or little, rich or poor, learned or unlearned, is to make more disciples. To do this they must have light in the mind and love in the heart.



Place the lesson symbol on board. Talk a little about the great world, beginning at the home town and reaching out to your own country first, and then to other countries. This was the work Jesus gave his disciples—to make his name known to all the world, beginning at Jerusalem, their own home.

Have a map of Palestine where all can see it. If you have a practiced hand, draw it while you talk. Put in the river Jordan, the Sea of Galilee, two or three important mountains, and a few of the cities and towns.

Point to Bethlehem. Who was born here? Who was brought up at Nazareth? Who lived at Bethany?

This lesson tells about the last walk Jesus took with his disciples. Across a valley and over a hill they went to Bethany. Do you remember a day when Jesus went from Bethany to Jerusalem, and there was a great procession, and loud cries of joy, and the waving of palm branches? What was the song the children sang that day?

Now there was no procession, no palms, no cries of joy. This time the walk was from Jerusalem to Bethany, or near there, on a mountain-top. Jesus was ready to go back to heaven now.

He took the disciples to this lonely place and parted with them there, first blessing them, and giving them the promise of his Spirit to teach and lead them. Then he was carried up into heaven.

Tell the story of little Mary, whose dear mother had to go away from home to stay a long time. Before she went she told Mary what she wanted her to do. She told her to be happy, and look forward to the time when they would be at home again. Mary loved her mother, and so she tried to do just as she said.

Jesus left work for his disciples to do, and told them that he would come back some day and take them to be with him. They loved him, and so they went about their work with joy and praise. Every day they were in the world singing praise to God, and looking for the coming of the Spirit Jesus promised to send.

Do you think Jesus kept his promise? O, yes; he always does!

Work for little disciples. Ask how many love mamma well enough to do what she says. How many love Jesus well enough to do what he says? The child who is old enough to love and obey mamma is old enough to love and obey Jesus. If you love Jesus and obey him, you will work for him. [Print "Where?" "When?" "How?"]

Jesus told his disciples to begin their work right at home. That is the place for children to begin. Obey mamma and papa cheerfully; be patient and good-natured, even though it is hard sometimes; try to do kind, unselfish things for Jesus' sake.

"When?" Just now. You know you do not have to wait for the Spirit to come, for he has already come. You can begin to-day, just here and now. [Tell ways in which children can work for Jesus right in Sunday-school and on the way home. Print after "When?" "Right Away."]

"How?" The first work the disciples did was waiting. They did it cheerfully. Some folks are cross when they have to wait for something they want very much. Work pleasantly. Mind the baby, run on an errand, help mamma, keep quiet—any thing that is given you to do, do it happily for Jesus' sake. [After "How?" print "Happily."]

Blackboard.



All through the Scriptures the lesson of obedience is taught. The parting words of Jesus contain a command that applies not only to the apostles, or to the disciples living at the time the command was given, but it applies to this school, and to the Church of Christ everywhere, "that repentance and remission of sins should be preached in his name among all nations." This is what the blackboard sets forth—that the command of Christ is the duty of every one who loves his cause. Every one can help a little "in His name."

	WHAT CAN I DO?	
I CAN	PRAY	} "IN HIS NAME."
	PREACH	
	WORK	
	WITNESS	
	LIVE	
	GIVE	
	GROW	

OPTIONAL HYMNS.

Golden harps are sounding,
Holy Spirit, faithful Guide,
Everlasting love,
The gospel bell,
Love divine,
I lay my sins on Jesus,
More love to thee,
O could I speak,
My faith looks up,
Jesus, my all to heaven,
Will Jesus find us?
Jesus shall reign,
Rescue the perishing,
Far and near.

The Lesson Catechism.

[For the entire school.]

1. What three collections of sacred writings did Jesus say his life and death and resurrection had fulfilled? **Moses, the prophets, and the psalms.**
2. What did Christ say of his followers? **Ye are witnesses.**
3. Near to what town did he lead them? **Bethany.**
4. What there occurred? **He blessed them, and was carried up into heaven.**
5. How did the disciples act? **They worshiped him.**
6. How did they feel? **They were filled with joy.**

CATECHISM QUESTION.

13. What does the Spirit perform for the Church?
He calls and qualifies men, from time to time, to preach the word and administer the sacraments; makes their preaching effectual to the conversion of sinners, and the edification of believers; and is present as the representative of the Lord Jesus in all the ordinances of public worship.

FOURTH QUARTERLY REVIEW.

Dec. 28.

HOME READINGS.

- M. Parable of the vineyard. Luke 20, 9-19.
Tu. The spirit of true service. Luke 22, 24-30.
W. Before Pilate and Herod. Luke 23, 1-12.
Th. *Christmas Day*. Matt. 2, 1-11.
F. Jesus crucified. Luke 23, 39-47.
S. Jesus risen. Luke 24, 1-12.
S. Jesus made known. Luke 24, 28-40.

REVIEW SERVICE FOR SENIOR STUDENTS.

1. Recite in their order the Titles and GOLDEN TEXTS of the quarter's lessons.
2. The narrative begins with Lesson I, on Tuesday of passion week. This was probably April 4, A. D. 50. With this as a starting-point try to arrange—and, where possible, give the approximate hour of—the following incidents, up to midnight between Thursday and Friday.
 - (a) The triumphal entry (lesson for September 21).
 - (b) The expulsion of the traders from the temple.
 - (c) Where had Jesus lodged on Monday evening of passion week?
 - (d) For a full account of Tuesday read Matt. 21, 23, to the end of chap. 23; Mark 11, 27, to the end of chap. 12; Luke 20; and John 12, 20-50.
 - (e) The last supper.

- (f) The strife among the apostles as to which of them should be accounted the greatest.
- (g) The prophecy of Peter's denial.
- (h) Peter's denial.
- (i) The agony in Gethsemane.
- (j) The betrayal by Judas.
- (k) The first arraignment of Jesus before Caiaphas.
3. In what place was the parable of the vineyard told?
4. Who were sent by Jesus to prepare the passover feast?
5. Where was this Christian passover eaten?
6. How many took part in it?
7. What apostle did Jesus say he had especially prayed for?
8. What did Peter say he was ready for?
9. Trace the different steps in the arraignment of our Lord before Annas, Caiaphas, the entire Sanhedrin, Pilate, Herod, and Pilate the second time.
10. Recall surroundings of the three denials of Peter.
11. Trace successive efforts made by Pilate to release Jesus.
12. About what hour of Friday was our Lord probably led forth to crucifixion?
13. Write down the "seven words" on the cross; Luke 23, 34; 23, 43; John 19, 26; Matt. 27, 46; John 19, 28; 19, 30; Luke 23, 46.
14. About what hour did Jesus die?
15. Write the name of every person, and of every class of persons, who probably witnessed the death-struggles of our Lord.
16. About what time was Jesus's body probably placed in the tomb?
17. Review the recorded appearances of Jesus after his resurrection.

- (a) John 20, 14; Mark 16, 9.
- (b) Matt. 28, 9.
- (c) Luke 24, 34; 1 Cor. 15, 5.
- (d) Luke 24, 13-38.
- (e) Mark 16, 14; Luke 24, 33; John 20, 19.
- (f) John 20, 20.
- (g) John 21, 1-24.
- (h) Matt. 28, 16; Mark 16, 15; also 1 Cor. 15, 6, which may, however, refer to still another occasion.
- (i) 1 Cor. 15, 7.
- (j) Mark 16, 19, 20; Luke 24, 50; Acts 1, 3, 12.

18. Recall some of the leading personalities and groups of this quarter's lessons:

- (a) Two disciples on a lonely walk.
- (b) The "eleven" gathered together.
- (c) A disciple who denied Jesus.
- (d) Three women who made a great discovery.
- (e) A heathen soldier profoundly impressed.
- (f) A repentant criminal.
- (g) A clear-headed, cowardly official.
- (h) A hypocritical ecclesiastic.

Recall and write down others.

19. Mention the great teachings of our Lord given in these lessons, and recall the circumstances in which they were uttered.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Recall the Titles and the GOLDEN TEXTS of the lessons of the quarter by the aid of the following hints:

- | | |
|--------------------|---------------------|
| 1. P. of the V. | He is despised— |
| 2. The L. S. | As often as ye eat— |
| 3. The S. of T. S. | Let this mind— |
| 4. J. in G. | A man of sorrows— |
| 5. J. A. | He was wounded— |

- | | |
|----------------------|------------------------|
| 6. J. bef. P. and H. | Then said Pilate— |
| 7. J. C. | For the transgression— |
| 8. J. C. | The Lord hath laid— |
| 9. J. R. | Now is Christ risen— |
| 10. The W. to E. | Ought not Christ— |
| 11. J. M. K. | And their eyes— |
| 12. J. P. W. | If I go and prepare— |

II. Recall the main facts in each lesson:

- The servants; the Son; the sure punishment.
 - An old feast observed; a new feast ordained.
 - Strife; rebuke; instruction; warning.
 - Prayer; suffering; betrayal; mercy.
 - Denial; mockery; condemnation.
 - False witness; just judgment; cruel mockery.
 - "No fault;" "crucify;" sentenced.
 - Crucified; railed at; dead; "the Son of God."
 - An empty tomb; "a vision of angels;" "the Lord is risen."
 - A sorrowful journey; the Scriptures opened.
 - A glad surprise; warm hearts; good news.
 - Witnesses appointed; power promised; heaven opened.
- III. Recall some teaching from each lesson:
- How to treat God's messengers.
 - Why we should observe the Lord's Supper.
 - How we can best serve Christ.
 - Why we should pray.
 - The sin of denying Christ.
 - The power of prejudice.
 - The wickedness of lying.
 - As to who alone can save sinners.
 - How much we may trust God's promises.
 - About the study of God's word.
 - About the reality of the resurrection.
 - About the duty of witnessing for Christ.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

GOLDEN TEXTS:

- | | |
|------------------------|---------------------------|
| 1. He is despised— | 7. For the transgression— |
| 2. As often as ye eat— | 8. The Lord hath laid— |
| 3. Let this mind be— | 9. Now is Christ— |
| 4. A man of— | 10. Ought not Christ— |
| 5. He was wounded— | 11. And their eyes— |
| 6. Then said Pilate— | 12. If I go and prepare— |

LESSON I tells the story of a vineyard. To whom was this parable spoken? To fault-finding Jews. Why did it make them angry? It condemned them. What were they trying to do? To get rid of Jesus. What did they afterward do? They killed the Son.

LESSON II tells about the Lord's Supper. With whom did Jesus eat the passover? With his disciples. Where did they eat it? In an upper room in Jerusalem. What did Jesus say of the bread? "This is my body." What did he say of the wine? "This is my blood." Why did he tell the disciples to keep this feast? In memory of him.

LESSON III is a lesson on humility. What did Jesus make of himself? A servant. Who is the greatest of all? The least of all. How did the disciples show self-love? By wanting to be great. Who wanted to have Simon Peter for his own? Satan. Who prayed for him? Jesus.

LESSON IV tells the story of Jesus in the garden. To what garden did Jesus go after the supper? To the garden of Gethsemane. Who went with him? His disciples. Who came there to seize him? Soldiers, sent by the Jews. Who betrayed Jesus to them? Judas. What did Jesus bear in the garden? Great distress.

LESSON V shows us Jesus before the high-priest. Who followed Jesus afar off? **Peter**. What did Peter do three times? **Denied Jesus**. How did Jesus look upon Peter? **With love and pity**. How was Jesus treated that night? **With great rudeness**.

LESSON VI shows Jesus before Pilate. Who was Pilate? **The Roman governor**. Why could not the Jews condemn Jesus? **They had not the power**. What was Pilate unwilling to do? **To condemn Jesus**. To whom did he send him? **To Herod**. What did Herod do? **Mocked him, and sent him back**.

LESSON VII tells how Jesus was condemned. What did Pilate want to do? **To set Jesus free**. Whom did the Jews choose instead? **Barabbas**. What was Barabbas? **A robber and a murderer**. What did Pilate do? **He let them have their way**.

LESSON VIII is the story of Jesus's death. How did Jesus die? **On the cross**. Where was he crucified? **At Calvary**. Who were crucified with him? **Two thieves**. For whom did Jesus pray while on the cross? **For his enemies**. For whom did Jesus die? **For all sinners**.

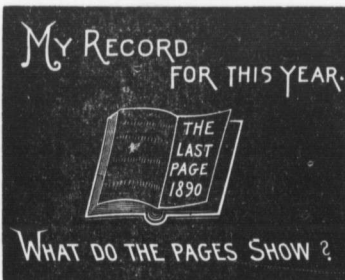
LESSON IX is the story of the resurrection. Who went early in the morning to Jesus's tomb? **Three women who loved him**. What did they find? **The stone rolled away from the door**. Where was Jesus? **He was not there**. What did an angel tell them? **That Jesus had risen**. Whom did they hasten to tell? **The disciples**.

LESSON X tells of the walk to Emmaus. Who went to Emmaus the day Jesus rose? **Two disciples**. Who walked and talked with them? **Jesus**. Why did they not know him? **He did not let them at first**. What did he teach them? **The meaning of Scripture**.

LESSON XI shows how Jesus made himself known. Who ate supper with the two disciples at Emmaus? **Jesus**. When did they recognize him? **When he broke bread and gave to them**. What did he then do? **He disappeared**. To whom did they go at once? **To the disciples in Jerusalem**. Who came among them? **Jesus**.

LESSON XII is the story of the ascension. Who saw Jesus after he rose? **The disciples**. What work did he give them? **To preach the Gospel**. What did he say God would give them? **His Holy Spirit**. Who saw Jesus ascend to heaven? **The disciples**. From what place? **Bethany**.

Blackboard.



The last lesson of the year brings with it a peculiar feeling of responsibility touching the life we have lived during the time that has passed. It pays to stop and think on this—My Record. What do the pages show?

NOTE. To simplify the design, draw a square, and divide it in the center.

By Way of Illustration.

[For a Missionary Lesson.]

Effect of Missions. A New England whale-ship foundered in a gale in the Pacific Ocean a few years ago. The crew took to the boats, and after several days came in sight of an island. The crew of one of the boats landed, only to be beaten down by the war-clubs of the cannibals. Seeing their fate, the crew of the other boat pushed off, and after much suffering they were rescued. Years passed away, and another ship was wrecked in the same sea, near that very island. Her captain was one of the crew of the former ship. Exhausted from long exposure, he and his companions were forced to land. He recognized the fatal coast. Filled with fear, they tried to conceal themselves. Seeking for a cave along the coast, one of the crew spied a village in the distance and a church-spire rising from the midst of it. He at once shouted, "Safe! safe! safe!" And so they were, finding generous hospitality in place of cruel death.

Success of Missions. "If from all the lands where our people are now singing centennial psalms our Church were suddenly blotted out, there is aggressive force in India Methodism alone to sail to all the continents and plant it over again."—*Bishop Hurst*.

When Adoniram Judson had toiled for years without success, some one asked him, "What now are your prospects for the conversion of the world?"

"Bright," he said; "bright as the promises of God."

Opportunities of Missions. The door of opportunity is open in all the earth; organizations have been completed, languages learned, the Scriptures translated, and now the triumph of the King awaits only the consecration of the power which is in money.—*Dr. Josiah Strong*.

Now is the nick of time. One man now is worth a hundred fifty years hence. One dollar now is worth a thousand then.—*Professor Austin Phelps*.

I walked a few paces and looked down upon the plain of the Ganges, stretching out like an immense ocean fringed with sea-weed, but with no sign of life. And yet I knew that in the mountains on the one side there beat six hundred thousand human hearts, and in the plains on the other fifty millions, and I said, "These all belong to Christ."—*Bishop Thomson*.

Topics for the Young People's Prayer-Meeting of the Epworth League.

Dec. 7. Communion with Christ. Luke 24. 15; Matt. 18. 20; 28. 20; Psa. 145. 18; 1 John 1. 3; Eph. 3. 10; 1 Cor. 1. 9; John 15. 4.

Dec. 14. The Burning Heart. Luke 24. 32; Psa. 45. 2; John 7. 46; Psa. 39. 3; 104. 34; Jer. 20. 9.

Dec. 21. How to Understand the Scriptures. Luke 24. 45; Psa. 119. 18; Jer. 15. 16; 2 Cor. 2. 11; John 16. 13; 5. 30; Josh. 1. 8.

Dec. 28. Thoughts for Christmas Week. Isa. 9. 16; Luke 1. 78; Mal. 4. 2; Luke 2. 14; Eph. 1. 3; 1 John 4. 9.

Losses, disappointments, ill-tongues, loss of friends, houses, or country, are God's workmen, set on work to work out good to you out of every thing that befalleth you.—*S. Rutherford*.

Responsive Review Service for the Fourth Quarter.

BY MRS. LILY LATHBURY.

TOPIC FOR THE QUARTER.—Jesus Finishing His Work.

GOLDEN TEXT FOR THE QUARTER.—“My meat is to do the will of him that sent me, and to finish his work.” John 4, 34.

Supt. Of what are the lessons of this quarter a review?
School. Of the closing scenes of Christ's public ministry.

LESSON I.

Parable of the Vineyard.

Supt. Where did Jesus speak the parable of the vineyard?

School. In the temple at Jerusalem.

Supt. What did the owner of the vineyard do?

School. He let it out to husbandmen and went into another country for a long time.

Supt. What did he expect of the husbandmen?

School. A share of the fruit of the vineyard.

Supt. How did they regard this expectation?

School. With rebellious contempt.

Supt. How did they treat the owner's servants sent for the fruit?

School. They beat them and sent them away empty.

Supt. How did they treat the one beloved son and heir of the owner of the vineyard?

School. “They cast him forth out of the vineyard and killed him.”

Supt. What did the owner of the vineyard do?

School. He destroyed those husbandmen and gave the vineyard to others.

Supt. What did the scribes and the elders say when they heard the conclusion of this parable?

School. “And when they heard it, they said, God forbid.”

Supt. For what reason?

School. “They perceived that he spake this parable against them.”

Supt. What did they seek to do?

School. To kill him.

All. “He is despised and rejected of men.” (Golden Text.)

LESSON II.

The Lord's Supper.

Supt. What great Jewish feast did Jesus keep with his disciples?

School. The feast of the passover.

Supt. What did he say to them as they sat together at the feast?

School. “I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.”

Supt. What did he do when they had eaten?

School. He established the feast of the Lord's Supper.

Supt. How did he establish it?

School. “He took bread and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you. . . . And the cup in like manner. . . . saying, This cup is the new covenant in my blood, even that which is poured out for you.”

Supt. What command did he give concerning it?

School. “This do in remembrance of me.”

Supt. Of what is it a prophecy?

School. Of his second coming.

All. “As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.” (Golden Text.)

LESSON III.

The Spirit of True Service.

Supt. What difficulty arose among the disciples at the feast of the passover?

School. A dispute as to who should be accounted the greatest.

Supt. What law of true greatness did Jesus reveal to them?

School. “He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve.”

Supt. What did he declare of himself?

School. “I am in the midst of you as one that serveth.”

All. “Let this mind be in you, which was also in Christ Jesus.”

Supt. What did Jesus say was the reward of true greatness?

School. The highest places in his kingdom.

Supt. What did Jesus tell Peter?

School. “Satan asked to have you that he might sift you as wheat; but I made supplication for thee that thy faith fail not.”

Supt. What was Peter's answer?

School. “Lord, with thee I am ready to go, both to prison and to death.”

Supt. How did Jesus reply?

School. “I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.”

Supt. What did he tell them who was soon to be accomplished?

School. All that the Father had given him to do.

LESSON IV.

Jesus in Gethsemane.

Supt. Where did Jesus go from the upper room?

School. To the garden of Gethsemane.

Supt. Who went with him into the garden?

School. Peter, James, and John.

Supt. Why did Jesus go to Gethsemane?

School. To be prepared for the suffering and death before him.

Supt. Whom did God send to strengthen him?

School. An angel from heaven.

Supt. What of the disciples when Jesus left them to pray?

School. They fell asleep weary with sorrow.

Supt. How did Jesus awaken them?

School. “Rise and pray, that ye enter not into temptation.”

Supt. What happened as he spoke?

School. A multitude entered the garden, and Judas betrayed his Master with a kiss.

Supt. What did Peter do when he saw the soldiers arrest Jesus?

School. He cut off the ear of the servant of the high-priest with a sword.

Supt. How did Jesus rebuke this rash defense?

School. He healed the wounded man.

Supt. What did he say to the chief priests and the scribes?

School. “When I was daily with you in the temple, ye stretched not forth your hand against me; but this is your hour and the power of darkness.”

HYMN.

LESSON V.

Jesus Accused.

Supt. Where was Jesus taken from the garden of Gethsemane?

School. To the palace of the high-priest, Caiaphas, in Jerusalem.

Supt. Who followed him afar off?

School. Peter.

Supt. What did Peter do when accused of being the friend of Jesus?

School. He denied it three times.

Supt. What sorrow did he show for his cowardice?

School. He went out and wept bitterly.

Supt. How was Jesus treated while awaiting trial?

School. The men that held Jesus mocked him and beat him.

All. “He was wounded for our transgressions, he was bruised for our iniquities.” (Golden Text.)

Supt. What did the elders and chief priests ask Jesus at the trial?

School. "If thou art the Christ, tell us."

Supt. What did he reply?

School. "If I tell you, you will not believe....but from henceforth shall the Son of man be seated at the right hand of the power of God."

Supt. What was the result of the trial?

School. They all condemned him to be put to death.

LESSON VI.

Jesus Before Pilate and Herod.

Supt. What did the high-priests and the council do with Jesus when they had tried him?

School. They beheaded him and brought him before Pilate, the Roman governor.

Supt. Why did they bring him before Pilate?

School. Because he only had power to condemn him to death.

Supt. What did Pilate say to the council when he had examined the charges against him?

School. "I find no fault in this man." (Golden Text.)

Supt. Upon what did the council insist?

School. That he was guilty and deserving of death.

Supt. What did Pilate then do?

School. He sent him to Herod, governor of Galilee.

Supt. What did Herod desire of Jesus?

School. That he work a great miracle before him.

Supt. What did he do when Jesus refused him?

School. "And Herod, with his soldiers....mocked him, and arrayed him in gorgeous apparel, and sent him back to Pilate."

LESSON VII.

Jesus Condemned.

Supt. What did Pilate say of Jesus to those who accused him?

School. "I, having examined him before you, found no fault in this man...no, nor yet Herod; for he sent him back unto us....I will therefore chastise him and release him."

Supt. How was this decision received?

School. "They cried out all together, saying, Away with this man, and release unto us Barabbas."

Supt. Who was Barabbas?

School. A prisoner in the city for murder and rebellion.

Supt. How many times did Pilate endeavor to release Jesus?

School. Three times.

Supt. What was the cry of the Jews each time?

School. "Crucify him, crucify him."

Supt. What did Pilate finally do?

School. He released Barabbas from prison and delivered up Jesus to be crucified.

All. "For the transgression of my people he was stricken." (Golden Text.)

LESSON VIII.

Jesus Crucified.

Supt. Where was Jesus crucified?

School. On Calvary, a hill outside the gates of Jerusalem.

Supt. When?

School. On Friday, April 7, A. D. 30.

Supt. Who were crucified with him?

School. Two thieves, one on either side.

Supt. What prayer did one of them make to Jesus?

School. "Lord, remember me when thou comest into thy kingdom."

Supt. What answer did he receive?

School. "To-day thou shalt be with me in paradise."

Supt. How did Jesus pray for his enemies?

School. "Father, forgive them, for they know not what they do."

Supt. What occurred while he hung upon the cross?

School. A great darkness came over the whole land, and the veil of the temple was rent in the midst.

All. The Lord hath laid on him the iniquity of us all." (Golden Text.)

HYMN.

LESSON IX.

Jesus Risen.

Supt. When did Jesus rise from the dead?

School. On the morning of the third day.

Supt. Who came to the tomb with spices to anoint the body of Jesus?

School. Mary Magdalene and Joanna, and Mary the mother of James.

Supt. What did they see?

School. The stone rolled away, the tomb empty, and two men in shining garments beside it.

Supt. What message did they have for Mary and her friends?

School. He is not here, but is risen.

Supt. What did the women do?

School. They immediately returned and told all these things to the disciples.

Supt. How did they receive them?

School. As idle talk.

Supt. Who ran first to the tomb and saw that it was empty?

School. Peter.

Supt. What is the great teaching of the resurrection?

School. "Now is Christ risen from the dead, and become the first-fruits of them that slept." (Golden Text.)

LESSON X.

The Walk to Emmaus.

Supt. Where were two of the disciples going on the day that Jesus rose from the dead?

School. From Jerusalem to Emmaus.

Supt. Of what were they talking?

School. Of the death and burial of Jesus.

Supt. Who came and joined in the conversation?

School. Jesus himself.

Supt. Why did they greet him as a stranger?

School. "Their eyes were hidden that they should not know him."

Supt. Of what did they tell him?

School. Of all that had happened.

Supt. How did Jesus answer?

School. "I ought not Christ to have suffered these things and to enter into his glory." (Golden Text.)

Supt. How did he help them to understand what had taken place?

School. "He interpreted to them in all the Scriptures the things concerning himself."

LESSON XI.

Jesus Made Known.

Supt. What did the disciples request of Jesus as they drew near the village?

School. "Abide with us...the day is now far spent. And he went in to abide with them."

Supt. When was Jesus made known to the disciples?

School. "As he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him." (Golden Text.)

Supt. What did they immediately do?

School. They carried the good news to the disciples at Jerusalem.

Supt. What did they learn there?

School. That Jesus had appeared to Peter.

Supt. What happened as they talked together of Jesus risen?

School. "He, himself, stood in the midst of them, and saith...Peace be unto you."

Supt. How did they receive him?

School. "They were terrified....and supposed that they beheld a spirit."

Supt. How did Jesus re-assure them?

School. He proved to them that he was the same Jesus who hung upon the cross.

LESSON XII.

Jesus's Parting Words.

Supt. What preparation for their work did Jesus give his disciples before he ascended into heaven?

School. "Then opened he their mind, that they might understand the scriptures."

Supt. What great truths were they to teach and preach?

School. The life, the death, and the resurrection of their Lord.

Supt. How were they to teach them?

School. As witnesses.

Supt. What needed help did Jesus promise them?

School. Power from on high.

Supt. Where were they to wait for it and expect it?

School. In Jerusalem.

Supt. What was Christ's last act upon earth?

School. "He lifted up his hands, and blessed them, and...while he blessed them, he parted from them, and was carried up into heaven."

Supt. What promise did Jesus leave to all who love and serve him?

School. "If I go and prepare a place for you, I will come again, and receive you unto myself." (Golden Text.)

HYMN.

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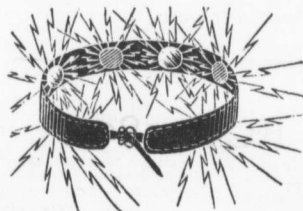
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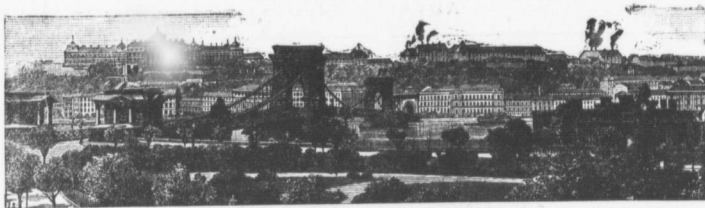
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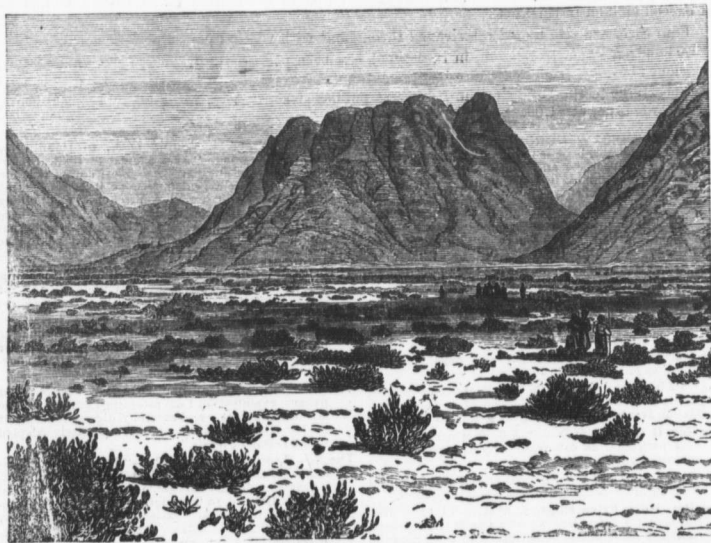
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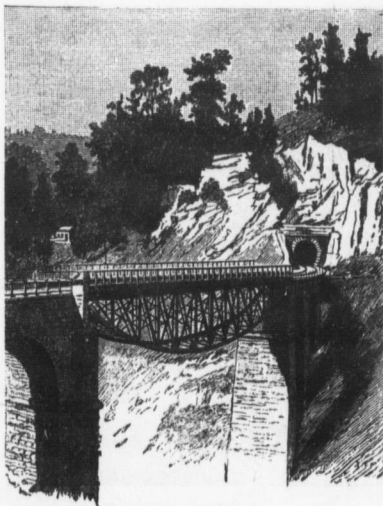
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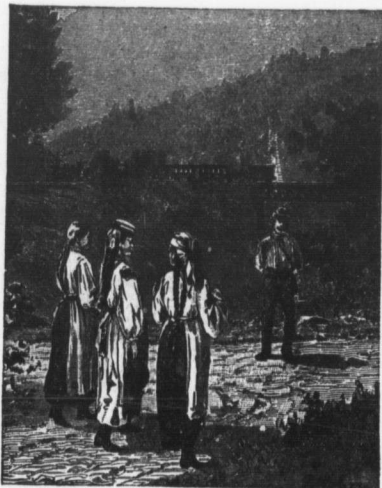
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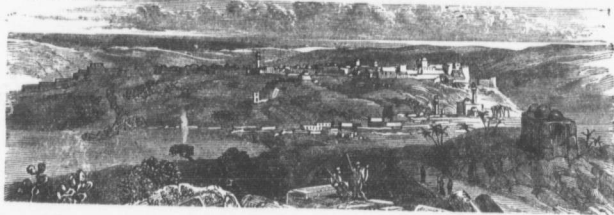
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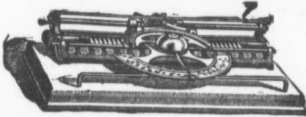
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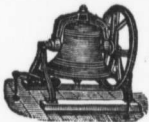
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